THE ROLE OF CRITICAL DISCOURSE ANALYSIS (CDA) IN TRANSLATIONS OF THE BOOK: AN INTRODUCTION TO SOCIOLOGY, FEMINIST PERSPECTIVES; ON THE BASIS OF FAIRCLOUGH’S MODEL

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ABSTRACT
The receptor language and culture entail obligatory features that shape the possible interpretations of the translation, as well as extending the meaning of the translation in directions other than those inherent in the source text. Adopting Critical Discourse Analysis (CDA) with particular emphasis on the framework of Fairclough (1989), the present investigation was an attempt to shed light on the relationship between language and ideology involved in translation in general, and more specifically, to uncover the underlying ideological assumptions invisible in texts, both source text (ST) and (TT), and consequently ascertain whether or not translators’ ideologies are imposed in their translations. The corpus consisted of the full text of the source text and two different Persian translations of the book: An Introduction to Sociology: Feminist Perspectives by Abbott and Pamela. In this investigation, a detailed contrastive, comparative study at the micro-level included explanation of lexical items and grammatical choices conducted to examine, describe and subsequently interpret the patterns at the macro level in English source text and its Persian translated versions. From the finding of the study, we realize just how important it is to be conscious of the ideology that underlies a translation. It is essential to know what the translator has added, what he has left out, the words he has chosen, and how he has placed them. Because behind every one of his selections there is a voluntary act that reveals his history and socio-political milieu that surrounds him, in other words, his own culture.

KEYWORDS: CDA, Ideology, Translation Studies, Feminism, cultural turn, Discourse
INTRODUCTION

“Translation study is classified as the new academic discipline related to the study of the theory in addition to phenomena of translation. By its nature it was multilingual and also interdisciplinary, surrounding languages, linguistics, communication studies, philosophy and numerous types of cultural studies.” (Munday, 2001, p.1). “How must we know when a translation can be good? This straightforward question lied in the middle of all concerns along with translation criticism. But not only this, in wanting to assess the grade of a translation one additionally addresses the heart of virtually any theory of translation, I.e., the question with the nature of translation or maybe, more specially, the nature with the relationship concerning a supply text and its translation text.” (House, 2001, p. 243).

“The study of translation in charged political contexts illustrated the relationship between discourse and power, and showed that, as a site where discourses meet and compete, translation negotiates power relations. But the working of power is not simply “top down” a matter of inexorable repression and constraint: instead, translation, like other cultural activities, can be mobilized for counter discourses and subversion, or for any number of mediating positions in between.” (Gentzler&Tymoczko, 2002, p.xiv) Thus, the main aim of CDA within TS is to disclose the underlying and often implicit ideological and power relations in spoken and written discourse. Fairclough and Wodak (1997, p.258) described the aim of CDA as to make the "ideological loading of particular ways of using language and the relations of power which underlie them” more visible. Within CDA, this was often done on such basis as discourse in one language and one culture. With regards to translation, however, “textual functions, ideological contexts, and root relations involving power employ both for the source text message and culture also to the target text and also culture” (Schäffner, 2004, p.16).

In TS, certain aspects of CDA have been applied to analyze the ideological motivations behind translators’ text linguistic choices in the TT and the translator’s role in the interpretation process of the intended meaning of the ST and the production of a new TT. The main purpose of this research was to employ Norman Fairclough’s model (1989) as a framework for CDA in the analysis of TTs in translation of one single sociology book titled “An Introduction to Sociology: Feminist Perspectives” written by Pamela Abbott& Claire Wallace in English. Finally, the present research mainly attempted to learn the main ideological assumptions veiled inside the text messaging, equally source text (ST) and target text (TT), therefore to make sure whether the translators’ ideologies were added to their particular translations; in other words, to recognize where translators according to their own ideological concepts used various techniques from what the author used inside the text.

