

The Role of Translation in Framing International Environmental News

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Abstract

This study investigates the way international environmental news is framed in Iran, specifically evaluating the role of translation in promoting public perceptions of global ecological issues. By analyzing articles from the Iranian Environmental News Agency (IENA), the study employs ecolinguistic framework to reveal underlying frames of reconstructing and adapting environmental narratives for Iranian audiences. The depiction of nature includes prominent frames such as crisis, economics, conservation, and the human dimension, with key metaphors such as viewing nature as a victim, climate change as a war, and nature as a resource. However, the frames and metaphors also highlight an intricate balance between human-centered and nature-centered approaches, fostering a matter of urgency in addressing environmental issues and taking the lead toward convening ways toward sustainable practices. Findings reveal that though crisis stories or war metaphors communicate the desperate state of environmental challenges, they may not effectively inspire constructive, non-destructive action, and create a sense of helplessness or fatalism on the part of the readers. In contrast, conservational and human responsibility frames evoke a sense of agency and optimism. The research underscores the importance of translation in mediating global environmental discourse, advocating for more inclusive and ecocentric narratives that connect international and local contexts. Finally, this paper renders its contribution toward a detailed understanding of environmental communication in Iran, enhances global ecological awareness, and promotes sustainability.

Keywords: Ecological awareness, ecolinguistics, eco-translation, environmental news, Iranian media

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Introduction

If nature—or at the very least, our perception of it—is understood as a cultural product (Cronon, 1996; Escobar, 1999; Haraway, 2013; Ingold, 2000; Latour, 2012; Plumwood, 1993; Smith, 2008), then it follows that our understanding of nature is not universal or objective but is instead deeply shaped by cultural, historical, and social contexts. This variability in perception extends to how nations conceptualize and engage with nature differently. As it feels strikingly familiar, a nation might romanticize its own pristine wilderness areas as symbols of national identity—appreciating them as emblems of natural beauty or cultural heritage—while simultaneously engaging in the exploitation of nature elsewhere. Such a contrast between the romanticization of national nature and the exploitation of foreign nature underscores the uneven and often contradictory ways in which nature is constructed. It also reveals how environmental discourses may serve as legitimizing instruments, hiding the social and ecological expense of resource extraction elsewhere.

To this end, the construction of nature could be discussed both nationally and internationally. At a national level, how a country perceives and regulates its own environment is highly linked to its cultural identity, discourses of history, and political agendas. Internationally, the construction of nature is much more complex, because it is about the intersection of international power relations, economic structures, and cultural exchange. In constructing nature overseas, translation plays a central role.

The distinction between national nature and international nature is even more sharp in the realm of journalism. While much of the news and articles about international nature are conveyed through translation, these practices of translation might explicitly receive the label of “translation,” or they might not. Yet, at their core, what these journalistic practices accomplish in their bulletin writing is fundamentally an act of translation. This process involves not only the linguistic conversion of text from one language to another but also the cultural, contextual, and ideological adaptation of information to suit the target audience’s expectations, values, and frameworks of understanding.

Seen in this light, the present research was conducted to further examine how nature is framed in international environmental news within the context of Iran. By focusing on the practices of translation and representation in Iranian media, this study sought to uncover how global environmental issues are reconstructed, reinterpreted, and communicated to Iranian audiences. Given that Iran occupies a unique geopolitical and cultural position—bridging the Middle East, Central Asia, and the global environmental discourse—the way international nature stories are translated and framed in its media offers a compelling case study for understanding the interplay between global narratives and local contexts.

To this end, the Iranian Environmental News Agency (IENA), known as “سایت خبری محیط زیست” [Environmental News Website], was selected as the primary source for analysis. IENA was chosen for two key reasons: first, as a non-governmental press outlet, it is less directly influenced by state ideology, allowing for a more independent and nuanced exploration of environmental narratives; and second, its primary focus on environmental issues makes it a rich and relevant source for understanding how nature is framed in Iranian media. By focusing on IENA, this study not only contributes to a deeper understanding of environmental communication in Iran but also highlights the broader role of non-governmental media in shaping public discourse on global issues. It underscores the importance of independent press in fostering critical engagement with environmental challenges and in bridging the gap between global narratives and local realities. Ultimately, this research aims to provide valuable insights into how environmental news is mediated in Iran, offering a foundation for more effective and inclusive environmental communication both within the country and in global contexts.

