

**UNIVERSITY OF TARTU**  
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**ESTONIAN TRANSLATORS' APPROACHES AND ATTITUDES  
TOWARDS TRANSLATING SENSITIVE TEXTS**

**MA thesis**

**Mari Vallik**

**Supervisor: *Prof.* Luc van Doorslaer**

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## **Introduction**

The aim of the present thesis is to examine the attitudes towards a translator's social responsibilities and approaches to translating sensitive texts among working Estonian translators. There does not seem to be any trouble with understanding personal accountability for what has been expressed when it comes to the author of a text, but the role of translators is usually seen as much less significant or secondary. However, ideas can only spread insofar as they are understandable to new audiences, and that is contributed to by translations. This way of transmission of ideas is especially important in the case of Estonian, where the number of native speakers is small and the translation flow is overwhelmingly from other languages to Estonian, not the other way around. This means that in addition to authors being responsible for what they express and publish, it is worth examining the role of translators on this matter, since they serve as proxies for much of the information coming in. It should be noted that it is not the author's intention to find an applicable prescriptive approach, but to describe how Estonian translators approach sensitive texts.

The present thesis is divided into two main chapters. The first chapter gives a necessary overview of language as an instrument of influence to better contextualise the research questions. Before considering to what extent might translators consider themselves responsible for the sensitive texts that they translate, it needs to be explained what are some of the main ways language use in general, in a translation or otherwise, can influence or persuade the reader and therefore, why a translator's approaches and choices matter in terms of potential impact. The first chapter also elaborates on what exactly might be construed as a sensitive text and what are the most common viewpoints for translation ethics and where societal obligation fits into it – or not.

The second chapter of the thesis consists of the analysis of a practical study, which in turn has two parts: a survey and a translation experiment. To examine their attitudes and approaches to sensitive texts, the author conducted a survey among professional Estonian translators and a translation experiment among a smaller group of translators, as well as a control group of students with no prior experience in translating or academic background in translation studies.

The survey, in addition to including questions about the respondent's background, concerns the translator's priorities when translating a standard text compared to a sensitive text, how potential bias for or against a text's contents affects their decision to accept or reject a project and/or their translation process, to which extent the respondent feels that a translator is responsible for the information contained in their translations and its accuracy and finally, what does the respondent think should be done differently. The full survey form, as it was used in Estonian and its translation to English (provided by the author) can be found in Appendixes 1 and 2.

The translation experiment was intended to enable the author to see how being confronted with a sensitive text would play out in practice. A group of professional translators were asked to translate from English into Estonian four excerpts taken from larger non-fictional works, opinion pieces and articles, with the task of translating them with the consideration that those excerpts are a part of a larger text intended for publication in Estonia, and were allowed to add comments to the editor or translator's notes if they found them necessary. The exact same task was given to a group of students with no prior experience, to see if there were any differences stemming from professional experience as a translator. No other instructions or expectations for the translations were given. The excerpts used are provided in full in Appendix 3.

It is important to highlight, and the author fully recognises, some limitations this method has. Firstly, neither the results of the survey nor the results of the translation experiment are necessarily representative of real behaviour. In the case of the survey, respondents being aware of the reason for the survey and the overall context runs the risk of being subject to the observer effect, that replies represent more what the respondents think they should answer, not necessarily what they would really do in a situation that the question is about. Secondly, it is worth noting that for a lot of respondents, the answers given were and may remain entirely hypothetical. Hardly everyone has encountered one or more of the types of text the survey touched on. However, going through the thought process, even hypothetically, could still be beneficial to the translator in the future, if they should find themselves in such a situation.

Translators may often only be seen as neutral, preferably invisible messengers or conduits for the author, but they also have control over many aspects of the text in the target language. Within reason and instructions given to them, translators have a considerable

influence on the final result and thus the text that ends up being disseminated in the target language. Since the language used directly affects how impactful or convincing the text is for the reader, translators at least partially contribute to how much a given translation may affect its readers to accept ideas that may sometimes be considered potentially harmful. The purpose of this thesis is to try and shed light on what translators themselves consider to be their role, responsibility and appropriate conduct in this process. Awareness of their influence and considering different ethical aspects and alternate approaches should by all accounts be considered beneficial to the translators themselves and the readers of translated works.

# **1. RESPONSIBILITY OF THE TRANSLATOR REGARDING SENSITIVE TEXTS**

## **1.1. A brief description of language use as a means of persuasion**

Trying to influence people to think as one does, to agree with the proposed position is one of the essential ways human beings use language. We learn to do this from a very early age. Admittedly, young children do not consciously employ particularly complicated tactics to get what they want, but the innate will to express a wish and to influence another person to grant your wish, by way of expression and the capacity to do so, even if a limited one, is there. This capacity develops as a person's language comprehension grows along with their ability to understand abstract thought and follow more complex reasoning, thus being able to explain their thoughts and persuade someone of their point of view more effectively.

A person's ability to use language to persuade others has been valued all throughout history, represented today by adjectives such as 'eloquent', 'well-spoken' or 'articulate', all having a positive connotation, designating, in colloquial terms, a person who is able to express themselves in a clear, concise manner that is understandable and pleasing to their audience. This is the basis of the discipline of rhetoric, which, for the Western world at least, comes largely from ancient Greece. In his work *On Rhetoric*, Aristotle defined rhetoric as "an ability, in each [particular] case, to see the available means of persuasion" (quoted in Kennedy 2007:36), and distinguished three *pisteis* or ways of doing so: (1) character of the speaker, (2) logical arguments set forth, and (3) the emotional effect of the speaker or text on to the audience or reader (*ibid.*: 20). Aristotle did not consider the art of rhetoric to be a skill to persuade someone at any cost, but more specifically the skill to recognise arguments and ways of persuading in any given situation, even stating that "one should be able to argue persuasively on either side of a question" (*ibid.*: 35).

Of these three means of persuasion set forth, the most pertinent to the use of language as an instrument to influence opinion are the first and third, ones that concern the emotional effect of discourse on to the audience or reader and the character of the speaker. The quality and logic of the arguments is important, of course, but their essence or whether or not something is objectively true does not depend on language used to present the arguments. Language influences the surrounding factors and whether or not said logical arguments will be accepted – stating dry facts alone is hardly effective, it also requires persuasive argumentation. According to P.J. Hurley, the use of a persuasive definition aims to engender a favourable or unfavourable attitude towards what is being denoted, by assigning “emotionally charged” or “value-laden” meanings to a word (Hurley 2012: 99). An attempt of persuasion or argumentation is in and of itself a benign speech act, not inherently reprehensible, but it can be considered misleading and deceptive if a party is not aware of the situation being one of persuasion at all or the author does not meet the burden of proof, meaning they rely on not factual arguments, but other means at their disposal to influence the respondent (Walton 2005: 183).

### **1.1.1. Implication via emotional response**

There is a variety of different concepts that are recognisable and elicit an instinctual reaction in the reader or listener. Tapping into these kinds of patterns or concepts via specific word use makes for an effective way of persuasion, because often the author does not have to explicitly state his or her true intent or attempt to persuade. The recipient interprets the message based on their prior knowledge and semantic associations (Harris, Monaco 1978: 2). Not all recipients have the same background information to achieve the same level of comprehension, but there are many thinking patterns that are universal, or at least sufficiently common within a given society or culture for it to be a reasonable expectation that a reader will pick up on implicit signals.

Perhaps the most popular of such commonly understood frameworks is the “us vs. them” paradigm, either of which can be implicit in the text – if the author refers to ‘us’ or ‘our’, it’s fairly clear that this signifies the author and anyone belonging to the group the given reference is made about, ‘them’ are the people that are excluded by default, it doesn’t have to be mentioned at all, and vice versa. Steve Chibnall in 1977 listed the following common oppositions that rely on such values and are often invoked (in Fowler 1991: 52):



*Positive, legitimating values*

legality  
moderation  
compromise  
co-operation  
order  
peacefulness  
tolerance  
constructiveness  
openness  
honesty  
realism  
rationality  
impartiality  
responsibility  
fairness  
firmness  
industriousness  
freedom of choice  
equality

*Negative, illegitimate values*

illegality  
extremism  
dogmatism  
confrontation  
chaos  
violence  
intolerance  
destructiveness  
secrecy  
corruption  
ideology  
irrationality  
bias  
irresponsibility  
unfairness  
weakness  
idleness  
monopoly/uniformity  
inequality

All of these values, both positive and negative, are commonly understood in Western societies. Fowler defines this ideological consensus as follows: “Consensus assumes that, for a given grouping of people, it is a matter of fact that the interests of the whole population are undivided, held in common; and that the whole population acknowledges this 'fact' by subscribing to a certain set of beliefs” (1991: 49). Fowler concentrates on using negative language in the news that goes against this positive consensus, to increase newsworthiness (1991: 53), but the same effect of associating negative values to positive one can be extended to other forms of expression. An author could address a certain group of people, assuming consensus, and speak on one of these values, never mentioning the opposing counterpart, and count on the reader or listener to fill in the actually intended message.

This way of persuasion owes its impact, in large part, to what could be thought of as a similar phenomenon to confirmation bias, if we think of these underlying common principles as positions held by the reader and, presumably, by the author. If the author expressed an opinion completely contrary to the reader’s beliefs or understanding, he or she would likely not be very successful in persuading said reader in the validity of the information being conveyed. As shown in Moussaïd *et al.* (2013: 4), social influence gets progressively weaker the further away two positions are from each other, and a reader would likely consider such a strongly diverging position to be illegitimate or untrustworthy. Appealing to such common concepts therefore means not only a large audience, but also

comes with a considerable probability that the message processing will be more extensive and a large number of readers more receptive than it would otherwise be the case for what might be a niche position. Using positive keywords *en lieu* of the negatives, only implying the latter, creates the appearance of appealing to common good, which would be hard to argue against. In other words, tapping into universal concepts that most people would agree to in a given culture or society, and relying on preconceived notions and emotional responses fill in the blanks, enables creating mass appeal for an idea that, upon closer examination, could be considered objectionable.

### **1.1.2. Influence of the author**

In addition to the audience responding better to messages that relate to concepts familiar to them, the aspect of authority is one other important factor in the impact that any incoming information has. Aristotle only included in rhetorical ethos only what was said in the speech, and not external factors, such as position in the society (Kennedy 2007: 39), but that is not to say that this aspect does not contribute to the influence speech may have. The opinions of a person speaking from a position of power or authority on a given subject (even if only perceived as such by their audience) are naturally going to have more weight than those of someone without power, or respect from said audience. It is also worth considering that authority need not be grounded in any kind of expertise – people can value what is being said based on the perceived familiarity of the speaker or the sense of loyalty they feel towards him or her, for example, trust a politician on various topics he or she is not actually qualified to comment on.

Legitimacy attributed based on real-life power or expertise is fairly self-explanatory. Expressions like ‘studies suggest’ or ‘experts say’, references to previously published literature, or the relevant experience and position of the author elicit trust in the reader and make it more likely that they will be persuaded by what is presented. Discerning real expertise from perceived expertise, however, is a unique challenge in the digital age. With information so readily accessible, one can seemingly legitimise any position by simply referencing a number of sources that may or may not be accurate or properly vetted, but at a glance, create the illusion that the author has thoroughly researched the topic at hand and is therefore speaking from a position of knowledge. It could be argued that responsibility for being impacted by a text with a questionable basis lies with the reader, who should do their

due diligence in checking the references, but the average reader is unlikely to take it upon him- or herself to check what could be a daunting list of legitimate-sounding references. The fault for using dubious sources as a way to add perceived credibility is with the author.

A reader can be more effectively persuaded by and trusting of the author specifically based on the language used, or how confident and sure in their positions does the author sound. According to O'Barr (1982: 67-70), powerful language contains less linguistic markers such as hedges, intensifiers, deictic phrases, overly polite language or tag questions, whereas authors who use such ways of expression are typically perceived as less credible or persuasive, also owing to the observation that weak language tends to be characteristic of people of a lower social status. Due to the reader interpreting such markers as a sign of hesitation and perhaps associating it with lack of power or authority, they are less likely to trust in the author's competence or consider their message as seriously. On the other hand, extreme language use itself (provided it is not riddled with intensifiers) has been shown to be more impactful than neutral ways of expression. Linguistic extremity is more engaging for the reader and even increases the chances for behavioural change in a direction requested by the author of the receiver (Craig, Blankenship 2011:304). This suggests that whereas intensifiers in combination with other markers can cause the reader to question the author, forcefully expressed suggestions in an authoritative way are more persuasive and affect the reader's behaviour more than neutral statements.

When it comes to translating in particular, translators probably have more control over the aspect of linguistic extremities rather than emotional implications. The latter concern full ideological or societal concepts and keywords, it would be rather difficult to justify altering or omitting them altogether. Linguistic extremities, on the other hand, can vary widely between source texts and target texts, not only because of the choices a translator might make, but also the different variety of linguistic devices and varying degrees of equivalence found in a particular target language to achieve the desired result (Nida, Taber [1964]/1982: 5-6, 22; Baker 1992: 17-18). This means that, should a translator choose to, he or she could feasibly influence the tone of the text to be more or less impactful and influential, either on purpose or potentially by influence of their own opinions on the given topic.

## **1.2. Defining “sensitive texts”**

As much as democratic societies uphold the principles of freedom of thought and expression, there are some cases in which it can or arguably should be limited and/or the author reprimanded. There are instances in which the author of the offending content could not only face public backlash, but also be held accountable by the state if the views expressed can legally be circumscribed. For anyone involved in the process or for the public, this makes things easier in terms of ethical considerations – if what is being said or written is so clearly harmful it’s deemed illegal, that makes shaping a personal opinion on the matter that much easier. However, there are numerous topics or viewpoints that are not necessarily covered by existing legislation, and thus the question of whether or not said content could be deemed reprehensible becomes much more subjective.

The term “sensitive texts” or variations thereof in the context present thesis is thus to be understood as a non-literary text intended for publication that contains misleading or erroneous information, positions or information that is contrary to the principles of freedom of expression, or other information the dissemination of which is potentially harmful to individuals or the society as a whole. Technical instructive texts, *e.g.* operation manuals or product descriptions, whereas they may include erroneous information, are excluded for the purpose of narrowing the scope. In the focus of the present thesis are texts, more specifically translations of such texts, that may potentially influence readers to adopt or come to accept positions and opinions that could be harmful to a group of people or society at large.

### **1.2.1. Exceptions to freedom of expression**

In terms of what could be found objectionable, from a legal standpoint, such content is defined by restrictions on freedom of expression. For the purposes of the present thesis, the author concentrates on freedom of expression regulations and mainstream moral norms in Estonia, as norms and legislation can vary extensively, depending on the culture or area. Relevant international conventions and frameworks applicable in Estonia may include geographical areas other than Europe.

Freedom of speech is recognised as a human right in international law, it is included in the Universal Declaration of Human Rights (UDHR, Article 19), European Convention on Human Rights (ECHR, Article 10) and the International Covenant on Civil and Political Rights (ICCPR, Article 19). Across all conventions, the principle is generally similar to the following:

Everyone shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of his choice. (ICCPR, Article 19(2))

UDHR is a general framework, but both the ECHR and ICCPR also list exceptions for exercising the right to said freedom of expression. ICCPR (Article 19(3)) states that it may be restricted “(a) for respect of the rights or reputations of others; (b) For the protection of national security or of public order (*ordre public*), or of public health or morals.” ECHR (Article 10(2)) allows restrictions “in the interests of national security, territorial integrity or public safety, for the prevention of disorder or crime, for the protection of health or morals, for the protection of the reputation or rights of others, for preventing the disclosure of information received in confidence, or for maintaining the authority and impartiality of the judiciary.” This largely coincides with the exceptions listed in the Estonian constitution, stating:

This right may be circumscribed by law to protect public order, public morality, and the rights and freedoms, health, honour and good name of others. This right may also be circumscribed by law in respect of public servants employed by the national government and local authorities, or in order to protect a state secret, trade secret or information received in confidence which has become known to the public servant by reason of his or her office, and to protect the family and private life of others, as well as in the interests of the administration of justice. (§45)

For the purposes of this thesis, the author has focused mainly on the first part of the exemptions listed, as it concerns publicly available information or information intended for publication, which translators could conceivably encounter in their work. Since state secrets, trade secrets and other confidential information are not intended for wider dissemination, and breaches of the right to privacy could not be left to the ethical discretion of the translator, their societal impact has not been considered.

Of the court rulings specifically concerning the freedom of expression at the EU level, the majority involve journalists or news outlets facing defamation charges for having defamed or insulted one or a few individuals, rather than for harmful wider impact. Cases of

authors being prosecuted for their textual works, speeches or self-expression in other forms being a threat to public order or morality remain rare (with the exception of the large number of “separatist propaganda” charges in Turkey), but it does happen, for example, in the case of *Garaudy v. France*, that was heard in the European Court of Human Rights – a writer faced conviction for “incitement to racial hatred” in one of his (non-fictional) publications. Dissemination of any information deemed offensive is generally not punishable by law, *i.e.* third parties such as publishers, news outlets, other individuals (including translators) are not held responsible for the words of the author if the distinction is made clear. (Oetheimer 2007: 127-167)

### **1.2.2. Potential harm**

The situation is much more ambiguous when it comes to content not covered by freedom of expression laws. It is worth pointing out that a lot of the cases brought to the ECHR are deemed inadmissible, which is to say the court deems them to be either non-violations or justifiable restrictions. This seems to indicate that people tend to think their rights are being infringed upon more than they actually are, which likely stems from a misunderstanding of the extent to which freedom of expression applies. Quite often, any limitations or criticisms of a position are decried as restricting freedom of speech, forgetting that this only really applies in terms of legal accountability to the state. Freedom of speech and the right to express one’s opinions relies on the legal framework as a common standard that can be agreed upon, to ensure that the use of said freedom comes with the responsibility to be mindful of what is being stated. On the other hand, it is also clear that much about the exceptions for these laws is a question of interpretation and there are numerous instances where the basis for an official charge may be lacking as per the existing legislation, but that doesn’t mean the author is entirely in the right. For example, it could be argued that disseminating xenophobic notions or erroneous information regarding foreign nationals in a society will likely result in an increase of discriminating or distrustful attitudes towards foreign individuals, even if the opinions expressed don’t include any direct incitement to violence, and thus hate speech laws or other legal restrictions don’t apply, but it is still understood that a widespread acceptance of certain ideas could result in harm indirectly.

It is easy to see information as potentially harmful in situations that resemble the exceptions listed in freedom of expression laws, such as the above example, if the difference from hate speech is only the fact that it lacks an explicit incitement to violence. If the position being expressed is not that far off, it is not unreasonable to assume that people already holding somewhat similar opinions could still be affected by it, see it as confirmation or validation to their own beliefs and radicalise further, or interpret the message as being more radical, even if it is not explicitly so. Furthermore, violent or hostile social movements, for example militant left-wing anti-fascist groups, are a well-acknowledged issue in today's Western societies. Problems affecting individuals directly are easier to relate to, the negative impact on them more readily recognisable if the threat of violence is explicit or perceived as likely based on the context.

More intangible problems or indirect harm, on the other hand, present a more subjective set of potential ethical concerns. Highly debated issues such as climate change or vaccination, for example, are debated precisely because they feel more distant, removed from the average person and involve complex research, a lot of data and opposing viewpoints. However, assuming mainstream scientific positions in these areas are correct, *i.e.* that anthropomorphic climate change is in fact real and vaccines are largely safe and necessary to avoid the spread of various diseases, it could be reasonably argued that advocating for contrary positions could cause potential harm – climate change not taken seriously could postpone necessary action and therefore lead to more extreme weather events and lack of resources and not vaccinating could compromise herd immunity and health of the people who rely on it. On the same token, those with opposing viewpoints could also view disseminating mainstream information on those issues as potentially damaging, arguing that climate change is just a hoax designed to increase revenue for alternative energy source companies, or that vaccines are intrinsically harmful, or at the very least the benefits do not outweigh the damages. Both of those perspectives are valid in the sense that assuming good intentions, either one would have similar grounds to argue that the alternative could be potentially harmful.

It is also worth being mindful of the fact that content might not be intentionally misleading. A lot of erroneous information surrounding complex topics such as vaccines or climate change, but also social issues like migration, ethnicity or gender politics, stems from misinterpretation of data or oversimplifying multi-faceted concepts. However, intent does not change what is being presented. An author misrepresenting information unknowingly

leads to the same result as one doing it purposefully, the impact only depending on how many people take their statements at face value.

There could be ramifications for misleading content in legal documents, for example, or in advertisements and manuals which are subject to various consumer protection laws, but in the case of non-fiction works intended for the general public, that is not the case. The question then becomes what is the capacity of a third party working with the text, say a translator, an editor or a publisher to check and either correct or suggest corrections for incorrect or misleading information, should they discover errors – or refuse to work on it altogether. The responsibility for the content itself lies with the author and short of it being illegal, third parties might not have much right to object, but much like a text in final print containing grammar errors would probably be considered a failing of both the author and the editor (assuming there was one), it also cannot be said that people in those ‘secondary’ roles have nothing to do with the end result. At the very least, they should have a right and a possibility to stand by their personal ethics without fear of repercussions.

### **1.3. Translation ethics**

Translators are often seen as only relays with no agency or significant contributions of their own. According to Cercel (2010: 183-184), translators remain invisible for the average reader, and that might even be preferable, as to not overshadow the author. That tends to be the case certainly for the public at large, but also for many among translators or researchers of translation studies. It seems that often the only aspects of translation ethics considered are essentially those of loyalty, conformity and neutrality above all (Smith 1991: 69; Gouadec 2007: 235-239). That is somewhat misleading, however, or at least not the whole picture – translators nor translations exist in a vacuum, translators are socialised like any other person and translations, even if just means to an end to pass something on from one language to another, are inherently social acts. According to Anthony Pym, even if translators are not responsible for *what* they translate, as it is pre-existing work that they had nothing to do with, they are responsible for the end result, what they do with the material in their hands (2012: 56). It then logically follows that there is need for a code of ethics or at least common principles that professional translators ought to be aware of in their work, but



there are many obligations a professional might be expected to fulfil, depending on the viewpoint, what is prioritised or what is possible.

### **1.3.1. An overview of common approaches to translation ethics**

Broadly speaking, we can distinguish four main viewpoints in translation ethics that have been outlined over the years. Chesterman (2001: 139-142) names these models as follows: ethics of representation, ethics of service, ethics of communication and norm-based ethics. Representing different facets of considerations a professional translator might have in their work, they have a great importance for most translators and are prominently featured in most codes of ethics for translators, at least in practice. A single model of the four is definitely not sufficient as a be-all-end-all ethical guideline, but they all contain some aspects that together could form the basis for a comprehensive ethical approach, at least in part.

Ethics of representation is perhaps the first thing that comes to mind for most people when thinking about the function of a translator – one of them being a messenger and at that, accurately representing the source text. Chesterman states (*ibid.*: 139-140) that a translator's ethical obligation according to this view is, naturally, to capture and represent the source author's intent. The ethical translator here has no real agency, omissions, additions or changes of any kind, *i.e.* misrepresentation would be considered unethical under this rule. That ties in with the principle of neutrality, an unbiased approach in a translator's duty to produce a faithful translation, often cited as the grounding ethical principle – looking at a professional translator's main role today, it's clear that faithfulness to the source is the primary expectation. According to Zwischenberger, this type of approach is “based on the idea that there is a stable sense/meaning inherent in the original which is to be transferred by the translator” and supposes an ability to know what was intended (2019: 264). There is perhaps a place for this strict sense of faithfulness in translating texts such as legal documents, where there is little room for other aspects like the communicative aim or societal norms, but in many cases, it conflicts with many other factors present in translation, such as adapting it as necessary in the target language; a conflict often present in the same ethical guidelines it may be included in (*ibid.*: 265).

The second common approach is the ethics of service. This is grounded on the understanding of translation as a (commercial) service done for a client and attributes great importance to deadlines, value for money, essentially everything else that goes with providing such a service. Chesterman writes: “A translator is deemed to act ethically if the translation complies with the instructions set by the client and fulfils the aim of the translation as set by the client and accepted or negotiated by the translator” (2001: 140). This viewpoint again does not leave much room for the individual considerations of the translator. Their primary way of showing any agency would then be *before* accepting the assignment, when negotiating terms for the translation. The question becomes “*Should I translate?*”, which Pym has suggested as the fundamental simple basis of translator ethics, as rather than the content, the translator is actively responsible for the *decision* to translate, provided that they are able to make that choice (Pym 2012: 103). The problem with that is precisely that not everyone is able to make such a choice. Due to the often irregular nature of translation work, suppose the translator is having financial difficulties or shortage of work at a time of an offer he or she might otherwise reject, or they might not be in a position to negotiate as much as they would like, due to lack of experience or social capital with the client. Ethics of service therefore suffers from serious shortcomings if one wanted to account for the translator’s role at all. Henri Meschonnic has harshly criticised Pym for precisely this, trying to propose an ethical principle just by switching out *how?* with *should I?* as in practice, this only shifts focus away from the translation process and content altogether, ending up with a similar “ethics based on commercial criteria” (Meschonnic 2011: 39, 41).

The third aspect to consider in translation ethics is the ethics of communication. The ethical imperative here is to “further intercultural cooperation within parties” (Chesterman 2001: 141). This principle is also highlighted by Pym, suggesting collective agency by translators – the more experience a group of translators gains, the more ability they would have to make translation choices and “give advice about cross-cultural communication”, increasing in agency over time together as a collective in a field, rather than individual actors (Pym 2012: 103–104). This outlines a rather concrete way to make translation decisions. The goal to be achieved is intercultural communication – a translator is not a negotiator between two parties, but a mediator who facilitates or then impedes certain aspects of cooperation, putting in more work, so that the reader would have to put in less (Cercel 2010: 188). In addition to loyalty to the author, the translator has loyalty to the audience, interpreting the text *for* them, for example by finding equivalents in the target culture and making it more

understandable. This isn't necessarily at odds with the two previously mentioned ethical approaches, as cooperation involves both the author, the client and the audience (as well as the community of translators, broadly speaking) but it does allow for a more liberal translation process, highly dependent on what the translator in particular thinks should be done to make the communication as effective as possible – it could take the form of localising the text, consciously choosing less complex wording, perhaps breaking up longer sections into separate phrases, or adding translator's notes, if deemed necessary.

The final approach outlined is one of norm-based ethics. In essence, this is the closest to what could be considered “societally responsible” translation ethics. A translator's ethical duty according to this principle is essentially that of fulfilling cultural expectations, “acting in accordance with the norms, not surprising the reader or client” (Chesterman 2001:140). Chesterman writes further:

Any major breach of these expectations – for instance, a translation that is clearly more literal than the reader might expect, or one that has a specific ideological slant, or is abridged or extensively adapted – should, on this view, be signalled overtly by the translator, for example in a preface. One of the central values underlying this model is that of trust: if translators behave in predictable, norm-conforming ways, it is easier to trust them – and the profession as a whole. (*ibid.*: 141)

This could be seen as an amalgamation of the three ethical principles already mentioned – ethical behaviour could entail fulfilling the expectations that a translator will follow the source text and will refrain from unjustified alterations, will provide a service based on the agreed-upon conditions and will adjust the output to conform to the cultural expectations of the readers. But perhaps more than conforming to the expectations of accurate representation and service provision, this approach puts emphasis on local custom and norms, at least as far as the target culture indicates. Wider cultural tendencies can and should be considered, as to what might be seen as sensitive subject matter in the target culture that is not the case in the source text and vice versa. For example, concepts of sex and intimacy that may be acceptable to express openly, even in a vulgar fashion in certain societies, might not be faithfully translatable into certain target cultures:

In general, Westerners are less inhibited in expressing such sensitive and taboo ideas. Translating these sensitive concepts from an open to a conservative society, requires a tacit understanding and tactful use of languages. One could argue that some English expressions should, ideally, not be translated into conservative cultures such as Chinese. But in reality, it is a well-known problem in translational tasks and situations. In the production of Chinese translations of taboo expressions, a

transfer must at the very least take into account the degree of acceptability of the written and spoken norms of Chinese. (Lung 2003: 257)

Norm-based ethics thus demands not only considerable knowledge about the target culture, but willingness and ability of the translator to make changes towards conforming to that society, where applicable, such as by euphemising expressions that might be considered taboo, as seen in the quote above.

