CENSORSHIP IN TRANSLATION IN IRAN (CASE STUDY: "VERONICA DECIDES TO DIE" BY PAULO COELHO)

CENSURA NA TRADUÇÃO NO IRÃ (ESTUDO DE CASO: "VERONICA DECIDE MORRER" POR PAULO COELHO)

Mohammad Amin Ebrahimi Fard Sh 1
Tengku SeporaBinti tengku Mahadi 2

Abstract: *The examination tried to find the standards of translating taboo words and ideas in Iran using Toury's (1995) framework for classification of norms. The corpus of the investigation made out of Coelho's novel and its Persian translation which was arranged and analyzed manually to find the norms and coincidently a back translation was made by four Iranian translators to compare with main translation of the novel from Portuguese to English to see whether those censorship are observed or not . During both the determination of novel for translation and the way toward translating by translator standards were at work. It was likewise found that the translators of the novel consented to the target language norms, i.e. the translators had tried to deliver adequate translation. With respect to norms, the examination recommended that the translation strategy depended on fame of the creator that could ensure the marketability of translation. The frequency of the norms recommended that euphemism with 52.38% percent was the dominant norm in translating forbidden words and taboos. The frequency of norms in the novel, and in addition its frequency in the whole corpus was estimated and exhibited in tables and talked about. At last, it was discovered that the dominant ideology in Iran was a deciding factor during the time spending basic leadership by the translators.*

Keywords: *Censorship. Euphemism. Omission. Manipulation. Norm. Taboo. Translation.*

Resumo: *O exame tentou encontrar os padrões de tradução de palavras e idéias tabus no Irã usando a estrutura de Toury (1995) para classificação de normas. O corpus da investigação feita a partir do romance de Coelho e sua tradução persa que foi organizada e analisada manualmente para encontrar as normas e coincidentemente uma tradução de volta foi feita por quatro tradutores iranianos para comparar com a tradução principal do romance do português para o inglês para ver se essas censuras são observadas ou não. Durante tanto a determinação do romance para tradução quanto o modo de traduzir pelos padrões do tradutor estavam em ação. Descobriu-se igualmente que os tradutores do romance consentiram com as normas da língua alvo, ou seja, os tradutores tentaram fornecer uma tradução adequada. Com relação às normas, o exame recomendou que a estratégia de tradução dependesse da fama do criador que poderia garantir a comercialização da tradução. A frequência das normas recomendava que eufemismo com 52,38% por cento era a norma dominante na tradução de palavras e tabus proibidos. A frequência de normas no romance, e ademais sua frequência em todo o corpus foi estimada e exibida em tabelas e discutida. Por fim, descobriu-se que a ideologia dominante no Irã era um fator decisivo durante o tempo em que a liderança básica era dos tradutores.*

Palavras-chave: *Censura. Eufemismo. Omissão. Manipulação. Norma. Tabu. Tradução.*

PhD Candidate, School of Languages, Literacies and Translation, Universiti Sains, Malaysia. E-mail: ebrahimifard@aftermail.ir **1**

Professor in English Translation studies, School of Language Literacies and Translation, USM, Pinang, Malaysia. E-mail: binti@aftermail.ir **2**

Introduction

During the time spent translation, culture is one of the issues that make numerous issues for the translator, particularly when the source language and the target language have a place with various societies. The issue is significantly more genuine when a few ideas exist in the two societies, yet have distinctive expressive implications. Contrasts in expressive implications are likely harder to deal with when the equal in the target culture is more sincerely stacked than the source language one. According to Baker (1992), homosexuality isn't disparaging in English, however the comparable articulations pejorative in Arabic and it will be hard to utilize it impartially without indicating solid dissatisfaction. After the Islamic Revolution in Iran in 1979, the legislature forced strict principles on book production and translation. Clearly Islamic culture in Iran does not endure all parts of translated writings from different languages. The idea of standard and translation as a standard represented movement is under-examined in Iran. Since translators are not permitted to exchange each idea or articulation into their language and culture, the systems and the methodologies used by translators are essential and basic. The present examination tried to discover the impact of standards upon the translator's basic leadership and decisions with a specific end goal to indicate the standards representing translating taboo words and ideas in the Coelho's works while made a translation of from English into Persian after the Islamic Revolution in Iran. The study aimed at answering the following as mentioned in Munday (2001, p.113) norms are sociocultural constraints which are "specific to a culture, society and time". People acquire them from the general process of education and socialization. Baker (1997, p. 164) believes that norms provide options for translators to select on regular basis. Toury (1995) trusts that each network has its own qualities and the general population share these qualities and thoughts. He puts that standards are translation of what isn't right or right. He focuses that they reveal to us what is viewed as sufficient or lacking. Toury (1995) trusts that each network has its own qualities and the general population share these qualities and thoughts. He puts that standards are translation of what isn't right or right. He focuses that they reveal to us what is viewed as sufficient or lacking. Reynolds (2007, p.187) alludes to the presence of the bowdlerized translations nearby the immaculate unique in indistinguishable society from a state of "semi-censorship" in which the translation has implications in two unmistakable ways. Freude (1950, p. 18) puts that "taboo is a Polynesian word. It is difficult for us to find a translation for it". He also points that the source of taboo can be attributed to a specific "magical power" and taboos can be "permanent or temporary" (pp. 19-20). He maintains that taboo can denote everything, whether a person or a thing, and it also denotes the "prohibitions arising from the same attribute" (p. 22). Robinson (1996, p.24) points that taboos pass from one generation to another "at deep unconscious levels of our behavior, through the contagion of somatic response "and they never die. Robinson (1996, p.26) offers "addiction" as another psychological term for taboo, addiction to "behaviors and thought and speech patterns as well" in order to conform to ideological norms in the society. Schaffner (2003, p. 23) refers to the multifarious nature of translation and believes that translations ideological "since the choice of a source text and the use to which the subsequent target text is put is determined by interests, aims, and objectives of the social agents".