To conduct the analysis, Stibbe's (2021) ecolinguistic approach was adapted, which employs a broad array of linguistic and cognitive tools to examine how language shapes our understanding of the natural world and influences ecological behavior. This framework is particularly well-suited to the current study, as it allows us to critically analyze the framing of nature in international environmental news and the role of translation in mediating these narratives. By applying Stibbe's approach, we can identify the underlying stories, metaphors, and discourses that construct ecological realities in the media, as well as the ways in which these constructions are transformed through translation.

Literature Review

Ecolinguistics

The significant overlap between language and ecology is owed to Haugen's (1972) seminal work in which he first used the term *language ecology*, applying ecological metaphors to the study of language. Haugen's inaugural model likened the interaction between languages to the interaction between species in an ecosystem. It emphasizes how languages coexist, compete, and influence one another within a shared environment. This metaphor opened up new potential for the examination of language not as a discrete system but as an embedded dynamic entity within social and ecological environments.

Building upon the path-breaking work of Haugen, a number of prominent linguists took his ideas and carried them further with the ongoing evolution of the sophisticated interaction between language, ecology, and society. Fill (1998), for instance, emphasized the role of language in organizing talk about the environment, while Mühlhäusler (2000a, 2000b, 2003) investigated how linguistic diversity mirrors biodiversity and how language loss parallels ecological degradation. Halliday (1992) entered this fresh territory by having words on the processes through which language creates and maintains anthropocentric assumptions, which tend to situate humans against or superior to nature.

Halliday's (1992) theory builds on earlier frameworks by introducing two key ways to make them significant. First of all, it emphasizes the importance of studying language with respect to the actual environment. Moving beyond an abstract linguistic analysis, Halliday discusses how language interacts with and reflects the physical and ecological world. To a large extent, this shift entails offering a new understanding of language as a dynamic force that constructs, and is constructed by, the environment and is no longer an isolated system, removed from real-world contexts.

Second, Halliday focuses on investigating specific aspects of grammar that, in his words, "conspire ... to construe reality in a certain way; and it is a way that is no longer good for our health as a species" (p. 84). Unecological ideas and ideologies are usually embedded not solely within texts that somewhat literally refer to environmental issues, but within that very structure of language itself. For instance, grammatical patterns may inscribe anthropocentric worldviews by overtly placing humans as the chief actors of the sentences while negating or obliterating the agency of nonhuman entities. Such a linguistic construction, as Halliday argues, supports a worldview of human supremacy over nature.

As Steffensen and Fill (2014) (2014) summarize, Halliday's approach highlights how unecological ideologies are "hidden in plain sight" within the grammar of language (p. 10). Seen in this light, ecolinguistics seeks to uncover these hidden patterns in language and transform the thoughts regarding how language is perceived in correspondence with the environment. Taking such a critical stance, not only gives way to the elucidation of the role language plays in reinforcing unsustainable discourses but also opens the door to the reimagination of linguistic structures in support of ecocentric and sustainable thoughts.

Ecolinguistics has only quite recently established itself and has now begun to feel the weight of scholarly assessment, but the publication of *Ecolinguistics: Language, Ecology, and the Stories We Live By* (2015) by Stibbe stood as a landmark event in its development. Stibbe's contribution not only offers a clear and comprehensive understanding of the connections between language and the environment but also provides a robust analytical framework for examining the ecological implications of discourses. Such a framework revolves around a particular set of linguistic categories, thereby allowing researchers to systematically analyze how language fashions our views and behavior orienting toward the natural world.

Central to Stibbe's approach is the concept of the *stories we live by*. These stories are not traditional narratives in the conventional sense (Stibbe, 2014, p. 117) but rather "mental models that influence behavior and lie at the heart of the ecological challenges we are facing" (Stibbe, 2021, p. 1). These mental models, woven into language, determine our ways into the world and use that understanding to drive actions in that world. By analyzing linguistic patterns, Stibbe's framework aims to uncover these stories, revealing the underlying assumptions and ideologies that drive human behavior and contribute to ecological crises.

