

# A Comparative Study of Translation Strategies Applied in Dealing with Culture-Specific Items of Romance Novels before and after the Islamic Revolution of Iran

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## Abstract

The present research is a comparative study of strategies applied in translating culture-specific items (CSIs) of romance novels in the two periods in the history of Iran namely, before the Islamic Revolution of Iran (taking place in 1979) and after the Revolution that is 'Islamic republic government' vs. 'Pahlavi dynasty' in order to see how the sociocultural situations of the respective eras have affected the choice of strategies applied by Iranian translators. In order to achieve this objective, four masterpieces of English literature including 'Wuthering Heights', 'The Scarlet Letter', 'Pride and Prejudice' and 'Gone with the Wind' as well as their pertinent translations from before and after the Islamic Revolution (IR) were compared and contrasted. Extracting CSIs of the novels and applying Aixelá's model (1996) for eliciting translation strategies, the results then were put into numerical mode in order to explore the frequencies of translation strategies applied in each period. The results of data analysis revealed the most and least frequent strategies of each period, the significant difference between them and the predominance of conservative approach toward the translation of CSIs of romance novels in both periods with a more conservative tendency before the Revolution and more Substitution nature after the Revolution.

**Keywords:** Culture-specific items (CSIs), Socio-cultural constraints, Translation strategies, Conservation strategies, Substitution strategies.

## Introduction

Translation which is known as a means of communication between different nations with different languages plays a crucial role in transferring culture from one society into another. In fact a translator's task is far beyond a mere interlingual transfer and involves a battle between source and target cultures. In this respect, methods and procedures translators choose to make this intercultural transfer are very divergent and has arisen interest in many translation scholars. As Mizani(n.d.) asserts: 'There is a long debate over when to transcribe, when to paraphrase, when to use cultural substitution, and last but not least, when to coin a new word by translating literally'.

However, the choice of translation strategies is not simply a personal or random act. According to Alvarez and Vidal(1996, p.6): 'translators are constrained in many ways: by the prevailing poetical rules and norms of the time; by what the dominant institution and ideology expect of them; by the public for whom the translation is intendedetc'; on the whole they are constrained within what is called sociocultural constraints. This indisputable fact becomes more critical in case of culture-specific items (CSIs) which are considered as a source of difficulty in translation. The strategies applied in translating these concepts vary along a scale from a more conservative approach to a more adjusting one due to different factors as mentioned above.

Among the sociocultural factors that affect the

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choice of a particular strategy are the translation norms which are adjustable to the socio-political changes in societies. In other words, every ruling system brings with itself a set of norms and conventions to be observed by the rest of society from whom translators are no exceptions. In this regard translation of novels, especially romance novels as one of the most popular genres among readers of any age and with any educational background, provides the ground for researchers to investigate how changes in political-cultural policies implemented by different ruling systems over time influences the choice of strategies by translators. This type of novels is also full of cultural categories since every community interprets romance in its own way and consequently portrays it differently.

In this respect, the present study aims to illustrate how different political-cultural policies implemented by different ruling systems in Iran, namely; Pahlavi dynasty vs. Islamic Republic government, during pre-IR and post-IR periods may provide different orientation, either consciously or subconsciously, on the side of translators and then affect their choice of specific strategies of translating CSIs of romance novels during the translation process.

### **Research Questions**

The present study seeks to find answers to the following questions:

1. What are the dominant strategies of translating CSIs of romance novels before and after the Islamic Revolution of Iran?
2. What are the overall tendencies (conservation vs. substitution) of translating CSIs of romance novels before and after the Islamic Revolution of Iran?
3. Is there any significant difference between the frequencies of the strategies used in translating CSIs of romance novels in the two periods?

## **Background**

### ***Cultural Turn in Translation Studies***

Cultural turn in translation studies which was first introduced by Even-Zohar (1978) and Toury (1980) is, according to Munday (2001), “the move towards the analysis of translation from a cultural studies angle”. As the need for intercultural awareness grows, we observe cultural turn in any discipline from which translation studies is not an exception, leading to a change in many traditional subjects. Therefore the cultural dimension of translation, includ-

ing “cultural references” (snell-hornby, 1988), has received more systematic attention from scholars. These references are cultural phenomena specific to the source culture. Here what has particularly attracted the attention of scholars is the translation strategies adopted in rendering these references which are predictably difficult to be understood by target group in the target culture.

Oponents of this movement dismiss the linguistic theories of translation and go beyond language focusing on ‘the interaction between translation and culture, on the way culture impacts and constrains translation and on the important issues of context, history and convention’ (Mizani, n.d.). As Snell-Hornby in 1990 puts it: ‘Cultural Turn is the move from translation as text to translation as culture and politics’ (p. 42). In other words, Cultural Turn is the metaphor used by translation theorists to the analysis of translation in its cultural, political and ideological context.