The degree to which a translator could seek to take moral norms into consideration is debatable – whereas one can assume ideological consensus to a certain extent (Fowler 1991: 49-53), by far not everyone within a given cultural space has the same positions and what is found to be harmful by some, is not so according to others. Divisive subjects in a society, such as abortion in the United States, hardly have a local consensus, and it would therefore be difficult to judge whether or not expressions related to said topic within a text should be euphemised. A discrepancy in norms can also occur between the government or legislative bodies and the public. The former can be more prominent as the “official stance” (especially in authoritarian regimes), but that might not reflect the moral norms for the individual members of that society, for example in the case of state religions or religious governments. Adapting the text to the norms of such a culture in those instances becomes a question of which norm to follow, what is more prevalent or what could arguably be more harmful to that society – a decision highly dependent on the translator’s personal judgement.

### **1.3.2. Translator’s responsibility**

Closely tied to ethics is the notion of responsibility, that is – both responsibility to the source text, to not depict the author’s positions or the source culture inaccurately, and to the target culture, creating a translation so that it takes into account the local sensibilities. When working with a text from a country that shares relatively similar values and cultural notions with the location where the translation is to be published, say a work of a metropolitan French author into Italian, it is likely a fairly easy balancing act. If the text is not particularly controversial, offensive or confusing, it is reasonable to assume it will not be the for audiences with similar values in another language either. Matters are considerably more complicated, should the content in its entirety or at least partially be considered offensive in the target culture, such as in the above example on English to Chinese

translations. Worse yet, the content could be illegal, for example going against blasphemy laws or including sensibilities which are not only highly offensive, but punishable by law in a given country – Pym (2012: 37-38) describes a case of an interpreter called Günter Deckert, who provided simultaneous interpreting for the speech of an American Fred Leuchter, who, in that speech, denied the existence of gas chambers in Germany. But the interpreter, Deckert, was prosecuted for having uttered the words despite the fact that they were not his own. The authorship of the content itself in that case did not matter, only the social influence it had, and the interpreter was held accountable for said impact.

This is far from what the average person would probably consider as a reasonable expectation from a translator and goes against the age-old principle of “a messenger should not be harmed”. It is a transition far beyond the idea of a translator as a mere intermediary, to a mediator who has responsibility for what they do with the text handed to them, *i.e.* what is in their control, to then holding the person accountable for what was written by someone else, as to presume they should have prevented the text from existing in the target language. That is to assume that translators should not only know what is or is not offensive in the target culture and perhaps make efforts to mitigate that, but take it upon themselves to evaluate societal impact and be held responsible, should they get it wrong – if the translator is even in a position to make a decision to begin with. This concept would require near omnipotence and in essence represents retrospective responsibility (Kopp 2012: 154), so it does not really make for a fair basis for examining what accountability towards the society a translator might actually have.

As much as it is unfair to say that translators should be held accountable retroactively for impact they could not have reasonably anticipated, it would be naive to think that a translator plays no role in shaping the impact a text might have in a society. Coming back to the English to Chinese translation example once more, suppose the translator chose to purposely stay faithful to the source text, resulting in a translation deeply offensive to the target audience? It would go against the principle of norm-based ethics, but it would be significant in the way that it is intentionally shocking and provokes a much stronger reaction within that society than if it had been adapted to the culture. This indicates that a translator’s responsibility lies somewhere between mediating the foreign and responsibility to the community. Translations contribute to the cultural and literary development of a society by introducing new ideas that domestic authors may not have thought to or dared to explore, so

the influence of translators can reach far beyond just text. (Archibald, Wygoda 2006: 542,544). Similar notions have also been put forth by Vermeer:

We have [...] mentioned two social tasks of the translator: his duty to bring about communication between two partners (or groups of partners) in such a way that the ultimate aim of the act, the 'skopos', may be achieved; and his cultural responsibility for the introduction into a society and its literary tradition of new aspects either of form or content or meaning [...]. (Vermeer 2007: 16, quoted in Kopp 2012: 157)

This is reminiscent of the idea that a translator is primarily responsible for their own contributions, acknowledging that there is a duty to be mindful about one's cultural role in introducing new concepts, but does not go as far to say that a translator should be held liable for the content.

If we suppose that a fair way to look at the social responsibility of translators is not by way of impact that they would retroactively be held accountable for, a better way to define it would be through aspects that translators could reasonably have control over, that is – personal approaches. Despite the creed of neutrality, translators are people just like everyone else and thus their approach to any given topic may vary based on how they were (and are) socialised. As much as they as professionals may try to remain unbiased, translators' convictions and beliefs are essential constituents of their professional profiles and are key components in understanding how social features influence their performance, to what extent their work is biased or fair, what are their preferences and for what organisations on what conditions are they willing to provide their services (Tyulenev 2014: 16). Henri Meschonnic has written the following (2011: 46): “/.../ And that which gathers up the entire thought of the problem, as much to recognize it as to try to think differently, to translate differently, is not a matter of knowledge, it is a matter of ethics.” He defines a translator's ethics as a question of behaviour that is intrinsically linked to use of language, since our relationship to self and others comes to be through language (*ibid.*:45). Combining those two aspects would give a basis for what a translator could be considered ethically responsible for beyond the decision on whether or not to translate – to the best of their ability, being aware that their choices in terms of language used affects the text's impact on the reader, and that their own biases affect the language used in turn.

Beyond insisting that a translator should never be biased to begin with, is worth for a translator to try to remain conscious and aware of his or her own biases that may manifest in their work. Even, and perhaps especially if the text in question is not quite as strongly

worded or explicitly advocating for a particular standpoint. These elements may not be numerous in the text and not prominently represented, but different forms and language structures can still be used as ideological representations. Norman Fairclough writes:

Even aspects of 'style' may be ideologically significant. When for instance public bodies such as government ministries produce public information on their schemes and activities, they select a style of writing (or indeed televising) partly on the basis of the image they thereby construct for themselves. This can be regarded as a special sort of ideological process of subject constitution. (2013: 60-61)

In the context of this example, if such a text required translation, it would involve preserving a similar ideological 'promotional agenda'. This could prove a problem for the translator, should they find the public institution or person, or their positions objectionable to the point where they might consider their social responsibility to refuse the translation assignment altogether to avoid having to choose between misrepresenting the author and misleading the public.

Awareness of this issue is even more important in situations where they are not in a position to be able to refuse. As mentioned above, it is debatable to what extent a translator is truly able to remain unbiased. Hasan Ghazala goes as far as to call a translator's unbiased "a fallacy, a mirage" (2002: 154), and writes the following:

Translators are not expected to be blind to their surroundings. These surroundings impose themselves on them either directly or indirectly, sometimes quite heavily. They cannot ignore these extraneous influences, and any attempt to do that would be superficial, self-deceptive and eventually destined to failure. Maybe they escape partially, but only temporarily. (*ibid.*: 147)

To attempt to keep these external factors from affecting the translation entirely, there are far too many aspects prone to bias that the translator's choices affect in any given text, such as formality/informality, lexical specification/non-specification, connotative/cultural hints, simplicity/complexity of the style, jargon, variation/repetition, etc (*ibid.*: 153). Because of the plethora of choices to be made, some of them subconscious, there is no such thing as a completely neutral translation.

That does not mean that recognising all translators are inherently biased is necessarily detrimental, for not all biases are created equal. In fact, Ghazala goes on to distinguish two types: negative bias and a positive bias. Negative bias designates

"... any unjustified impingement or trespassing on the SL text, that might result in a harmful considerable loss of meaning, caused by changing, adding or dropping something out for personal

reasons of impressiveness, snobbishness, hypocrisy, lack of precision, ignorance, negligence, excess of commitment to the original even to blunders and historical mistakes, national, racial, discrimination or prejudicial motives, exaggeration, minimization, humiliation, and the like.”

whereas positive bias is “the translator’s justifiable bias to show respect to readership, avoid insulting them, explain ambiguities, glorify or euphemise for social purposes, correct blunders and printing mistakes, drop out unnecessary, trivial or taboo words, etc.” (Ghazala 2002: 154-157). That is essentially the principle of norm-based ethics already explored above, which means positive bias by this definition is not only justifiable, it is, in large part, a translator’s job description. The question then remains by whose standards might a bias be considered *justifiable* or *unjustified*. Ghazala cites “personal reasons” as the basis of an unjustified bias, but since both are left up to the translator’s assessment, both positive and negative bias would inevitably be the result of his or her own judgement. One could perhaps distinguish between unjustified bias being one of only personal opinion, and a justified bias being the result of a selfless act for the benefit of the audience, but even then it is highly subjective as to what the translator deems beneficial.

It is interesting that the description of negative bias also includes “excess of commitment to the original even to blunders and historical mistakes”, from which it would logically follow that a translator should seek to correct the source text, giving them an external ethical obligation – to ensure the audience is not being misled. Of the aspects discussed previously in the category of potential harm, correcting incorrect information is probably the most understandable modification a translator could make for the sake of “public good”. Drastic changes to the content would go against every ethical principle described above and the role that a translator is commonly expected to fulfil, but if we wanted to expand on the idea that a translator is responsible for checking their own biases, for being considerate to the audiences and for safeguarding them against mistakes in the information contained in the source text, we should more seriously consider the social dimension. Translators are only human, after all, and if Ghazala’s interpretation is to be believed, true unbiased is not possible. A translator inevitably affects the content and therefore the impact of the translation through their choices in expressions, by localising the text, by their choice of intensifiers or diminutives or opting for wording that may not be entirely equivalent between the two languages. This is all an example of positive bias that a translator is expected to do, to ensure the conformity of the text to its intended social dimension, to adjust it to the target audience, rather than translate word-for-word.



Professional ethics would prescribe that even a seriously offensive text be translated in a satisfactory manner, despite the fact that its contents go against the criteria of general ethical understanding (Gouanvic 2001: 209). It would seem that translation is somewhat lacking a more human, perhaps even social activist approach to ethics, although a lack of common ground and organisational unity as well as the varied nature of work among translators would make anything like this difficult to implement. According to Drugan and Tipton (2017: 121-122), “what constitutes a socially responsible action for one person may be considered irresponsible by another, meaning that ‘responsibility’ can never be ideologically neutral and its invocation always confers an obligation to determine whose responsibility, to whom and for what”. Phil Goodwin has theorised that one could base a social ethical framework of a pre-existing one – on human rights, for example, on the Universal Declaration of Human Rights in particular; that would, however, run into a whole new set of problems, since based on those principles, we would then have to consider whose rights need to be prioritised in a given situation (Goodwin 2010: 24). Whether it is more important to stay faithful to the source text and the author’s self-expression or to consider the social impact it may have, is left up to the individual discretion of the translator.

### **1.3.3. Applicable ethical standards for Estonian translators**

Whether in working with a translation agency, a publisher, or a client directly, most of these other parties have certain rules or expectations for translators. Those could be unspoken expectations, such as that a translator is obligated to complete the task to the best of their ability and that the target text conveys the meaning of the source text, assuming the translator can accurately decode it (Zwischenberger 2019: 265). Often, translation agencies may list similar rules in official guidelines for translators, or those may be included in specific project contracts. One could say that guidelines concerning translator behaviour specifically, rather than terminology or other linguistic aspects, are in that case ethical guidelines, outlining how a translator is expected to act. These mostly tend to concern obligations of faithfulness to the text and loyalty to the client, not so much personal ethics or social responsibility. In fact, Zwischenberger criticises such guidelines precisely because they are often geared more towards what the client might expect of a service provider, confirming an image of translators as “trustworthy professionals steered only by fidelity, accuracy, and neutrality” (*ibid.*: 265), despite it conflicting with communicative and cultural

goals of a translation, and arguably being almost impossible, as seen above (Ghazala 2002: 153-154).

Many Estonian translators may not only be subject to guidelines on a local level from language service providers directly in contact with them, but also be obligated to follow style guides for larger bodies subcontracting translations, such as institutions of the European Union. Since various EU texts, *e.g.* directives, notices, decisions, opinions, etc. need to be available in all official languages and by far not all of it is done in-house, there are many freelance Estonian translators who have to deal with those texts in one way or another and thus are subject to the requirements set forth by the Directorate-General for Translation (hereafter DGT). DGT's guidelines for contractors exclusively address translation quality above any other considerations. Depending on the type of text, the translator is to ensure terminological consistency within the text itself and with other EU acts; follow the style guides for drafts; cite other legal acts directly from EurLex; or, in the case of any texts designated to the public (such as press releases, articles, brochures), localise the text, make it easily readable, understandable and appealing to the public. For legal and administrative documents, the aim is uniformity in the terminology and to ensure translations are fully reliable. The guidelines therefore also include instructions for the translators to report any mistakes they find either in the source text or reference materials. Any such findings are to be reported directly to the DGT. Even if translators do not have much room for personal ethical considerations, the EU institutions have addressed potentially misleading content in their guidelines. (DGT Translation Quality Guidelines, 2015)

More than in an official agreement with employers, codes of conduct or codes of ethics may be more free-form sets of rules to follow, as in a commonly acknowledged and accepted standard of "professional ethics". Such overarching ethical standards can often come from associations, which bring together translators of any subspecialty or employer. In Estonia particularly, such associations for translators are the Estonian Association of Translators and Interpreters (*Eesti Tõlkide ja Tõlkijate Liit*, hereafter ETTL), the Estonian Association of Masters in Conference Interpreting and Translation (*Eesti Tõlkemagistrite Liit*, hereafter ETML) and the Literary Translators' Section of The Estonian Writers' Union (*Eesti Kirjanike Liit, tõlkijate sektsioon*, hereafter EKLTs). Of these three, only ETML has a comprehensive code of ethics<sup>1</sup> for translators publicly available. This could possibly be

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<sup>1</sup> The English version of the document is titled *Code of Best Practice*.

due to the fact that ETML is an association for professional translators trained in an academic setting, who thus may be more aware of translation ethics and different aspects that may require guidelines. The ETML code of ethics is preceded by the following definition:

This Code proceeds from the general principle that translation may be based on the word or sense of the source text or on the communicative intent of the author of the text or the initiator of the translation. Depending on the needs and wishes of the parties to the communication, the translation may be a complete, adapted or summarised reflection of the source text. In translating or interpreting the interpreter/translator usually follows the wishes of the initiator of the translation while also keeping in mind the expectations of the other parties to the communication and avoiding undermining them through the translation. In cases where the parties' interests conflict, the interpreter/translator tries to help reaching a compromise and, if necessary, honestly reveals the aim of the translation.

In essence, it includes most of the approaches to translation ethics explored above – ethics of representation, service and communication. In composing the ETML code of ethics, inspiration was taken from the code of ethics of the International Association of Conference Interpreters (AIIC), the International Federation of Translators' (FIT) Translator's Charter, and UNESCO's Nairobi recommendations, although none of them was used as a specific basis for the ETML code (Kivirand 2013: 10).

The code of ethics mostly concerns professional behaviour on behalf of the translator. The main key points outlined in the code are honesty regarding the translator's knowledge, language skills, qualifications, experience and overall competence, but also regarding any mistakes found in the text; faithfulness to the intent of the author and the aim of the translation; confidentiality, neutrality, respect for colleagues, professional self-improvement, and refraining from unfair competitive practices. In addition to professional conduct, the section on neutrality and conflict of interest is quite thorough and, unlike the DGT guidelines or the aforementioned common approaches, also includes rights that a translator has in an ethical conflict. In particular, the code of ethics states the following:

4.1 The interpreter/translator respects the individuality of each person and does not reveal in translation, either through words or behaviour, his or her personal preferences or prejudices or allow them to affect the translation. [...]

4.1.2 The interpreter/translator refrains from expressing his or her personal views and comments in relation to the translation text, except if this is necessary in order to achieve the aim of the translation (e.g. a written translator's foreword, postscript or footnotes). [...]

4.4 The interpreter/translator may also decline to accept work for ethical reasons.

4.9 Exceptionally, the interpreter/translator may impart from professional impartiality if his or her inactivity would endanger human life, health or dignity.

Combined with what is included in the introduction as seen above, the code seems to put more emphasis on ethics in its traditional sense, yet it once again makes the primary way of translators having any agency about the decision on whether or not to translate at all (Pym 2012: 103, Chesterman 2001: 140). The obligation to “honestly reveal the aim of the translation” and item 4.9 would suggest that a translator’s impartiality is excusable in certain cases. However, it does not specify what constitutes a danger – does that include written content that could be potentially harmful, or only refers to the immediate activity of a client –, nor whether potential negative impact on readers and the society is sufficient grounds for impartiality to be justified. Kivirand in her thesis suggests that since ethical reasons that could inform the translator’s decision are not specified, it likely includes situations that are contrary to the other guidelines within the code, but the wording is vague enough that it could be reasonably construed as referring to any ethical principles the translator might personally have (2013: 24).

The ETML code of ethics is the most comprehensive one currently available to Estonian translators, and it certainly includes all the more important considerations and guidelines for a professional translator. Its contents are very traditional, echoing most of the ethical approaches to translation previously described. By the code, translators also have quite a few freedoms and rights, including the right to decline a project due to a potential conflict of interest or due to an ethical disagreement with the contents. It still hinges on mostly the ethics of representation, that is, a translator essentially forfeits their right to an opinion when they make the decision to translate. However, many aspects of a particular assignment may come into light only when the project is well underway, and it is unclear what a translator could or should do when declining is not an option.

#### **1.3.4. Research questions**

In a situation where the translator is aware of their own bias enough to realise they may not be able to remain impartial, it is certainly safer to decline the project, and it’s useful to have an external code of ethics to perhaps help explain the decision. However, as demonstrated by Ghazala, often there are far too many factors to be cognizant of for true

neutrality to be possible (2002: 154-155) and, as already mentioned, by far not everyone is in a position to decline work. Codes of ethics, by and large, describe the ideal, what translators should strive for, but for such non-ideal circumstances, it seems advantageous to examine what translators themselves do or think should be done when confronted with a sensitive text and/or an ethical conflict.

In this MA thesis, the author will therefore attempt to answer the following questions:

1/ What are the differences in priorities, attitudes and approaches for Estonian translators when offered a sensitive text or working on a sensitive text, compared to a standard non-fiction text?

2/ To what degree do they sense having personal responsibility or responsibility on translators as professionals for potentially harmful information spreading in their target language?

## **2. ESTONIAN TRANSLATORS' ATTITUDES TOWARDS SENSITIVE TEXTS**

### **2.1. Description of the method and the corpus**

In order to answer the research questions, direct input from Estonian translators is necessary. This input was gathered by practical means through a survey and a translation experiment, to examine whether or not practice reflected the tendencies and behaviours cited and recommended by survey respondents.

#### **2.1.1. Survey**

The author of the present thesis conducted an online survey among professional Estonian translators. This was done in Estonian in order to enable the participation of translators whose working language is not English or who feel more comfortable expressing their thoughts in Estonian. The original Estonian questionnaire can be found in full in Appendix 1. The author has provided an English translation of the questionnaire in full in Appendix 2. The survey was composed in Google Forms and disseminated among translators in dedicated social media groups as well as through language service providers and publishers.

The survey was composed of 5 demographical questions – on the gender, age, education, academic training in translation, and work experience of the respondent – and 17 questions pertaining to translation ethics, work processes and positions on various types of sensitive content.<sup>2</sup> Most questions were either multiple choice questions with a selection of “Other” enabled or open questions, in order to get a more complete picture of the

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<sup>2</sup> The original online survey had 17 separate questions due to the format of the platform, but in the interest of presenting them in a more compact form, the questionnaires provided in the appendixes have been formatted as 8 questions with multiple parts, where applicable.

respondents' attitudes and approaches, if they did not find any of the choices provided to be applicable to them. On one hand, this open-ended nature of the survey makes drawing any statistical conclusions difficult, but it also allows for a more nuanced view of the attitudes expressed.

Within the assigned time period, the survey received a total of 78 responses. This is not a particularly large sample, even given the small size of the Estonian language services market, but it suffices to give an idea of the approaches of professional translators. However, since the inevitable flaw of a survey on ethics is the fact that the respondents might give answers that they think are socially acceptable and that all the answers highly depend on a given set of circumstances the translator experiences and the situation he/she is in, a larger sample size would not necessarily give more accurate results. In addition, it should be understood that most respondents may not have ever had experiences with any of the types of sensitive texts listed in the survey, so responses are in any case more hypothetical, to serve as a basis of self-reflection for translators.

The majority of respondents were female (73.1%), 17 respondents were male (21.8%), 1 person selected "other", and 3 (3.8%) did not wish to disclose their gender. By age distribution, most respondents were within the age ranges of 25-40 (47.5%) and 41-65 (44.9%), followed by 18-24 (6.4%) and 65+ (1.3%). In the interest of seeing potential impact on responses stemming from work experience or academic training in translation, the respondents were also asked about their educational background as well as experience in translation. Overwhelmingly, the respondents held an academic degree: 65.4% had a Master's degree and 21.8% a Bachelor's degree. 6.4% had some university credit, but no diploma, 5.1% had a high school diploma, and 1.3% had vocational training. Of those holding academic degrees, a third (33.3%) had a degree specifically in translation, almost as many (30.8%) had some academic credit from translation-related subjects, but not the degree, and 14.1% had taken part in translation workshops or seminars. When it comes to work experience, more than half (53.8%) of the respondents had more than 10 years of experience in translation, followed by 12.8% with 5-10 years of experience, 21.8% with 2-5 years, and 11.5% had less than 2 years of experience in translation.

### **2.1.2. Practical experiment**

To complement the expressed positions in the survey and to see different approaches to various sensitive texts, the author also conducted a translation experiment. As overlap in experiment participants and survey respondents was expected, in order to minimise the impact the survey questions might have, the experiment was completed before disseminating the survey. The experiment consisted of four paragraphs of text in English, each about a 100-150 words in length, to be translated into Estonian, taken out of longer non-fiction articles or works on different sensitive topics mentioned in the survey. Excerpts were labelled A – D and were on the following subjects: A – legalising rape on private property; B – anti-vaccination advocacy; C – eliminating AIDS by executing members of the LGBT+ community; and D – on the need for a revolution against the current technological society. These topics were selected to represent a range of different types of sensitive texts asked about in the survey and also have a variety of radical positions and some that are comparatively less so, to see how the translators' attitude towards the texts might change accordingly.

15 professional translators were asked to translate these texts from English to Estonian, with the consideration that the excerpts were a part of a longer non-fiction work intended for publication in Estonia, and they had the liberty to add translator's notes or comments to the editor, if deemed necessary. This was done in order to see what a translator might have doubts about in the text or might want to clarify with the editor or client. In line with the survey's open questions, the translators were also given an option to add additional comments on translating any particular topic and what they think they would do if offered such a translation project.

In order to see any differences in translation strategies stemming from either academic training in translation or work experience, a control group of 15 people was asked to complete the same task. This group was made up of volunteer university students with proficiency in English, but no prior experience in translation. Instructions for the assignment were not altered. All excerpts can be found in Appendix 3 and all Estonian translations in Appendix 4.



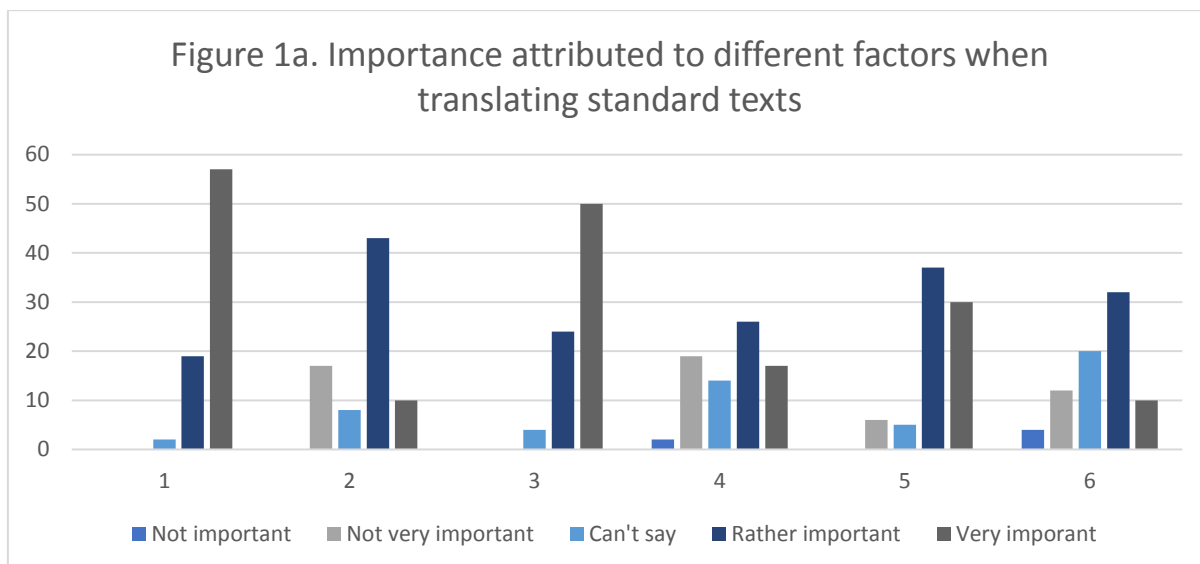
## 2.2. Priorities in translating standard texts and sensitive texts

In addition to approaches specifically to sensitive texts, it is also important to first examine the ‘baseline’, so to speak, what the respondents prioritise in their day-to-day work on standard texts. This also goes to show how much, if at all, translators value aspects beyond what is strictly considered to be their professional duty. Due to the nature of the work, a lot of overlap is to be expected – for example, it would be hard to argue that one could be a professional translator without following the source text, regardless of the type of text. In order to compare priorities in translating standard texts and sensitive texts, translators were asked to rate values placed on 6 different aspects on a scale of ‘not important’ to ‘very important’. The six factors chosen were as follows:

Q: How important are the following factors for you when translating any standard text/a sensitive text?

- (1) Preserving the meaning, even if not necessarily following the author’s style or wording exactly
- (2) Following the style and wording of the source text as closely as possible
- (3) Making the translation as understandable as possible for readers in the target language
- (4) Giving the reader additional information or clarifications, where I consider it necessary (*e.g.* translator’s notes)
- (5) Ensuring that the information contained in the text is factually correct – even if it means that factual information from the source text has to be corrected (*e.g.* in translator’s notes or by notifying the client or the editor)
- (6) Honouring the client’s wishes – even if they go against my assessment

The distribution of responses for each factor is depicted below in Figures 1a and 1b.