To facilitate this analysis, Stibbe (2021) defines nine basic types of stories, any of which can be analyzed in combination with well-defined linguistic or cognitive theories. The following is a list of the nine story types:

1. Ideology: The belief systems, values, culture, traditions, and philosophies that enable individuals and groups to experience the world they live in and provide meaning to their relationships with other beings.
2. Framing: References to the representation of a situation or issue that provides direction for its understanding and a means by which people respond to it.
3. Metaphor: The use of figurative language to conceptualize one domain of experience in terms of another, often shaping our understanding of complex issues.
4. Evaluation: The nature of the judgments made via language and how they help with reinforcements of values and attitudes.
5. Identity: Representation of individuals and groups can determine to some degree how they interact with ecological systems, and thus shape relationships within these interconnected ecological systems.
6. Conviction: Expressions of certainty or doubt create a reception of ideas or arguments and conclusions.
7. Erasure: An omission or marginalizing of entities, perspectives, or relations renders them invisible or poorly represented.
8. Salience: Special attention or weight given to aspects that produce some directing focus or priority in issues and decisions.
9. Narrative: These larger threads of stories provide such intertextual significance that they connect and find value within the framework of these events, often providing ecological problems with larger cultural or historical contexts.

These story forms are not random; they were chosen because extensive linguistic and cognitive theories exist to analyze them. Utilizing these categories, ecolinguists with great ease can dismantle the stories that construct our perception of the environment and evaluate their ecological implications. For instance, a discourse that presents nature as a resource to be exploited voices an

ideology of human supremacy, while one emphasizing interconnectedness and reciprocity promotes an ecocentric worldview.

In this sense, translation becomes one of the major, yet rarely discussed, aspects of ecolinguistics. Translation essentially, as an art of transcending language and culture divides, plays an organic role in constructing sustainable forms of intercultural communication and fostering ecological awareness. The connection of different linguistic and cultural settings by translation introduces various perspectives on nature and ecological thinking, thus enhancing national discourses with insights from the international community. By synthesizing those points of view, translation contributes to the formation of ecologically broad understandings, stretching beyond temporally specific local viewpoints toward an international, holistic vision of sustainability.

Moreover, translation enables the transfer of successful conservation stories and pioneering ecological practices across cultures. Stories of community-led reforestation, sustainable agriculture, or renewable energy initiatives, when translated and shared, can inspire and empower other communities to adopt similar practices. In this way, translation becomes a conduit for the global exchange of ideas and solutions, helping societies transition toward more sustainable lifestyles and fostering a sense of shared responsibility for the planet.

In this way, translation contributes to the broader goals of ecolinguistics by enabling a more inclusive and equitable global dialogue about the environment. It opens a channel between national and international perspectives, giving many voices the chance to be heard and valued in dialogue concerning sustainability.

Eco-translation

While the term ecology is now widely used in environmental discussions, its application in translation studies has taken on varied and innovative forms, reflecting the interdisciplinary nature of the field. The very term *eco-translation* was first coined by Clive Scott (2015) to describe the “psycho-physiological involvement of the translator in the text to be translated” (Cronin, 2021, p. 47). This concept emphasizes the translator’s deep engagement with the source text, not just as a linguistic mediator but as an active participant whose cognitive and emotional processes shape the act of translation. In a similar metaphorical vein, the concept of *Eco-translatology* emerged in China, pioneered by Hu Gengshen (2020). Drawing on Darwinian terminology such as adaptation, selection, and survival of the fittest to analyze the environment of translated texts, this approach offers an alternative perspective to Polysystem theory (Shread, 2023).

Despite translators’ key roles in environmental movements by “making scientific research and reports accessible to non-English communities” (Arjmandi, 2024, p. 129), ecology as the object of study is not addressed properly in translation studies. Yet a distinct form of eco-translation closely aligns with the principles of ecolinguistics, emphasizing the importance of raising ecological awareness. This particular approach to eco-translation can be understood as a narrowly defined version where ecology itself becomes the central object of study (Shread, 2023). To this end, Bradley (2021) understands it “as a translation that recognizes and retains ecological themes from the source text” (p. 1).