Methodology

In ordering the norms overseeing translation of forbidden and taboo words and ideas underway of Coelho, the exploration took after Toury's model as described below:

'**Initial norms'** form the continuum of adequate and acceptable translation which refer to translator's basic decision whether subject him/her to the SL norms to produce adequate TT, or to TL norms to produce acceptable TT (1995, p. 56).

'**Preliminary norms'** refer to 'translation policy' and 'directness of translation'. By translation policy, Toury refers to factors governing the selection of texts to be translated in a specific language, Culture, or time and directness of translation relates to whether translation occurs through an intermediate language (p. 58).

'**Operational norms'** direct translation decisions during the act of translation (p. 58). 'Matricial norms' and 'text linguistic norms' are subcategories of operational norms. Matricial

norms deal with the fullness of translation and the degree to which omission, addition, changes of location and manipulation of the text are done and text linguistic norms govern the selection of TT linguistic material: lexical terms, phrases and stylistic features (p. 58-59).

Corpus and Case study

For examination of the dominant norms in translating forbidden and taboo words and ideas in Iran, among various foreign novelists, an English translated novel composed by Paulo Coelho was randomly chosen, written and translated in 1998 .That was made an translation of from Portuguese into English by Margaret Jull Costa The corpus of the study includes Veronica Decides to Die.

Procedure

Keeping in mind the end goal to accomplish the point of this exploration Coelho's novel was contrasted with its Persian translation to discover the methodologies used by Persian translators to render taboo words and ideas. As the point of this examination was to single out the standards of translating taboos, the English writing was perused line by line and all taboos were underlined. No randomization was done and the unit of investigation extended from single word or expression containing taboo to the entire sentence or passage examining a forbidden items. In the wake of recognizing all taboos in the English messages, the Persian writing was perused to discover their equivalents in Persian. At that point, information was accumulated to be put into outlines to locate the desultory methodologies by translator. In condensing the aftereffects of the investigation of every single standard, the quantity of taboo words and ideas was tallied and afterward the recurrence of the standards watched was estimated.

Back Translation

In order to gain more validity of the translated novel and to check the other translations with the main translation of the novel to English from Portuguese, a same paragraph was given to four Iranian translators to translate it back to English from Persian translated novel.

Expectedly, it was seen that those provided back translations by Iranian translators have not applied any censorship strategies introduced in this research as the target context has less cultural and moral obstacles in it and consequently there is less supervision on translators about theirs tasks.

Omission

As appeared in table 1, the frequencies of omission in Persian translation of Veronica decides to die is 19%. It can legitimize the colossal number of exclusions in the Persian translation of the novel. The translator omitted those parts which couldn't be tolerated in the target culture. Every one of the cancellations stresses the distinctions in esteem frameworks of the two societies. The translator's familiarity with the desires for the target receptors and readers led to using the methodology of omission in specific parts of the writings.