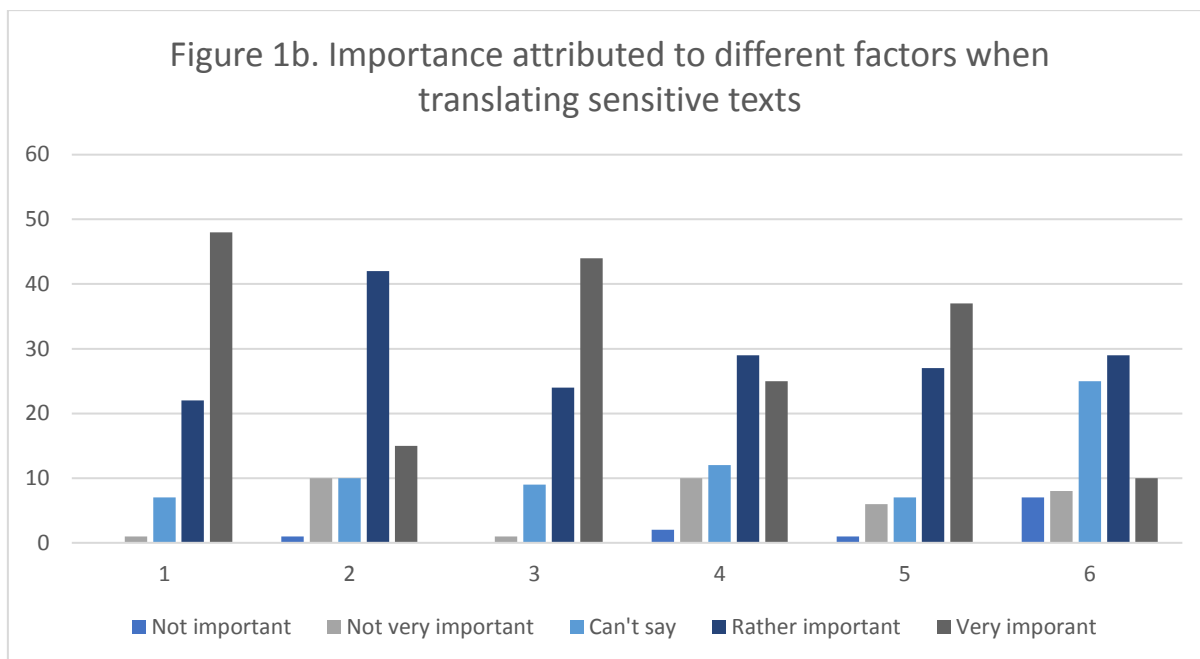
Almost all respondents to the survey (with the exception of 2 participants who selected ‘can’t say’) found that preserving the message of the source text is in standard texts either ‘very important’ or ‘rather important’ to them. Accurate representation of the source text is one of the most commonly cited ethical principles, be it in the literature or in written guidelines, and it seems to be what translators themselves value. A similar distribution in responses is carried over to the aspect of communication, where making the translation as easily understandable as possible to the reader is also an important aspect for most. It is worth noting that translators with over 10 years of experience prioritised this higher over other groups, perhaps due to more experience and confidence to translate in such a way that the message of the source text is carried over to the target audience in the most effective way, even if this means not following the author’s wording exactly. This illustrates two of the four common principles of ethics in translation that were explained previously – ethics of representation and communication – in practice, but also highlights their conflicting nature, since localising the text or modifying it in such a way that it fulfils its communicative aim effectively in the target language, often means loss of faithfulness to the source text at least to some degree. Since the accurate representation of the source text is equally if not more valued by translators, achieving both is a matter of balance.

Interestingly enough, not as many people found following the author’s wording or style to be a priority. Unlike with preserving the message, several respondents even said that to be not particularly important at all. This depends on the specific context, of course – this might not be a priority with standard non-fiction texts, but when translating texts with literary value, for example literary works, essays or opinion pieces, the author’s specific style and

wording are a part of the experience, part of the book's literary value, and thus obligate the translator to follow it more closely, but here, that is not the case. The translator can take more liberties with the text if he or she prioritises other aspects. For example, if an author's wording in a standard non-fiction text is particularly confusing or difficult to follow, a translator might sacrifice following the author for the sake of making the text more comprehensible to the reader to fulfil the communicative goal. This is the most likely scenario when translating standard texts, especially since most respondents highly value making the target language text understandable for the reader.

However, it is unclear to what extent could translators aid the readers. Localising the translation or editing the structure in such a way as to make it more easily graspable is one thing, but giving additional metatextual information is entirely another. The results on that point are more mixed as well. Whereas the distribution of results is fairly even between all the possible responses, more translators consider giving additional information, where possible or deemed necessary, either not very important or not important at all. This could be related to the overwhelming priority given to representation – the translator's main duty, even inside the profession, is often seen as accurately reproducing the message in another language, acting as a conduit (Katan 2016: 366) so it is not up to them to add to that message to account for blanks in the reader's knowledge on the topic.

Overall, however, it seems that if translators had to choose between loyalty to the author or the audience, they are more concerned for the latter. Even when asked about standard texts, the overwhelming majority of translators stated that ensuring the factual accuracy of the information contained in the translation is a priority to them, even if that means correcting the content of the source text. This is an exception to prioritising accurate representation. As many as a third of the translators stated they would not accept a project that contains many factual inaccuracies, and 38.5% would only do so on the condition they can add comments and notes of their own. In addition to that, several respondents stated that they do not consider it important to respect the client's wishes when it goes against their own judgment. This suggests that even though translators might not think it appropriate to alter the source text, or necessary to add to it for the readers' sake, many are uncomfortable with disseminating misleading information or content that they do not deem acceptable.



Answers given for priorities when translating sensitive texts are not drastically different from standard texts, but there are some differences indicating that translators indeed are impacted by the ethical and social dimensions of the content they are working on. Where with standard texts, no respondents thought it was unimportant to preserve the author’s message or follow their wording, changing the question to sensitive texts saw a few translators stating otherwise and a decrease in the amount of people who previously ranked preserving the meaning as ‘very important’ in their priorities. This probably does not mean complete alteration of the content, but more of an openness to a liberal approach than in the case of standard texts. With that, a small change occurs in loyalties to the client – fewer translators value honouring the client’s wishes over their own assessment when it comes to sensitive texts. Translators expressed in their responses that in the case of a particularly distasteful text, they would (or have done so in the past), in addition to declining the assignment, even recommend their clients to not move forward with the translation at all.

On the other hand, and perhaps somewhat paradoxically, the number of people who consider following the author’s wording important is increased for sensitive texts. One possible explanation for such a change could be an effort on the part of the translator to distance themselves from content they may disapprove of. The notion of a translator as a “mere messenger” comes into play here, as a translator becomes less invested in the translation and may that if they themselves alter the wording less and stick to the author’s structure, they feel like less of a participant in the process. This strategy could also come into play in a conscious effort to avoid bias – several respondents specifically stated that

when working with a text that is contrary to their own beliefs, they would more carefully consider any alterations to make sure they were not either changing anything according to their own stances or overly stress anything that in the source text might be more neutral.

With sticking more closely to the author's structure, translators are also slightly less inclined to make the translation of a sensitive text more comprehensible to the reader. It would be too bold to assume it is due to translators trying to consciously sabotage the text's reception in the target culture, but it could result from lower emotional investment in the project. From the responses to other questions in the survey, it appeared that by the translators' own assessment, they will likely take longer to translate content that they have an aversion to, and some even admitted to paying less attention to such texts. It stands to reason that this lack of interest combined with more time required to provide a translation means less time spent on polishing and localising the text itself, and the communicative aspect suffers as a result. Instead, when translating sensitive texts, translators seem to generally attribute greater value on factual accuracy and providing more information to the reader through comments and translator's notes.

It appears that Estonian translators are more conscious of the potential impact on the general public when it comes to sensitive content. Correcting (or notifying the client about) misleading or erroneous content is highly prioritised in everyday standard texts, as well as sensitive texts, even a bit more so. This suggests that whereas translators are well aware of the expectations towards them in terms of professional behaviour and certainly value faithfulness and producing a comprehensible text in their work, sensitive content does somewhat affect the standards a translator might have for his or her work.

### **2.3. Biases and their effect on the translation process**

Sensitive texts have an impact on the translation process. Like briefly explained above, the translator may have negative or positive biases that manifest in the text, the latter usually having a preferable outcome over simply following the source text. Strong negative biases towards different types of text, depending on the topic, are typically easy to notice. A conflict between personal beliefs and what is being presented can lead to a sense of wanting to reject said content. Because of this emotional response, it may be readily identified, but

being aware of it does not necessarily mean the translator remains unphased or their work processes unaffected.

The most obvious change in translation processes when it comes to content the translator might be biased about, starts with Pym's question *Should I translate?* (2012: 103) When asked about non-fiction texts conflicting with their personal opinions and beliefs or overlapping with them, almost exactly as many respondents (35.9% and 38.5%, respectively) stated that neither would affect their decision on whether or not accept a translation project. However, the majority (55.2%) of respondents said they would give preference to a translation project the content of which is congruent with their own opinions and beliefs, provided that other factors, such as deadlines and wages, are equivalent. 13 respondents even said they would give preference to such a project over others even if it pays less. This in and of itself is nothing extraordinary, of course – people in general tend to enjoy work that is in some way particularly interesting to them or serves a purpose that has emotional value for the person. For translators, this could be about disseminating information that they think is needed, helps bring awareness to a cause they personally care about, or even about publishing a literary work in their target language that the translator considers to have value.

On the other hand, being positively minded about the topic can potentially affect the outcome as much as negative bias can. Whereas about a third of the respondents said that they would not accept to work on a non-fiction text that is in conflict with their personal beliefs and opinions under any circumstances if they deem the content unacceptable, 16.7 % stated they would do the same specifically because they may not be able to remain neutral in their work. In comparison, only 5.1 % said the same for texts echoing their personal position. This is in line with the general tendency to acknowledge negative biases rather than positive. It could also be that agreement is perceived to have less of an impact than strong disdain – since a considerable number of translators stated they prefer projects in line with their own worldview, the understanding is that the person on it would take great care to do good quality work on a project that they care about. Very few respondents mentioned intentional behavioural changes or a change in approach to a translation assignment the content of which reflects their own opinions. Those that did, mentioned taking special care to “not get carried away”, to not use excessive intensifiers, to avoid magnifying aspects they personally agree with or stressing points that were not originally outlined in the source text, putting more effort into the project; but also making sure that the translation is particularly clear and enjoyable to read. However, for the most part, there are a number of unintentional

changes. The subjects a translator might lean towards are often subjects he or she is familiar with, so working with them tends to be easier and take less time. That is also contributed to by the fact that a pleasant or an interesting task will generally progress faster than something the person dislikes or at least is not that invested in.

Difference in the time spent on the project was frequently cited as the main way bias affects the translation process as compared to a standard text. That applies to both positive and negative inclinations. On the condition that an ethical conflict is not serious enough to warrant rejecting the project altogether, many respondents said that translating content they strongly disagree with takes longer than usual, due to it being mentally taxing<sup>3</sup>, which would mean more breaks or procrastinating working on the project, to the point where a translator may even request a longer deadline compared to a standard text of the same volume. Depending on the reason for the conflict, translators may also need extra time to verify the presented claims and to work more closely with the client or the editor, should misleading or incorrect information come to light. The apparent competence of the author can be a factor here, as several respondents specifically noted that if the text is coherently presented, simply disagreeing with what is being stated is not a problem, whereas if the writing is erratic or has many errors, it lowers the translator's trust in the author.

Negative bias towards a subject can result in a more critical approach to what is being presented and also to the translation process itself, but not necessarily. Intentional behavioural changes when working with texts that the translator disapproves of seem to be rather mixed. Some translators indeed brought up being more diligent about the content and fact-checking than they usually would. However, some stated having less motivation and/or putting in less effort to such projects, as was briefly mentioned above, due to the disconnect and working on said project purely out of necessity, if they were not in a position to decline. In contrast, and similarly to what was said about positive bias, some state paying closer attention to their word choice to avoid inadvertently changing the text to either be more pleasant to read or, vice versa, to make it sound more harsh in the target language to affect the reader that way.

Changes in behaviour are tied to the degree of the conflict a translator has with any given sensitive text. Most respondents stated that their decision on whether or not to work

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<sup>3</sup> There appears to be some notable exceptions to this general tendency, however – a few respondents seem to find the challenge to their positions interesting, thus making them more likely to engage with the text, to learn about an opposing viewpoint.

on a particular text and any effects a text might have on their translation processes highly depends on the specific topic and the level of disagreement. Neutral political or religious disagreements, for example, do not elicit a strong response and translators are able to maintain impartiality fairly easily, not noting any changes to their approach. If a text is misleading or could lead to harm, however, it causes a notably stronger aversion.

#### **2.4. Attitudes towards sensitive texts by subject**

When asked about whether or not the respondents would accept to translate non-fiction works on various sensitive topics intended for publication in Estonia, the reaction scaled in line with the perceived seriousness of the potential impact. Specifically, the questions concerned a non-fiction text, which (a) contains many factual inaccuracies, (b) advocates for non-violent illegal activity, (c) advocates for or defends violent illegal activity, (d) incites violence against a particular group of people, (e) advocates for refusing rights to or removing rights from a minority group, (f) advocates for a position that is contrary to mainstream moral norms in the target culture, (g) is contrary to the mainstream scientific consensus, or (h) promotes a conspiracy theory. These are rather broad categories and attitudes depend on the particular case, but overall, approaches range from discussing it with the client to declining the project to, in some notable cases, reporting it to law enforcement authorities, based on how direct or serious is the harm perceived to be. Intent also plays a significant role here as non-fiction texts that are neutral in tone, such as historical texts, do not pose a problem, as their aim is to inform, not sway the audience. Somewhat more debatable, but still considered to be acceptable are texts that may have some historic or literary value (such as *Mein Kampf*, for instance). As a reminder, the term “sensitive texts” as used herein encompasses non-fiction content that could be restricted under freedom of expression laws as well as other content that could cause potential harm. The latter is more up for debate than the former, and that is also reflected in translators’ attitudes.

Factual accuracy is an important consideration for translators, as mentioned previously, in both standard and sensitive texts. However, in and of itself it does not seem to provoke particularly strong reactions as a matter of an ethical objection. A third of respondents said that they would reject a project that they find contains a large number of



inaccurate statements, but the reasons for doing so are varied. Many translators specified that whether or not they would work with something like this depends on the perceived intention of the author. If the text contains inaccurate information that is blatant enough that it could not be considered an unwitting error, and thus leads the translator to the conclusion that the author is intentionally trying to mislead, it increases the odds that such work will be declined. If the mistakes are the result of misunderstanding source information, translators may be more willing to continue with the project in question, but a lot of the time, only on the condition that they can either edit the text, add comments or suggestions for corrections to the client. The latter strategy seems to also be the reason for the majority of refusals – translators do not feel that it should be their job to verify the claims and fulfil the function of an editor. It is possible that a translator could request for better pay and longer deadlines for such work with added responsibilities, but it is likely not a popular choice due to the time required. Most respondents stating that they would only translate such a text if they could make corrections or refuse for a lack of time to do so, rather than remain faithful even to the incorrect information and produce a translation as normal, clearly shows an ethical consideration and concern for impact on the reader.

A similar tendency can be noted in most other categories. Translators seem to rely mostly on their intuition and personal assessment of potential harm rather than legislation surrounding the subject. Whereas almost half of the respondents (46.2 %) said that they would not agree to work on something advocating for or supporting non-violent illegal activity, many outlined specific circumstances in which legality is not necessarily an issue. Notable subjects mentioned included growing or use of cannabis<sup>4</sup>, online piracy, and civil disobedience for the purposes of protest, for example environmental activists trespassing on private property.

This approach extends to violent illegal activity, violence against a particular group of people, and advocating for removing rights or denying certain rights to a minority, although by a much smaller margin, since violence against people and denying a minority group rights are arguably some of the most clear-cut instances of potentially leading to harm. Over 75% of the respondents state that they would not accept an assignment that supported or advocated for using violence, 69% would do so in the case of a project that advocated for removal or denial of rights, and in one case, a respondent even stated they would likely notify

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<sup>4</sup> Growing, buying, selling, possession, and the recreational use of cannabis strains with a THC content higher than 0.2% for recreational purposes is illegal in Estonia. Medical use is allowed.

law enforcement if they came across either of such texts. Remaining respondents split between choosing to add notes, giving it the same consideration as any standard text, or accepting the assignment only in very particular circumstances.

Like in the case of non-violent illegal activity, civil resistance is seen as a possible case where advocating for violence could be justified. Some examples of this are supporting resistance to authoritarian regimes, even if that resistance grows violent, or counter-violence against a particular group, such as foreign military fighters. Removal or denial of rights could also be acceptable in certain cases, such as specific rights given to state officials that may be considered overstepping democratic boundaries. It should also be noted that some respondents to the survey stated that their decision on whether or not to work with a text on removal or denial of rights to a minority group depends on the minority, but did not specify. No matter the case, there appears to be little room for “middle ground” approaches, such as edits or translator’s notes when it comes to content supportive of an instance of violence that the translator him- or herself sees no justification for – most opt for declining such work and make no attempt to edit or add suggestions or comments on their part.

Attitudes towards sensitive texts on topics that do not go against civil rights are more up for personal interpretation and considerably more varied. Out of all the subjects, content contrary to mainstream moral norms elicits the least drastic response. Less than a fifth of respondents stated they would not accept such a translation project, but overall, it greatly depends on the specific point of morality being challenged and how radical the position is perceived to be. Here, again, most translators judged content not on the basis of whether or not it goes against norms of the target culture, but on their own sense of morality, even if their own beliefs are in some points contrary to what is generally accepted in the society. In this instance, the translator takes it upon themselves to in a way make a choice *for* the readers based on their own moral compass, which may or may not overlap with the norm. It is understandable, as no-one would likely choose to work with something that goes against their conscience. Such could be the case if the person holds certain religious beliefs that prevent them from having a part in disseminating information that goes against it, even if that content is considered acceptable by most people. This also ties in with the point made about authoritarian regimes – in addition to supporting violence against such systems, not conforming to the norms is the necessary counterpart in resistance. Refusing to do so, in fact, is precisely what could be considered ethical behaviour.

The last two categories, content contrary to mainstream scientific consensus and content promoting conspiracy theories are somewhat exceptional compared to others. Whereas a considerable portion of respondents stated they would decline such texts (29.5 % and 43.6 %, respectively), many expressed a sense of enthusiasm about translating such works. For content contrary to scientific consensus, a common theme is the will to encourage doubt and exploration of new scientific concepts in spite of the mainstream, if it is not outright potentially harmful or already thoroughly explored and debunked. As examples, respondents mentioned positions like anti-vaccination and “flat-Earth” advocacy that they would likely reject, but are generally supportive of alternative theories if such positions are well-argued and reasoned. Even if a particular niche approach is proven false or has some inaccuracies, it is an opportunity for others to explore that concept and continue to build on it, perhaps leading to scientific progress. Since not many translators are in a position to be able to properly assess the merits of a new hypothesis or discovery in any particular field, they maintain a neutral position or it can also be seen as a personal learning opportunity to broaden horizons and expand knowledge on that particular field of study.

Alternatives to the mainstream scientific consensus are also often seen as either entertainment, or largely harmless, should a reader decide to embrace such ideas. This can include topics like astrology, various spiritual practices, herbalism, etc. The same attitude is prevalent in the case of conspiracy theories. Approaches may differ based on whether or not the theory in question is found plausible, coming down to the translator’s personal assessment. In contrast, some stated that whether or not they would want to translate something related to a conspiracy theory or how they would go about it, depends precisely on how outlandish it seems and whether or not it would likely be seen as entertaining literature, as opposed to information that could more likely be accepted as a real possibility or be considered offensive, for example theories denying the Holocaust or the September 11 terrorist attacks on the World Trade Centre buildings. This, too, appears to stem from a place of wanting to avoid harm or at least not wanting to have any part in publishing something that may cause it.

### **2.4.1. Perceived responsibility**

Regardless of the content, to what degree is a translator responsible is a question of perception and what is a translator's role defined as. If a translator is seen as just a messenger, it would hardly be right to attribute them responsibility for the text or its spread in the target language. Accountability mounts with how extensive of an impact the translator is thought to have. Since the translator is far from being the only person involved in publishing any given text in the target language, responsibility for doing so can often be seen as either shared or attributed entirely to the client or the publisher.

Personal behaviour, adjustments to the translation process that are made, are somewhat removed from opinions on what a translator actually is responsible for or should do. In different aspects, it was frequently observed that the translators surveyed value correcting erroneous information in their own work. Yet when it comes to a sense of collective responsibility, for translators as professionals, factual accuracy is surprisingly less represented than general ethical obligations for the content. Erroneous information is not seen as the responsibility of the translator to correct beyond sending out a translation that has been completed to the best of their ability. If there are any mistakes in the content that were the result of mistranslation, either unintentional or intentional, then that is something a translator could objectively be held accountable for, since that would be a mistake that is the direct result of his or her work. Ethical obligations for the accuracy of the information already contained within the text runs into the problem of job division. As briefly examined above in the section about misleading information, correcting such mistakes is seen as the concern of reviewers, editors, or, ultimately, the author. Most translators do not perceive themselves to be responsible for the validity of the content due to the fact that it falls into the category of another party's paid job.

A translator cannot be attributed responsibility for existence of certain information; however, they could be seen as accountable for the spread of the information through their translation. A sentiment present throughout the responses to various questions is that many translators see themselves and the profession at large as that of only as messengers, so perhaps somewhat surprisingly, this does not appear to be the overwhelming tendency. The majority, 64% of those surveyed, stated that translators are responsible to at least some extent for the information disseminated through their translations and about half of all respondents

thought that translators are either entirely or highly responsible, or equally so with other parties involved. This concerns ethical or moral responsibility, not legal accountability – a translator is accountable first and foremost to themselves and their conscience, but in line with the principle of not harming messengers, they should not be prosecuted for content they did not create nor decide to seek to disseminate.

Attributing full or extensive responsibility to a translator comes from considering factors that are or are not in his or her control. Because the decision to accept a translation project, the agreement to participate in its transfer to the target language is ultimately up to the translator, they are accountable for the translation coming to fruition through their work and thus, for the fact that the translated work is available in the target language. Since the translator has influence through his or her choice of words, expressions and structure which all impact the quality of the target language text, they also play a role in its reception. A comprehensible and engaging text would likely have a wider reach, therefore the translator's contributions, even if they do not change the source text's original meaning, aid its dissemination in the target language, and the translator is personally responsible, since the reception might be different had the work been done by someone else.

This idea of a translator's main responsibility manifesting itself in the form of the decision on whether or not to translate is at the heart of many ethical principles, as it is arguably the most important choice a translator can make within the boundaries of the expectations for the profession. Accountability for such a choice is greater or lesser depending on external factors that affect the translator's ability to freely decide. Examples of such factors include personal financial difficulties, recession, contractual obligations to a particular client, or fear of repercussions, if a translator works in a country with authoritarian leadership. The latter is not applicable in a democratic society, but as a rule, the accountability for participating in dissemination of information is seen as higher the fewer constraints there are and thus, in Estonia's case, translators often see themselves as having a relatively high degree of responsibility.

Much of the burden of accountability is attributed to publishers and translation agencies, that is to say, bodies that seek the translation of a particular sensitive text into the target language in the first place. They have a greater influence on whether or not a work does end up being translated – even if one translator declines the project, odds are the agency or the publisher will find someone else. This is the main reason many are hesitant to attribute

any responsibility to the translator at all. A translator's refusal would likely not change the outcome much, other than the quality of the work done on the text and perhaps a slight increase in the extent of dissemination. Then again, it could also be said that if refusal to translate a certain sensitive text was widespread enough, it would eventually influence the publisher to stop seeking the service; but that relies on advocacy on the part of translators and would suppose the existence of a pool of translators who do not have motivations or other factors to consider beyond personal ethical obligations. The sense of individual decisions not making an impact is also contributed to by widespread proficiency of foreign languages (particularly English) and internet access in Estonia, which means a large portion of the population would likely be able to access any sensitive texts anyway, either in their source language or by using publicly available machine translation tools, regardless of whether or not it has been translated into Estonian, so a translator's contribution to its spread could be considered minimal.

For these reasons, a translator is seen as responsible for the dissemination of the text in the target language in particular and respondents by and large expressed disapproval for taking on translation projects involving potentially harmful content, but also recognised that this accountability is a matter of conscience and personal ethics, rather than something that could be put forth in a code of ethics or included any general guidelines. Translators ultimately do not have a say over whether or not a sensitive text is disseminated within the population, only whether or not they personally want to be associated with something that could potentially cause harm. If a person has agreed to translate a sensitive text, however, it is seen as their duty to also carry out said assignment to the best of their ability in line with the same standards they would follow when working on a standard text. Respondents overwhelmingly stated that whereas translators should have ethical considerations for the impact their work may have and should not accept to translate content that could be harmful, regardless of their personal opinion on the subject, a translator forfeits the right to express it the moment they have accepted the task. The only differences in approach there should be from that point onwards is to check their bias and make sure they remain neutral, making peace with their own decision to translate.

## **2.5. Translation strategies in working with sensitive texts in practice**

The purpose of the practical translation experiment was to see whether or not the approaches and values frequently cited by the respondents of the survey manifested in practice. Special attention was therefore paid to elements that could be considered modifying the texts' persuasive influence on the reader. Translators who participated in the experiment were, similarly to survey respondents, also asked to add a comment whether or not they would accept to translate a longer work with such content, were it offered to them by a publisher. Their answers were used to help gauge their personal attitude towards the subjects and to see whether or not it manifested in their translations. It should be noted that whereas sources were added to the excerpts within this thesis for the purposes of referencing, the original translation experiment did not include them by default in order to get accurate feedback on these texts in particular as they were provided, not their wider context (especially in the case of excerpt D). However, much like a standard translation assignment may be conducted, translators were not instructed to avoid looking up additional information or asking questions pertaining to the texts.

The translations provided were compared to an equal number of texts by a control group of students with no prior translation experience or awareness about common ethical approaches to translation. As an overarching remark for all following sections, it should be noted that the students' group (henceforth ST group) translations followed the source texts' structure more closely than those of professional translators (henceforth TR group), presumably due to the latter group being more confident in making changes that serve to improve fluidity and make the translation sound more natural in the target language, but often contained more shifts in meaning or additions to the text.

### **2.5.1. Content contrary to mainstream moral norms**

Excerpt A: I thought about this problem and am sure I have the solution: make rape legal if done on private property. I propose that we make the violent taking of a woman not punishable by law when done off public grounds. /.../ If rape becomes legal under my proposal, a girl will protect her body in the same manner that she protects her purse and smartphone. If rape becomes legal, a girl will not enter an impaired state of mind where she can't resist being dragged off to a bedroom with a man who she

is unsure of—she'll scream, yell, or kick at his attempt while bystanders are still around. If rape becomes legal, she will never be unchaperoned with a man she doesn't want to sleep with. After several months of advertising this law throughout the land, rape would be virtually eliminated on the first day it is applied.

— *Excerpt from an article by Daryush Valizadeh published on the website of a “neo-masculinity” movement Return of Kings. The original article appears to have since been removed.*

As the excerpt is representative of a subject that is on the more extreme end of what could be considered contrary to moral norms, it is not surprising that of all the translators working on the text, only one stated that they would agree to translate it, were it presented as a real offer. From the survey, it is known that the severity of said contrary position is the main factor that influences translators' decisions. In principle, this text could be seen as advocating for violence, but due to the fact that it is arguing for a change in law – not illegal activity to be committed – it is here understood as being in the category of going against mainstream moral norms.

Within the TR group, translations of this excerpt were fairly literal and uniform across all 15 translations with few differences or modifications, despite the fact that most expressed reluctance or aversion to the content. Any alterations or modifications were largely confined to two specific phrases: *the violent taking of a woman* and *a man who she is unsure of*.

*The violent taking of a woman* was often translated as simply *vägistamine*, which means *rape* in Estonian, essentially repeating what was previously stated in the text. With having circumvented mentioning the victim or the act of violence against the victim, it does create some distance from the impact such an act would have, compared to the more visceral reaction it might provoke in the source text. Other choices included slightly more euphemised options, such as rephrasing it as *forcing oneself on a woman* and *forced intercourse with a woman*. These would preserve the clear presence of the victim in the sentence and do not alter the meaning essentially, but much like with the more neutral choice of just *rape*, they lack the intense nature originally suggested the text. This could be explained by translators' aversion to directly violent content that was seen in the survey – within the confines of having to preserve the meaning, translators may well make a choice to do so in a way that lacks the intensifiers that would make the text more impactful for the reader. This is consistent with what could be seen in the control group, who often opted for



euphemising this particular phrase in similar ways. It should be noted, however, that within the TR group, this was not a general tendency. In fact, the overwhelming majority opted to translate this particular phrase word-for-word.