“Critical Discourse Analysis (CDA) and Political Discourse Analysis (PDA) also mediated among linguistic structures as evident in text and the social, political, and historical contexts of text production and reception.” (Schäffner, 2004, p.22). This research studied the textual or discursive manifestations of power structures and ideologies and their specific linguistic realizations at lexical and grammatical levels on the basis of Fairclough’s model. This research tried to answer the following questions:
The field of critical discourse analysis

“Critical discourse analysis provided theories and methods for the empirical study of the relations between discourse and social and cultural developments in different social domains.” (Jørgensen & Phillips, 2002, P.71). Critical discourse analysis was viewed as integrating (a) analysis of text, (b) analysis of processes of text production, consumption and distribution, and (c) sociocultural analysis of the discursive event (be it an interview, a scientific paper, or a conversation) (Fairclough, 1995, P.23).

Critical discourse analysis by Norman Fairclough

Fairclough (1995a, p.135) applied the concept of discourse in three different ways. “1) discourse described language use as social practice. 2) discourse was understood as the kind of language used within a specific field, such as political or scientific discourse. 3) discourse was used as a count noun (a discourse, the discourse, the discourses, discourses) referring to a way of speaking which gives meaning to experiences from a particular perspective. For example, a feminist discourse, a neoliberal discourse, a Marxist discourse, a consumer discourse.” (As cited in Jørgensen & Phillips, 2002, PP.77-78). His model was based on the assumption that language was an irreducible part of social life. The dialectic relation between language and social reality was realized through social events (texts), social practices (orders of discourse) and social structures (languages) (Fairclough, 2003, P.24).

In his research, Fairclough attempted to uncover ideological and power patterns in texts. Fairclough provided a tripartite framework for the analysis of text and discourse: 1) the linguistic description of the formal properties of the text; 2) the interpretation of the relationship between the discursive processes/interaction and the text, where text was the end product of a process of text production and as a resource in the process of text interpretation and lastly, 3) the explanation of the relationship between discourse and social and cultural reality.

Description, interpretation, explanation

“Description was the first stage of the CDA, which included the analysis of the texture of texts” (Fairclough, 2003, P.158). “Formal textual elements related to the social world according to three types of value: experiential, relational and expressive. The experiential value was concerned with the text producer’s experience of the natural or social world (content, knowledge and beliefs). Relational value reflected the social relationships, which were enacted via text in discourse. Expressive value showed the producer’s evaluation of the reality (attitude towards subjects and social identities)”. (Fairclough, 1989, p.112). Interpretation deals with the understanding of meaning embedded in texts. The level of interpretation was concerned with participant’s text production and text interpretation (understanding). According to Gee (1999, p.17) “was the knowledge of language plus action, interaction, values, beliefs, symbols, objects, tools and places of events that are recognizable to people as a particular type of identity that may engage in a particular type of activity. The explanation stage in CDA saw discourse as a part of processes of social struggle and power relations. It showed how discourses were determined by social structures and what reproductive effects discourses have on those structures.
Political discourse analysis: topics and methods

Political discourse analysis was concerned with the analysis of political discourse. Political discourse has been described as “a complex form of human activity” (Chilton & Schäffner, 1997, p. 207). Political situations and processes can be linked to discourse types and levels of discourse organization by way of four strategic functions as an intermediate level. She proposed the following four functions: “(i) coercion; (ii) resistance, opposition and protest; (iii) dissimulation; (iv) legitimization and delegitimization.” (Schäffner, 2004, p. 3).

Translation and CDA

Main characteristics of the field

The first business of the translator was to translate. A text may therefore be pulled in five different directions, as followed: “(1) the individual style or idiolect of the SL author. When should it be (a) preserved, (b) normalised (2) the conventional grammatical and lexical usage for this type of text, depending on the topic and the situation. (3) Content items referring specifically to the SL, or third language (i.e. not SL or TL) cultures. (4) The typical format of a text in a book, periodical, newspaper, etc., as influenced by tradition at the time. (5) The views and prejudices of the translator, which may be personal and subjective, or may be social and cultural, involving the translator’s ‘group loyalty factor’, which may reflect the national, political, ethnic, religious, social class, sex, etc. assumptions of the translator” (Newmark, 1998, p. 5).