Accordingly, Bassnett and Lefever who believe in translation as a major shaping force in the development of world culture, in their article “The translation turn in cultural studies” explain the cultural turn as:

a way of understanding how complex manipulative textual processes take place: how a text is selected for translation, for example, what role the translator plays in that selection, what role an editor, a publisher or patron plays, what criteria determine the strategies that will be employed by the translator, how a text might be received in the target system. (Bassnett & Lefevere, 1998, p.123).

### ***Culture-Specific Items (CSIs)***

Dealing with the cultural aspect of translation calls for an agreement on what should be designated as culture-specific items. Halloran (2006), for example, believes that CSIs pertain to a particular culture and refer to cultural identities which do not have direct equivalents in another culture. In this category includes references to the institutions, history, toponymy, or art of a given culture.

Nord uses the term ‘cultureme’ to refer to these CSIs. He defines cultureme as ‘a cultural phenomenon that is present in culture X but not present (in the same way) in culture Y’ (Nord 1997, p. 34). Or Aixelá who calls them “Culture-Specific items (CSIs) (the term adopted in this study) due to the fact that there always exists a potential translation problem in a concrete situation between the two languages and two texts. He defines CSIs as:

Those textually actualized items whose function and connotation in a source text involve a translation problem in their transference to a target text, whenever this problem is a product of the nonexistence of the referred item or of its different intertextual status in the cultural system of the readers of the target text (p.58).

In Aixelá's viewpoint any 'linguistic item' is an CSI depending on its function in the text, the way it is perceived in the target culture or whether it poses ideological or cultural opacity for the average reader. By speaking of the nature of a CSI, he refers to 'the type and the breaths of the intercultural gap, be-

fore the concrete contextualization of the CSI takes place, given both intertextual tradition and possible linguistic coincidence' (Aixelá, p.68).

In the meantime, scholars such as Newmark (1988), Espindola & Vasconcellos (2006) and Chung-ling (2010) have tried to classify CSIs into different categories which make them easily recognizable in any text. These classifications, however, do overlap for the most part. Considering the CSI categories proposed by these scholars, the categorization used in the present research as a validity criterion for investigating CSIs is a combination of their findings which are presented in the following table.

**Table 1. Categorization of CSIs applied in the present study.**

No	CSI	Description	Proposed by
1	Ecology	Geographical feature which are value-free, politically and commercially. In this category includes; Flora (all the plants that grow in a particular place or country), Fauna (all the animals living in a particular area or period in history), plains, hills, etc. Examples are: Nepenthe, Mockingbirds, Allegheny.	Newmark (1988)
2	Material culture	a) Artifacts such as; Food and Drinks: Milk-porridge, apple sauce, Tart, Rye whisky, brandy, ale b) Clothes: Red flannel drawers, Red Coat c) Houses and towns: Gimmerton, Breakfast-Parloar d) Measuring system: units used in the determination of the size, weight, speed, length, etc. of something in the different cultures; Examples are: miles, yards, inches, Pound, Shilling.	Newmark (1988), Espindola & Vasconcellos (2006), Chung-ling (2010)
3	Social culture	Work and leisure, Some examples are: Vingt-Un, Barbecue, mask	Newmark (1988)
4	Organization, Customs, Activities, Procedures, Concepts	a) Political: Abolitionist, Mr. Lincoln, Pequod war b) Religious: Christmas, Michealmas, St. James c) Artistic: Gimmerton band, Harp.	Newmark (1988), Chung-ling (2010)
5	Anthroponyms	Ordinary and famous people's names and nicknames and names referring to regional background which acquire identification status; Examples are: Luther, Paracelsus, Noye	Espindola & Vasconcellos (2006)
6	Fictional character	A person in a novel, play, or a film, who is related to fiction, works of imagination like: Lord of misrule, The Blackman, Cane.	Espindola & Vasconcellos (2006)
7	Slang/Idioms	Dialects and a specific style of speaking that are specific to a society or a group of people; for example: He is not a rough diamond, Your veins are full of ice-water, Keep your breath to cool your porridge	Chung-ling (2010), Espindola & Vasconcellos (2006)

### *Strategies Applied in Translating CSIs*

Applying different translation strategies, according to Balfaqeh (2009, p.1), 'is one of the tools translators use to overcome translation problems among which are Idioms and culturally-bound expressions'; especially when translation takes place between two separate languages like English and Persian which are different both linguistically and culturally. There are different views about the notion of translation strategy among scholars. Kings (1986, p.8), for instance, defined translation strategy as; 'translator's potentially conscious plans for solving concrete translation tasks'. So it is the notion of consciousness which according to Cohen (1998, p.4) distinguishes strategies from the processes that are not strategic. However, Venuti (2001) considers translation strategy as a two level phenomenon when he states: "translation strategies involve the basic task of choosing the foreign text and developing a method to translate it." (p. 240). Leppihalme in 1997 highlights the role of translators when he defines translation strategy as: "the means which translator, within the confines of his/her existing knowledge, considers to be best in order to reach the goals set by the translation task" (p.38).