The other phrase frequently modified within this text was not one that was intensified in the source text or expressive of any kind of violence in particular. In many translations in the TR as well as ST group, however, the phrase *a man who she is unsure of* was often directed away from what would be the exact equivalent or even added to. In some versions in the TR group, it became *a man she does not trust; a man with whom she does not feel safe; a man she does not know or whom she doubts; a strange man; or an unknown man*. The last two made an appearance in the ST group as well, with added variants there being even *a man with questionable intentions* or *a suspect man*. For both, all of these variants seem to represent a figure that many people probably think of when it comes to a potential rapist – a stranger, an untrustworthy figure. These implicit characteristics have been made visible in these translations, adding perceptions of a man who they think is involved in such a situation as it is described. About the TR group options, it is difficult to say whether or not such translations are really changing the intended impact of the text – there are certainly more direct matches, but they could all be seen as reasonably accurate equivalents to *a man she does not trust*, so it becomes a question of preference in phrasing. The two examples from the ST group, on the other hand, illustrate how imposing personal interpretations of an event can shift the focus – by adding characteristics or supposed intentions to the *man* in question, it moves the message away from the woman having to use their judgement and instead tries to present the man objectively as suspicious, it's no longer what the woman perceives him as, but who he is.

Within the remaining text, little differed between the translations within the TR group beyond individual preferences for specific synonyms and sentence structure. Even the changes within the phrases highlighted here that were altered in some translations, did not impact the meaning or the message of the text in a significant way and it is doubtful if the translations would impact the reader any differently. From what became clear from responses to the survey, the severity of the content could be directly tied to why, especially in the TR group, the translations were quite literal – the more aversion or personal conflict a text creates, the likelier it is that a professional translator is conscious of that and, in an effort to maintain neutrality, stays closer to the style and specific wording used in the source text.

This could suggest that paradoxically, the less conflicting a text is with the translator's own values, the more prone to bias manifesting in the translation it could be.

### 2.5.2. Content contrary to mainstream scientific consensus

Excerpt B: The children of the world deserve a champion that will fight for their right to live a full and unencumbered life, full of health, intellectual well-being and the ability to contribute for themselves and society as a whole. The topic of questioning vaccination has been radioactive. No one wants to touch it. /.../ Well, now is the time. The evidence is incontrovertible. /.../ If the current trajectory of the rates of autism continue to rise, by 2032, one in two boys will have autism. The economic and societal impact of such a devastating future is unimaginable! /.../ Now that you know the truth and are acting on your own conscious, your actions will make the world a better place for millions today and the future generations to come.

– Dr. Palmer, A. *Truth Will Prevail: 1200 studies that refute vaccine claims*, pp. 684 (self-published as an e-book, last updated August 15, 2019).

Anti-vaccination content was a recurring theme in the responses to the survey, so it is quite advantageous that one of the excerpts selected beforehand happened to be on this exact topic. Several respondents to the survey highlighted it as one of the particular subjects within the category of content contrary to mainstream scientific positions that they would likely decline – that was also the case with most translators in the TR group. In fact, anti-vaccination content could be seen as potentially more harmful than the explicit content in the previous excerpt, precisely because it seems less radical and therefore could potentially be taken seriously by more people. It is also an issue that already has numerous supporters and could thus be disseminated widely. These two factors make the perceived harmful impact of such content to be greater than for texts that likely speak to fewer people.

In translations of this excerpt, there was no notable tendency to euphemise or intensify any particular phrase or term in the TR group. Much like in translations of the previous excerpt, the resulting target language texts were quite literal translations and very uniform from one to the next, except for some slight variation in particular terms chosen. One such case was the word *champion* that in Estonian, was translated in most texts of the TR group as *eestkostja* või *eestkõneleja*, which are both in their literal sense closer to the term *advocate*. It is a choice that sounds more natural in Estonian rather than the direct

translation *tšempion*, which was used in most cases by the ST group. The other notable difference came from *radioactive*, which again, was translated directly as *radioaktiivne* in most cases by the ST group, but several translators in the TR group opted for versions like *has been a burning topic*, *has been the topic of heated debate*, *has scared off many* or *has been taboo*. Once again, slight changes, but ones that serve to avoid a direct word-for-word translation and using a loan word if that is the translator's personal preference. The difference in these two points of variation clearly does not come from personal stances on vaccinations, but professional translation experience to make a more localised choice. With this excerpt in particular, there were more modifications and intensifying shifts in the translations in the ST group, such as changing *radioactive* to *explosive*, or *one in two boys* to *half of the boys*, which could intuitively be perceived as a larger group; translations in the TR group, however, were more neutral throughout.

It is possible that this excerpt or this topic in general may benefit from some of the scientific questioning aspect outlined by the survey respondents. Among the TR group participants, a few expressed that whereas this excerpt in particular seems too emotional to be from a trustworthy scientific source, in essence they would not oppose translating (or publishing by someone) a more academic and reasoned publication on potential harm or side effects of vaccines to balance the overwhelming pro-vaccine attitude prevalent in scientific discourse and societal attitudes. Even within a relatively specific topic, there is room for nuance and taking into consideration the specific merits of the text when considering any particular project.

### **2.5.3. Incitement to violence against a minority group**

Excerpt C: If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death. Their blood shall be upon them. And that, my friend, is the cure for AIDS. It was right there in the Bible all along — and we're spending billions of dollars in research and testing. It's curable — right there. Because if you executed homosexuals like God recommends, you wouldn't have AIDS running rampant. Everyone is talking about 'let's have an AIDS free world by 2020, when really, we can have an AIDS free world by Christmas.

– Pastor Anderson, S. in a sermon titled *AIDS: The Judgement of God* delivered in Tempe, AZ, USA, on November 30, 2014. *Arizona pastor says cure for AIDS is gay genocide*, Dallas Voice, December 3, 2014. *Note: Video footage of the sermon has since been removed.*

Violent illegal activity and incitement to violence were the two main categories that were the most likely to be rejected by survey respondents, the majority stated they would not agree to work on a project with such content. Unlike in excerpt A, which is not about call to illegal activity, but seeking a change in legislation, this particular text would most certainly fall under the type of content that could be circumscribed under Estonian freedom of expression laws for protection of a person's health. Notably, one participant in the TR group added a comment stating that not only would they not agree to translate such text, were it offered, they would also strongly consider notifying the authorities.<sup>5</sup>

Within the translations in both the TR and ST groups there were two specific choices that differed from text to text. Namely, the main difference between the translations occurred in the phrase *if you executed homosexuals like God recommends, you wouldn't have AIDS running rampant*, largely due to whether or not *you* was understood as a direct address or an indefinite pronoun. This provided an opportunity for translators to opt for either passive voice, active voice with a singular or plural *you*, or even for the pronoun *we* all throughout the excerpt. It resulted in remarkably mixed approaches, unlike with the other texts, and it cannot be said that any of them would be incorrect or more biased than the other.

None of the TR group stated they would be willing to work with content like this, so the varied options cannot be attributed to particular personal inclinations on that basis alone. If passive voice were used in combination with other euphemising changes, it could be seen as an attempt to make the text sound less radical, but that is not the case. Surprisingly, many in the TR group, as well as in the ST group instead tended to lead towards more intense terms, such as *killed the homosexuals* instead of *executed* and *like God commands* instead of *recommends*, often in combination with direct address to the reader. More of similar changes occurred in the ST group, but TR group was not void of them. There are two possible interpretations for this. It could be seen as a translator's attempt to make the text more radical than the source was, to remove any marks of hesitation about what is in fact being suggested. On the other hand, the source text is already explicit and there are no two ways about what the author is proposing, so it could be argued that using somewhat more intense equivalents is done to mediate the author's style and intent accurately.

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<sup>5</sup> A similar approach was seen in some responses to the survey. As target language texts were given a code, all personal information from the file properties was deleted, and the survey was anonymous, there is no way to know if this is the approach of one single translator throughout.

#### 2.5.4. Incitement to non-violent illegal activity

Excerpt D: We therefore advocate a revolution against the industrial system. This revolution may or may not make use of violence; it may be sudden or it may be a relatively gradual process spanning a few decades. We can't predict any of that. But we do outline in a very general way the measures that those who hate the industrial system should take in order to prepare the way for a revolution against that form of society. This is not to be a POLITICAL revolution. Its object will be to overthrow not governments but the economic and technological basis of the present society.

– *The Unabomber Manifesto*, The New York Times, May 26, 1996.

Probably the least controversial of all the texts involved, approaches of the TR group reflected the attitudes apparent from the survey regarding non-violent illegal activity. Since the text does admit that violence may or may not be involved, opinions varied based on that as well. Broadly speaking, the overwhelming majority of the TR group stated that they would agree to translate such a work, some with added comments. Due to the nature of the origin, it was found it could be advantageous to publish the full work as a commented translation, as it could have educational and historic value.

Specific translation choices for this text reflected what was also present in excerpt C, namely how active or directed the message read as. The main point of variation between translations in both groups was the phrase [*the measures that those who hate the industrial system*] *should take*. In translations, this often became closer to the Estonian equivalent of *could take*, suggesting a softer approach, more left up individual interpretation of the reader, giving an option rather than direct instructions. The shift in change is definitely noticeable and does affect the intent of the text, diminishing the specific call to action. However, this is a matter of interpretation, as the short paragraph could reasonably be understood as addressing any promotion of more radical environmental activism that has gained traction in the recent times, and may be seen as a positive.

Moreover, with the phrase *may or may not make use of violence* and the former, a change could be observed in one translation in the TR group that is similar to the previous text, with *may not* being omitted completely and instead shortening it to simply *this revolution may be violent*. This could be explained by the translator seeing *may not* as excessive, since both options are implied, but it does stress the aspect of violence over non-

violence more than it was in the source text. It would affect the impact of the translation as well, perhaps considerably, making the revolution in question seem more threatening than it was. This occurred only in one of the TR group texts, however, and was not a general tendency.

All of the texts are quite short and in order to more accurately assess any shifts in meaning resulting from potential bias rather than simple preferences for one particular term or the other, using expanded excerpts would be advantageous, perhaps on one particular topic, rather than a selection, and combining it with an additional questionnaire to the participants on their positions on that particular topic. However, with the aim being to examine at least some of the categories of sensitive texts brought up in the survey portion, to see if the translation experiment reflected the survey results in more aspects than one, some tendencies could still be noticed.

The attitudes of the participants of TR group largely reflected those of the survey respondents in every category, especially when considering the rather extreme nature of some of the excerpts. From the added comments, it became clear that participants often considered the social impact of publishing the sensitive texts in question. Following the principle of neutrality highlighted in the survey as a translator's duty (if they have accepted to work on a sensitive text), all translations of the TR group were more faithful throughout than those of the ST group, showing clear awareness of this principle, but in each case, there were small shifts and additions in some of the translations that, whereas they did not outright change what was in the source text, still displayed elements of the translators' own ideas on the topic and perhaps some attempts to steer the text's impact in a slightly different direction.

## Conclusion

The view of translators as secondary conduits to authors is a prevalent stance not only among audiences, but also among the translators themselves. Principles of impartiality, neutrality and even that of remaining invisible tend to dominate in ethical guidelines and even personal views among those in the profession. However, the fact that translators do not exist in a vacuum, but are members of society and therefore inevitably influenced by their interactions and experiences, combined with a multitude of aspects this influence can manifest itself in a translation, means that adamantly insisting on complete unbiased as the mark of professionalism is not impractical, but an impossible goal in practice. Instead of professing that bias does not or should not exist within the work of a translator, it is worth examining and consciously acknowledging the ways a translator can influence the target text through their work and the role they have in disseminating a text within a culture.

This thesis aimed to answer two questions: what are the differences in priorities, attitudes and approaches for Estonian translators when offered a sensitive text or working on a sensitive text, compared to a standard non-fiction text and to what degree do they sense having personal responsibility or responsibility on translators as professionals for potentially harmful information spreading in their target language. It became clear that awareness of the issue of responsibility is largely present. Even if the differences in priorities and attitudes are not drastically different between working with a sensitive text as compared to a standard text, when it comes to potentially harmful content, many Estonian translators both acknowledge the effects such sensitive texts have on them and their work processes, as well as the potential effect the translations may have within the society. An expression of responsibility manifests itself in the recognition that not everything should be translated and that translators are responsible for their decision to do so; and therefore, for the fact that potentially harmful information could be disseminated via their translation. This greater awareness of social ethical dimensions need not be in conflict with maintaining a neutral tone within the target text. The approach often recommended is to refuse to translate potentially harmful content altogether, so any bias in the text would not become an issue at all. If the translator does choose to or has to work on sensitive texts, it is clear from both the survey and the translation experiment that even when the translator has an aversion to the content of the text itself, they are most likely able to produce a fairly faithful translation. The

aspect of social responsibility could be added to principles of professional ethics, not necessarily have to replace them.

It is doubtful whether or not the attitudes described in the survey or suggested approaches would be suitable for being incorporated into a code of ethics of any kind as general guidelines, as whether or not to translate, whether or not to do anything differently than with a standard text is a matter of personal morals, not legal accountability or an objective truth. However, what has been described here could serve to give Estonian translators an additional perspective of their peers to consider when encountering a text that could be potentially harmful and consider their responsibility in helping to spread a particular message within the society. That could then perhaps lead to more actively participating in conversations about such sensitive texts, Estonian translators could have an option to work more actively to discuss potential problems among their peers, with clients and/or publishers. In turn, that would help to raise awareness of translators not as mere relays for the source text or faultlessly impartial professionals most guidelines and codes of ethics would depict them as, but as people with personal ethical considerations who have a sense of social responsibility for their work that may inform their approaches to varying degrees.

Many translators see a great deal of accountability for a particular translation to be with publishers and agencies, often more so than with translators, since those are the bodies that typically seek translation into a particular language. Given this dynamic, it would be advantageous to continue this research with these other actors within the Estonian translation market, to examine what, if any thought to societal impact or ethical responsibility goes into the choice of acquiring translation rights for various works and what criteria could those in charge of these decisions employ when making their choice. Perhaps a code of ethics of sorts could find use not only with translators, but also with all other actors in the translation network.

Further research could also be beneficial to more closely examine and detail potential manifestations of bias in sensitive texts of any particular category included in this thesis. As noted previously, the excerpts used herein were quite short in order to include several subjects, but a more extensive study would be useful to get a more accurate overview on a particular topic, for example political bias. A specific focus would allow for a more nuanced analysis of a particular category of sensitive texts, both in terms of the length of the translation and questioning the experiment participants in detail.



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## Resümee

Magistritöös “Eesti tõlkijate hoiakud seoses tundlike tekstide tõlkimisega” uuritakse ja kirjeldatakse, milliseid aspekte peavad Eesti tõlkijad oma töös oluliseks tundlike tekstide tõlkimisel võrreldes standardtekstidega ja mil määral, kui üldse, tajuvad nad tõlkijatel vastutust ühiskonnas leviva potentsiaalselt kahjuliku teabe eest. Tõlkijaid peetakse tihtipeale ka elukutseliste tõlkijate endi seas üksnes vahendajateks, kuid neil on suur mõju tõlke lõpliku vormi ja konkreetse keelekasutuse üle. Kuna sõnastusest oleneb, kui veenvalt mis tahes seisukoht lugejale mõjub, sõltub tõlke teoses esitatud seisukohtade veenvus ja tõsiseltvõetavus ka vähemalt osaliselt tõlkijast.

Teabe puhul, mis võib potentsiaalselt olla ühiskonnale või selle liikmetele kahjulik, võib tõlkijatel olla ka teatud eetilise vastutus tundlike tekstidega töötamisel. Magistritöö kontekstis on „tundlik tekst“ määratletud kui mitteilukirjanduslik tekst, mis võib sisaldada lugejat eksitavat teavet, väljendusvabadusega vastuolus sisu (väljendusvabadust võib Eestis piirata mh avaliku korra, kõlbluse, teiste inimeste õiguste ja vabaduste, tervise, au ning hea nime kaitseks) või muud potentsiaalselt ühiskonnale või üksikisikutele kahjulikku teavet. Töö ulatusest on välja arvatud tehnilised tarbetekstid, nt tootekirjeldused või kasutusjuhendid.

Magistritöö eesmärk ei ole välja pakkuda normatiivne lahendus või täiendus olemasolevatele eetikakoodeksitele, vaid kirjeldada Eesti tõlkijate üldist suhtumist erinevat tüüpi tundlikesse tekstidesse, muutusi tõlkeprotsessis ja arvamusi selle kohta, milline on tõlkija vastutus tundliku teabe levikul ja mida peaks ehk tegema teisiti võrreldes mittetundlike tekstide tõlkimisega. Selle välja selgitamiseks viis magistritöö autor läbi küsitluse Eesti tõlkijate seas, millele vastas kokku 78 tõlkijat, ja tõlkekatse väiksema rühma tõlkijatega. Tõlkekatsetes osales ka kontrollrühm õpilasi, kellel puudus varasem tõlkimise kogemus ja tõlkimisega seotud akadeemiline taust.

Küsitlus koosnes 5 küsimusest vastaja tausta kohta (sugu, vanus, haridustase, akadeemiline taust kirjalikus tõlkes, töökogemus tõlkijana) ja 17 küsimusest, mis puudutasid vastaja prioriteete mittetundliku standardteksti tõlkimisel võrreldes tundliku teksti tõlkimisega; nende uskumuste ja arvamuste kokkulangeva või neist lahkneva sisu mõju tõlkeprotsessile; suhtumist erinevat tüüpi tundlikesse tekstidesse; tajutud vastutust ühiskonnas tõlgete kaudu leviva teabe eest ja teabe õigsuse eest; ja ka tõlkijad peaksid nende

arvates tegema tundliku teksti tõlkimisel midagi teisiti kui mittetundliku tekstiga töötades. Küsimused puudutasid täpsemalt mitteilukirjanduslikku teksti, mis (a) sisaldab palju faktilisi ebatäpsusi; (b) propageerib vägivallatut ebaseaduslikku tegevust; (c) propageerib vägivaldset ebaseaduslikku tegevust; (d) õhutab vägivallale mingi inimesterühma vastu; (e) propageerib mingile vähemusrühmale teistega võrdsete õiguste mitte andmist või neilt õiguste ära võtmist; (f) propageerib seisukohta, mis on vastuolus sihtkultuuri peavoolu moraalinormidega; (g) propageerib seisukohta, mis on vastuolus peavoolu teadusliku konsensusega; või (h) propageerib vandenõuteooriat. Küsitlus on täielikul kujul esitatud lisa 1.

Vägivallale õhutavate tekstide puhul märkis valdav osa vastajaid, et ei võtaks sellist teksti töösse. Teiste kategooriate puhul, kus kahju inimestele on vähem otsene või sõltub konkreetsest tekstist ja teemast, olid vastused üldiselt mitmekesisemad. Vastustest selgus läbivalt, et tõlkijad lähtuvad oma otsuse langetamisel, kas tõlketöö vastu võtta või mitte, isiklikust tunnetusest, mida nad võivad mingil hetkel kahjulikuks pidada, mitte tingimata kehtivatest seadustest. Välja toodi mitmeid olukordi, kus ebaseadusliku tegevuse propageerimine võib olla vastuvõetav, näiteks kodanikuallumatus protesti eesmärgil, või vastuhakk autoritaarses riigis.

Enamus vastajatest leidis, et tõlkija on tõlke kaudu sihtkeeles leviva teabe eest vähemalt osaliselt vastutav, ligikaudu pooled vastajatest leidsid, et tõlkija on vastutav kas täielikult, suurel määral vastutav, või võrdselt teiste teose avaldamisega seotud pooltega. Peamine soovitus oli potentsiaalselt kahjuliku teabe tõlkimisest loobuda, kui see on võimalik, aga kui tõlketöö on vastu võetud, peaks selle tõlkimisel hoidma neutraalset tooni nagu mittetundliku teksti puhul. Tõlkija tehtavaid muudatusi või täiendusi peeti vastuvõetavaks ainult vale- või eksitava teabe puhul – sellisel juhul oleks õigustatud tõlkija suurem sekkumine kas tõlkija märkuste kaudu või suheldes kliendiga, et teksti parandada.

Vastajate hinnangul mõjutab tekstis esitatud seisukohtade lahknevus või kokkulangevus nende enda tõekspidamisega tõlkeprotsessi eelkõige ajakulu poolest. Lahknevate seisukohtade esinemise korral võtab tõlkimine rohkem aega, kuna tekitab rohkem pinget ning tõlkijad tõid välja ka tavalisest suuremat valvsust, et kontrollida üle tekstis esinevaid väiteid või pöörata suuremat tähelepanu sellele, et teksti tähendus ei nihkuks neile meeldivamas või vastumeelsemas suunas. Samas esines ka vastajaid, kes oma hinnangul pingutavad selliste tekstide tõlkimisel vähem. Ajakulu peeti ka peamiseks

takistuseks valetabe parandamisel. Kuigi lugeja eksitamist soovitakse üldiselt vältida, näevad paljud tõlkijad seda eelkõige autori, kliendi või sisutoimetaja vastutusalana.

Küsitlusest selgunud hoiakute praktikas katsetamise eesmärgil viis töö autor läbi tõlkekatse, mille raames paluti 15 professionaalsel tõlkijal (TR rühm) ja 15 eelneva tõlkekogemuseta tudengil (ST rühm) tõlkida inglise keelest eesti keelde neli lõiku teksti erinevatel küsitluses käsitletud teemadel arvestusega, et tegu on lõiguga pikemast samateemalisest teosest, mis Eestis avaldatakse ja mis on suunatud laiemale üldsusele. Tõlkekatse viidi läbi enne küsitlust, et osalejate kattuvuse korral minimeerida küsitluse mõju tõlkekatse tulemustele. Kuigi TR rühma liikmed (peale ühe) märkisid, et ei võtaks ühtki sarnase sisuga teksti päriselt töösse, olid selle rühma tõlked valdavalt neutraalsed, esinesid sõnastuserinevused, mis on isikliku eelistuse küsimus. Mõnes tõlkes esines pehmendusi ja lisandusi. Suurimat vastumeelsust väljendati vägivallaga seotud tekstikatkendite kohta, mis kattub küsitluse tulemustega. Sarnaselt küsitlusele võib oletada, et vastumeelne sisu teeb professionaalse tõlkija pigem valvsamaks ning neutraalse tooni säilitamist jälgitakse hoolega. Tõlkekatses kasutatud lõigud on esitatud lisas 3, kõik tõlked lisas 4.

Peale tõlkijatel suure vastutuse nägemisele leidsid osalejad, et ehk enamgi on tõlke sihtkultuuris levimise eest vastutavad kirjastajad ja tõlkebürood, kes ühe tõlkija keeldumisel suure tõenäosusega leiaksid kellegi teise. Seepärast võib olla soovitatav jätkata sarnase uurimusega Eesti kirjastuste või ka tõlkebüroode seas, et selgitada välja, kas tõlkeõiguste ostmisel võetakse arvesse potentsiaalset kahju või lähtutakse mingitest konkreetsetest eetilistest põhimõtetest. Lisaks sellele võib olla soovitatav süvendada praktilist uurimust tõlkekatse kaudu pikemate katkenditega ühel teemal, et üksikasjalikumalt vaadelda tõlkijate hoiakute mõju tõlkele ühe konkreetse nähtuse raames, näiteks poliitiliste tekstide puhul.

## Appendix 1 – Survey form (original Estonian survey used, see App. 2 for translation)

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### TAUST

#### Sugu

- mees
- naine
- muu
- ei soovi avaldada

#### Vanus

- 18–24
- 25–40
- 41–65
- 65+

#### Haridustase

*Kui olete hetkel õppeasutuses immatrikuleeritud, siis kõrgeim omandatud haridustase.*

- Lõpetamata keskharidus
- Keskharidus
- Lõpetamata kõrgharidus
- Kutseharidus
- Bakalaureusekraad
- Magistrikraad
- Doktorikraad

**Kas teil on akadeemiline kraad kirjalikus tõlkes, olete läbinud ülikoolis ühe või mitu kirjaliku tõlkega seotud kursust, või osalenud kirjaliku tõlkega seotud koolitustel/seminaridel?**

- Akadeemiline kraad kirjalikus tõlkes
- Läbinud ülikoolis ühe või mitu kirjaliku tõlkega seotud kursust
- Osalenud kirjaliku tõlke koolitustel/seminaridel
- Ei kehti

#### Töökogemus tõlkijana

- vähem kui 2 aastat
- 2–5 aastat
- 5–10 aastat
- üle 10 aasta

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**1. Kui olulised on Teie jaoks järgnevad tegurid mis tahes tavapärase mitteilukirjandusliku teksti tõlkimisel?**

	Ei ole oluline	Pigem ei ole oluline	Ei oska öelda	Pigem on oluline	On väga oluline
Säilitada lähteteksti mõte, isegi kui autori stiili ja sõnastust pole täpselt järgitud					
Järgida tõlkes võimalikult täpselt lähteteksti autori stiili ja sõnastust					
Teha tõlge sihtrühma sihtkeelsele lugejale võimalikult arusaadavaks					
Anda sihtkeelse teksti lugejale täiendavat teavet ja selgitusi, kui pean seda vajalikuks (nt tõlkija märkuste kaudu)					
Veenduda, et tõlkes esitatav teave on faktiliselt korrektne – isegi juhul, kui see nõuab lähtetekstis esitatud teabe parandamist (nt tõlkija märkuste kaudu või teavitades sellest klienti ja/või toimetajat)					
Pidada kinni kliendi soovidest – isegi juhul, kui need lähevad minu hinnanguga vastuollu					

**2. a. Kas mitteilukirjanduslikus tekstis esitatavate seisukohtade, arvamuste või uskumuste kattuvus Teie enda tõekspidamistega mõjutab Teie otsust tõlketöö vastu võtta?**

- Jah, eelistaksin igal juhul sellise tõlketöö tegemist teistele pakkumistele, isegi juhul, kui tasu selle eest on väiksem
- Jah, võrdse tasu korral eelistaksin sellist tõlketööd teistele pakkumistele
- Jah, ei võtaks sellist pakkumist vastu, kuna ei pruugi suuta erapooletuks jääda
- Ei, kaaluksin tööd teiste pakkumistega võrdsetel alustel
- Muu, palun täpsustage:

**b. Kas mitteilukirjanduslikus tekstis esitatavate seisukohtade, arvamuste või uskumuste lahknevus Teie enda tõekspidamistest mõjutab Teie otsust tõlketöö vastu võtta?**

- Jah, vastumeelse sisu korral ei võtaks sellist pakkumist mingil juhul vastu
- Jah, ei võtaks sellist pakkumist vastu, kuna ei pruugi suuta erapooletuks jääda
- Ei, kaaluksin tööd teiste pakkumistega võrdsetel alustel
- Muu, palun täpsustage:



**3. a. Kas mitteilukirjanduslikus tekstis esitatavate seisukohtade, arvamuste või uskumuste kattuvus Teie enda tõekspidamistega mõjutab Teie tööprotsessi? Kui jah, siis kuidas?**

**b. Kas mitteilukirjanduslikus tekstis esitatavate seisukohtade, arvamuste või uskumuste lahknevus Teie enda tõekspidamistest mõjutab Teie tööprotsessi? Kui jah, siis kuidas?**

**4. Kas võtaksite vastu Eestis avaldamisele mineva mitteilukirjandusliku tõlketöö, mille tekst**

**a. sisaldab palju faktilisi ebatäpsusi?**

- Jah, kaaluksin tõlketööd teiste pakkumistega võrdsetel alustel
- Jah, tingimusel, et mul on võimalik lisada kommentaare ja märkusi
- Ei
- Muu, palun täpsustage:

**b. propageerib vägivallatut ebaseaduslikku tegevust?**

- Jah, kaaluksin tõlketööd teiste pakkumistega võrdsetel alustel
- Jah, tingimusel, et mul on võimalik lisada kommentaare ja märkusi
- Ei
- Muu, palun täpsustage:

**c. propageerib vägivaldset ebaseaduslikku tegevust?**

- Jah, kaaluksin tõlketööd teiste pakkumistega võrdsetel alustel
- Jah, tingimusel, et mul on võimalik lisada kommentaare ja märkusi
- Ei
- Muu, palun täpsustage:

**d. õhutab vägivallale mingi inimesterühma vastu?**

- Jah, kaaluksin tõlketööd teiste pakkumistega võrdsetel alustel
- Jah, tingimusel, et mul on võimalik lisada kommentaare ja märkusi
- Ei
- Muu, palun täpsustage:

**e. propageerib mingile vähemusrühmale teistega võrdsete õiguste mitte andmist või neilt õiguste ära võtmist?**

- Jah, kaaluksin tõlketööd teiste pakkumistega võrdsetel alustel
- Jah, tingimusel, et mul on võimalik lisada kommentaare ja märkusi
- Ei
- Muu, palun täpsustage:

**f. propageerib seisukohta, mis on vastuolus sihtkultuuri peavoolu moraalinormidega?**

- Jah, kaaluksin tõlketööd teiste pakkumistega võrdsetel alustel
- Jah, tingimusel, et mul on võimalik lisada kommentaare ja märkusi
- Ei

- Muu, palun täpsustage:

**g. propageerib seisukohta, mis on vastuolus peavoolu teadusliku konsensusega?**

- Jah, kaaluksin tõlketööd teiste pakkumistega võrdsetel alustel
- Jah, tingimusel, et mul on võimalik lisada kommentaare ja märkusi
- Ei
- Muu, palun täpsustage:

**h. propageerib vandenõuteooriat?**

- Jah, kaaluksin tõlketööd teiste pakkumistega võrdsetel alustel
- Jah, tingimusel, et mul on võimalik lisada kommentaare ja märkusi
- Ei
- Muu, palun täpsustage:

**5. Kui olulised on Teie jaoks järgnevad tegurid tundliku mitteilukirjandusliku teksti tõlkimisel?**

	Ei ole oluline	Pigem ei ole oluline	Ei oska öelda	Pigem on oluline	On väga oluline
Säilitada lähteteksti mõte, isegi kui autori stiili ja sõnastust pole täpselt järgitud					
Järgida tõlkes võimalikult täpselt lähteteksti autori stiili ja sõnastust					
Teha tõlge sihtrühma sihtkeelsele lugejale võimalikult arusaadavaks					
Anda sihtkeelse teksti lugejale täiendavat teavet ja selgitusi, kui pean seda vajalikuks (nt tõlkija märkuste kaudu)					
Veenduda, et tõlkes esitatav teave on faktiliselt korrektne – isegi juhul, kui see nõuab lähtetekstis esitatud teabe parandamist (nt tõlkija märkuste kaudu või teavitades sellest klienti ja/või toimetajat)					
Pidada kinni kliendi soovidest – isegi juhul, kui need lähevad minu hinnanguga vastuollu					

**6. Millises ulatuses, kui üldse, on tõlkija Teie arvates eetilisel vastutav tundliku teabe eest, mis tema tõlke kaudu sihtkeelses kultuuris levib?**

**7. Millises ulatuses, kui üldse, on tõlkija Teie arvates eetiliselt vastutav tema tõlke kaudu sihtkeelses kultuuris leviva tundliku teabe õigsuse eest?**

**8. Kas Teie arvates peaks tõlkija tundlike tekstidega töötades (nt tekstid teemadel, mis on loetletud küsimuses 4) tegema midagi teisiti kui neutraalsemate mitteilukirjanduslike tekstide puhul?**

## Appendix 2 – Survey form (English translation provided by the author)

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### BACKGROUND

#### Gender

- Male
- Female
- Other
- Do not wish to disclose

#### Age

- 18–24
- 25–40
- 41–65
- 65+

#### Education

*If currently enrolled, highest degree received.*

- Some high school, no diploma
- High school graduate, diploma or the equivalent
- Some university credit, no diploma
- Trade/vocational training
- Bachelor's degree
- Master's degree
- Doctorate degree

**Have you received a degree, some academic credit, or training in translation?**

- Academic degree in translation
- Some university credit, no degree
- Some non-academic training (*e.g.* have attended workshops or seminars)
- n/a

**Professional experience as a translator:**

- less than 2 years
- 2–5 years
- 5–10 years
- over 10 years

**1. How important are the following factors for you when translating any standard text?**

	Not important	Not very important	Can't say	Rather important	Very important
Preserving the meaning, even if not necessarily following the author's style or wording exactly					
Following the style and wording of the source text as closely as possible					
Making the translation as understandable as possible for readers in the target language					
Giving the reader additional information or clarifications, where I consider it necessary ( <i>e.g.</i> translator's notes)					
Ensuring that the information contained in the text is factually correct – even if it means that factual information from the source text has to be corrected ( <i>e.g.</i> in translator's notes or by notifying the client or the editor)					
Honouring the client's wishes – even if they go against my assessment					

**2. a. Does the congruence of positions expressed in the text with your own opinions and beliefs affect your decision on whether or not to accept a translation project?**

- Yes, I would prefer working with such a text over other offers, even if the pay offered is lower.
- Yes, in the case of equal pay I would prefer working with such a text over other offers.
- Yes, I would not accept such a project, because I may be unable to remain unbiased.
- No, I would give it the same consideration as any other offer.
- Other, please specify:

**b. Does the divergence of the positions expressed in the text from your own opinions and beliefs affect your decision on whether or not to accept a translation project?**

- Yes, if I find the content unacceptable, I will not accept a translation project like this under any circumstances.
- Yes, I would not accept such a project, because I may be unable to remain unbiased.

- No, I would give it the same consideration as any other offer.
- Other, please specify:

**3. a. Does the congruence of positions expressed in the text with your own opinions and beliefs affect your translation process? If yes, in what way?**

**b. Does the divergence of the positions expressed in the text from your own opinions and beliefs affect your translation process? If yes, in what way?**

**4. Would you accept to translate a non-fiction work intended for publication in Estonia that:**

**a. contains many factual inaccuracies?**

- Yes, I would give it the same consideration as any other offer
- Yes, on the condition that I am allowed to add comments and translator's notes
- No
- Other, please specify:

**b. advocates for non-violent illegal activity?**

- Yes, I would give it the same consideration as any other offer
- Yes, on the condition that I am allowed to add comments and translator's notes
- No
- Other, please specify:

**c. advocates for or defends violent illegal activity?**

- Yes, I would give it the same consideration as any other offer
- Yes, on the condition that I am allowed to add comments and translator's notes
- No
- Other, please specify:

**d. incites violence against a particular group of people?**

- Yes, I would give it the same consideration as any other offer
- Yes, on the condition that I am allowed to add comments and translator's notes
- No
- Other, please specify:

**e. advocates for refusing rights to or removing rights from a minority group?**

- Yes, I would give it the same consideration as any other offer
- Yes, on the condition that I am allowed to add comments and translator's notes
- No
- Other, please specify:

**f. advocates for a position that is contrary to mainstream moral norms in the target culture?**

- Yes, I would give it the same consideration as any other offer
- Yes, on the condition that I am allowed to add comments and translator's notes
- No
- Other, please specify:

**g. is contrary to the mainstream scientific consensus?**

- Yes, I would give it the same consideration as any other offer
- Yes, on the condition that I am allowed to add comments and translator's notes
- No
- Other, please specify:

**h. promotes a conspiracy theory?**

- Yes, I would give it the same consideration as any other offer
- Yes, on the condition that I am allowed to add comments and translator's notes
- No
- Other, please specify:

**5. How important are the following factors for you when translating a sensitive text?**

	Not important	Not very important	Can't say	Rather important	Very important
Preserving the meaning, even if not necessarily following the author's style or wording exactly					
Following the style and wording of the source text as closely as possible					
Making the translation as understandable as possible for readers in the target language					
Giving the reader additional information or clarifications, where I consider it necessary (e.g. translator's notes)					
Ensuring that the information contained in the text is factually correct – even if it means that factual information from the source text has to be corrected (e.g. in translator's notes or by notifying the client or the editor)					
Honouring the client's wishes – even if they go against my assessment					

- 6. In your opinion, to what degree is a translator ethically responsible, if at all, for the sensitive information that spreads in a given language space via his/her translations?**
- 7. In your opinion, to what degree is a translator responsible, if at all, for the validity of the information that spreads in a given language space via his/her translations?**
- 8. In your opinion, should a translator do anything differently when working with texts such as those named in question (4), compared to more neutral non-literary texts?**



## Appendix 3 – Excerpts used in translation experiment

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### Excerpt A

I thought about this problem and am sure I have the solution: make rape legal if done on private property. I propose that we make the violent taking of a woman not punishable by law when done off public grounds. /.../ If rape becomes legal under my proposal, a girl will protect her body in the same manner that she protects her purse and smartphone. If rape becomes legal, a girl will not enter an impaired state of mind where she can't resist being dragged off to a bedroom with a man who she is unsure of—she'll scream, yell, or kick at his attempt while bystanders are still around. If rape becomes legal, she will never be unchaperoned with a man she doesn't want to sleep with. After several months of advertising this law throughout the land, rape would be virtually eliminated on the first day it is applied.

– *Excerpt was originally taken from an article by Daryush Valizadeh published on the website of a “neo-masculinity” movement Return of Kings. The article appears to have since been removed.*

### Excerpt B

The children of the world deserve a champion that will fight for their right to live a full and unencumbered life, full of health, intellectual well-being and the ability to contribute for themselves and society as a whole. The topic of questioning vaccination has been radioactive. No one wants to touch it. /.../ Well, now is the time. The evidence is incontrovertible. /.../ If the current trajectory of the rates of autism continue to rise, by 2032, one in two boys will have autism. The economic and societal impact of such a devastating future is unimaginable! /.../ Now that you know the truth and are acting on your own conscious, your actions will make the world a better place for millions today and the future generations to come.

– Dr. Palmer, A. *Truth Will Prevail: 1200 studies that refute vaccine claims*, pp. 684 (self-published as an e-book, last updated August 15, 2019).

### Excerpt C

If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death. Their blood shall be upon them. And that, my friend, is the cure for AIDS. It was right there in the Bible all along — and we're spending billions of dollars in research and testing. It's curable — right there. Because if you executed homosexuals like God recommends, you wouldn't have AIDS running rampant. Everyone is talking about 'let's have an AIDS free world by 2020, when really, we can have an AIDS free world by Christmas.

– Pastor Anderson, S. in a sermon titled *AIDS: The Judgement of God* delivered in Tempe, AZ, USA, on November 30, 2014. *Arizona pastor says cure for AIDS is gay genocide*,

Dallas Voice, December 3, 2014. *Note: Video footage of the sermon has since been removed.*

### **Excerpt D**

We therefore advocate a revolution against the industrial system. This revolution may or may not make use of violence; it may be sudden or it may be a relatively gradual process spanning a few decades. We can't predict any of that. But we do outline in a very general way the measures that those who hate the industrial system should take in order to prepare the way for a revolution against that form of society. This is not to be a POLITICAL revolution. Its object will be to overthrow not governments but the economic and technological basis of the present society.

– *The Unabomber Manifesto*, The New York Times, May 26, 1996.

## Appendix 4 – Translated excerpts

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### TR\_1

#### A

Olen selle probleemi üle mõtisklenud ja jõudnud veendumusele, et tean ka lahendust: eramaal toimuv vägistamine tuleb seadustada. Teen ettepaneku, et kaotaksime karistuse naise vägivaldse vahekorda sundimise eest, kui see ei toimu avalikus kohas. /-/ Kui vägistamine muutub minu ettepaneku kohaselt seaduslikuks, kaitseb iga tüdruk oma keha samal viisil, nagu ta kaitseb oma rahakotti ja nutitelefoni. Kui vägistamine muutub seaduslikuks, ei muutu tüdruk vastutusvõimetuks, nii et ta ei suuda vastu hakata, kui teda lohistab magamistuppa mees, kelle kavatsusi ta ei tea – ta kriiskab, karjub ja hakkab mehe katsetele vastu, kuni leidub veel pealtnägijaid. Kui vägistamine muutub seaduslikuks, ei jää ta kunagi vanemliku järelevalveta koos mehega, kellega ta magada ei taha. Pärast mitut kuud seaduse tulekust ettekuulutamist kogu riigis, seaduse jõustumise päeval vägistamine praktiliselt kaob.

#### B

Kogu maailma lapsed on väärt, et keegi võitleks nende õiguse eest elada täisväärtuslikku ja koormamata elu täie füüsilise ja vaimse tervise juures ning võimelisena panustama enda eest ja ühiskonnas tervikuna. Vaksineerimises kahtlemine on olnud radioaktiivne teema, keegi pole tahtnud neid küsimusi esitada. /-/ Noh, nüüd on see aeg käes. Tõendid on ümberlukkamatud. /-/ Kui autismi levik jätkab tõusu praegusel kursil, kannatavad 2032. aastaks pooled poisid autismi all. Sellise kohutava tuleviku majanduslik ja ühiskondlik mõju on kujuteldamatu! /-/ Nüüd, kui te teate tõde ning toimite omaenda südametunnistuse ajal, muudavad teie teod maailma paremaks niihästi tänastele miljonitele inimestele kui ka tulevastele põlvetele.

#### C

Kui mees magab mehega, nagu magatakse naise juures, siis on nad mõlemad teinud jäledust; neid karistatagu surmaga, nende peal on veresüü. Ja see, mu sõber, ongi ravim AIDSi vastu. Piibel pakkus seda meile kogu aeg, samas kui meie raiskasime miljardeid dollareid uuringutele ja katsetele. See on ravitav – just niisama lihtsalt. Sest kui me hukkaksime homoseksuaalid vastavalt Jumala soovitudele, ei oleks meil mingid AIDSiepideemiad. Kõik räägivad, et me peaksime vabastama maailma AIDSist 2020. aastaks, samas kui me võiksime seda teha juba jõuluks.

#### D

Seepärast pooldame revolutsiooni tööstusliku ühiskonna vastu. See revolutsioon võib olla või mitte olla vägivaldne; see võib olla äkitsene või mõne suhteliselt järkjärguline protsess mõne aastakümne vältel. Seda ei oska me ette ennustada. Kuid me visandame kõige üldisemal viisil meetmed, mida need, kes tööstusühiskonda vihkavad, peaksid kasutusele võtma, rajamaks teed revolutsioonile selle ühiskonnavormi vastu. See ei ole POLIITILINE revolutsioon. Selle eesmärk on kukutada mitte valitsused, vaid tänapäeva ühiskonna majanduslik ja tehniline aluspõhi.

## TR\_2

### A

Mõtlesin selle probleemi üle ja olen kindel, et leidsin lahenduse: vägistamine tuleb teha legaalseks, kui see toimub eravaldues. Teen ettepaneku, et vägivaldne ühtimine naisega ei oleks seadusega karistatav, kui see leiab aset väljaspool avalikku ruumi. /-/ Kui vägistamine muutub vastavalt minu ettepanekule legaalseks, kaitseb tütarlaps oma keha samamoodi nagu ta kaitseb oma käekotti ja nutitelefoni. Kui vägistamine muutub legaalseks, ei teki tüdrukul väärdunud meeleseisundit, milles ta ei suuda vastu hakata, kui teda viib magamistuppa mees, keda ta ei usalda – ta kriiskab, karjub või rabeleb mehe katsete peale kõrvalseisjate nähes. Kui vägistamine muutub legaalseks, ei liigu tüdruk kunagi ringi meessoost saatjata, kellega ta ei tahaks magada. Kui seda seadusesätet mitu kuud järjest kogu riigis reklaamida, oleks vägistamine niisama hästi kui kaotatud selle kehtima hakkamise päevast peale.

### B

Kogu maailma lapsed väärivad eestseisjat, kes võitleks nende õiguse eest elada täisväärtuslikku ja raskusteta elu, olles hea tervise juures, tundes intellektuaalset heaolu ja suutes anda oma panus iseenda ja ühiskonna kui terviku hüvanguks. Vaktsineerimises kahtluse alla panemine on olnud plahvatusohtlik teema. Mitte keegi ei soovi seda puudutada. /---/ Nüüd on aeg selleks siiski kätte jõudnud. Tõendid on ümberlõkkamatud. /-/ Kui autismi esinemissagedus jätkab oma praegust tõusuteed, on 2032. aastaks ühel kahest poisist autism. Sedavõrd muserdava tuleviku mõju majandusele ja ühiskonnale on kujuteldamatu! /-/ Nüüd, mil te teate tõde ja tegutsete oma südametunnistuse järgi, muudavad teie teod maailma paremaks paigaks miljonitele täna elavatele inimestele ja tulevastele sugupõlvetele.

### C

Kui mees magab mehega, nagu magatakse naise juures, on mõlemad pannud toime jäleduse: neid karistatagu surmaga, nende peal on veresüü. Ja selles, mu sõber, ongi ravim AIDSi jaoks. See on kogu aeg piiblis olemas olnud – ja meie kulutame samal ajal miljardeid dollareid teadusuuringute ja katsete peale. AIDS on ravitav, nüüd ja praegu. Sest kui sa hukkad homoseksuaalid, nagu Jumal soovib, ei lokka AIDS enam sinu ümber. Kõik muudkui räägivad, et teeme maailma 2020. aastaks AIDSivabaks, aga meie võime tegelikult maailma AIDSist vabastada juba jõuludeks.

### D

Seetõttu me pooldame revolutsiooni industriaalse korra vastu. See revolutsioon võib, aga ei pruugi võtta kasutusele vägivalda; see võib toimuda ootamatult või olla suhteliselt pidev protsess, mis ulatub mitmesse aastakümnesse. Me ei saa seda ette näha. Aga me piiritleme väga üldjoontes abinõud, mida need, kes industriaalset korda vihkavad, võivad kasutusele võtta, et sillutada teed revolutsioonile sellise ühiskonnakorralduse vastu. See ei saa olema POLIITILINE revolutsioon. Selle eesmärk ei ole kukutada valitsusi, vaid praeguse ühiskonna majanduslikku ja tehnoloogilist vundamenti.

### TR\_3

#### A

Olen selle probleemi peale mõelnud ja olen kindel, et mul on lahendus: muutke vägistamine seaduslikuks, kui seda tehakse eraomandi piires. Ma teen ettepaneku, et naisega vägivalda abil seksimine ei ole kriminaalkorras karistatav, kui seda tehakse mujal kui avalikus ruumis. / - / Kui vägistamine muutub minu ettepaneku kohaselt seaduslikuks, kaitseb tüdruk oma keha samamoodi nagu oma käekotti ja nutitelefoni. Kui vägistamine muutub seaduslikuks, ei lase tüdrukud tekkida nõrgestatud meeleseisundit, kus ta ei suuda vastu hakata sellele, et teda tõmbab magamistuppa mees, kelle suhtes ta pole kindel – ta karjub, kisendab või võitleb sellise katse vastu siis, kui tema ümber on veel teisi inimesi. Kui vägistamine muutub seaduslikuks, ei jää naine kunagi ilma saatjata mehe seltskonda, kellega ta ei taha magada. Kui seda seadust on kogu riigis mitme kuu jooksul tutvustatud, kaob vägistamine praktiliselt esimesel päeval, mil seadus jõustub.

#### B

Maailma lapsed väärivad eestkõnelejat, kes võitleb nende õiguse eest elada täisväärtuslikku ja kohustustevaba elu, kus nad on terved, tunnevad end vaimselt hästi ning neil on võimalus anda oma panus enda ja kogu ühiskonna heaks. Vaktsineerimise kahtluse alla seadmine on olnud radioaktiivne küsimus. Keegi ei taha seda puutuda. / --- / Aga nüüd on see aeg käes. Tõendid on ümberlõkkamatud. / - / Kui autismi esinemissageduse praegune kasvutrajektor jätkub, on 2032. aastaks igal teisel poisil autism. Sellise laastava tuleviku majanduslik ja ühiskondlik mõju jääb väljapoole ettekujutuse piire! / - / Nüüd, mil teate tõde ja tegutsete vastavalt oma südametunnistusele, muudavad teie teod maailma paremaks miljonitele inimestele tänastest ja tulevastest generatsioonidest.

#### C

Kui mees magab mehega, nagu magatakse naise juures, siis on nad mõlemad teinud jäledust; neid karistatagu surmaga. Nad on toime pannud veresüü. Ja see, mu sõber, on AIDSi ravi. See on kogu aeg Piiblis kirjas olnud – aga meie kulutame miljardeid dollareid teadusuuringutele ja katsetele. See on ravitav – nagu on öeldud. Sest kui homoseksuaalid hukatakse nagu Jumal soovib, poleks maailmas ohjeldamatut AIDSi epideemiat. Kõik räägivad sellest, et „meie maailm võiks olla AIDSist vaba 2020. aastaks“, kuid tegelikult saab meie maailm olla AIDSist vaba juba jõuludeks.

#### D

Seetõttu toetame me revolutsiooni tööstusel põhineva süsteemi vastu. See revolutsioon võib, aga ei pruugi vajada vägivalda; see võib olla äkiline või suhteliselt astmeline protsess, mis kestab mõnikümne aastat. Me ei oska seda ette näha. Kuid me kavandame väga üldised meetmed, mida tööstussüsteemi vihkajad peaksid võtma, et rajada teed revolutsioonile selle ühiskonnavormi vastu. See ei või olla POLIITILINE revolutsioon. Selle eesmärk ei ole valitsuste kukutamine, vaid tahe muuta praeguse ühiskonna majanduslikku ja tehnoloogilist alust.

## TR\_4

### A

Mõtlesin selle probleemi üle ja olen kindel, et leidsin lahenduse: vägistamine tuleb seadustada, tingimusel et see toimub eravaldukses. Panen ette, et muudaksime naise jõuga võtmise seadusega mittekarakteristatavaks, kui seda ei tehta avalikus kohas. /-/ Kui vägistamine minu ettepaneku järgi seadustatakse, kaitsevad tüdrukud tulevikus oma keha niisamuti nagu nad kaitsevad oma käekotti või nutitelefoni. Kui vägistamine seadustatakse, ei lasku tüdrukud enam nõrgestatud meeleseisunditesse, kus nad ei suuda vastupanu osutada, kui neid lohistab ära magamistuppa mõni mees, kelles nad ei ole kindlad – nad kisendavad, karjuvad või peksavad üritajat jalgadega, kuniks ümberringi viibib veel kõrvalseisjaid. Kui vägistamine seadustatakse, ei viibi tüdrukud enam kunagi ilma saatjata niisuguste meesterahvaste seltskonnas, kellega nad ei soovi magada. Pärast seda, kui niisugusest seadusest on kogu riiki mitme kuu jooksul teavitatud, kaob vägistamine peaaegu täielikult juba sel päeval, kui seadus jõustub.

### B

Maailma lapsed väärivad eestkostjat, kes võitleks nende õiguse eest elada saajaprotsendilist ja koormamata elu, pakatades tervisest ja intellektuaalsest heaolust ning igati võimelisena panustama nii iseenda kui ka kogu ühiskonna heaks. Vaktsiinides kahtlemise teema on muutunud radioaktiivseks. Keegi ei soovi seda puudutada. /---/ Nüüd tuleb seda aga teha. Tõendid on ümberlükkamatud. /--/ Kui autismi esinemissageduse kasv jätkub praegust trajektoori mööda, on aastaks 2032 autism igal teisel poisil. Sedavõrd kohutava tuleviku majanduslikku ja ühiskondlikku mõju pole võimalik ette kujutada! /--/ Nüüd, mil sa tead tõtt ja toimid omaenda **südametunnistuse** alusel, muudavad sinu teod maailma paremaks nii miljonite inimeste jaoks juba nüüd kui ka tulevaste põlvkondade jaoks.

### C

Kui mees magab mehega, nagu magatakse naise juures, siis on nad mõlemad teinud jäledust; neid karistatagu surmaga; nende peal on veresüü. Ja see, mu sõber, ongi rohi AIDSi vastu. See on terve aeg Piiblis olemas olnud – meie aga kulutame miljardeid dollareid uuringutele ja analüüsidele. See on ravitav – kohe nüüdsama. Sellepärast, et kui homoseksuaalid hukatakse, nagu Jumal on soovitanud, ei loki AIDS praegu vabalt. Räägitakse muudkui, et „vabastame maailma 2020. aastaks AIDSist“, kuigi tegelikult võiks maailm AIDSist vaba olla juba selle aasta jõuludeks.

### D

Seepärast toetame meie tööstussüsteemi vastast revolutsiooni. See revolutsioon võib, aga ei pruugi olla vägivaldne; see võib leida aset äkitselt või kujutada endast võrdlemisi järkjärgulist protsessi, milleks kulub mitukümmend aastat. Kõike seda ei suuda me ette ennustada. Siiski anname me väga üldise ettekujutuse sellest, milliseid meetmeid peaksid võtma need, kes tööstussüsteemi vihkavad, selleks, et rajada teed niisuguse ühiskonnakorralduse vastasele revolutsioonile. See revolutsioon ei saa olema POLIITILINE. Selle eesmärk ei ole mitte kukutada valitsusi, vaid lammutada praeguse ühiskonna majanduslikud ja tehnoloogilised alused.

## TR\_5

### A

Mõtlesin selle probleemi peale ja olen kindel, et mul on lahendus: seadustage vägistamine, kui see on toime pandud eravalduses. Teen ettepaneku lõpetada karistamine naise vägisi võtmise eest, kui seda tehakse väljapool avalikku ruumi. /-/ Kui vägistamine muutub minu ettepaneku järgi seaduslikuks, kaitseb tüdruk oma keha sama moodi, nagu ta kaitseb oma käekotti ja telefoni. Kui vägistamine seadustatakse, ei kaota tüdruk mõtlemisvõimet, nii et ta ei suuda vastu seista magamistuppa lohistamisele mehega, kelles ta ei ole kindel – ta karjub, röögib või avaldab mehe katsetele teiste inimeste juuresolekul vastupanu. Kui vägistamine seadustatakse, ei kohtu ta mehega, kellega ta ei taha magada, kunagi ilma saatjata. Kui seda seadust kogu riigis mitu kuud järjest reklaamida, siis vägistamine praktiliselt lõpeb seaduse kehtestamise esimesel päeval.

### B

Lapsed kogu maailmas väärivad eestkõnelejat, kes võitleb nende õiguse eest elada täiel rinnal ja takistamatult, tervena, vaimses õitsengus, nii et nad saavad tegutseda iseenda ja ühiskonna kui terviku hüvanguks. Vaksineerimisega seotud kahtlused on kütnud kirgi. Keegi ei taha sellega tegemist teha. /---/ Kuid nüüd on aeg küps. Tõendid on ümberlökkamatud. /--/ Kui autismijuhtumite kasv jätkub praeguses tempos, on 2032. aastaks kahest poisist üks autist. Sellise muserdava tuleviku majanduslik ja ühiskondlik mõju on kujuteldamatu! /--/ Nüüd, kui teate tõde ja tegutsete oma südametunnistuse järgi, aitavad teie teod teha maailmast parema paiga miljonitele inimestele kaasajal ja ka tulevastele põlvetele.

### C

*Kui mees magab mehega, nagu magatakse naise juures, siis on nad mõlemad teinud jäledust; neid karistatagu surmaga, nende peal on veresüü.* Ja see, mu sõber, on AIDSi ravi. Piiblis on see kogu aeg kirjas olnud – ja meie kulutame miljardeid dollareid teadusuuringutele ja katsetele. See on ravitav – siinsamas. Sest kui homod hävitada, nagu Jumal käsib, ei leviks AIDSi pidurdamatult. Kõik räägivad sellest, et võime vabastada maailma AIDSi 2020. aastaks, kui tegelikult saaksime AIDSi maailmast välja juurida jõuludeks.

### D

Seepärast toetame revolutsiooni tööstussüsteemi vastu. Revolutsioon võib hõlmata vägivalda, aga ei pruugi; see võib toimuda äkki või olla suhteliselt järkjärguline protsess, mis kestab aastakümneid. Me ei saa seda ennustada. Kuid visandame väga üldiselt abinõud, mida tööstussüsteemi vihkajad peaksid kasutama, et valmistuda revolutsiooniks sedalaadi ühiskonna vastu. Sellest ei pea saama POLIITILINE revolutsiooni. Selle eesmärk ei ole kukutada valitsusi, vaid praeguse ühiskonna majanduslik ja tehnoloogiline alus.