On the basis of this understanding, Josefina Coisson and Guillermo Badenes (2015) further elaborate on ecotranslation by proposing three concrete scenarios. The first pertains to revisiting and retranslating works in which the voice of nature has been suppressed or was lost in the translation. The second deals with texts which, by their nature, demonstrate ecological awareness but have not yet been translated and made accessible to larger audiences. The third characterizes the creative manipulation of texts which originally contained no ecological awareness or little of any sort, to produce novel works inspired by ecological ideas. In this way, eco-translation comes into being, not

only as a method for linguistic transfer but also as a mode of developing environmental consciousness and reimagining the relationship of humanity with nature.

Numerous studies have explored the role of ecology as a central focus in translation, emphasizing how ecological themes can be preserved, adapted, or enhanced through the process of translation. For instance, in their recent paper, *The Role of Paratexts in Raising Ecological Awareness: A Case Study of the Persian Translation of Animal Farm*, Arjmandi and Ehteshami (2025b) consider how paratextual elements can reshape the perception of ecological messages in translated works. They have demonstrated that while attempts to directly intervene in the text in order to highlight ecological messages face serious challenges, entailing ethical problems for the translator and potential compromises for the accuracy of translation, the paratexts afford translators a far more flexible and safe path for shepherding readers toward ecological awareness. This approach allows translators to supplement the text with additional context, subtly steering the audience's interpretation without overtly modifying the core narrative.

We are here before hopefully witnessing a more supplemented and innovative understanding of eco-translation, one in which the notion of humans as the sole agents of translation is critically challenged. Eco-translation, in this way, is "an attempt to think through some of the assumptions we make about translation and how they may need to be radically re-thought on a planet that, from a human standpoint, is entering the most critical phase of its existence" (Cronin, 2017, p. 3). By facilitating "an interdisciplinary dialogue between ecology, biology, and economy to name a few" (Farahzad & Ehteshami, 2018, p. 85), eco-translation aims to take into account "all forms of translation thinking and practice" (Cronin, 2017, p. 2), and to establish a planetary democracy that effectively addresses the ecological crisis (Cronin, 2020). Eco-translation in this way, then, reflects an ecological turn in translation studies (Arjmandi & Ehteshami, 2025a), emphasizing the interconnectedness of all life forms and the role of translation in fostering environmental awareness and sustainability.

Methodology

Data Collection

This study adopts a qualitative research approach to explore how nature is framed in international environmental news within the context of Iran. The study consists of news articles published over two years, from March 21, 2023, to March 21, 2025. It is made up of a total of 715 news articles published in Persian on the IENA website (www.mohitzist.ir). All articles selected pertain specifically to international environmental news. In order to shrink the total into a manageable and representative sample, a random sampling method was used by the online tool Random.org. A selection of 50 news articles was then chosen from the corpus.

Data Analysis

The analysis is framed within ecolinguistics and especially within Stibbe's (2021) approach to identify and analyze stories we live by. It entails providing an in-depth linguistic study that identifies patterns of language in texts and between texts. To accomplish this, Stibbe (2021) draws upon Critical Discourse Analysis works, including those by Fairclough (2003), Martin and Rose (2007), van Dijk (2011), and Machin and Mayr (2012). These CDA frameworks supply the very means to uncover linguistic features that have enabled the hidden stories inside texts to be made evident.

The study builds on these CDA frameworks to see how nature is being framed in international environmental news by examining manifestations of language. After identifying the source frame and target domain and mapping which includes identifying how elements from the source frame are mapped onto elements in the target domain by looking for specific trigger words or phrases that

evoke the source frame, the reasoning patterns are determined. It involves pointing out certain *trigger words* that create specific frames, which in turn read into specific interpretations of environmental issues. In this particular context, two story forms mentioned by Stibbe (2021) are at the core of our analysis.

Framing: Framing refers to “a story that uses a frame (a packet of knowledge about an area of life) to structure another area of life” (Stibbe, 2021, p. 17). In this study, framing is used to explore how international environmental issues are presented in news articles.

Metaphors: Metaphors are defined as “a story that uses a frame to structure a distinct and clearly different area of life” (Stibbe, 2021, p. 17). Metaphors are powerful linguistic tools that shape how we conceptualize complex issues, and their analysis reveals how nature and environmental challenges are understood.