Translation, ideology and power

Ideology, for Fairclough, was ‘meaning in the service of power’ (Fairclough, 1995b, p. 14). More precisely, he understood ideologies as constructions of meaning that contribute to the production, reproduction and transformation of relations of domination (Fairclough, 1992b, p. 87). “In the 1950s and 1960s, practicing translators began consciously to calibrate their translation techniques to achieve effects they wished to produce in their audiences, whether those effects were religious faith, consumption of products, or literary success. In short translators began to realize how translated texts could manipulate readers to achieve desired.” (Gentzler & Tymoczko, 2002).

RESEARCH QUESTIONS

1) To what extent do the translators change the ideological position of Abbott and Wallace in the translations of the book: “An Introduction to Sociology: Feminist Perspectives” with recourse to Fairclough’s model for CDA?
2) Which translation strategies produce which results and which effects?
3) Which particular sociocultural and ideological constraints influence the translation policy in general and the target text production in particular?

METHODOLOGY

Corpus of the study

Identifying regularities in the behavior of several translators at the same time in the same culture can help to establish which particular general concept of translation prevailed in a particular community at a particular time. An empirical and historical perspective also allows to study the
dominant ideology in the translations of the book “An Introduction to Sociology: Feminist Perspectives” in two different period of time. One of them in 1997 (in the Second decade of Islamic Republic) and the other in 2001 (in the Third decade of Islamic Republic) with considering the knowledge of people about the feminist perspectives.

The data for this research are the translations of the book “An Introduction to Sociology: Feminist Perspectives” and also ‘pretexts’, e.g. translator’s prefaces, footnotes, the whole discourse on translation. This research has thus paved the way to developing a history of translation and a sociology of translation in the second and third decades of Islamic Republic. The researcher believed that the selected book provides for the analysis and comparison of an original and its translation on three different levels: the ideology of translators, the ideology of authors of the book and “translation equivalence”. “Equivalence” is the fundamental criterion of translation quality.

In seeking the above-mentioned objectives, an illustrative corpus of the two full-text Persian translations of one single politically sensitive book titled "An Introduction to Sociology: Feminist Perspectives" written by Pamela Abbott and Claire Wallace in English had been determined. Thus, the material employed in this kind of research had been separated into three groups:

**Theoretical framework**

This research in Fairclough’s (1989) model framework is concerned with the dominant ideology in translation with trying to find out what happens in the mind of translators. The CDA framework described in this thesis was based on three stages of analysis defined by Norman Fairclough (1989), i.e. description (text-linguistic analysis), interpretation (assigning pragmatic values to textual features) and explanation (the social and situational context in terms of power and ideological struggle).

**Procedure**

The researcher read some chapters of the selected book randomly and compared it with the available translations in the second and third decades of the Islamic Republic of Iran to see how the ideologically loaded lexemes were rendered in Persian language considering the socio-cultural and ideological nuances of the time. The researcher use Fairclough's model as the basis for analyzing the ideological effects of the translators in the two translations of the book "An Introduction to Sociology: Feminist Perspectives". The analytical model involves 97 sentences for analyzing the vocabulary and 50 sentences for analyzing the grammar that surveyed at the micro and macro levels.
Collecting the data
Data collection of the present research starts by presenting examples of authentic translations of the book "An Introduction to Sociology: Feminist Perspectives." In the second and third decades of Islamic Republic, commenting on them from the point of view of TS. These examples political effects caused by specific translation solutions; the processes by which information is transferred via translation to another culture; and the structure and function of equally valid texts in their respective cultures. After a brief survey of the discipline of Translation Studies, chosen parts in the first and the second translation has been critically studied to determine the frequency of translation strategies. The translators may have used strategies to make the text correspond to the genre conventions that apply in the target culture, or to compensate for different background knowledge or sensibilities of the new addressees.

Be that as it may, the more or less subtle differences between the English and the Persian language text reflect different ideological phenomena, both texts thus serving as windows onto ideologies in the two political cultures. These differences based on CDA rules, however, was presented in tables.

RESULTS AND DISCUSSION
In this research in interpreting the translator's intention and procedures, the researcher was here not criticising them but attempting to understand why he had used these procedures. In considering the ideology of translated texts, the researcher did not take the points successively; He grouped them selectively under general heads: on the basis of Fairclough; s(1989) at the micro level he studied experiential, relational and expressive values and at the macro level surveyed interpretation and explanation.