## TR\_6

### A

Ma mõtlesin selle probleemi üle ning ma olen kindel, et leidsin lahenduse – seadustada vägistamine, kui see on aset leidnud eravalduses. Teen ettepaneku, et naise vägivaldne võtmine ei oleks karistatav, kui see toimub mujal kui avalikus kohas. /-/ Kui muuta vägistamine vastavalt minu ettepanekule seaduslikuks, siis kaitseb naine oma keha samamoodi nagu käekotti või nutitelefoni. Kui muuta vägistamine seaduslikuks, väldib naine sellisesse meeleseisundisse sattumist, milles ta ei suuda end kaitsta selle eest, et mõni mees, keda ta ei usalda, veab ta magamistuppa – naine kiljuks, karjuks või lööks seda proovivat meest juba siis, kui nad on veel inimestest ümbritsetud. Kui muuta vägistamine seaduslikuks, ei lase naine end kunagi saata mehel, kellega ta ei soovi magada. Kui sellest seadusest kogu riigis mitu kuud rääkida, siis kaob vägistamine praktiliselt täielikult kohe seaduse jõustumise päeval.

### B

Kogu maailma lapsed on väärt kedagi, kes võitleb nende õiguse eest elada täisväärtuslikku ja muretut elu tervena, korras mõistusega ning võimelisena anda oma panus nii enda kui ka kogu ühiskonna ellu. Vaksineerimise kahtluse alla seadmise küsimus on tekitanud suurt pelgust. Mitte keegi ei taha seda puudutada. /---/ Nüüd on selleks õige aeg. Tõendid on ümberlükkamatud. /--/ Kui pragune autismijuhtumite esinemise kasv jätkub, siis on 2032. aastaks iga teine poiss autist. Sellise kohutava tuleviku majanduslikku ja ühiskondlikku mõju on võimatu ette kujutada! /--/ Nüüd, kui te teate tõde ja tegutsete oma südametunnistuse järgi, muudavad teie teod maailma paremaks kohaks miljonitele inimestele praegu ja tulevikus.

### C

Kui mees magab mehega, nagu magatakse naise juures, siis on nad mõlemad teinud jäledust; neid karistatagu surmaga, nende peal on veresüü. Ning see, mu sõber, ravib AIDSi välja. Kuigi see on kogu aeg piiblis kirjas olnud, kulutame me miljardeid dollareid uurimistööle ja katsetele. Ravi selle jaoks on seal olemas. Kui hukata homod nii, nagu Jumal seda soovib, siis ei oleks tohutut AIDSi epideemiat. Kõik räägivad, et muutkem maailma 2020. aastaks AIDSist vabaks. Tegelikult võiksime selle saavutada juba jõuludeks.

### D

Me propageerime revolutsiooni tööstusühiskonna vastu. Revolutsioon võib olla vägivaldne või mitte, see võib olla ootamatu või mitu aastakümnet vältav pigem järk-järguline protsess. Me ei saa seda ette ennustada, kuid me kirjeldame väga üldiselt meetmeid, mida saavad rakendada need, kes vihkavad tööstusühiskonda, et valmistada ette pinnast revolutsioonile sellise ühiskonna vastu. See ei pea olema POLIITILINE revolutsioon. Selle eesmärk ei ole kukutada valitsusi, vaid lükata ümber praeguse ühiskonna majanduslikud ja tehnilised alustalad.



## TR\_7

### A

Mõtlesin selle probleemi peale ja usun, et leidsin lahenduse: kui vägistamine toimub eravaldusel, peaks see legaalne olema. Minu ettepanek on lubada naise vägivaldne võtmine, kui seda ei tehta avalikus ruumis. /-/ Kui vägistamine muudetakse minu ettepanekul legaalseks, kaitsevad tüdrukud oma keha samamoodi nagu nad kaitsevad oma kätekotti ja nutitelefoni. Kui vägistamine muudetakse legaalseks, ei satu tüdrukud sellistesse olukordadesse, kus nad ei suuda enam vastu võidelda, kui mõni mees, kelles nad kindlad ei ole, üritab neid mõnda magamistuppa tirida—nad karjuksid või lööksid teda juba siis, kui nende ümber on veel inimesi. Kui vägistamine muudetakse legaalseks, ei veeda tüdrukud enam üksi aega mehega, kellega nad magada ei taha. Peale paarikuulist seaduse reklaamimist üle riigi muutuks vägistamine seaduse jõustumise päevast alates pea olematuks.

### B

Kõik lapsed väärivad tšempionit, kes võitleks nende õiguse eest elada täisväärtuslikku ja koormata elu, mis oleks pungil tervist, tagaks neile intellektuaalse heaolu ja suutlikkuse panustada nii endi kui ka kogu ühiskonna eest. Vaktsineerimises kahtlemine on viimasel ajal olnud justkui radioaktiivne teema. Keegi ei taha seda käsitleda. /---/ Aga nüüd on aeg käes. Tõendid on ümberlükkamatud. /--/ Kui praegune autismi esinemise tõenäosus kasvu jätkab, siis esineb aastaks 2032 ühel poisil kahest autism. Sellise katastroofilise tuleviku majanduslikku ja ühiskondlikku mõju ei suuda me ettegi kujutada! /--/ Nüüd kui teate tõtt ja oskate teadlikke valikuid teha, muudate maailma miljonite jaoks paremaks nii täna kui ka tulevikus.

### C

„Kui mees magab mehega, nagu magatakse naise juures, siis on nad mõlemad teinud jäledust; neid karistatagu surmaga, nende peal on veresüü.“ Ja see, mu sõber, on see, mis ravib AIDSi. Seda öeldi juba piiblis — aga meie kulutame miljardeid dollareid teadustöö peale. See on ravitav — näete ju. Kui hukkaksime homoseksuaale nii nagu Jumal käsib, ei oleks meil AIDSi epideemiat. Kõik sihivad AIDSi vaba 2020 poole, kui tegelikkuses võiksime AIDSist vabaneda juba jõuludeks.

### D

Seega seisame industriaalühiskonna vastu. See revolutsioon võib olla vägivaldne; see võib olla järsk või suhteliselt vaikne, ulatudes üle mitmekümne aasta. Me ei suuda kõike seda ette ennustada. Aga saame üldjoontes paika panna meetmed, mida revolutsiooni toetajad peaksid rakendama, et valmistuda industriaalühiskonna-vastaseks võitluseks. See ei ole POLIITLINE revolutsioon. Selle eesmärk ei ole kukutada valitsusi, vaid praeguse ühiskonna majanduslik ja tehnoloogiline alus.

## TR\_8

### A

Ma olen selle probleemi peale mõelnud ja olen kindel, et olen leidnud lahenduse - vägistamine tuleb muuta legaalseks, kui see toimub erapinnal. Ma teen ettepaneku, et naise vägivaldne võtmine ei oleks seadusega karistatav, kui see ei toimu avalikus ruumis. /-/ Kui vägistamine muutub minu ettepaneku kohaselt legaalseks, hakkab tütarlaps kaitsma oma keha sama palju kui ta praegu kaitseb oma käekotti või mobiiltelefoni. Kui vägistamine oleks legalne, ei langeks tütarlaps nõrgestatud meeleseisundisse, milles ta ei suuda osutada vastupanu teda magamistuppa vedavale mehele, kui ta ei tunne end selle mehega turvaliselt. Ta kisendaks või osutaks mehele füüsilist vastupanu, kuni läheduses on veel teisi inimesi. Vägistamise seadustamise korral ei viibiks ta kunagi ilma saatjata sellise mehe läheduses, kellega ta ei soovi voodisse minna. Kui sellisest seadusest räägitakse mitme kuu vältel kogu riigis, oleks vägistamine sama hästi kui likvideeritud alates seaduse jõustumise esimest päevast.

### B

Maailma lapsed vajavad kegagi, kes seisaks nende õiguse eest kohustustevabale ja tervislikule elule, õiguse eest intellektuaalsele heaolule ja selle eest, et nad saaksid tegutseda nii enda kui ka kogu ühiskonna heaks. Vaktsineerimise kahtluse alla seadmine on ohtlikult nakkav probleem. Keegi ei taha selle küsimusega tegelda. /-/ Nüüd on selleks aeg saabunud. Tõendid on ümberlukkamatud. /-- / Kui autismitaseme tõus jätkub samas joones nagu seni, on aastaks 2032 pooled poisid autistlikud. Sellise hävitava tuleviku majanduslik ja sotsiaalne mõju on kujuteldamatu! /-/ Nüüd, kus te teate tõde ja tegutsete oma südametunnistuse kohaselt, pidage meeles, et teie teod muudavad maailma paremaks paigaks miljonitele inimestele juba täna ja ka tulevastele põlvedele.

### C

*Kui mees magab mehega, nagu magatakse naise juures, siis on nad mõlemad teinud jäledust; neid karistatagu surmaga, nende peal on veresüü. Ja see, mu sõbrad, ongi lahendus AIDSi raviks. See lahendus on kogu aeg Piiblis kirjas olnud, aga meie oleme kulutanud miljardeid dollareid uuringuteks ja testideks. AIDS on ravitav ja selle ravi on Piiblis kirjas. Kui me hävitame homoseksuaalid, nii nagu Jumal on seda käskinud teha, ei leviks AIDS piiramatult. Kõik räägivad sellest, et muuta maailm AIDSivabaks 2020. aastaks, aga tegelikult saaksime me seda teha juba selleks jõuluks.*

### D

Seepärast me toetame revolutsiooni industriaalse süsteemi vastu. See revolutsioon võib toimuda vägivaldliga või ka mitte; see võib toimuda äkki või hoopis suhteliselt järk-järgult mitme aastakümne vältel. Me ei saa ette ennustada selle toimumisviisi, kuid me saame üldjoontes välja tuua need abinõud, mida peavad tarvitusele võtma industriaalset süsteemi vihkavad inimesed, et ette valmistada revolutsiooni sellise ühiskonnakorralduse vastu. See ei saa olema POLIITILINE revolutsioon. Selle eesmärk ei ole valitsuste kukutamine, vaid see on suunatud praeguse ühiskonna majandusliku ja tehnoloogilise aluse vastu.

## TR\_9

### A

Olen selle probleemi üle pikalt mõelnud jõudnud kindlale järeldusele, et mul on lahendus olemas: teha vägistamine legaalseks, kui seda tehakse eravaldustes. Teen ettepaneku, et me muudaksime seadusega karistamata naise vägistamise, kui seda ei tehta avalikus ruumis./-/Kui minu ettepanekuga arvestatakse ja vägistamine muutub selle alusel seaduslikuks, kaitseb tüdruk oma keha samamoodi, nagu ta kaitseb oma käekotti ja nutitelefoni. Kui vägistamine muutub seaduslikuks, ei satu tüdruk sellisesse vaimsesse meeleseisundisse, kus ta ei suuda vastu panna sellele, et teda lohistatakse magamistuppa mehe poolt, keda ta tunne või kelle suhtes tal on kahtlused - ta karjub, rabeleb või lööb meest, kui see midagi üritab samas, kui kõrvalseisjad on sealsamas. Kui vägistamine muutub seaduslikuks, ei ole ta kunagi ilma saatjata koos mehega, kellega ta magada ei taha. Pärast mitu kuud selle seaduse reklaamimist kogu riigis oleks vägistamine praktiliselt kõrvaldatud kohe esimesel päeval, mil see rakendub.

### B

Maailma lapsed väärivad kangelast, kes võitleb nende õiguse eest elada täisväärtuslikku ja kohustusteta elu, kus neil on tervis, intellektuaalne heaolu ning võimalus anda oma panus nii enda kui ka kogu ühiskonna hüvanguks. Vaktsineerimise kahtluse alla seadmise teema on olnud lausa põletav. Keegi ei taha seda puudutada ega sellest eriti rääkida. / --- / Kuid nüüd on käes aeg seda teha. Tõendid on vaieldamatud. / - / Kui autismi esinemissageduse praegune suund jätkub, siis aastaks 2032 on igal teisel poisil autism. Sellise laastava tuleviku majanduslik ja ühiskondlik mõju on kujuteldamatu! / - / Nüüd, kui teate tõde ja tegutsete teadlikult, muudab teie tegevus maailma paremaks kohaks miljonitele tänapäeva inimestele ja tulevastele põlvkondadele.

### C

3Ms 20:13 Kui mees magab mehega, nagu magatakse naise juures, siis on nad mõlemad teinud jäledust; neid karistatagu surmaga, nende peal on veresüü. Ja see, mu sõber, on AIDSi ravi. See on kogu aega piiblis olemas olnud, aga meie kulutame miljardeid dollareid teadusuuringutele ja katsetele. AIDS on ravitav ja seda otsekohe. Sest kui te hukkaksite homoseksuaale nagu jumal soovib, siis ei oleks ka AIDSi ohjeldamatut paletungi. Kõik räägivad, et me peame tegema nii, et 2020. Aastaks oleks meil AIDSi-vaba maailm, kui tegelikult saaksime me AIDSi-vaba maailma juba jõuludeks.

### D

Seetõttu pooldame me revolutsiooni tööstussüsteemi vastu. See revolutsioon võib vägivalda kasutada või mitte; see võib olla järsk või võib olla ka suhteliselt järkjärguline protsess, mis kestab mitukümmend aastat. Seda ei oska me keegi ennustada. Kuid me kirjeldame väga üldiselt meetmeid, mida tööstussüsteemi vihkajad peaksid tarvitusele võtma, et valmistada ette revolutsioon selle ühiskonnavormi vastu. See ei tohi olla POLIITILINE revolutsioon. Selle eesmärk ei ole mitte valitsuste kukutamine, vaid kukutada praeguse ühiskonna majanduslik ja tehnoloogiline alus.

## TR\_10

### A

Mõtlesin selle probleemi üle järele ja olen kindel, et mul on lahendus: vägistamine tuleb muuta seaduslikuks, kui see toimub eravaldukes. Panen ette, et muudame naiste vägisi võtmise seadusega mitte karistatavaks, kui see ei toimu avalikus kohas. /---/ Kui vägistamine minu ettepanekut järgides seaduslikuks muutub, kaitseb tüdruk oma keha samamoodi nagu oma käekotti ja nutitelefoni. Kui vägistamine muutub seaduslikuks, ei lasku tüdruk sellisesse nõrgestatud meeleseisundisse, kus ta ei suuda vastu panna, kui mees, kelles ta kindel ei ole, hakkab teda magamistuppa tirima – ta karjub, röögib või lööb meest jalaga, kui veel pealtvaatajaid leidub. Kui vägistamine seaduslikuks muutub, ei viibi naised kunagi üksinda koos mehega, kellega nad magada ei taha. Kui seda seadust riigis mõned kuud reklaamida, muutuksid vägistamised seaduse esimesest kehtimispäevast olematuks.

### B

Maailma lapsed väärivad eestkõnelejat, kes võitleb nende õiguse eest elada täisväärtuslikku ja kohustusteta elu, mida iseloomustab hea tervis, intellektuaalne heaolu ning võimekus panustada endasse ja ühiskonda tervikuna. Vaksineerimistes kahtlemine on muutunud radioaktiivseks teemaks. Keegi ei taha seda puudutada. /---/ Nüüd on selleks aeg. Tõendid on vastuvaidlematud. /---/ Kui praegused autisimäärad jätkavad samal trajektoorigil tõusmist, siis on 2032. aastaks igal teisel poisil autism. Sellise laastava tuleviku majanduslik ja ühiskondlik mõju on kujuteldamatu! /---/ Nüüd, kus te teate tõde ja tegutsete omal kaalutlusel, muudavad teie teod maailma paremaks miljonitele praegustele inimestele ja ka tulevastele põlvkondadele.

### C

*Kui mees magab mehega, nagu magatakse naise juures, siis on nad mõlemad teinud jäledust; neid karistatagu surmaga, nende peal on veresüü.* Ja see ongi ravim aidsi vastu. See on kogu aeg piiblis olemas olnud – aga meie kulutasime miljardid dollareid uuringutele ja testidele. See on ravitav – kõik on kirjas. Sest kui homoseksuaalid hukata, nagu Jumal soovib, siis ei lammutaks aids maailmas ringi. Kõik räägivad, et muudame maailma 2020. aastaks aidsivabaks, aga tegelikult võiks maailm juba jõuluks aidsivaba olla.

### D

Seetõttu pooldame me revolutsiooni praeguse industriaalsüsteemi vastu. See revolutsioon võib, ehkki ei pruugi rakendada vägivalda; see võib olla kiire või ka suhteliselt järkjärguline protsess, mis kestab mitmeid aastakümneid. Seda kõike ei ole võimalik ette ennustada. Aga me joonistame väga üldiselt maha meetmed, mida need, kes praegust industriaalsüsteemi vihkavad, peaksid võtma, et valmistuda selle ühiskonnavormi vastaseks revolutsiooniks. Sellest ei tule POLIITILINE revolutsioon. Selle eesmärk on kukutada mitte valitsusi, vaid praeguse ühiskonna majanduslikku ja tehnoloogilisi aluseid.

## TR\_11

### A

Mõtlesin sellele probleemile ja olen kindel, et mul on lahendus – eraomandil tuleb vägistamine seadustada. Pakun välja, et kui naise vägivaldne võtmine ei toimu avalikus kohas, siis seda ei karistataks. /-/ Kui vägistamine muudetakse minu ettepaneku järgi seaduslikuks, kaitseks naine oma keha samal viisil nagu ta kaitseb oma käekotti ja nutitelefoni. Kui vägistamine oleks seaduslik, ei viiks naine end haavatavasse seisundisse, mille tõttu ei suuda ta hakata vastu võõrale mehele, kes teda magamistuppa tirib – naine karjaks, röögiks või lööks sellist asja üritavat meest ja nende läheduses oleks teisi inimesi. Kui vägistamine oleks seaduslik, ei jääks naine kunagi üksi mehega, kellega ta magada ei soovi. Kui seadust on mitu kuud kogu riigis tutvustatud, lõppeks vägistamine pea seaduse jõustumise päeval.

### B

Maailma lapsed väärivad kangelast, kes võitleks laste õiguse eest elada täisväärtuslikku ja kammitsemat elu, olla terved ja kogeda intellektuaalset heaolu ning panustada endasse ja ühiskonda laiemalt. Vaktsineerimises kahtlemine on olnud radioaktiivne teema. Mitte keegi ei taha seda puudutada. /---/ Nüüd on aga selleks aeg. Tõendid on ümberlukkamatud. /--/ Kui autismi esinemissagedus jätkab praegust kasvutrendi, on aastaks 2032 pooltel poistel autism. Nii kohutava tuleviku majanduslik ja ühiskondlik mõju on kujuteldamatu! /--/ Nüüd kui teate tõde ja tegutsete vastavalt oma südametunnistusele, teevad te teod maailma paremaks miljonitele praegu ja järgnevale põlvkondadele tulevikus.

### C

Kui mees magab mehega, nagu magatakse naise juures, siis on nad mõlemad teinud jäledust; neid karistatagu surmaga, nende peal on veresüü. See, mu sõber, on AIDSi lahendus. See on alati olnud siinsamas Piiblis, aga meie kulutame miljardeid dollareid uurimistööle ja katsetele. AIDS on lahendatav – see on siinsamas. Kui homoseksuaalid hukata vastavalt Jumala soovitusel, ei möllaks AIDS ohjeldamatult. Kõik räägivad, et vabastame maailma AIDSist aastaks 2020, aga tegelikult võime saada AIDSi-vaba maailma aasta lõpuks.

### D

Seetõttu pooldame tööstusliku süsteemi pööret. See võib olla vägivaldne või rahumeelne ja see võib olla järsk või suhteliselt järkjärguline protsess, mis kestab aastakümneid. Eelnevat ei saa ette ennustada. Kirjeldame aga üldjoontes meetmeid, mille peaks tööstusliku süsteemi vihkaja kasutusele võtma, et valmistada ette sellise ühiskonnavormi pööret. See ei ole POLIITILINE pööre. Selle eesmärk ei ole kukutada valitsusi, vaid lammutada tänapäevase ühiskonna majanduslikud ja tehnoloogilised alustalad.

## TR\_12

### A

Mõtlesin selle probleemi peale ja olen kindel, et mul on lahendus: muuta vägistamine seaduslikuks, kui seda tehakse eraomandil. Teen ettepaneku muuta naise vägivaldne võtmine seadusega karistatamatuks, kui seda tehakse väljaspool avalikku ruumi. /-/ Kui vägistamine muutub minu ettepaneku kohaselt seaduslikuks, kaitseb naine oma keha samamoodi nagu oma rahakotti ja nutitelefoni. Kui vägistamine muutub seaduslikuks, hoidub naine häiritud meeleseisundisse sattumast, kus teda võidakse vedada magamistuppa koos mehega, kelle suhtes ta pole kindel - ta kisendab, karjub või lööb tema katsete peale, kui kõrvalseisjad on veel läheduses. Kui vägistamine muutub seaduslikuks, ei viibi ta kunagi saatjata koos mehega, kellega ta ei taha magada. Kui seda seadust on terves riigis mitu kuud reklaamitud, kaob vägistamine põhimõtteliselt samal päeval, kui seadust rakendatakse.

### B

Maailma lapsed väärivad kangelast, kes võitleks nende õiguse eest elada täisväärtuslikku ja koormamata elu, täis tervist, intellektuaalset heaolu ning võimalust anda oma panus nii enda kui ka kogu ühiskonna heaks. Vaktsineerimise kasulikkuse kahtluse alla seadmise teema on olnud radioaktiivne. Keegi ei taha seda puutuda. /---/ Nüüd on aeg seda teha. Tõendid on ümberlükkamatud. /-/ Kui autismi praegune tõusutrend jätkub, on 2032. aastaks igal teisel poisil autism. Sellise laastava tuleviku majanduslik ja ühiskondlik mõju on kujuteldamatu! /-/ Nüüd, kus teate tõde ja tegutsete oma südametunnistusele vastavalt, muudavad teie teod maailma miljonite inimeste jaoks paremaks paigaks, samuti tulevaste põlvete jaoks.

### C

*Kui mees magab mehega, nagu magatakse naise juures, siis on nad mõlemad teinud jäledust; neid karistatagu surmaga, nende peal on veresüü.* Ja see, mu sõber, on AIDS-i ravi. Piiblis oli kogu aeg vastus olemas, aga meie kulutame miljardeid dollareid uuringutele ja katsetele. See on ravitav, vastus on sealsamas. Kui homoseksuaale hukatakse nagu Jumal soovib, ei määratseks AIDS peatamatult ringi. Kõik ütlevad, et proovime saada AIDS-ivaba maailma 2020. aastaks, kui tegelikult võiksimme selle saavutada juba jõuludeks.

### D

Seetõttu pooldame revolutsiooni tööstussüsteemi vastu. See revolutsioon võib olla vägivaldne; see võib olla järsk või pigem järkjärguline protsess, mis kestab paarkümmend aastat. Me ei saa seda ette ennustada. Siiski visandame üldjoontes meetmed, mida tööstussüsteemi vihkavad inimesed peaksid kasutama, et valmistada ette revolutsioon selle ühiskonnavormi vastu. Sellest ei tule POLIITILINE revolutsioon. Selle eesmärk on mitte valitsuste kukutamine, vaid praeguse ühiskonna majanduslike ja tehnoloogiliste aluste hävitamine.

## TR\_13

### A

Ma olen selle probleemi üle järele mõelnud ja olen kindel, et mul on lahendus olemas: vägistamine eravalduks tuleks teha seaduslikuks. Ma panen ette, et naise vägivallaga võtmine väljaspool avalikku ruumi ei peaks olema karistatav. /-/ Kui minu ettepaneku alusel vägistamine seadustatakse, saaks tüdrukud oma keha kaitsta samamoodi nagu oma käekotti või telefoni. Kui vägistamine oleks seaduslik, ei laseks tüdrukud endal laskuda sellisesse halvatud olekusse, kus nad ei suuda enda magamistuppa lohistamise vastu võidelda, kui nad mehes kindlad ei ole. Nad kisendaks, karjaks või lööks teda siis, kui veel pealtnägijaid on. Kui vägistamine seaduslikuks muudetakse, ei jääks tüdrukud kunagi üksi mehega, kellega nad magada ei taha. Kui seda seadust kogu riigis mitu kuud reklaamida, kaoks vägistamine põhimõtteliselt kohe pärast selle kehtestamist.

### B

Kõik lapsed maailmas väärivad kangelast, kes võitleks nende õiguse eest elada täisväärtuslikku ja raskusteta elu füüsiliselt ja intellektuaalselt tervena ning panustada iseendasse ja tervesse ühiskonda. Vaktsineerimise kahtluse alla seadmine on olnud suur tabu, keegi ei taha seda teemat puudutada. /-- /- Aga nüüd on aeg. Need tõendid on ümberlükamatud. /--/ Kui praegune autismi kasvutendents jätkub, on pooltel poistel 2032. aastaks autism. Sellise hirmuäratava tuleviku majanduslik ja ühiskondlik mõju on kujuteldamatu! /--/ Nüüd teate te tõde ja saate käituda oma südametunnistuse järgi. Teie teod teevad maailma paremaks miljonite inimeste jaoks juba praegu ja ka tulevastele põlvetele.

### C

Kui mees magab mehega, nagu magatakse naise juures, siis on nad mõlemad teinud jäledust; neid karistatagu surmaga, nende peal on veresüü. See, mu sõbrad, on ravim AIDSi vastu. See on koguaeg Piiblis kirjas olnud, aga meie kulutame miljardeid dollareid uuringutele ja katsetele. AIDS on ravitav, täpselt nii. Kui te hukkaks homoseksuaale nagu Jumal soovib, et teeks AIDS sellist hävitustööd. Kõik räägivad, et „teeme maailma 2020. aastaks AIDSivabaks“, kui tegelikult võime me AIDSivaba maailmani juba jõuludeks jõuda.

### D

Seega toetame me revolutsiooni industriaalsüsteemi vastu. See revolutsioon võib kasutada vägivalda või mitte, see võib juhtuda äkki või aegamisi mitme aastakümne jooksul. Me ei saa seda ette ennustada. Küll aga saame väga üldiselt määrata meetmed, mida need, kes industriaalsüsteemi vihkavad, saaks võtta, et sellise ühiskonnavormi vastast revolutsiooni ette valmistada. See ei ole POLIITILINE revolutsioon. Selle eesmärk ei ole valitsusi kukutada, vaid tänapäevase ühiskonna majanduslikud ja tehnoloogilised alustalad ümber lükata.

## TR\_14

### A

Mõtlesin selle probleemi üle ja olen kindel, et mul on lahendus: legaliseerigem vägistamine, mis toimub eravaldukes. Panen ette, et naise vägistamine ei oleks seadusega karistatav, kui see ei toimu avalikus kohas. /-/ Kui vägistamine muutub minu ettepaneku kohaselt legaalseks, hakkab tütarlaps kaitsma oma keha samal viisil kui oma rahakotti ja nutitelefoni. Kui vägistamine muutub legaalseks, ei sattu tütarlaps meeleseisundisse, kus ta ei suuda vastu seista enese vedamisele magamistuppa mehe poolt, keda ta ei usalda, ning ta karjub, röögib või lööb meest, kuni keegi on veel lähedal. Kui vägistamine muutub legaalseks, ei jää ta kunagi üksi mehega, kellega ta magada ei taha. Pärast sellise seaduse kuude kaupa reklaamimist kogu riigis oleks vägistamine praktiliselt kõrvaldatud esimesel päeval, mil seadus rakendub.