Results

The analysis of news articles reveals distinct framing patterns and metaphors shaping the discourse on environmental issues. Dominant frames include the *Crisis Frame*, portraying environmental threats as urgent catastrophes; the *Economic Frame*, emphasizing financial impacts and resource management; the *Conservation Frame*, highlighting nature’s intrinsic value; and the *Human Responsibility Frame*, linking ecological degradation to anthropogenic causes. Additionally, metaphors such as *Nature as a Victim*, *Climate Change as a War*, and *Nature as a Resource* further structure public understanding, framing environmental challenges through narratives of vulnerability, conflict, and utility. These rhetorical strategies influence perceptions, policy debates, and calls to action.

Framing

The analysis reveals the following dominant frames in the news articles:

Crisis Frame: Environmental concerns often take the crisis frame, representing urgent catastrophes that need an immediate response. For instance, in an article about wildfires in New York (Iran Environmental News Agency, 2023a), there is mention of “دود غلیظ” [thick smoke] and a state of emergency (وضعیت اضطراری) which describes an immediate danger and disruption. In an article about heatwaves in Australia (Iran Environmental News Agency, 2023b), as another example, the heatwave event is termed “خطرناک” [dangerous] bringing back memories of the Black Summer fires (تابستان سیاه), a frame indicating its catastrophic potentials. As another example, in an article about Floods in Spain (Iran Environmental News Agency, 2023c), the floods are described as deadly (مرگبار) and devastating, with a focus on the loss of life and economic damage.

Economic Frame: In the Economic Frame, environmental issues have sometimes also been broadcasted for their economic impact: their cost, resourcing, and development. For example, in an article about Deforestation in the Amazon (Iran Environmental News Agency, 2023d), Brazil’s request for \$10 billion in foreign aid (کمک خارجی) to combat deforestation frames the issue as a financial challenge. Yet as another example, an article about Metro in Riyadh highlights the economic investment in the metro system, framing it as a step toward reducing fossil fuel dependency (وابستگی) and improving urban infrastructure (به سوخت‌های فسیلی).

Conservation Frame: This frame highlights the innately valuable(n)ess of nature, and it implies that these qualities point to the need for conservation and sustainability. For example, the impact of heatwaves on wildlife (حیات وحش) and ecosystems (اکوسیستم), framing the issue as a threat to

biodiversity (تنوع زیستی). As another example of Drought in Southern Africa (Iran Environmental News Agency, 2023e), the article frames the drought as a humanitarian crisis (فاجعه انسانی), emphasizing the loss of crops (محصولات کشاورزی), livestock (دامها), and the livelihoods of millions.

Human Responsibility Frame: This frame presents anthropogenic causes of environmental problems and calls for accountability and action. An article about Climate Change and Lightning in the Arctic (Iran Environmental News Agency, 2023f), for example, links the increase in lightning strikes (صاعقه) to Earth warming (گرمایش زمین), framing climate change as a human-induced problem. As another example of Heatwaves and Climate Change (Iran Environmental News Agency, 2023c), the article connects extreme heat events (رویدادهای گرمایی شدید) to human activities, emphasizing the need for reducing greenhouse gas emissions (انتشار گازهای گلخانه‌ای).

Metaphors

Metaphors provide a way to conceptualize environmental issues, thereby framing the reader's understanding. The analysis identifies some key metaphors:

Nature as a Victim: Nature is conceived as the victim of human actions being excessively exploited and neglected. Nature as Victim metaphor frames the natural world as a defenseless entity suffering from human exploitation. This conceptual metaphor is structured through explicit cause-and-effect language that positions human activities (فعالیت‌های انسانی) as the aggressor and climate impacts (سیل و خشکسالی) as the resulting harm inflicted upon nature (Iran Environmental News Agency, 2023c). The phrase "due to human-induced climate change" [به دلیل تغییرات آب و هوایی مرتبط با فعالیت‌های انسانی] establishes a direct perpetrator-victim relationship, where anthropogenic forces actively violate a passive natural world. This victimization narrative is intensified through terms like "شدیدتر" [more severe], which suggests escalating abuse against nature's vulnerable systems.