Table 1: Frequency of omission in Persian translation

The case study	Number of items containing taboo words	Number of items in which the norm was observed	Frequency of norm in Persian translation
Veronica decides to die	42	8	19%

Manipulation of Segmentation

Examination of the corpus of the investigation demonstrated that manipulation of segmentation were not as demand as omission and euphemism. Truth is told the manipulation of segmentation was seen in Persian translation of Veronica decides to die. While the biggest number of controls of division had a place with the Persian translation of with the recurrence of the standard in Persian translation of Veronica Decides die was just 7%. The cases below, clarify the connections between the characters of the novel. It appeared that the translator felt to be allowed to censor these paragraphs. No compelling reason to state that examining such

issues in Iran is simply an issue of enrolls and they are simply alluded to in logical and mental books. Discovering them against the normal poetics in Iran, the translator controlled these parts. The manipulation of segmentation went from a single section to progressive pages.

Table 2: The Manipulation of segmentation frequency

The case study	The number of items containing taboo words	Number of items in which the norm was observed	Frequency of norm in Persian translation
Veronica decides to die	42	3	7%

Euphemism

In the greater part of Coelho's novels, the use of discourteous, indecent and taboo words and ideas is frequent. The examination demonstrated that the translators endeavored to utilize euphemism when they experienced language in the ST which was viewed as inconsiderate or unsatisfactory in the target culture. Sometimes, there was no immediate, yet certain reference to issues which could be viewed as unsatisfactory for the TL crowd. Examination of the corpus demonstrated that the recurrence of utilizing metaphorical language in Persian translations of Veronica Decides to die was 52.38. The underlined parts below refer to the words and phrases which have been euphemized by the translators. In the accompanying case, trying to regard the social estimations of the receptor language, the translator has euphemized the word 'sweetheart' and substituted it with the word 'life partner' (namzad). Her boyfriend was neither strong nor beautiful. (Coelho1990:35)

As appeared in the table, the most elevated frequency was identified with Euphemism in Persian translation, euphemism was the first most noteworthy successive procedure in Persian translation with 52.38%, and omission was the second most astounding continuous technique in Persian translations with 19%. The most minimal rate had a place with control of manipulation of segmentation with 7%. Figure 1 demonstrates the level of events of various techniques. As demonstrated as follows, euphemism was the most noteworthy continuous system, while manipulation of segmentation was the least successive procedure.

Table 3: The frequency of Euphemisms

The case study	The number of items containing taboo words	The number of items in which the norm was observed	The frequency of the norm in the Persian translation
Veronica decides to die	42	22	52.38%

Results

Three main strategies were at work in translating taboo words and concepts into Persian: omissions, manipulations of segmentation, and euphemisms. Each strategy has been shown in a separated table while in back translation from Persian to English there was no censored item as the translation norms and regulations are different in target context.

Table 4: The final result of the analysis of the data

The case study	Frequency of omission in Persian translations	Frequency of the manipulation of segmentation in Persian translations	Frequency of euphemism in Persian translations	Frequency of complete translation of taboo items
Veronica decides to die	19%	7%	52.38%	21.42%

Conclusion

1. As to standards, it ought to be noticed that three Persian translators attempted to create adequate translations and they attempted agree to the target language norms. The decision of the translators between the acknowledge capacity and sufficiency shafts, likely indicates the translator's ideological choices.

2. The explanation behind backhanded translation could be newness of Persian translators with the original language in which the books were composed.

3. It appears that a translation can be viewed as fruitful when it achieves an extensive variety of crowd which, in itself, involves an ensured marketability. This creator was sufficiently known in Iran to ensure the achievement of translation. This decision although alludes to the choice of writings as a non-irregular action which seems to be, once in a while, in view of ideological and financial purposes. In any case, on account of Coelho's books, the translation approach depended on financial reasons and in addition ideological ones.

4. Around 78.58 percent of information containing taboo words and ideas were subjected to changes, keeping in mind the final goal to make them fit the target language esteems and convictions. It ought to be noticed that the examination uncovered a sort of consistency among translators in utilizing euphemism. Catford (1965) trusts that when one kind of happens over 30% out of a content, it very well may be presumed that this move swung to a standard in translation so it tends to be derived that in translating taboo words and ideas, utilizing euphemistic language was a norm.

5. On account of control of omission which involved expansive scale bowdlerization, the examination recommended that it could be a case language norm, not a standard. It can although be inferred that philosophy was a deciding considering translation of taboo words and items.

6. No compelling reason to state that in each general public, translation is likely the transporter of thoughts originating from different languages. Along these lines, in view of this reality that outside writings are not generally in accordance with the social and social norms of the target content, the translators endeavor to control or bowdlerize the scholarly attempts to fit the ideological Framework of the target language. This isn't the translators who settle on a ultimate choice, however the predominant philosophy that allots what ought to or ought not be foreign to the target content and offers permit to the translator to act for his own way of life.

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