Generally speaking, translation strategies can be distinguished in two opposite poles. In fact these two poles arose from the two basic goals of translation which according to CheSuh, are 'namely that of preserving the characteristics of source text (ST) as far as possible [...] or that of adapting it to the target audience' (2005, p.107). These two concerns, as the opposite ends of a continuum, are what Venuti (2001) calls foreignization and domestication. Domestication, as Venuti explains, refers to translation projects which 'conform to values currently dominating target-language culture, taking a conservative and openly assimilationist approach to the foreign, appropriating it to support domestic canons, publishing trends, political alignments'. However, foreignization 'entails choosing a foreign text and developing a translation method along lines which are excluded by dominant cultural values in the target language' (pp. 240-244).

Later on, in 2002, Karamanian refers to these two extremes as pro-TL vs. pro- SL based on the communicative function of the translation itself. Using translation strategies that are pro-source language and culture, results in a foreignized text. In this category includes Literal translation and borrowing that introduce new or unfamiliar notions into the target culture. Conversely, the pro-TL

translation does not require translation of details, but rather are concerned with conveying the general message. This leads to the notion of domesticating translation, which according to Venuti aims to allow the translation to work as a literary text in its own right, excreting its force within native traditions (ibid). Using translation strategies that are pro-TL, such as paraphrasing, deletion and translation using TL equivalents can result in domesticated TT.

Other scholars have been designated these two concerns by various labels. Newmark (1988), for instance, distinguishes communicative translation (remains within the SL culture) from semantic translation (transfers foreign elements into the TL culture), while Hervey and Higgins (2002) have a scale from exoticism to cultural transplantation. Meanwhile, there seems to be considerable overlap among the rank of strategies introduced between these extremes.

### *Translation Strategies Proposed by Aixelá*

In 1996, Aixelá in his article "CSIs in Translation" proposed eleven strategies for translating CSIs. These strategies which are represented below, ranked along a scale from a lesser to a greater degree of intercultural manipulation and are divided into two major groups separated by their conservative (strategies 1,2,3,4,5) or substitution (strategies 6,7,8,9,10,11) nature. Aixelá (1996) identifies these two groups as conservation; 'acceptance of the difference by means of reproduction of the cultural signs in the ST' and substitution; 'transformation of the other into a cultural replica' (P. 54) that is; the conservation or substitution of the original references closer to the receiving pole. They include:

**Repetition:** here the translator keeps as much as he can of the original reference. In many cases it involves an increase in the exotic or archaic character of the CSI, which the target reader feels to be more alien because of the linguistic form and cultural distance.

**Orthographic adaptation:** This strategy includes procedures such as transliteration and transcription. These strategies are mainly used when the original reference is expressed in a different alphabet from the one target readers use. Examples are the translation of 'Puritan' into 'نیتروی' /Puritin/ or 'New England' into 'دن لگن اوی' /New England/.

**Linguistic (non-cultural) translation:** Where there is a support of pre-established translation within the intertextual corpus of the target language and the use of linguistic transparency of the CSI,

the translator chooses a denotatively very close reference to the original text and increases its comprehensibility by offering a TL version which still belongs to the cultural system of the ST. For example the translation of 'Abolitionist' into 'نوی‌ای‌اغل' /Elqaeiun/, 'Christened' into 'هت‌فای‌دی‌م‌عت' /Ta'mid yafté/.

Extratextual gloss: The translator uses one of the above-mentioned procedures, but considers it necessary to offer some explanation of the meaning or implications of the CSI. The gloss should be distinguished by marketing it as such; footnote, endnote, glossary, commentary, translation in brackets, in italics, etc.

Intratextual gloss: This is the same as the previous case, but the translator feels he/she can or should include their gloss as an indistinct part of the text, usually as not to disturb the reader's attention. For example the translation of 'Puritan' into 'س‌دق‌م‌ه‌ک‌ش‌خ‌ی‌ا‌ه‌ن‌ا‌ت‌س‌ت‌و‌ر‌پ' /protestanhayé Khoshké moqadas/.