Micro level analysis
Description: text analysis
Fairclough (1989) explained three values with regard to studying vocabulary and grammar at the micro level. The three values of analysis were experiential, relational and expressive. This part of the paper starts by presenting examples of authentic translations of selected book, commenting on them from the point of view of TS. These examples show the method of researcher in data analysis. Table 1 below shows the frequency and percentage of each discursive strategy in Experiential values of vocabulary analysis. Fairclough’s (1989) gives four major cases for experiential values of vocabulary analysis: synonymy, hyponymy, antonymy and overwording.

As Table 1 shows that in TT2 Najm Aragi in the third decades of Islamic translated all 97 items of the ST into overwording (23 items); hyponymy (31 items); synonymy (31 items) and antonymy (3 items), and in comparison with TT1 in the second decades of Islamic Republic as it has been shown in table 1 KHorasani and Ahmadi translated all 97 items of the ST into overwording( 26 items); synonymy (70 items) the frequency of the data revealed that in the third decades of Islamic Republic changing of writer’s ideology of the selected book are far more than second decade. In fact, unlike the other approaches the researcher had examined, in the third decade of Islamic Republic feminism was an overtly political approach and can attack other
approaches for their false assumptions about women. It also seems, on the whole, ideologies of femininity and women's assigned role in the society all play key roles in translation of feminist works in the third decades of Islamic Republic.

Table 1: Experiential values of vocabulary analysis

<table>
<thead>
<tr>
<th>NO</th>
<th>Translation strategy</th>
<th>TT1 frequency</th>
<th>TT1 percentage</th>
<th>TT2 frequency</th>
<th>TT2 percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Overwording</td>
<td>26</td>
<td>26/80</td>
<td>23</td>
<td>23/71</td>
</tr>
<tr>
<td>2</td>
<td>Synonymy</td>
<td>70</td>
<td>72/16</td>
<td>31</td>
<td>31/95</td>
</tr>
<tr>
<td>3</td>
<td>Antonymy</td>
<td></td>
<td></td>
<td>3</td>
<td>3/09</td>
</tr>
</tbody>
</table>

Table 2: Experiential values of grammar analysis

<table>
<thead>
<tr>
<th>NO</th>
<th>Translation strategy</th>
<th>TT1 frequency</th>
<th>TT1 percentage</th>
<th>TT2 frequency</th>
<th>TT2 percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Positive sentence</td>
<td>30</td>
<td>60</td>
<td>34</td>
<td>68</td>
</tr>
<tr>
<td>2</td>
<td>Negative sentence</td>
<td>20</td>
<td>40</td>
<td>16</td>
<td>32</td>
</tr>
<tr>
<td>3</td>
<td>Passive sentence</td>
<td>5</td>
<td>10</td>
<td>15</td>
<td>30</td>
</tr>
<tr>
<td>4</td>
<td>Active sentence</td>
<td>45</td>
<td>90</td>
<td>35</td>
<td>70</td>
</tr>
</tbody>
</table>

Tables 3 and 4 below show the frequency and percentage of each discursive strategy in relational values of vocabulary and grammar analysis; Relational values of vocabulary analysis included Three items: formality, informality and euphemistic expression. and Relational values of vocabulary included three modes: Declarative, Imperative, Question.

Table 3: Relational values of vocabulary analysis

<table>
<thead>
<tr>
<th>NO</th>
<th>Translation strategy</th>
<th>TT1 frequency</th>
<th>TT1 percentage</th>
<th>TT2 frequency</th>
<th>TT2 percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Formality</td>
<td>58</td>
<td>57/79</td>
<td>57</td>
<td>58/76</td>
</tr>
<tr>
<td>2</td>
<td>Informality</td>
<td>21</td>
<td>21/64</td>
<td>13</td>
<td>13/40</td>
</tr>
<tr>
<td>3</td>
<td>Euphemistic</td>
<td>18</td>
<td>18/55</td>
<td>25</td>
<td>25/77</td>
</tr>
</tbody>
</table>
Table 4: Relational values of grammar analysis