Within this metaphor, nature assumes the role of an innocent victim that bears the consequences of human actions without recourse. The text's emphasis on increasing frequency and intensity of disasters (متمثل‌تر و شدیدتر شده‌اند) mirrors how abuse victims suffer worsening harm over time. This framing carries significant rhetorical power by evoking moral indignation - if nature is being victimized, then humanity assumes the role of the perpetrator with an ethical obligation to cease harmful behaviors. However, the metaphor's limitations become apparent in its portrayal of nature as purely passive, overlooking the complex feedback loops in ecological systems. While effective for environmental advocacy through its emotional appeal, this victim narrative may inadvertently obscure nature's adaptive capacities and the shared vulnerability of both human and natural systems to climate disruption.

Climate Change as a War: The metaphor of climate change as a battle is vividly illustrated, framing humanity's response as a wartime effort. Efforts like "مهار حریق" [fire containment] in New York (Iran Environmental News Agency, 2023a) and Australia, deploying "بالگرد" [helicopter] like troops (Iran Environmental News Agency, 2023a, 2023g), and Saudi Arabia's "متروی ریاض" [Riyadh metro] (Iran Environmental News Agency, 2023h) as infrastructure warfare against emissions, depict strategic counterattacks. Meanwhile, African leaders demand "حمایت مالی" [financial support] as allies would in a shared fight (Iran Environmental News Agency, 2023i), while "کاهش انتشار کربن" [carbon reduction] becomes a military directive (Iran Environmental News Agency, 2023i). However, human actions also inadvertently fuel the enemy—Bolsonaro's "تابودی آمازون" [Amazon destruction] (Iran Environmental News Agency, 2023d) and careless "ته سیگار" [cigarette butt] wildfires in Spain mirror self-sabotage

(Iran Environmental News Agency, 2023g), with “گازهای گلخانه‌ای” [greenhouse gases] (Iran Environmental News Agency, 2023b, 2023e, 2023j, 2023k) as weapons accelerating “طوفان‌ها” [storms] and “خشکسالی تاریخی” [historic droughts].

The metaphor extends to disaster zones as frontlines, where “سیل اسپانیا” [Spain’s floods] (Iran Environmental News Agency, 2023c) and “آتش‌سوزی استرالیا” [Australia’s wildfires] (Iran Environmental News Agency, 2023b) trigger “وضعیت اضطراری” [emergency states], with predictions like “۱۶۷ میلیون خانه” [167 million homes lost] by 2040 underscoring civilian devastation (Iran Environmental News Agency, 2023i). The IPCC’s “هشدارها” [warnings] (Iran Environmental News Agency, 2023c, 2023k) and Ghana’s “کاشت ۵۰ میلیون درخت” [50 million trees planted] (Iran Environmental News Agency, 2023i) frame the crisis as a call to arms. Yet, the war analogy risks overshadowing “توسعه پایدار” [sustainable development], reducing complex solutions to combat terms. Still, it effectively conveys the urgency of a “وضعیت آماده‌باش” [state of alert], rallying global action as if survival hangs in the balance.

Nature as a Resource: Nature is presented either as a resource to be managed, exploited, or conserved for human good. For example, terms like “کاهش وابستگی ... به سوخت‌های فسیلی” [reducing fossil fuel dependence] frame nature as a resource to be managed for human progress, such as Saudi Arabia’s metro project aiming to curb urban pollution (Iran Environmental News Agency, 2023h). Meanwhile, “احیای جنگل‌ها” [forest restoration] in Ghana (Iran Environmental News Agency, 2023i) and “حفاظت از آمازون” [protecting the Amazon] (Iran Environmental News Agency, 2023d) highlight conservation efforts, treating ecosystems as assets requiring stewardship. However, phrases like “فعالیت‌های زراعی و معدنکاری” [farming and mining activities] in the Amazon reveal exploitation (Iran Environmental News Agency, 2023d), where nature is stripped for short-term gain.

Discussion

As outlined in the introduction, nature is not a uniform construct but rather an outcome of varied influences of culture, history, and society. This deviation continues in the ways in which nations think of and act toward nature. Within the IENA frame, international environmental news represents an overlapping of the anthropocentric and ecocentric approaches. Whereas the crisis frame and economic frame highlight the immediate and economic impacts of environmental issues, the conservation frame and human responsibility frame emphasize the intrinsic value of nature and thus the need for sustainable practices. This double vision suggests that IENA aims to balance the call of pressing environmental problems with that of ecological conservation and human accountability.