Synonymy: This strategy is usually based on the stylistic ground and is used to avoid repeating the CSI, like translating 'wine' into 'هوق' /qahvé/, 'Barbecue' into 'ب‌ا‌ب‌ک‌ه‌ج‌ن‌ش‌ج' /jashné jojé kabab/.

Limited Universalization: When the translator feels that the CSI is too obscure for the reader or there is another more useful alternative, decides to replace it with a term which also belongs to the source culture but is closer to the target culture reader, another CSI but less specific. Examples are the translation of 'Rye whisky' into 'ی‌ک‌س‌ی‌و' /viski/ or 'curate' into 'ش‌ی‌ش‌ک' /keshish/.

Absolute Universalization: It is the same as the previous one but the translator do not find a better known CSI or prefer to delete any foreign connotations but chooses a neutral reference for their readers by using functional or descriptive equivalence. Examples are the translation of 'brandy' into 'ی‌وق‌ی‌ن‌دی‌ش‌ون' /noshidaniqavi/, 'porridge' into 'ه‌ن‌ا‌ح‌ب‌ص' /sobhané/.

Naturalization: The translator decides to bring the CSI into the intertextual corpus felt as specific by the target language culture. Examples are the translation of 'A tumbler of negus' into 'وم‌ی‌ل‌ب‌آ‌ت‌ب‌ر‌ش‌ن‌ا‌وی‌ل‌کی' /yeklivansharbatablino/, 'yards' into 'ع‌رز' /zare/.

Deletion: When the translator considers the CSI unacceptable ideologically or stylistically, or it is so irrelevant that the reader have difficulty to comprehend it or when it is too obscure and the translator do not want to use other procedures, he then decides to omit it in the target text.

Autonomous Creation: it is when the translator or

the initiator decides to put in some non-existent cultural reference in the ST.

In general, Aixelá's model leads one to distinguish the translator's reactions to the norms and constraints of the time by following either of the above mentioned orientations, whether substitution strategies or conservative ones, which reveals the role of sociocultural condition imposed on the act of translation over a period of time. Therefore this scale of strategies which provides an ample justification for using the translation strategies especially from the viewpoint of translation norms and social constraints at play over the work of translation was applied as the criterion for eliciting translation strategies in the present study.

### *Sociocultural situation and the Choice of Translation Strategies*

It is no longer acceptable that the choice of a specific strategy over others is a random act. In other words, as Chung-ling (2010) states: 'what strategies are selected and what strategies are avoided often suggests a conscious or subconscious reaction in response to some sociocultural situations within specific time periods'. According to Williams and Chesterman (2002, p.49), sociocultural constraints are influential factors which have to do with norms, translation traditions, history, ideology, general economic goals, and the status of the language involved factors that affect the decision by the translator to translate in a particular way. So, as Toury (1995, p.13) believes, translation first and foremost occupies a position in the social and literary systems of the target culture and this position determines the translation strategies that employed. In other words, it is the receiving pole that decides in each historical period whether, and to what extent, to accept the restrictions that in principal are continued in any ST.

On the other hand, the strategies applied by translators in translating CSIs can greatly affect the target society's perception of the source language culture to the extent that the outcome of translation may create a superior or inferior image of the target culture by portraying either negative or positive image of foreigners and other countries (Kelly, 1998 cited in Chung-ling, 2010). Therefore, it remains very crucial to explore which strategies serve what functions in translation and were applied under what conditions in which period of time. It becomes even more vital specifically when a society and its pertinent culture face a revolution. Such incidents



which to a great extent affect the dominant ideology in the society can in turn determine the behavior of translators toward CSIs; as Chung-ling (2010) puts it: 'Along with a change in the political-cultural policy raised by the ruling government translators also change their ideological position and then alter their choice of strategy'.

In February 1979 the 'Islamic Revolution of Iran' took place as a result of demonstrations against the Mohammad Reza Shah Pahlavi, leading to the overthrow of Iran's monarchy (Pahlavi dynasty) and its replacement with an Islamic Republic under Ayatollah Ruhollah Khomeini, the leader of the Revolution. The Revolution was populist, nationalist and Shia's Islamic in nature and, in part, a conservative backlash against the westernizing and secularizing efforts of the Western-backed Shah.

The Islamic Revolution is regarded as a major turning point in the history of Iran especially with regard to publications and translations. A new cultural identity was created by the Revolution that brought about new expectations, values and norms that have had much influence on every aspect of human life in Iran, including the process of translation. So it becomes significant to see how the Islamic Revolution of Iran as a major incident in

the history of Iran which influenced Iranian society in different aspects of life, has changed translators' treatment toward the cultural aspect of literary translation as a whole and translation of romance novels in particular.

## Methodology

The present study is a corpus-based research which benefits a diachronic descriptive approach to the comparison of strategies applied to translation of CSIs of romance novels before and after the Islamic Revolution of Iran.