<table>
<thead>
<tr>
<th>NO</th>
<th>Translation strategy</th>
<th>TT1 frequency</th>
<th>Percentage</th>
<th>TT2 frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Declarative Mode</td>
<td>46</td>
<td>92</td>
<td>42</td>
<td>84</td>
</tr>
<tr>
<td>2</td>
<td>Imperative Mode</td>
<td>4</td>
<td>8</td>
<td>8</td>
<td>16</td>
</tr>
<tr>
<td>3</td>
<td>Question Mode</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
</tr>
</tbody>
</table>

Tables 5 and 6 below show the frequency and percentage of each discursive strategy in Expressive values of vocabulary and grammar analysis.

Table 5: Expressive values of vocabulary analysis

<table>
<thead>
<tr>
<th>NO</th>
<th>Translation strategy</th>
<th>TT1 frequency</th>
<th>Percentage</th>
<th>TT2 frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Logical connectors</td>
<td>22</td>
<td>44</td>
<td>30</td>
<td>60</td>
</tr>
</tbody>
</table>

Table 6: Expressive values of grammar analysis

<table>
<thead>
<tr>
<th>NO</th>
<th>Translation strategy</th>
<th>TT1 frequency</th>
<th>Percentage</th>
<th>TT2 frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ideologically Contrastive Classification Scheme</td>
<td>-----</td>
<td>-----</td>
<td>26</td>
<td>26/80</td>
</tr>
</tbody>
</table>

**Macro level analysis**

*Translator judgments*

At this level of investigation, the researcher concentrates on other research that deals with cultural difference and with the interface between the source culture and the foreign, linking ideology dominant discourse to translation strategies.

At the beginning of the book that had been rendered by Najm Aragi there was the preface of the translator about the book of “An Introduction to Sociology: Feminist Perspectives” and its authors. The analyses of this preface show that the Iranian feminist translators are very open about flaunting their manipulation of texts. Najm Aragi as the translator of the selected book of this research in the third decades of Islamic Republic is also explicit in stating that the aim of her book on feminism and translation is to cast the widest net around issues of feminism in translation and, through feminism, to move translation studies closer to a cultural studies framework. Najm Aragi in particular highlights the power relations in the translation of the colonized peoples and takes translation studies to task for its Western philosophical and ideological bias before the revolution.

The other translation of the same original book “An Introduction to Sociology: Feminist Perspectives” was translated by Khorasani and Ahmadi in the second decade of Islamic Republic when Islamic revolutionary movement was dominant in translating the works especially the feminism books. The strategies that had been used in the translation show that among of this
translations some of the words often accompanied by justificatory footnotes. All of these footnotes in this study, looks at the language of the TT and sees cultural implications in the choices made, in this case, the researcher has examined a footnotes that has been translated in the second decades of Islamic Republic. It is also clear from this brief analysis of these footnotes that a whole range of interacting factors are at work. These include the perhaps inevitable dislocation of the source culture, the translation of the feminist works in Iran and the location of the patronage of feminism within Iran in the second decade.

**Translators strategies**

At macro level, the following examples were presented by researcher to show his method in analysis of translator’s strategies.

<table>
<thead>
<tr>
<th>Table 7: Translator’s strategies in the stage of Description</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Source Text</strong></td>
</tr>
<tr>
<td><strong>Translation strategies</strong></td>
</tr>
<tr>
<td><strong>Description</strong></td>
</tr>
</tbody>
</table>

On the basis of the table 7, the word "waitress" in the ST is translated as "پیش خدمت زن" "in TT1 and "پیش خدمت" "in TT2. The word "waitress" means a woman whose job is to bring the food to customers at their tables in a restaurant. All societies have a division of labour based on sex work that is seen as women’s work and work that is seen as men’s work; labour is gendered. However, the nature of the work that is done by men or women varies from society to society and has changed historically in Iran. The word "پیش خدمت زن" "deleted in TT2 and had been replaced by the word "پیش خدمت" "The analysis of the table 7 showed that the word "پیش خدمت" "in the third decade of the Islamic Republic is incompatible with the meaning of the word waitress. Antonymous translation of the word "waitress" in TT2 showed that the property of this word conform to the social system in which it exists. In Iran working in resturant are frequently undertaken by men either alone or alongside their wives. thus, Najm Aragi by using the dominant social system of that period as the yardstick which working in resturant are frequently undertaken by men so, she translated the word "waitress " in the TT2 AS "پیش خدمت ". It was also clear that such fluidity of meaning was on the base of cultural model, that gender conferred certain essential feminine and masculine traits is constructivist feminism, which asked women (and men) to consider what it meant to be a woman to consider how much of what society had often deemed to be inherently female traits are in fact culturally and socially constructed.
Table 8: Translator's strategies in the stage of explanation