### B

Maailma lapsed väärivad sangarit, kes asub võitlusse nende õiguse eest elada täisväärtuslikku ja koormamata elu, mis oleks täis tervist, intellektuaalset heaolu ning võimet anda parim iseenda ja ühiskonna kui terviku hüvanguks. Vaktsineerimises kahtlemine on tabuteema. Keegi ei taha sellega tegeleda. /---/ Nüüd on aeg käes. Tõendid on vastuvaidlematud. /--/ Kui praegune autismi määr jätkuvalt suureneb, siis aastaks 2032 on ühel poisil kahest autism. Sellise laastava tuleviku majanduslik ja ühiskondlik mõju on kujuteldamatu! /-- /Nüüd, kui tõde on teada ja sa tegutsed oma äranägemise kohaselt, muudad sa maailma paremaks miljonitele tänastele ja tulevastele põlvkondadele.

### C

Kui mees magab mehega, nagu magatakse naise juures, siis on nad mõlemad teinud jäledust; neid karistatagu surmaga, nende peal on veresüü.<sup>6</sup> Ja see, mu sõber, ongi AIDSi ravi. Piiblis on see olnud kirjas kogu aeg, meie aga kulutame uurimistöole ja katsetustele miljardeid dollareid. See on ravitav just sellisel kombel. Kui hukkaksite homoseksuaalid, nagu Jumal soovib, ei peaks te AIDSi pärast väsimatult vaeva nägema. Kõik räägivad, et vabanegem AIDSist aastaks 2020, kui tegelikult võime saada sellest jagu juba jõuludeks.

### D

Seetõttu pooldame me tööstussüsteemi vastast revolutsiooni. Revolutsioon võib olla vägivaldne või mitte, järsk või suhteliselt järkjärguline protsess, mis kestab mõned aastakümned – seda kõike ei oska me ette ennustada. Seevastu kirjeldame väga üldiselt meetmeid, mida peaksid tööstussüsteemi vihkajad võtma, et valmistada ette selle ühiskonnavormi vastase revolutsiooni viis. See ei tohi olla POLIITILINE revolutsioon. Eesmärk on kukutada mitte valitsus, vaid praeguse ühiskonna majanduslik ja tehnoloogiline alus.

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<sup>6</sup> Piibel, 3Ms 20:13 (tõlke autori märkus)



## TR\_15

### A

Mõtlesin selle probleemi üle ja olen kindel, et mul on lahendus – teha vägistamine legaalseks, kui see toimub eravalduses. Pakun välja, et naisterahva vägivaldne võtmine muudetakse seadusega mittekarakteristatavaks, kui see pole aset leidnud avalikul territooriumil. /-/ Kui vägistamine minu ettepanekul legaalseks saab, kaitseb tütarlaps oma keha samal moel nagu ta kaitseb oma käekotti või nutitelefoni. Kui vägistamine muutub legaalseks, ei sisene tütarlaps kahjustunud hingeseisundisse, milles ta ei suuda vastu astuda, kui temas kõhklusi tekitav mees teda magamistuppa tirib – ta röögiks, karjuks või annaks mehele jalahoopet veel kõrvalseisjate juuresolekul. Kui vägistamine saab legaalseks, poleks saatjata naine mitte kunagi koos mehega, kellega ta ei soovi magada. Pärast selle seaduse mõnekuist reklaamimist kogu maal oleks vägistamine praktiliselt likvideeritud alates seaduse rakendamise esimesest päevast.

### B

Maailma lapsed väärivad tšempioni, kes võitleks nende õiguse eest elada täisväärtuslikku ja muretut elu, mis pakatab tervisest, intellektuaalsest heaolust ja võimekusest panustada nii endasse kui ka ühiskonda tervikuna. Vaktsineerimises kahtlemise teema on olnud radioaktiivne. Mitte keegi ei taha seda puudutada. /---/ Ent nüüd on aeg. Tõendid on ümberlõkkamatud. /--/ Kui autismi praegune osakaal jätkuvalt tõuseb, on autism aastaks 2031 ühel poisil kahest. Sellise ruseva tuleviku majanduslik ja sotsiaalne mõju on kujuteldamatu. /--/ Nüüd, kui te teate tõde ja toimite iseenda südametunnistuse järgi, muudavad teie teod maailma paremaks paigaks nii praeguste kui ka tulevate põlvkondade jaoks.

### C

Kui mees magab mehega, nagu magatakse naise juures, siis on nad mõlemad teinud jäledust; neid karistatagu surmaga, nende peal on veresüü. (3Ms 20:13) Ja see, mu sõber, on AIDSi ravim. See on alati siinsamas Piiblis olnud – ja meie oleme kulutanud miljoneid dollareid uurimistöö ja testide peale. See on ravitav – siinsamas. Sest kui homosid hukatakse, nagu Jumal seda ette paneb, siis ei leviks AIDS ohjeldamatult. Kõik ütlevad, et likvideerime AIDSi maailmast aastaks 2020, kui tegelikult oleks võimalik AIDSi maailmas lahti saada juba jõuludeks.

### D

Seetõttu soovime toetada tööstussüsteemi revolutsiooni. Selle revolutsiooni tegemiseks võidakse kasutada või mitte kasutada vägivalda; see võib toimuda järsku või olla suhteliselt järkjärguline protsess, mis kestab mitu aastakümnet. Me ei saa midagi ennustada. Aga me kirjeldame väga üldiselt meetmeid, mida tööstussüsteemi vihkajad peaksid võtma, et teha ettevalmistusi sellel kujul ühiskonna revolutsiooniks. See ei saa olema POLIITILINE revolutsioon. Selle eesmärk poleks kukutada mitte valitsusi, vaid praeguse ühiskonna majanduslikke ja tehnoloogilisi aluseid.

## ST\_1

### A

Ma mõtlesin selle probleemi peale, ning olen kindel, et leidsin lahenduse: vägistamise legaliseerimine tingimusel, et seda sooritatakse eravaldues. Teen ettepaneku, et vägivaldselt naise ära kasutamine ei oleks seadusega karistatav juhul, kui seda ei tehtaks avalikus kohas. /-/ Juhul, kui vägistamine minu ettepaneku tulemusel legaliseeritakse, kaitseb tüdruk oma keha samal viisil, nagu ta kaitseb käekotti ning nutitelefoni. Juhul, kui vägistamine legaliseeritakse, ei lasku tüdruk niivõrd meelemürkide mõju alla, et ta ei suudaks vastu hakata kahtlasele mehele, kes teda endaga magamistuppa viia tahab - ta karjub, hüüab või lööb meest veel siis, kui pealtnägijaid läheduses on. Juhul, kui vägistamine legaliseeritakse, ei lähe tüdruk kunagi saatjata mehe juurde, kellega ta magada ei taha. Peale paarikuust seaduse üleriigilist tutvustamist, oleks vägistamine praktiliselt kõrvaldatud esimesel jõustumise päeval.

### B

Kõik maailma lapsed väärivad kaitsjat, kes võitleks nende õiguse üle elada täisväärtuslikku ja vaevata elu, elu mis on tervislik, täis intellektuaalset heaolu ning võimalust panustada endasse ja kogu ühiskonda tervikuna. Vaktsineerimise kahtluse alla seadmise teema on olnud radioaktiivne. Keegi ei taha seda teemat puudutada. /---/ Nüüd aga on see aeg käes. Tõendid on vaieldamatud. /--/ Kui autismi esinemissageduse praegune trajektoor jätkub tõusuteel, siis on aastaks 2032 ühel poisil kahest autism. Sellise laastava tuleviku majanduslik ja ühiskondlik mõju pole mõeldav! /--/ Nüüd, kui Sa tõtt tead, ning tegutsed iseteadlikult, muudavad Su teod maailma paremaks paigaks miljonitele, nii täna, kui ka tulevastele põlvkondadele.

### C

Kui mees magab mehega, nagu magatakse naise juures, siis on nad mõlemad teinud jäledust; neid karistatagu surmaga, nende peal on veresüü. Jaa see, mu sõber, on AIDSi ravi. Lahendus oli terve aja nina ees Biiblis olemas — ja meie kulutame miljardeid dollareid (või miljardeid eurosid?) uuringutele ja testidele. See on ravitav — sealsamas. Sest kui Jumala soovitusel kohaselt homoseksuaalid hukata, ei oleks AIDS niivõrd ohjeldamatu. Kõik räägivad, kuidas aastaks 2020 võiksimel saavutada AIDSi vaba maailma, kui tegelikkuses oleks võimalik AIDSi vaba maailma saavutada Jõuludeks.

### D

Seetõttu soosime revolutsiooni tööstussüsteemi vastu. See revolutsioon võib vägivalda kasutada, kuid ei pruugi; see võib olla äkiline või hoopis suhteliselt järkjärguline protsess, mis kestab paar aastakümnet. Me ei oska osagi sellest ette prognoosida. Kuid siiski visandame üldjoontes välja meetmed, mida tööstussüsteemi vihkajad peaksid kasutama selleks, et rajada tee revolutsioonile sellise ühiskonnavormi vastu. Sellest ei tohi kujuneda POLIITILINE revolutsioon. Selle eesmärgiks saab kukutada mitte valitsused, vaid praeguse ühiskonna majanduslik ja tehnoloogiline alus.

## ST\_2

### A

Ma mõtlesin teema üle ja olen kindel, et mul on lahendus: vägistamine tuleb teha legaalseks, kui see toimub eravalduks. Teen ettepaneku, et me teeksime vägivaldselt naise võtmise seadusega mitte karistatavaks, kui seda teha mitte avalikel aladel. /- Kui vägistamine muutub legaalseks minu ettepaneku alusel, siis hakkab tüdruk kaitsma oma keha samamoodi nagu kaitseb ta oma käekotti või nutitelefoni. Kui vägistamine legaliseeritakse, siis ei pane neiu oma vaimset seisundit olukorda, kus ta ei suuda vastu võidelda sellele, et mees, keda ta ei tunne, teda lohistaks kuhugi magamistuppa – ta karjuks, lõugaks või peksaks, püüdes tema katsele vastu hakata, kui kõrvaltvaatajad on ümber. Kui vägistamine on legaliseeritud, pole naine kunagi kontrollimata olukorras mehed, kellega ta magada ei soovi. Peale paari kuud selle seaduse reklaamimist riigis, vägistamine kaob peaaegu täielikult juba esimesel päeval peale seaduse vastuvõtmist.

### B

Selle maailma lapsed vajavad tšempionit, kes võitleks nende õiguse eest elada täisväärtuslikku ja võlgadeta elu, täis tervist, intelligentset heaolu ja võimalust toetama iseennast ja ühiskonda kui tervikut. Vaktsiinide küsimus on olnud kui tuumareaktor. Mitte keegi ei taha seda puudutada. /---/. Noh, nüüd on selleks õige aeg. Tõestusmaterjaliga ei saa vaielda. /--/ Kui praegune diagnoositud autismide hulk hakkab jälle kasvama, siis aastaks 2032 on kahest poisist üks autismlik. Sellise masendava tuleviku majanduslik ja sotsiaalne mõju on ettekujutamatu! /--/ Nüüd, kui te teate tõde ja käitute vastavalt iseenda teadlikkusele, teie tegemised muudavad täna maailma paremaks kohaks miljonite jaoks ja järgmistele generatsioonidele.

### C

Kui mees magab mehega, nagu magatakse naise juures, siis on nad mõlemad teinud jäledust; neid karistatagu surmaga, nende peal on veresüü. Nende surm on kohe kohal. Ja see, mu kaasmõtlejad, on ravi AIDSi vastu. See oli alati Piiblis, meie kõigi silme all – ja meie raiskasime miljardeid dollareid uurignute ja testide peale. See on ravitav – täpselt seal. Sest kui kõik homoseksuaalid oleks hävitatud, nagu Jumal seda soovitas, poleks meil praegu AIDSi kontrollimatut epideemiat. Kõik räägivad, et teema maailma AIDSist vabaks aastaks 2020, kui reaalselt, me suudaks maailma juba Jõuludeks Aidsist puhastada.

### D

Me sellepärast propageerime revolutsiooni industriaalsüsteemi vastu. See revolutsioon võib vajadusel üle minna ka vägivaldale; see võib olla äkiline või üldiselt rahuliku edasiliikumisega protsess, mis võib kesta mitukümmend aastat. Aga me toome välja üldiselt mõõtmel, mida need, kes vihkavad industriaalsüsteemi peaksid ette võtma, et valmistuda teekonnaks selle ühiskonna vormi vastase revolutsioonini. See ei tohi olla POLIITILINE revolutsioon. Selle revolutsiooni siht ei ole kukutada valitsusi, vaid praeguse ühiskonna majanduslikku ja tehnoloogilist alust.

## ST\_3

### A

Ma olen mõelnud selle probleemi üle ja ma olen kindel, et mul on lahendus: muuta vägistamine legaalseks kui see sooritatakse eravaldues. Ma pakun välja muuta naise vägistamine mitte seadusega karistatavaks kui seda akti ei sooritata avalikes kohtades. /-/ Kui vägistamine muuta seaduslikuks minu ettepaneku kohaselt, hakkavad naised oma keha kaitsma samamoodi nagu nad kaitsevad oma käekotti või nutitelefoni. Kui muuta vägistamine seaduslikuks, ei satu naine olukorda, kus ta ei saaks vastu hakata juhul kui tundmatu mees üritab teda magamistuppa tirida - ta karjuks, lõugaks või lööks meest kui läheduses on veel kõrvalseisjad. Kui vägistamine oleks seaduslik ei oleks naine kunagi ilma saatva meheta, kellega ta magada ei tahaks. Pärast kuid kestvat selle seaduse reklaamimist üle riigi, on võimalik vägistamisest jagu saada juba seaduse jõustumise esimesel päeval.

### B

Kogu maailma lapsed vajavad kangelast, kes kaitseks nende õigusi elada täisväärtulikkus ja vaba elu täis tervist, intellektuaalset heaolu ja võimalusi kaasa aidata enda ja ühiskonna heaolule. Vaktsineerimise vajalikkuse teema on olnud päevakohane. Keegi ei taha seda puutuda. /—/ Niisis, nüüd on selleks aeg. Tõendid on ümberlukkamatud. /—/ Kui praegune autismi tendents veel tõuseb, siis aastaks 2032 on ühel poisil kahest autism. Selline laastav tulevikuvaade on majanduslikult ja sotsiaalselt kujuteldamatu! /—/ Nüüd kui te teate tõtt ja käitute oma teadmiste põhjal, saate te muuta maailma paremaks miljonite praegust ja tulevaste generatsioonide jaoks.

### C

Kui mees magab mehega, nagu magatakse naise juures, siis on nad mõlemad teinud jäledust; neid karistatagu surmaga, nende peal on veresüü. (3Mo 20:13) Ning see saagu olemagi ravi AIDSile. See oli juba piiblis - ning me kulutame miljardeid dollareid uuringutele ja testidele. See on ravitav - siin ja praegu. Sest kui hävitada homoseksuaalid nagu Jumal seda soovib, ei oleks meil AIDSi epideemiat. Kõik räägivad „teeme maailma AIDSist puhtaks aastaks 2020” kuigi tegelikult võiksime saada juba jõuludeks AIDSist vaba maailma.

### D

Me siinkohal propageerime revolutsiooni tööstusliku süsteemi vastu. See revolutsioon võib, aga ei pruugi kasutada vägivalda; see revolutsioon võib olla järsk või toimuda pikemajaliselt aastate jooksul. Me ei suuda ühtegi stsenaariumit täpselt ette ennustada. Kuid me saame välja mõelda väga üldise joonise, kuidas need, kes vihkavad tööstuslikku süsteemi saavad käituda, et valmistuda revolutsiooniks selle süsteemi vastu. Selle revolutsiooni eesmärk ei ole olla poliitiline revolutsioon. Selle revolutsiooni eesmärgiks ei ole kukutada valitsusi, vaid kukutada praeguse ühiskonna majanduslik ja tehnoloogiline alus.

## ST\_4

### A

Ma olen mõelnud selle probleemi peale ja olen leidnud lahenduse: tehkem vägistamine seaduslikuks, kui see on toimunud eravaldustes. Ma pakun välja, et jõuga enda naisele peale surumine ei oleks seaduslikus korras karistatav, kui see on toimunud väljaspool avalikke kohti. /---/ Kui vägistamine muutuks seaduslikuks nagu olen taotlenud, siis neid kaitseksid oma keha samamoodi nagu nad kaitseksid oma käekotti ja nutitelefone. Kui vägistamine muutuks seaduslikuks, siis neid ei lubaks endal jõuda sellisesse nõrgendatud seisundisse, kus nad ei suuda vastu seista, kui küsitavate väärtustega mees neid endaga magamistoa poole kaasa sikutab – nad karjuksid, kisendaksid või lööksid teda seni kuni kõrvalseisjad on lähedal. Kui vägistamine muutuks seaduslikuks, siis nad ei läheks kunagi ilma saatjata välja mehega, kellega nad ei soovi magada. Kui seda seadust mitu kuud ja laialt propageerida, oleks vägistamine praktiliselt kõrvaldatud kohe kui seadus jõusse läheb.

### B

Kõik maailma lapsed väärivad kedagi, kes seisab nende õiguste eest elada täisväärtuslikku ja vaba elu, täis tervist, vaimset heaolu ning võimekust enda ja teiste ühiskonna liikmete eludesse panustada. Vaktsineerimise umbusaldamine on olnud terav teema. Keegi ei taha seda puutuda. /---/ Nüüd on aeg sellest rääkida. Tõendeid ei ole võimalik ümber lükata. /---/ Kui autismi määr kasvab samasuguse trajektooriga kui praegu, siis aastaks 2032 on ühel poisil kahest autism. Sellise laastava tuleviku majanduslik ja ühiskondlik mõju on kujuteldamatu! /---/ Nüüd, kui oled kuulnud tõde ja käitunud teadlikult, saavad sinu teod muuta maailma paremaks nii miljonite jaoks tänapäeval kui tuleviku generatsioonidele.

### C

Kui mees magab mehega, nagu magatakse naise juures, siis on nad mõlemad teinud jäledust; neid karistatagu surmaga, nende peal on veresüü. See, mu sõbrad, on ravi AIDSile. See on kogu aeg Piiblis olemas olnud – ja meie raiskame miljoneid dollareid uuringute ja katsete peale. See on ravitav – siinsamas. Sest kui homoseksuaale surmataks nii nagu Jumal seda soovib, ei saaks AIDS pidurdamatult maailmas vohada. Kõik räägivad sellest, et muudame maailma aastaks 2020 AIDSi vabaks, kui tegelikkuses võiks meil olla AIDSi vaba maailm juba jõuludeks.

### D

Seega me toetame revolutsiooni tööstusliku korralduse vastu. See revolutsioon võib ja võib ka mitte kasutada vägivalda; see võib tulla ootamatult ja võib olla ka suhteliselt järkjärguline protsess, mis võtab mõnikümmend aastat. Me ei saa seda ette näha. Aga me kirjeldame üldjoontes meetmeid, mida inimesed, kes vihkavad tööstuslikku korda, peaksid kasutama, et sillutada teed selle ühiskonna vormi vastasele revolutsioonile. See ei ole POLIITILINE revolutsioon. Selle eesmärk ei ole mitte kukutada valitsusi, vaid majanduslikke ja tehnoloogilisi aluseid meie praeguses ühiskonnas.

## ST\_5

### A

Ma juurdlesin selle probleemi üle ning olen veendunud, et mul on olemas lahendus: teeme eravaldusel aset leidva vägistamise seaduslikuks. Ma pakun välja, et me teeksime naise vägivaldselt võtmise seadusega mittekarakteristatavaks, kui seda tehakse väljaspool avalikku ruumi. /-/ Kui vägistamine muudetakse minu ettepanekuga seaduslikuks, siis kaitseb tüdruk oma keha samamoodi nagu ta kaitseb oma käekotti ning nutitelefoni. Kui vägistamine muudetakse seaduslikuks, ei satu tüdruk ka sellisesse nõrgenenud tähelepanuga vaimsesse olekusse, kus ta ei saa vastu võidelda sellele, et teda veetakse magamistuppa mehe poolt, kelles ta kindel ei ole — ta vastab mehe üritusele kisamise, karjumise või löömisega, kui pealtnägijad veel parajasti ümbruses on. Kui vägistamine muutub seaduslikuks, pole ta enam kunagi üksinda mehega, kellega ta magada ei taha. Peale seda, kui nimetatud seadust on mitu kuud üle riigi reklaamitud, oleks vägistamisest juba esimesel päeval, mil see kehtestatakse, põhimõtteliselt lahti saadud.

### B

Maailma lapsed väärivad tšempionit, kes võitleb nende õiguse eest elada täisväärtuslikku, prii elu, mis on täis tervist, intellektuaalset heaolu ning võimalust panustada nii endasse kui ka laiemalt tervesse ühiskonda. Vaktsineerimise küsimus on olnud radioaktiivne. Keegi ei taha seda puudutada. /---/ Nüüd on aeg saabunud. Tõendid on ümberlukkamatud. /-/ Kui hetke autismi osakaalu trajektoor jätkab tõusmist, on 2032. aastaks igal teisel poisil autism. Taolise muserdava tuleviku majanduslik ning ühiskondlik mõju on kujuteldamatu! /-/ Nüüd, kui teate tõtt ning tegutsete oma enda teadlikkuse põhjal, teevad teie teod maailma paremaks kohaks miljonitele inimestele nii praegu kui ka tulevaste põlvkondade jooksul.

### C

Kui mees magab mehega, nagu magatakse naise juures, siis on nad mõlemad teinud jäledust; neid karistatagu surmaga, nende peal on veresüü. Ning see, mu sõbrad, on viis aidsi ravida. See oli terve aeg piiblis olemas — ning me kulutame miljardeid dollareid teadusuuringute ja testide peale. See on ravitav — nagu piiblis öeldud. Sest kui me hukkaksime homoseksuaalseid nagu Jumal soovib, oleksid olemata ka aidsipuhangud. Kõik räägivad muudkui, et "teeme 2020. aastaks maailma aidsist vabaks", kui tegelikkuses võiksime me elada aidsivabas maailmas juba jõuludeks.

### D

Seega propageerime me revolutsiooni tööstussüsteemide vastu. See revolutsioon võib, kuid ei pruugi kasutada vägivalda, see võib olla kas järsk või üpris järkjärguline protsess, mis leiab aset mõne kümnendi vältel. Me ei saa selles osas miskit ette ennustada. Küll aga kirjeldame väga üldiselt meetmeid, mida peaks kasutama need inimesed, kes põlastavad tööstussüsteemi, valmistumaks ette revolutsiooniks taolise ühiskonna vastu. See ei ole mõeldud POLIITILISE revolutsioonina. Selle eesmärgiks saab olema mitte valitsuste kukutamine, vaid praeguse ühiskonna majanduslike ning tehnoloogiliste aluste kukutamine.

## ST\_6

### A

Ma mõtlesin selle probleemi üle ja ma olen kindel, et ma leidsin lahenduse: tehke vägistamine seaduslikuks, kui see on toimunud eramaal. Teen ettepaneku teha naise vägivaldse võtmise mitte seaduslikult karistatavaks, kui see toimub väljaspool avalikke kohtasid. /-/ Kui vägistamine saab minu ettepaneku alusel seaduslikuks, kaitseb tüdruk oma keha samal viisil, nagu ta kaitseb oma käekotti ja nutitelefoni. Kui vägistamine saab seaduslikuks, siis tüdruk ei satu nõrgendatud meeleseisundisse, kus ta ei suuda vastu hakata magamistuppa tirimisele mehe poolt, kelles ta kindel ei ole – ta karjub, hüüab appi või lööb tema katse peale, kui kõrvalseisjaid veel leidub. Kui vägistamine saab seaduslikuks, siis ta ei ole kunagi saatjata, kellega ta magada ei taha. Pärast mitut kuud sellise seaduse reklaamimist kogu maal, oleks vägistamine põhimõtteliselt elimineeritud esimesel päeval, mil see rakendatakse.

### B

Selle maailma lapsed väärivad eestkõnelejat, kes võitleks nende õiguse eest elada tervet ja piiranguteta elu, täis head tervist, intellektuaalset heaolu ja võimalust panustada endasse ning ühiskonda tervikuna. Vaktsineerimise kahtluse alla seadmise teema on olnud radioaktiivne. Keegi ei taha seda puudutada. /---/ Kuid nüüd on selleks õige aeg. Tõendid on vaieldamatud. /--/ Kui autismi määra praegused trajektorid jätkuvalt tõusevad, on aastaks 2032 ühel kahest poisist autism. Sellise laastava tuleviku majanduslikud ja ühiskondlikud mõjud on kujuteldamatud! /--/ Nüüd, kui te teate tõde, ning käitute enda teadvuse järgi, teevad teie teod maailma miljonite jaoks paremaks nii täna kui ka tulevikus.

### C

Kui mees magab mehega, nagu magatakse naise juures, siis on nad mõlemad teinud jäledust: neid karistatagu surmaga, nende peal on veresüü. Ning see, mu sõber, on ravim AIDSi vastu. See oli kogu see aeg Piiblis olemas – ning me kulutame miljardeid dollareid uuringute ja testimise peale. See on ravitav – sealsamas. Sest kui te hukkaksite homoseksuaale justnagu Jumal soovitab, ei oleks AIDS ohjeldamatu probleem. Kõik räägivad: “maailm AIDSi-vabaks aastaks 2020”, kui tegelikult meil võiks olla AIDSi-vaba maailm jõuludeks.

### D

Seega me propageerime revolutsiooni tööstusliku süsteemi vastu. See revolutsioon võib kasutada vägivalda abi; see võib olla ootamatu või see võib olla võrdlemisi järkjärguline protsess, mis kestab mõned kümnendid. Me ei saa seda ette aimata. Aga me visandame väga üldises mõttes need meetmed, mida need, kes vihkavad tööstuslikku süsteemi, peaksid kasutusele võtma, et valmistuda revolutsiooniks sellist viisi ühiskonna vastu. See ei saa olema POLIITILINE revolutsioon. Selle sihtmärk on mitte kukutada valitsusi, vaid praeguse ühiskonna majanduslikku ja tehnoloogilist põhja.

## ST\_7

### A

Ma mõtlesin sellele probleemile ja olen kindel, et mul on lahendus: muutke eravaldukes toime pandud vägistamine seaduslikuks. Teen ettepaneku, et me muudame avalikust ruumist väljaspool toime pandava naise vägivaldse allutamise mittekarietatavaks. /-/ Kui minu ettepanekul vägistamine seaduslikuks muutub, kaitseb tütarlaps oma keha samal moel, nagu kaitseb oma käekotti ja nutitelefoni. Kui vägistamine muutub seaduslikuks, ei lähe tütarlaps kahjustatud teadvuseseisundisse, kus ei suuda vastu panna tundmatule mehele, kes teda magamistuppa veab – ta karjub, kiljub või lööb vastuseks mehe püüdlustele, kui ümbritsevad inimesed on veel kõrval. Kui vägistamine muutub seaduslikuks, ei lase ta end kunagi saata mehel, kellega ta magada ei taha. Pärast seda, kui nimetatud seadust üle maa mitu kuud kuulutada, oleks vägistamine sisuliselt kadunud esimesest seaduse kehtimise päevast peale.

### B

Maailma lapsed väärivad tšempioni, kes võitleb nende õiguse eest elada rikkalikku ja takistusteta elu, mida täidab tervis, intellektuaalne heaolu ja võime panustada nii enda kui ühiskonna jaoks tervikuna. Vaktsineerimise kahtluse alla seadmise teema on olnud radioaktiivne. Keegi ei taha seda puudutada. /---/ Kuid nüüd on aeg. Tõendid on ümberlökkamatud. /---/ Kui praegune autismi esinemise määra trajektoor tõusmist jätkab, siis 2032.aastaks on ühel kahest poisist autism. Sellise laastava tuleviku majanduslik ja ühiskondlik mõju on kujuteldamatu! /---/ Nüüd, kui te teate tõde ja käitute oma südametunnistuse järgi, teevad teie teod maailma paremaks kohaks miljonite inimeste jaoks praegu ja tuleviku põlvkondade jaoks.