### Corpus of the Study

The present study benefits from parallel corpora which contain the source texts and their translations. Parallel corpora provide a sound basis for contrastive studies, showing how an idea in one language is conveyed in another language. The corpus of this study, thus, includes four celebrated romance novels and their pertinent translation from before and after the Islamic Revolution of Iran. The following table represents title, name of author/translator as well as the year of publication of the corpora.

**Table 2. Corpus of the Study.**

No	Indicators	Original Novel	Pre-IR Translation	Post-IR Translation
1	Title	Pride and Prejudice	بصعت و رورغ /QorurvaTasob/	بصعت و رورغ /Qorurva Tasob/
	Author/Translator	Jane Austen	Shams-ol-moluk Mosahab	Puranfar
	Year of Publication	1813	1957	1990
2	Title	Wuthering Heights	دریم یمن زگره قشع /Eshqhargeznemimirad/	دریم یمن زگره قشع /Eshqhargeznemimirad/
	Author/Translator	Emily Brontë	Ali Asqar BahramBeigi	Hadi Riazi
	Year of Publication	1847	1966	1991
3	Title	Gone with the Wind	هتفر داب رب /Bar bad rafté/	هتفر داب رب /Bar bad rafté/
	Author/Translator	Margaret Mitchell	Hasan Shahbaz	Shabnam Kian
	Year of Publication	1936	1957	1995
4	Title	The Scarlet Letter	گن غاد /Daqe Nang/	زمرق ناشن اب ینز /zanibaneshaneghermqz/
	Author/Translator	Nathanael Hawthorne	Simin Daneshvar	Mohammad Sadeq Shariati
	Year of Publication	1850	1955	2004

### Procedure

To achieve the purposes of the study, the researcher

followed a step by step procedure as follows:

First each novel was read thoroughly in order to

identify CSIs based on the categorization mentioned in table 2. From each novel 30 sentences, conveying the CSIs, were selected which ended up to 120 CSIs. Then two versions of translations of each novel from before and after the Revolution were studied to extract the corresponding equivalents of the original CSIs. The CSIs and their corresponding equivalents from pre-IR and post-IR translations were compared and contrasted to elicit the strategies applied for their translation according to the scale of strategies proposed by Aixela (1996). A table of specifications was provided for each novel that depicted the CSIs and the type of strategies used for their translation in each period. Finally the overall frequencies of strategies were elicited to determine the most and least frequently used strategies in each period followed by a descriptive statistical analysis, i.e. by applying General Linear Model (GLM) to determine whether there is a significant difference between the frequencies of translation strategies in these periods.

## Results and Discussion

In the process of data analysis, the 30 extracted sentences from each corpus and their corresponding equivalents in pre-IR and post-IR versions of trans-

lations provided the evidences the researcher needed for interpreting the findings of her investigation.

Before analyzing the results, some points should be taken into account. Since the strategy of Repetition, according to Aixelá's definition, only occurs in instances where both ST and TT benefits the same alphabet like (Persian and Arabic) or (English and French), therefore no instance of this strategy was recognized in the corpus of this study. Another point worth mentioning here is with regard to the other end of this scale which is Autonomous Creation. This strategy, as Aixelá describes, occurs when the translator 'puts in some non-existent cultural reference in the ST'. The process of this research, therefore, does not allow such instances because first the CSIs were extracted and then the equivalences were elicited. So no translation was examined without a CSI. The data analysis in this study, then, covers nine strategies of Aixela's scale, from Orthographic adaptation to Deletion. There are also instances where two strategies were applied for one CSI and it is when the translator has made use of Intratextual or Extratextual gloss besides his/her main choice. Therefore the total number of strategies exceeds the total number of CSIs. The results of data analysis are represented in the following tables.