Crisis framing quite effectively engaged the readers’ imagination and conveyed the gravity of environmental issues. Unfortunately, it also tended to aspire toward helplessness or despair, depicting environmental problems as massive and insurmountable. This scenario generates resonance with the Australian journalist and cultural critic Philip Adams’ observation about public meetings on global warming, where audiences seemed to revel in the catastrophic predictions of scientists. Adams notes that “the more the scientists predicted a catastrophe, the more the audiences seemed to like it” (Adams, as cited in Clark, 2015, p. 14). This means that although crisis narratives can incite public concern, they also may lead to some kind of *disaster voyeurism*, i.e. the spectacle of destruction becoming altogether more interesting than practical solutions.

On the contrary, while the ecological frame and the human responsibility frame tell a more optimistic tale, centered on the notion of positive change through conservation and sustainable ways, they

each encourage readers to see environmental issues as solvable problems rather than serious crises, fostering a sense of agency and responsibility.

Metaphors in articles are vital in influencing the readers' minds toward environmental issues. The nature-as-victim metaphor aims to create empathy leading to a state of moral responsibility for the readers: environmental degradation is viewed as a moral issue. By contrast, the climate change-as-war metaphor frames environmental issues as battles to be fought, motivating readers to act. However, such metaphors may lead to a Manichean narrative of simple *good versus evil*, in which complex issues are reduced to moral binaries. Thus, this reductionist view may oversimplify such a diverse bunch of causes of environmental problems and not fully facilitate the formulation of inclusive solutions.

This metaphor of nature as a resource reinforces the fundamentally anthropocentric ideology, as nature is shown to be valuable only by virtue of its utility to humans. Framing should not aspire to something greater, for otherwise, they may continue to perpetuate this exploitation of resources that prioritize economic and developmental goals over the preservation of ecology.

The framework and metaphors of the IENA articles draw on international trends that typically contain the tension between economic development and ecological preservation. Basically mixing crisis, economic, ecological, and human responsibility frames, IENA backs a nuanced approach to environmental issues internationally, appealing at once to a crisis-like urgency and the possibility for remarkably positive change.

The international character of environmental issues is also apparent in the way IENA frames global challenges such as climate change, biodiversity loss, and natural disasters. These issues tend to be connected, highlighting the shared responsibilities of nations to address them. Such metaphors that present nature as a victim and climate change as a war highlight the emotional and moral dimensions of environmental issues, emphasizing the idea that readers should view these problems not as foreign issues, but rather as personal and national responsibilities. For example, heated articles relating to heat waves or floods fit within the world's broader context of environmental degradation. Such a global conversation is very important to coordinate a sense of collective responsibility and therewith international cooperation in tackling environmental challenges.

The framing of international nature in IENA's articles also closely resembles general power dynamics and inequalities between nations. For example, a request for foreign aid to fight deforestation in the Amazon reveals the economic gap between developed and underdeveloped countries. Other illustrations have to do with the impact of climate change on vulnerable regions such as Southern Africa, representing that poorer nations must shoulder the heavier burden. These stories illustrate the nuanced interactions between global power dynamics and economic systems and cultural exchanges as they converge on environmental discourse.

Conclusion

This study examined the framings of nature in international news within the context of the Iranian Environmental News Agency (IENA). The analysis of the frames and metaphors in IENA's articles has shown that anthropocentric and ecocentric perspectives are in a complex interrelation with each other. The articles managed to reflect the urgency and severity of environmental issues while articulating the necessity for more sustainable and inclusive narratives wherein ecological preservation would come to the forefront alongside human accountability.

The results indicate that the translation of environmental issues has an important impact on defining public perceptions and attitudes. While narratives of crisis and war metaphors may energize public regard, they also risk creating helpless or even fatalistic feelings. The ecological and human

responsibility framings provide a more optimistic picture in suggesting that conservation and sustainable practices can actually bring change instead.

This research ultimately points out the critical need for the examination of linguistic patterns in environmental translation. Translation could help establish a more ecocentric narrative away from reductionist metaphors, contributing toward more inclusiveness and equity in the global dialogue about sustainability. This might, eventually, narrow the rift between global narratives and local realities by building a greater appreciation of the interconnectedness of all life as well as an urgent common cause to face environmental challenges of the present.

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