### C

Kui mees magab mehega, nagu magatakse naise juures, siis on nad mõlemad teinud jäledust: neid karistatagu surmaga, nende peal on veresüü. Ja see, mu sõber, ongi AIDSi ravim. See oli Piiblis kogu aeg olemas – ja meie raiskame miljardeid dollareid uuringutele ning testimisele. Vaata vaid – see on ravitav. Sest kui homoseksuaalid hukatakse, nagu Jumal soovib, ei jookseks AIDS amokki. Kõik räägivad: “Teeme maailma 2020.aastaks AIDSi-vabaks”, kui tegelikult suudaksime luua AIDS-i-vaba maailma juba Jõuludeks.

### D

Seega seisame revolutsiooni eest, mis võitleks tööstusliku süsteemi vastu. See revolutsioon võib, aga ei pruugi vägivaldada kasutada; see võib olla äkiline või hoopis suhteliselt järk-järguline protsess, mis kestab paar aastakümnet. Me ei saa seda ennustada. Kuid me paneme kirja väga üldised soovitusel, mis vahenditega need, kes tööstuslikku süsteemi vihkavad, saaksid sillutada teed selle ühiskonna vormi vastasele revolutsioonile. Sellest ei tule POLIITILINE revolutsioon. Selle eesmärk pole võimult eemaldada mitte valitsusi, vaid kogu praeguse ühiskonna majanduslikku ja tehnoloogilist baasi.



## ST\_8

### A

Ma mõtlesin sellele probleemile ja mul on lahendus: muuta vägistamine legaalseks, kui see toimub eravaldusel. Ma pakun välja naise vägivaldselt võtmine muuta mittekaristatavaks, kui see ei toimu avalikul maal. /-/ Kui tänu minu ettepanekule vägistamine legaalseks muutub, hakkab tüdruk oma keha kaitsma samal moel nagu ta kaitseb oma käekotti ja nutitelefoni. Kui vägistamine muutub legaalseks, ei lase tüdruk oma meeltele häguneda nii, et ta ei saaks hakata vastu, kui võõras mees teda magamistuppa veab – ta kiljuks, karjuks või lööks tema katse peale juba siis, kui veel kõrvalvaatajad ümberringi on. Kui vägistamine muutub legaalseks, ei oleks ta enam kunagi ilma saatjata ühegi mehega, kellega ta magada ei taha. Pärast mitut kuud selle seaduse üleriigilist reklaamimist oleks vägistamine praktiliselt esimesel päeval kadunud, kui seadus rakendatakse.

### B

Maailma lapsed väärivad tšempioni, kes võitleb nende õiguse eest elada täisväärtuslikku ja koormavaba elu, mis on täis tervist, intellektuaalset heaolu ja võimet panustada nii endile kui ühiskonnale tervikuna. Vaktsiinides kahtlemise teema on olnud radioaktiivne. Keegi ei taha seda puudutada. /-/ Aga nüüd on aeg. Tõendid on ümberlukkamatud. /-/ Kui praegune autismi esinemise määra jätkab oma tõusu, on aastaks 2032 ühel poisil kahest autismi diagnoos. Sellise laastava tuleviku mõju majandusele ja ühiskonnale on kujuteldamatu! /-/ Nüüd, kui sa tead tõde ja käitunud teadlikult, saad oma tegudega muuta maailma paremaks paigaks nii miljonite jaoks täna kui ka tulevate generatsioonide jaoks.

### C

Kui mees magab mehega, nagu magatakse naise juures, siis on nad mõlemad teinud jäledust; neid karistatagu surmaga, nende peal on veresüü. Ja see, minu sõber, on ravi AIDSile. See on terve selle aja piiblis olemas olnud – ja meie raiskame miljoneid uuringutele ja testimisele. See on ravitav – just nii. Sest kui sa hukkad homoseksuaalid nagu jumal on soovitanud, ei oleks meil pidurdamatut AIDSi puhangut. Kõik räägivad, kuidas “muudame maailma 2020. aastaks AIDSi-vabaks” kui me tegelikult saaksime maailma AIDSist juba jõuludeks vabaks.

### D

Meie seega toetame revolutsiooni tööstussüsteemi vastu. See revolutsioon võib, aga ei pruugi olla vägivaldne; see võib olla äkiline, aga võib ka olla läbi mitme aastakümne toimuv järk-järguline protsess. Me ei saa midagi ette ennustada. Aga me saame väga üldiselt välja tuua need meetmed, mida tööstussüsteemi vihkajad peaksid kasutusele võtma, et valmistada revolutsiooniks seda tüüpi ühiskonna vastu. See ei saa olema POLIITILINE revolutsioon. Selle sihiks ei ole kukutada valitsusi, vaid praeguse ühiskonna majanduslikku ja tehnoloogilist alust.

## ST\_9

### A

Ma mõtlesin selle probleemi üle ja olen kindel, et leidsin lahenduse: muuta vägistamise legaalseks, kui see on korda saadetud eravalduses. Ma teen ettepaneku, et naise julm kohtlemine ei oleks seadusega karistatav, kui see ei ole toimunud avalikes kohtades. /-/ Kui minu ettepaneku kohaselt, muutub vägistamine legaalseks, siis tüdruk kaitseks oma keha samamoodi nagu ta kaitseb oma rahakotti ja mobiiltelefoni. Kui vägistamine muutub legaalseks, siis tüdruk ei satuks meeltesegadusse, mil ta ei saa enda eest seista, et teda ei tiriks magamistuppa mees, kelles tütarlaps sugugi kindel pole – ta karjuks, kisaks, või hakkaks mehele vastu tunnistajate juuresolekul. Kui vägistamine muutub legaalseks, tüdruk ei jääks kunagi üksi mehega, kellega ta magada ei taha. Pärast seda kui antud seadust reklaamitakse mitme kuu jooksul terves maailmas, siis vägistamine on sama hästi kui kadunud seaduse jõustumise esimesel päeval.

### B

Kogu maailma lapsed väärivad kaitsjat, kes võitleks laste õiguste eest elada täisväärtuslikku ja muretut elu; elu, mis oleks täis head tervist, intellektuaalset heaolu ja võimalust panustada enda ning terve ühiskonna nimel. Vaktsineerimise teema küsimuse alla seadmine, on justkui radioaktiivne. Keegi ei taha sellega tegemist teha. /---/ Tundub, et praegu on selleks just õige aeg. Tõendid on vaieldamatud. Kui autismi esinemise sageduse suurenemine jätkub, on aastaks 2032 iga teine poiss autist. Majanduslik ja sotsiaalne olukord sellise laastava tuleviku ees on mõeldamatu. /--/ Nüüd, mil te teate tõde ja tegutsete teadlikult, teie teod võivad teha maailma paremaks miljonite inimeste ja tulevaste generatsioonide jaoks.

### C

Kui mees magab mehega, nagu magatakse naisega, siis on nad mõlemad teinud jäledust; neid tuleks karistada surmaga. Nende peal on veresüü. See, mu sõber, on ravi AIDS-i vastu. Sedaviisi on piiblis kirjas olnud aegade algusest – meie aga kulutame miljardeid dollareid uuringute ning testide tegemise peale. See on ravitav – piiblis on kirjas. Kui homoseksuaale mõistetakse surma nagu oli Jumal öelnud, siis AIDS ei leviks ohjeldamatult edasi. Kõik räägivad sellest, et teeme AIDS-i vaba maailma aastaks 2020, aga reaalsuses, me võime teha AIDS-i vaba maailma juba jõuludeks.

### D

Seepärast me pooldame revolutsiooni tööstussüsteemi vastu. See revolutsioon võib kasutada vägivalda või mitte kasutada; see võib olla järsk või suhteliselt järkjärguline protsess, mis hõlmaks mitu aastakümnet. Paraku me ei saa sellest midagi ette ennustada. Aga me visandame üldjoontes meetmed selleks, et need, kes vihkavad tööstussüsteemi, võiksid valmistuda revolutsiooniks antud ühiskondliku haru vastu. See ei pea olema POLIITILINE revolutsioon. Selle eesmärk ei ole valitsuse kukutamine, vaid olla majanduse ja tehnoloogia aluseks tänapäeva ühiskonnas.

## ST\_10

### A

Mõtlesin selle probleemi üle ja ma olen kindel, et olen leidnud lahenduse: vägistamine tuleks muuta seaduslikuks, nagu seda on eraomand. Teen ettepaneku mitte karistada naise vägisi võtmist, kui see on teostatud avalikus kohas. /-/ Kui vägistamine muudetakse minu ettepanekul seaduslikuks, kaitseb tüdruk oma keha samal moel, nagu ta kaitseb oma käekotti ja nutitelefoni. Kui vägistamine muutuks seaduslikuks, ei läheks tüdruk nõrgendatud meeleseisundis kohta, kus ta ei saaks enda magamistuppa tõmbamisele vastu panna mehe poolt, kelles ta kindel pole, - ta hakkab kisama, karjuma või lööma mehe katse vastu, samas kui kõrvalseisjad on endiselt ümber. Kui vägistamine oleks seaduslik, ei oleks tüdruk kunagi saatjata mehe seltskonnas, kellega ta ei soovi magada. Peale mitmeid kuid selle seaduse tutvustamist üle kogu maa, oleks selle esimesest jõustumise päevast alates vägistamine praktiliselt kõrvaldatud.

### B

Lapsed maailmas vajavad võitlejat, kes võitleks nende õiguse eest täisväärtuslikule ja koormamata elule, täis tervist, intellektuaalset heaolu ja võimalust panustada iseendasse ja ühiskonda tervikuna. Vaksineerimise teema on olnud radioaktiivne. Keegi ei taha seda puudutada. /---/ Nüüd on aga aeg. Tõendid on vaieldamatud. /-/ Kui praegune autismi määr jätkab tõusujoones, on aastaks 2032 igal teisel poisil autism. Sellise laastava tuleviku majanduslik ja ühiskondlik mõju oleks kujuteldamatu! /-/ Nüüd, kui teate tõde ja käitute vastavalt oma teadlikkusele, muudavad teie teod maailma paremaks kohaks miljonitele inimestele tänapäeval ning tulevastele põlvkondadele.

### C

Kui mees magab mehega, nagu magatakse naise juures, siis on nad mõlemad teinud jäledust; neid karistatagu surmaga, nende peal on veresüü. Ja see, mu sõber, ongi ravi AIDS´i vastu. Tõde on olnud Piiblis kogu selle aja – meie aga oleme kulutanud miljardeid dollareid uuringutele ja katsetele. See on ravitav – just nii. Sest, kui homoseksuaalid hukatakse, nagu Jumal seda soovib, ei leviks AIDS ohjeldamatult. Kõik räägivad AIDS´i-vabast maailmast aastaks 2020, samas kui saaksime AIDS´i-vaba maailma juba jõuludeks.

### D

Seega kaitseme me revolutsiooni tööstusliku süsteemi vastu. See revolutsioon võib, kuid võib ka mitte kasutada vägivalda; see võib olla järsk või suhteliselt järkjärguline protsess ulatudes paarikümnesse aastasse. Seda ei saa ette ennustada. Aga üldjoontes tooksime välja meetmed neile, kes vihkavad tööstuslikku süsteemi ja nad peaks ette valmistama revolutsiooni viise võitlemaks selle ühiskonna vormi vastu. See ei saa olema poliitiline revolutsioon. Selle eesmärk ei ole kukutada valitsust, vaid praeguse ühiskonna majanduslikke ja tehnoloogilisi aluseid.

## ST\_11

### A

Ma mõtlesin selle probleemi üle ja olen kindel, et mul on olemas lahendus: tehke vägistamine eramaal seaduslikuks. Ma panen ette, et ma muudame naise vägisi võtmise mitte seadusega karistatavaks kui vägistamine toimub eramaal. /-/ Kui vägistamine muutub minu soovitus järgi seaduslikuks, siis ei lase tüdrukud endal sattuda olukorda, kus ta laseb end vedada magamistuppa mehe poolt, kellega ta võibolla ei tahagi seksida. Naine karjuma või üritab meest lüüa juba siis, kui ümberringi on pealtnägijaid. Kui vägistamine muutub seaduslikuks, siis ei lase naine end kunagi ilma järelvalveta mehe juures, kellega ta magada ei taha. Mõni kuu peale selle seaduse kuulutamist elimineeritaks vägistamine iseenesest.

### B

Selle maailma lapsed on ära teeninud tšempioni, kes võitleks nende õiguse eest elada täisväärtuslikku ja koormata elu, mis oleks täis head tervist, intellektuaalset heaolu ja võimet panustada nii endasse kui ka terviklikku ühiskonda. Vaktsiinis kahtlemise teema on olnud radioaktiivne. Keegi ei taha seda puudutada. Aga, nüüd on selleks aeg. Tõendid on vasturääkimatud. /-/ Kui autismihaigete arv suureneb, siis on 2032. aastal juba ühel poisil kahest autism. Sellise tuleviku majanduslikud ja sotsiaalsed mõjud on ettekujuteldamatud! Nüüd, kui sa tead tõde ja käitud omaenda südametunnistuse järgi, teevad sinu teod selle maailma miljonite inimeste ja tulevaste generatsioonide jaoks paremaks paigaks.

### C

Kui mees magab mehega, nagu magatakse naise juures, siis on nad mõlemad teinud jäledust; neid karistatagu surmaga, nende peal on veresüü. Ja see, mu sõber, on ravi AIDSi vastu. See on alati Piiblis kirjas olnud- ja meie kulutame miljardeid dollareid teadustöödele ja testimisele. AIDS on ravitav- täpselt nii. Sest kui sa hukkaksid homoseksuaale nagu Jumal soovib, siis ei oleks meil AIDSi. Kõik räägivad, et “muudame maailma 2020. aastaks AIDSist vabaks”. Tegelikuses saaksime aga maailma AIDSist vabaks juba jõuludeks.

### D

Seepärast oleme meie tööstussüsteemi vastase revolutsiooni poolt. Revolutsioon võib või ei või kasutada vägivalda; see võib olla äkiline, kuid see võib olla küllalt järk-järguline protsess, mis kestab mitu aastakümnet. Me ei oska seda ette ennustada. Kuid me siiski märgime ära üldised abinõud, mida tööstussüsteemi vihkajad peaksid kasutusele võtma, et valmistuda ette revolutsiooniks selle süsteemi vastu. See ei saa olema POLIITILINE revolutsioon. Selle eesmärk ei ole valitsuse kukutamine, vaid praeguse ühiskonna majandusliku ja tehnilise põhja hävitamine.

## ST\_12

### A

Ma mõtlesin probleemi üle järgi, ning olen kindel, et sain sellele lahenduse: teha vägistamise legaalseks, kui see juhtub eramaa peal. Ma pakun välja, et me teeme selle vägivaldse naise võtmise mitte karistuslikuks seaduse järgi kui see on tehtud väljas pool avalike kohti. Kui vägistamine, minu soovitus järgi, legaalseks muutub, siis saab üks tüdruk ennast sama moodi kaitsta kui ta kaitseks oma kotti ja telefoni. Kui vägistamine muutub legaalseks, siis üks tüdruk ei vaju kahjustatud meeleseisundisse kus ta ei saa enda tirimise magamistuppa ühe mehe poolt, keda ta ei tea, vastu võidelda - ta hakkaks karjuma, kisama või seda meest lööma, kes proovib teda võtta, samal ajal kui kõrvalseisjad veel läheduses on. Kui vägistamine muutub legaalseks, siis tüdruk ei pea enam üksi ühe mehega, kellega ta ei taha magada. Pärast mitmeid kuid selle seaduse reklaamimise läbi terve riigi, siis vägistamine oleks eemaldatud kohe esimesel päeval, millal see seadus kasutusse tuleks.

### B

Selle maailma lapsed väärivad ühte võitjat, kes võitleks nende õiguste jaoks elada ühte täis ja vaba elu, olla terved, targad olendid ja, et neil oleks võime panustada enda ja ühiskonna kui terviku jaoks. Vaktsineerimine on olnud pikemalt aega olnud tuline teema. Mitte keegi ei taha seda puutuda. Nii, nüüd on aeg. Asjatõendid on vaieldamatud. Kui praegune trajektoor autismi tekkete puhul edasi tõuseb, siis aastaks 2032, on iga esimene poiss kahest autismiga. Majanduslik ja ühiskondlik mõju sellisele hävitatud tulevikule on ettekujutamatu. Nüüd kus sa tead tõde ja käitud oma enda tahte järgi. Sinu teod võivad maailma teha paremaks miljonitele tänases keskkonnas ning ka tulevatele generatsioonidele pärast meid.

### C

Kui mees magab mehega, nagu magatakse naise juures, siis on nad mõlemad teinud jäledust; neid karistatagu surmaga. Nende peal on veresüü. Ning see, mu sõber, on ravim AIDS-I vastu. Vastus oli terve aeg piiblis olemas. Me kulutame miljoneid dollareid testimistele ja uuringutele. See on ravitav. Täpselt seal. Kui sa hukkaksid homoseksuaale nagu jumal soovitas, siis ei laastaks AIDS nii hullusti ringi. Kõik räägivad sellest, et aastaks 2020 on meie maailm AIDS-ist vaba, kui reaalsuses oleks meil AIDS-I vaba maailm jõuludeks olemas.

### D

Me selletõttu propageerime revolutsiooni industriaalsüsteemi vastu. Selle revolutsiooni käigus võib, või ei või kasutusele tulla vägivald. See võib tulla järsku või aeglaselt üle aastate. Me ei saa kuidagi seda ette ennustada. Kuid me saame üldiste meetmete ülevaate, mida need, kes vihkavad praegust industriaalsüsteemi peaksid tegema, et ettevalmistada ühte revolutsiooni selline ühiskonna vormi vastu. See ei oleks poliitiline revolutsioon. Selle mõte oleks mitte valitsuse pöördes vaid majanduse ja tehnoloogia põhja praeguses ühiskonnas.

## ST\_13

### A

Ma mõtlesin selle probleemi üle ja ma olen kindel, et mul on sellele lahendus: tehke vägistamine seaduslikuks, kui eriomandil tehtud. Minu ettepaneku oleks teha naistevägivald seadusega mitte karistatavaks nagu seda on tehtud avalikes kohtades. Kui minu ettepanekul muutub vägistamine seaduslikuks, tüdruk kaitseb oma keha samal moel kui oma käekotti ja telefoni. Kui vägistamine muutub seaduslikuks, tüdruk ei sisene kahjustatud olekusse, kus ta ei saa vastu panna kui mees, kelles ta pole kindel, veab teda magamistuppa – tüdruk hakkab karjuma, kisama või proovib meest lüüa samal ajal kui kõrvalvaatajad on ikka veel läheduses. Kui vägistamine muutub seaduslikuks, tüdruk ei ole kunagi ilma valveta mehega, kellega ta ei taha magada. Pärast mõningaid kuid selle seaduse reklaamimist kogu maal, vägistamine elimineeritakse esimesel päeval pärast selle vastu võtmist.

### B

Kogu maailmast lapsed väärivad võitjat, kes võitleks nende õiguste, et elada täielikku ja võlgadeta elu, tervist täis, mõistuspärane heaolu ja oskus aidata ennast ja ühiskonda tervikuna. Vaktsiini küsimise teema on olnud radioaktiivne. Keegi ei taha seda puudutada. ././ Nii, nüüd on aeg. Tõendid on vaieldamatud. ././ Kui praegune autismi määrade ala jätkab kasvamist, siis aastaks 2032, ühel poisil kahest on autism. Majanduslik ja ühiskondlik mõju sellisele laastavale tulevikule on kujutlematu! ././ Nüüd kus sa tead tõde ja käitud oma teadvuse järgi, sinu teod muudavad miljonite tänapäeva ja tulevaste generatsioonide maailma paremaks.

### C

Nende veri peab olema nende peal. Ja see, mu sõber, on AIDSi ravim. See seisi kõik selle aja Piiblis – ja me raiskasime miljardeid dollareid uurimisele ja testimisele. See on ravitav – just seal. Sellepärast, et kui te hukkaksite homoseksuaalsuse nagu jumal soovitas, ei leviks AIDS ohjeldamatult. Kõik räägivad „omame AIDSi vaba maailma aastaks 2020, kuigi tegelikult saaksime AIDSi vaba maailma jõuludeks“.

### D

Seetõttu toetame revolutsiooni tööstussüsteemi vastu. See revolutsioon võib ja võib ka mitte ära kasutada vägivalda; see võib olla äkiline või suhteliselt järkjärguline protsess haarates aastakümneid. Me ei näe seda ette. Aga me saame visandada väga üldjoontes meetmed, et tööstussüsteemi vihkajad peaksid ette valmistama revolutsiooni selle ühiskonna vormi vastu. See ei ole mõeldud kui poliitiline revolutsioon. Selle objektid kukutatakse mitte valitsuse aga tänapäeva ühiskonna majanduslikud ja tehnoloogilised alused.

## ST\_14

### A

Ma mõtlesin sellele probleemile ning olen kindel, et mul on lahendus: muuta vägistamine seaduslikuks juhul, kui see toimub eraomandil. Ma teen ettepaneku muuta naisega vägivaldselt suguuhtesse astumine seaduse ees mittekarakteristatavaks, kui see ei toimu avalikes kohtades. /-/ Kui vägistamine muuta minu ettepaneku järgi seaduslikuks, hakkab tütarlaps kaitsma oma keha samamoodi, nagu ta kaitseb oma käekotti ja nutitelefoni. Kui vägistamine muutub seaduslikuks, ei satu tüdruk väärastunud meeleseisundisse, milles ta ei suuda vastu panna teda magamistuppa tirivale ebausaldusväärsele mehele – ta karjub, kisendab või lööb meest, kuni kõrvaltvaatajad on veel läheduses. Kui vägistamine muutub seaduslikuks, ei jää naine kunagi üksi mehega, kellega ta ei taha magada. Pärast mitut kuud selle seaduse propageerimist kogu riigis oleks vägistamine sisuliselt likvideeritud juba esimesel päeval, mil see ellu rakendatakse.

### B

Kõik maailma lapsed väärivad kangelast, kes võitleb nende õiguse eest elada täisväärtuslikku ja koormamata elu, täis tervist, intellektuaalset heaolu ning võimalust panustada nii endasse kui ka ühiskonda tervikuna. Vaktsineerimise kahtluse alla seadmise teema on olnud radioaktiivne. Keegi ei taha seda puudutada. /---/ Kuid nüüd on aeg. Tõendid on vastuvaidlematud. /--/ Kui praegune autismi esinemissageduse trajektoor jätkab tõusmist, on 2032. aastaks igal teisel poisil autism. Sellise katastroofilise tuleviku majanduslik ja ühiskondlik mõju on kujuteldamatu! /--/ Nüüd, mil tead tõde ning käitunud iseenda teadlikkusest lähtuvalt, muudavad sinu teod maailma paremaks miljonitele juba täna ning tulevastele põlvkondadele pärast meid.

### C

Kui mees magab mehega, nagu magatakse naise juures, siis on nad mõlemad teinud jäledust; neid karistatagu surmaga. Nende peal on veresüü. Ning see, mu sõber, on ravi AIDSi vastu. See on alati Piiblis olemas olnud, just seal – ja meie kulutame miljardeid dollareid uuringutele ja testimisele. See on ravitav – just seal. Sest kui hukata homoseksuaale, nagu Jumal soovib, ei leviks AIDS ohjeldamatult. Kõik räägivad, et muudame maailma AIDSi-vabaks 2020. aastaks, kui tegelikkuses me võiksime saada AIDSist vaba maailma jõuludeks.

### D

Seega propageerime me revolutsiooni industriaalsüsteemi vastu. See revolutsioon võib, kuid ei pruugi kasutada vägivalda; see võib olla äkiline või küllaltki järkjärguline protsess, mis kestab mitu kümnendit. Me ei saa midagi ette ennustada. Kuid me visandame väga üldjoontes meetmed, mida need, kes vihkavad industriaalsüsteemi, peaksid ette võtma selleks, et valmistada ette revolutsiooni selle ühiskonna vormi vastu. See ei saa olema POLIITILINE revolutsioon. Selle eesmärk pole valitsuste, vaid praeguse ühiskonna majandusliku ja tehnoloogilise aluse kukutamine.

## ST\_15

### A

Ma olen mõelnud selle probleemi peale ja olen veendunud, et tean lahendust : tehku eraomandil toimepandud vägistamine seaduslikuks. Pakun välja, et me ei karista seadusekohaselt naise vastu suunatud vägivalda, kui see on toimepandud väljaspool avalikku ruumi. Kui vägistamine saab minu ettepaneku kohaselt seaduslikuks, kaitseb naine oma keha samamoodi, nagu ta kaitseb nii oma käekotti kui ka oma nutitelefoni. Kui vägistamine muutub seaduslikuks, ei lange tüdruku mõistus tasemele, mille tõttu ta ei suuda vastu panna kahtlase mehe katsele minna koos magamistuppa – mehe ürituse peale hakkaks tüdruk karjuma, röökima või lööma, olles mõlemad samal ajal ümbritsetud kõrvaltvaatajatest. Kui vägistamine muutub legaalseks, ei ole tüdrukul kunagi saatjaks meest, kellega ta ei tahaks koos magada. Mitmeid kuid pärast selle seaduse üleriigilist väljakuulutamist, oleks vägistamine juba praktiliselt kõrvaldatud alates päevast, mil see rakendati.

### B

Maailma lapsed väärivad kangelast, kes võitleks nende õiguse eest, et elada täisväärtuslikku ja raskusteta elu, täielikult tervena, et neil oleks intellektuaalne heaolu ja võimalus pühenduda nii endale ja ühiskonnale tervikuna. Vaktsineerimise kahtluse alla seadmist peetakse mürgiseks kõneaineks. Mitte keegi ei taha teemat puudutada. Nüüd on aga selle aeg. Tõendid on ümberlükkamatud. Kui hetkeseisu autismi-määr jätkab tõusu, siis on 2032 aastaks ühel poisil kahest autismidiagnoos. Sellise muserdava tuleviku majanduslik ja ühiskondlik mõju on etteaimamatu. Nüüd, kus sa tead tõde ja käitunud vastavalt oma teadvusele, muudavad sinu ettevõtmised tänaste miljonite ja tulevaste põlvkondade maailma paremaks kohaks.

### C

Kui mees magab mehega, nagu magatakse naise juures, siis on nad mõlemad teinud jäledust; neid karistatagu surmaga, nende peal on veresüü. Ja see, kulla sõber, on AIDSi ravim. See on algusest peale piiblis kirjas olnud – ja meie kulutame miljardeid dollareid uuringute ja katsete peale. AIDS on ravitav – just nagu on seal kirjas. Sest kui te mõistaksite homoseksuaale samamoodi surma, nagu seda teeb Jumal, siis ei oleks AIDS nii metsikult levinud. Kõik räägivad, et “teeme maailma 2020 aastaks AIDSi vabaks”, kui tegelikkuses, saaksime juba jõuludeks AIDSi vaba maailma.

### D

Me seepärast propageerime revolutsiooni industriaalse ühiskonna vastu. See revolutsioon võib, kuid ka ei pruugi kasutada vägivaldseid meetmeid , see võib toimuda järsult, kuid võib olla ka järkjärguline protsess, mis ulatub mitmetesse aastakümnetesse. Me ei saa neid asju sugugi ette ennustada. Aga me toonitame väga üldisel moel meetmeid, mida industriaalse süsteemi vastased peaksid ette võtma selleks, et rajada teed revolutsioonile seesuguse ühiskonna vormi vastu. See ei ole poliitiline revolutsioon. Selle eesmärgiks ei ole kukutada valitsused, vaid hoopiski majandus ja tänapäevased tehnoloogilised alused.



**Author's note**

Due to the volume, the survey responses could not be added as an appendix for practical reasons. The survey results (in Estonian) can be provided in the form of an MS Excel document upon request.

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Mari Vallik, 20.05.2020 Tartus

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