**Table 3. Frequency and Percentage of the Strategies applied to the translations of all novels.**

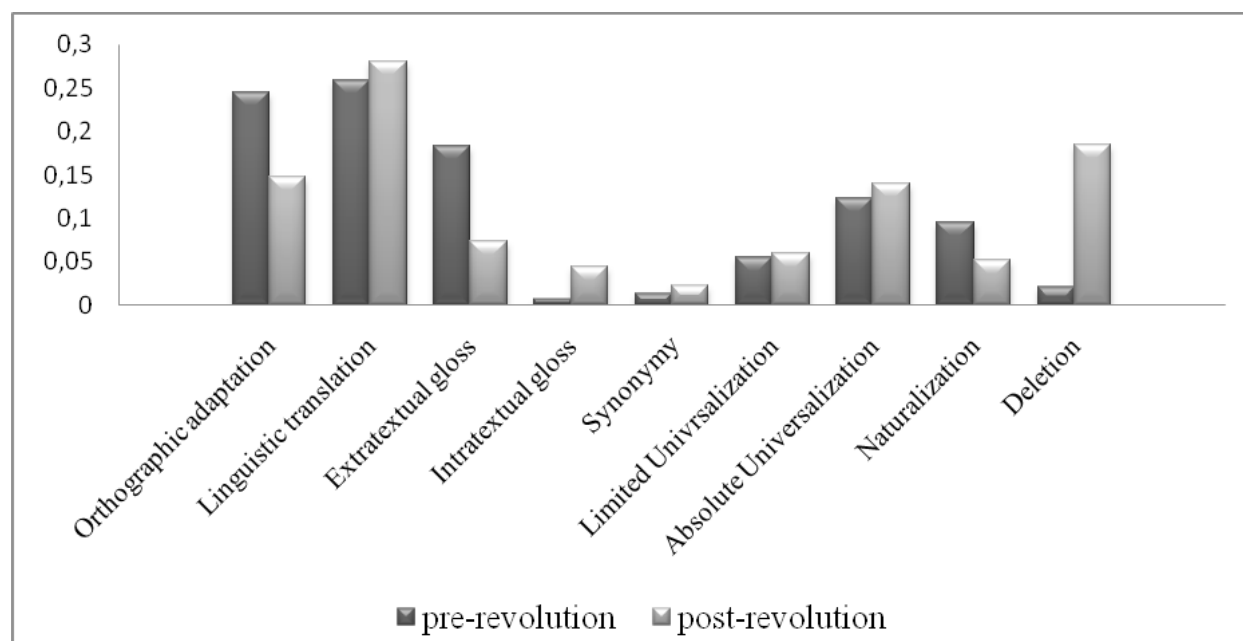
Strategy	Frequency of Strategies before the Revolution	Percentage	Frequency of Strategies after the Revolution	Percentage
Orthographic adaptation	36	24.489%	20	14.7%
Linguistic translation	38	25.85%	38	27.94%
Extratextual gloss	27	18.367%	10	7.35%
Intratextual gloss	1	0.68%	6	4.41%
Synonymy	2	1.36%	3	2.2%
Limited Universalization	8	5.445%	8	5.88%
Absolute Universalization	18	12.244%	19	13.97%
Naturalization	14	9.523%	7	5.14%
Deletion	3	2.04%	25	18.38%
Total	147	100%	136	100%

It is evident from the table 4.1 that the total number of strategies before the Revolution (147) exceeds the total number of them after the Revolution (136) with 11 more strategies. Among

the strategies applied in both periods, only three strategies namely; Orthographic Adaptation, Extratextual gloss and Naturalization are the ones whose percentage before the Revolution overtakes

their use after the Revolution. The rest of strategies including; Linguistic Translation, Intratextual gloss, Synonymy, Limited Universalization, Absolute Universalization and Deletion behold more frequency and percentage after the Revolution. The extra number of pre-IR translation strategies, therefore, is an indication of the frequent use

of Extratextual gloss (about 18.5%) in this period in comparison to the 7.35% use of this strategy in post-IR period. This indisputable fact also puts this strategy among the dominant strategies of pre-IR period, beside the other two, namely; Linguistic Translation (about 26%) and Orthographic Adaptation (about 24.5%).



**Figure 1.** Translation strategies applied to all novels before and after the Islamic Revolution.

On the other hand, after the Revolution the strategies applied to translation of CSIs more than others include; Linguistic Translation (about 28%), Deletion (about 18.4%), Orthographic Adaptation (14.7%) and Absolute Universalization (14%).

Among the least frequent strategies of pre-IR period are Intratextual gloss (0.68%), Deletion (2%) and Synonymy (about 1.5%). However after the Revolution Intratextual gloss (4.41%), Synonymy (2.2%), Naturalization (5.18%), and Limited Universalization (5.88%) are the strategies applied less than others.