<table>
<thead>
<tr>
<th>Source text1</th>
<th>Target text1</th>
<th>Target text2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Women often find it difficult to participate in after-meeting drink sessions at the pub, where important business is discussed.</td>
<td>زنان غالباً شرکت در نشست‌های پس از جلسات، که به پذیرایی همراه اند و در این ها موضوع‌های مهم مورد بحث قرار می‌گیرند، دشوار می‌باشند.</td>
<td>شرکت در گیب‌های دوستانه پس از جامعه در این جلسات، که به بحث و جدل درباره موضوع‌های مهم و جدی می‌گردد تنی برای زنان اسان نیست.</td>
</tr>
</tbody>
</table>

As stated in table no 8, the word "pub" in the ST refers to a public house, informally known as a "pub", is an establishment licensed to serve alcoholic drinks for consumption on the premises in countries and regions of British influence. this word that is unlawful and religiously prohibited in Islam the translators deleted the meaning of the word in TT1 (in the second decade of Islamic Republic) and TT2 (in the third decade of Islamic republic). The deletion of the meaning of the word “pub” showed that First: this word was ethical corruption and violated the criteria of press law for publication. Second: One of the pillars of the revolution was to resist against the cultural imperialism of the West and ensure cultural independence through “construction of an indigenous and authentic Islamic model of modernity and progress in Iran. Thus TT1 and TT2 was translated on the base of Islamic model by the translators of the second and third decades of the Islamic Republic. Third, however, both translators in TT1 and TT2 operate in contexts which are shaped by social aims and ideologies, which is particularly obvious in the field of politics.

CONCLUSION
This research showed that Persian translators seek to emphasize their identity and ideological stance in the translation project. One of these, Najm Aragi, a translator of feminist works, is openly assertive about the manipulation this involves: The feminist translator, affirning her critical difference, her delight in interminable re-reading and re-writing, and shows the signs of her manipulation of the ST in her translation. The more or less subtle differences between the English and the Persian text reflect different ideological phenomena, both texts thus serving as windows on to ideologies in the two political cultures.

This research showed that CDA is a helpful tool in the translation process of political texts. The CDA integration in translation was a very new field within TS and had not been researched extensively. In the production of the TT; the translators in some sentences adopt a neutral stance and reproduce the text with no ideological implications in the TL. And also in some sentences as discussed in table 8, the translators embed their ideological stance in the choice of certain linguistic and grammatical patterns, which then created a different meaning in the TL and which created the target reader’s assumptions of the TT, not allowing the target reader to access the original ST meaning.

In this research the CDA framework applied to TS in three ways: a) as an auxiliary tool for critical analysis of the ST prior to the translation process, b) for the analysis of the translator’s
role in the creation of power and ideological struggle in the TT and c) for the analysis of the translator’s choices in the recreation of the power and ideological struggle in the TT.

The results of the TT analysis showed that The views and prejudices of both translators, were personal, subjective, social, cultural, involving the translator's group loyalty factor, which reflected the national, political, ethnic, religious, social class, sex, etc. assumptions of the translator in the second and third decade of Islamic Republic. Admittedly, the examples that the researcher discussed in the present research were extreme cases. Not all translations show differences to their source text in such a drastic way, but the researcher chose them deliberately to raise our awareness to the variety of factors that are involved in translation.

Limitations of the study
A limitation that the researcher confronted was that there were just two translations of the same book by two different translators, one by Manizheh Najm Araghi and the other by Maryam KHorasani and Hamid Ahmadi.

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