Investigating the Social Practice of Persian Translations of 'The Girl You Left Behind' through Translators' Lexical and Grammatical Strategies

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Abstract

The present study aimed to shed light upon the differences of social practice of Persian translations of The Girl You Left Behind written by Jojo Moyes (2012) with original text in English based on Fairclough's (1995) model. In this regard, through a careful analysis of the source and target texts, English social practice instances were selected along with their Persian equivalents as the corpora of the study to investigate the differences between the grammatical and lexical features of the social practices. The English and Persian social practices were analyzed and compared in accordance with Fairclough's (1995) framework. The results showed that the translators manipulated the social practice of the target texts by exercising their ideologies through applying their grammatical and lexical choices that led to ideological manipulation in the translations. In addition, the results revealed that autonomous creation has been the most frequently observed strategy, which can be interpreted as the common tendency among translators to resort to creating an equivalent.

INTRODUCTION

Translation is a major channel to share a subject among nations, it is obvious that translating process is a kind of subjective activity, so differences between source and target text are expectable (Fairclough, 1995). Today, translation is considered as a complex interaction in a socio-cultural context. Translation process consists of the mediators, which have specific attitudes, beliefs, norms, and interesting area. So many procedures contribute to the process of translation, which is a transforming the messages from a language to the another, conclude the selections, decision-makings, strategies, and aims. The translator is the first actor in this process, who is the mediator of both in source and target culture, his/her role is more significant in the second one. This requires that we bring the translator as

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a social being fully into the picture (Hermans, 1996). According to Fairclough (1989), ideology in discourse is encoded in the lexical, grammatical, and textual items and changes in these items indicate different ideologies. Different lexical, grammatical, and textual choices in translations of the same source text are also regarded as ideological manipulation in translations.

Social problems are addressed by Critical Discourse Analysis (CDA). CDA not only focuses on language use, but on the linguistic aspects of social and cultural processes. Moreover, CDA possesses a critical approach to social problems in its procedures to make explicit power relationships which are often covert. Its aims are to obtain results which are of practical importance to the social, cultural, political and even economic settings (Mirzaee&Hamidi, 2012).

According to Blommaert and Bulcaen (2000), discourse which is an opaque power object in modern societies is made more   visible and transparent by the critical discourse analysis. As a result, CDA has become a very important research tool which moves beyond a surface – level examination of discourse to show   how discourse can produce and hide deep structure relations of power and inequality. The term and its work are clearly defined by Van Dijk (2001, p. 352):

> Critical Discourse Analysis (CDA) is a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context. With such dissident research, critical discourse analysts take explicit position, and thus want to understand, expose and ultimately resist social inequality.

To Widdowson (2004), CDA exposes and resists the misuse of power in text and talk: "CDA, as its proponents have always insisted, is an approach to discourse analysis that is ideological in intent. It is committed to the cause of social justice and its purpose is to expose exploitation and the abuse of power" (p. 158). CDA in this sense has a social function which reveals and tries to mend the social disorders with the effect of its interpretation of discourse on readers: "What is distinctive about CDA is both that it intervenes on the side of dominated and oppressed groups and against dominating groups and that it openly declares the emancipatory interests that motivate it" (Fairclough & Wodak, 1997, p. 259).Translated text is not the copy of original and there are manipulations by translators which arise from their hidden ideologies, because they are working in a different society under cultural, ideological, institutional, and power constrains.

Statement of the Problem

Critical Discourse Analysis and Translation Studies share the assumption that textual features need to be related to the social and ideological contexts of text production andreception.Translatorsworkinparticularsociopoliticalcontextsandproducetextsforspecific purposesandspecificaud ences.Translations,inotherwords,revealtheimp actofdiscursive, social, and ideological constraints, norms, and conventions. In the target-language, the translation might in fact be used to fulfill a communicative purpose or function that is quite distinct from the original function of the source text (ST). The added value, so to speak, will be in close relation to the new context, the purposes that translators and other agents (who use the translation or for whom it is done) pursue and their overall political goals. Thus, particular textual features of translated texts have to be related to the wider social, political, cultural context of their production and reception, and the various choices that were made by the translator can be interpreted (at least tentatively) in terms of the wider goals and strategies pursuedbyagentsin-

theculturalandpolitic-
field,andintermsofthenormsand   constraints
operating in these fields. The main purpose of
this study is to investigate the strategies of trans-
lators in choosing words and grammar based on
Fairclough's model in order to find the role of
language in social practices by comparison of
Persian translation with English text of *The Girl
You Left Behind* written by Jojo Moyes (2012).