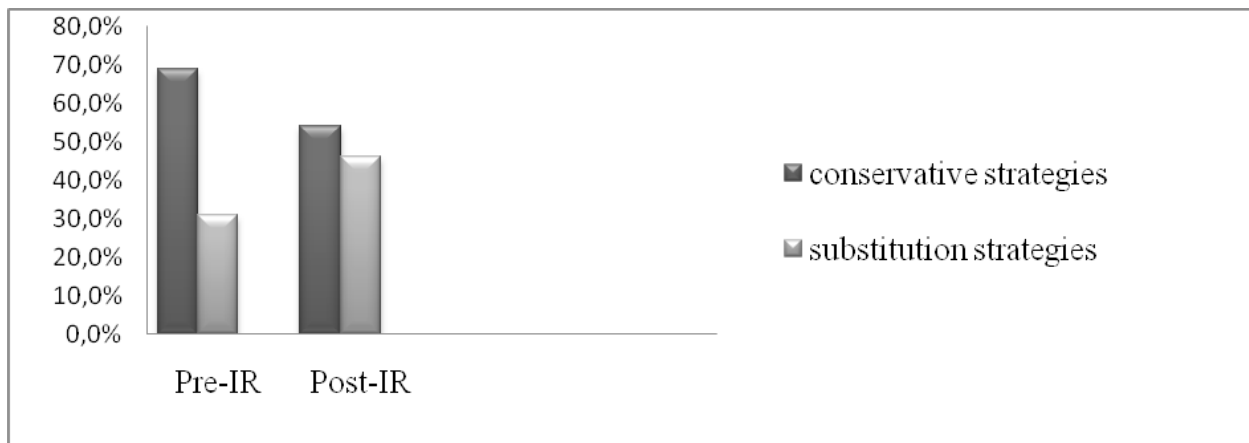
Here it should be mentioned that the discrepancy between the application of three strategies in the two

periods becomes particularly noteworthy; one of them is Deletion with 2% use before the Revolution and about 18.4% application after the Revolution and the other one, Extratextual gloss, whose application before the Revolution is 17 times more than its application after the Revolution and finally orthographic Adaptation whose frequency before the IR is about two times more than its use in post-IR period. These facts imply the more conservative nature of pre-IR strategies in comparison to the post-IR strategies. However, in order to have a vivid impression of the general trends of strategies in each period the overall results are presented in a separate table as follows.

**Table 4.** Overall tendencies of Pre-IR and Post- IR Translation Strategies applied to all the novels.

Strategy	Occurrence before the IR	Percentage	Occurrence after the IR	Percentage
Conservative Strategies	102	69.3877%	74	54.4117%
Substitutive Strategies	45	30.6122%	62	45.5882%
Total	147	100%	136	100%





**Figure 2. Overall tendencies of translation strategies applied to all the novels before and after the Islamic Revolution.**

**Table 5. Mean and Standard deviation of the translation strategies applied in both pre-IR and post-IR periods.**

Groups	Mean	Standard Deviation	N
St1 Pre-IR	.2449	.43150	147
Post-IR	.1471	.35547	136
Total	.1979	.39911	283
St2 Pre-IR	.2585	.43931	147
Post-IR	.2794	.45037	136
Total	.2686	.44399	283
St3 Pre-IR	.1837	.38854	147
Post-IR	.0735	.26197	136
Total	.1307	.33772	283
St4 Pre-IR	.0068	.08248	147
Post-IR	.0441	.20612	136
Total	.0247	.15559	283
St5 Pre-IR	.0136	.11624	147
Post-IR	.0221	.14742	136
Total	.0177	.13197	283
St6 Pre-IR	.0544	.22762	147
Post-IR	.0588	.23616	136
Total	.0565	.23137	283
St7 Pre-IR	.1224	.32892	147
Post-IR	.1397	.34796	136
Total	.1307	.33772	283
St8 Pre-IR	.0952	.29455	147
Post-IR	.0515	.22177	136
Total	.0742	.26257	283
St9 Pre-IR	.0204	.14188	147
Post-IR	.01838	.38877	136
Total	.0989	.29911	283

As table 4 suggests, in both periods the percentage of Conservative strategies exceeds the percentage of Substitution ones. In other words, we observe a tendency toward conservative strategies both before and after the Revolution in comparison to the Substitution strategies. However, before the Revolution strategies are more conservative (69%) comparing to those after the Revolution with 54.5% conservation. Conversely, after the Revolution the portion of Substitution strategies (45.5%) overtakes that of before the Revolution which is only 31%. This indisputable fact indicates that translation strategies applied to CSIs of romance novels are more pro-SL before the Revolution and more pro-TL after the Revolution.

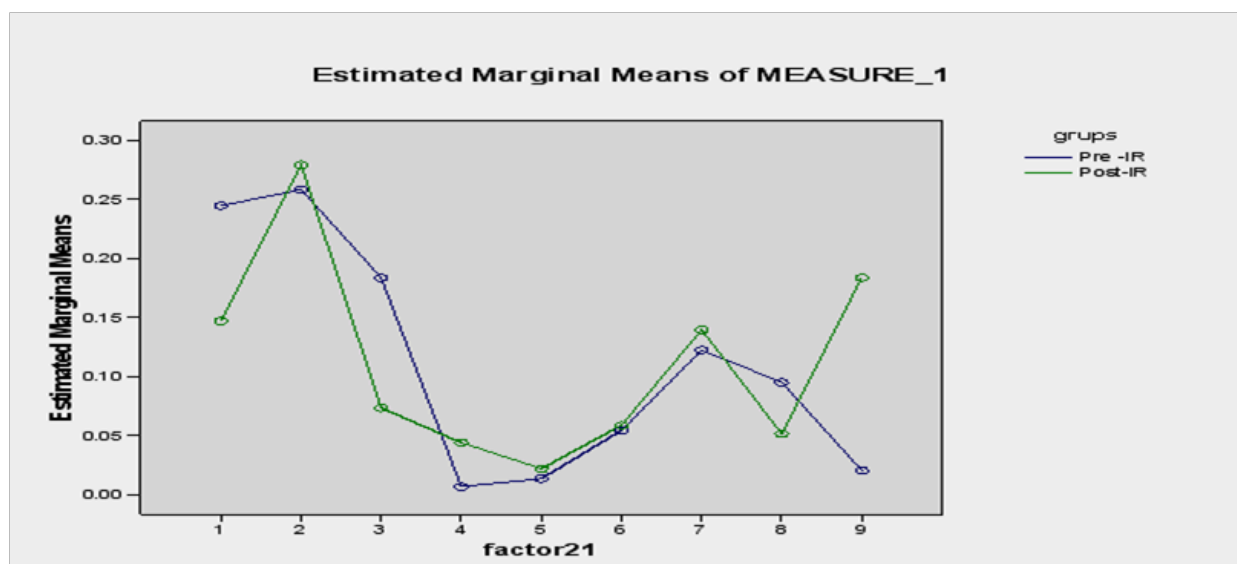
### Descriptive Statistical Analysis

In order to support the conclusion achieved by content analysis, and in an attempt to find out whether there were significant differences among the frequencies of the strategies commonly used in translation of CSIs of romance novels in the two periods, a descriptive statistical analysis has been fulfilled based on General Linear Model (Repeated Measures).

In table 5, the results of calculating mean, standard deviation and GLM test for the strategies applied in both pre-IR and post-IR periods are represented in order to see whether there are significant differences between the frequencies of strategies of these periods.

**Table 6. GLM test of Within-Subject effects for pre-IR and post-IR translation strategies.**

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Factor	15.071	8	1.884	41.717	.000
Factor *groups	3.712	8	.464	10.274	.000
Error	101.516	2248	.045		



**Figure 3. Estimated Marginal means of translation strategies applied to CSIs of romance novels both before and after the Islamic Revolution.**

Table 6 results of GLM test of within-group factors indicate that there are significant differences

among the translation strategies applied to CSIs of romance novels in pre-IR and post-IR periods since

the perceived F ( $F=10.247$ ) at the alpha level of 0.05 ( $\alpha=0.05$ ) is meaningful, therefore the null hypothesis is rejected; in other words, there are significant differences between the strategies applied to CSIs of romance novels before the Revolution and those applied after the Islamic Revolution of Iran.

The results of figure 3 indicates that, in both periods the second strategy i.e. Linguistic translation holds the highest mean among the strategies while the fifth strategy or synonymy holds the lowest mean in the two periods. However, there are significant differences in the means of the strategies; Linguistic translation (1st St), Extratextual gloss (3rd St) and Deletion (9th St) applied in the two periods.

## Conclusion

The present study was an attempt to compare the translation strategies applied to Culture-Specific Items of romance novels before and after the Islamic Revolution of Iran. The findings of this study confirms that most translators before the Revolution tried to differentiate between domesticated and foreign cultures, therefore supporting and reflecting the impact of secular and westernized policy of Pahlavi Dynasty. The more use of Conservation strategies also shows a tendency to retain original attributes and specific cultural forms, and the use of Extratextual glosses as one of the dominant strategies of this period provide the target audience with extra information of the foreign culture. They promote the foreign cultural input and highlight the differences between Eastern and Western cultures.

In contrast, the lower frequency of Conservation strategies and higher percentage of Substitution ones after the Revolution, compared to the period before the Revolution, is an indication of the translators' more attempt to unify foreign cultural elements into local, symbolic, and universal forms which highlight the importance of the local culture over foreign ones and are preferably adopted under the impact of the prevailing ideology of Islamic Republic government.

The significant difference between the strategies applied in the two periods support the idea that, literary translation does merit a sociocultural examination and this supports the thesis that changes of norms under the Islamic Revolution, has governed the translator's choice of strategy and the overall translation performance. Therefore, it can make the translation researchers and translator trainers aware of the importance of the norms and rules of the time

in the act of translation so to pay more attention to them and observe them in teaching and researching as one of the most important factors and variables of translation in every period.

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