Translators, as any other language users who
actively participate in the process of creating
meaning, need to be very aware of and con-
scious about every discursive strategy or choice,
ranging from deletion and addition to syntactic
and lexical variations, they might adopt during
the process of producing the target text on the
basis of the source text. The findings of this
study could be useful for Iranian translators and
also students of translation studies to be more
aware of the role social practices and translation
strategies in literary translation.

Research Question
The main research question of the present study
is as follows,

Q1. What are the differences of social
practice of Persian translations of *The
Girl You Left Behind*written by Jojo
Moyes (2012) with original text in
English based on Fairclough's (1995)
model?

In order to answer the main research ques-
tion, the following questions have been for-
mulated:

Q1. What are the strategies of Persian
translators in grammatical choices?
Q2. What are the strategies of Persian
translators in lexical choices?

Review of the Related Literature
Translator as a Reader of the Source Text
According to Toury (2000), "Cognition itself is
influenced, probably even modified by socio-
cultural factors" (p. 119). A translator, just like
an author, is not simply a 'person' but a socially
and historically constituted subject. As men-
tioned earlier, translators interpret texts by set-
ting them against their backdrop of known
words and phrases, existing statements, familiar
conventions, anterior texts, or, in other words,
their general knowledge, which is ideological.
This knowledge allows them to interpret the text
and at the same time limits, the range of their
interpretation as Robinson (2010) aptly notices,
Translators are those people who let their know-
ledge govern their behavior. And that knowledge
is ideological. It is controlled by ideological
norms. If you want to become a translator, you
must submit to the translator's submissive role,
submit to being possessed by what ideological
norms inform you. (p.119)

What brings de facto the individual interpre-
tations close together is the likeness of the inter-
textual and ideological configurations the indi-
viduals are located in. Translators are hardly
(maybe never) aware of ideological factors go-
verning their process of the source text interpre-
tation (Karoubi, 2015). Toury (1999) admits the
difficulties of determining the role of socio-
cultural factors, which unconsciously affect the
translator's behavior:

> One thing I would not venture to do
> is tackle the intriguing question of
> how, and to what extent, the envi-
> ronment affects the workings of the
> brain, or how the cognitive is influ-
> enced by the socio-cultural, even
> though this would surely make an in-
> valuable contribution to our under-
> standing of translation. (p. 40)

Nevertheless, sometimes it becomes extreme-
ly difficult for a translation scholar to justify
whether the ideological discrepancies observed
between the source text and the target text are
results of the translator's subconscious ideologi-
cal interpretation or of his/her intentional ideo-
logical intervention.

The Role of Discourse Analysis and CDA in Translation

Reviewing the related literature (Kelly, 1998; Puurtinenn, 2003; Sertkan, 2007) shows a close relationship between discourse analysis and translation. Discourse analysis has a key role in translation, which can be used not only to survey about linguistics, sociology, and communication but also to analyze the texts carefully and decompose them. In fact, discourse analysis is an appropriate tool for translators to understand the source texts better, and to assess the quality of the target texts in translation.

One of the most effective approaches to study discourse, and investigate ideology, is CDA described by Fairclough (2010) as both a systematic and a normative approach. It is systematic because it aims to "explore opaque relationships of causality and determination" between discourse events and sociocultural structures (p. 93). It is normative since it can enable us to use a methodology rooted in a discourse analysis.

Fairclough's Three-Dimensional Model of Discourse

Fairclough (1992) develops a three-dimensional framework for analyzing discourse. The first dimension is discourse as text – it refers to linguistic features like the choice of vocabulary (expression, metaphors), grammar (transitivity, modality), cohesion (conjunctions), and text structure. The second dimension is discourse as discursive practice – it refers to production, circulation and consumption of texts. This means that in analyzing the grammar, vocabulary or structure of texts, the attention is paid to speech acts, coherence and intertextuality – the aspect of text that connect it with context (Blommaert & Bulcaen, 2000, p. 449). The third dimension is discourse as social practice, which implies ideological effects and hegemonic processes in which discourse participates. These three dimensions help Fairclough to operationalize the Foucault-informed statement about the socially con-

stitutive properties of discourse. Such conceptualizing of discourse accentuates the mutual determination and connection of the part and the whole, the micro and macro levels, which helps frame this model within the theory of ideological processes, because discourse is seen in terms of hegemonic processes and changes in hegemony.

The notion of hegemony is very important here as a certain social structuring of semiotic difference may become hegemonic i.e. a part of legitimizing common sense that supports the relationships of domination. However, contrary to the dominant ideology thesis, hegemony can be to a greater or lesser extent challenged, implying that the order of discourse is not a closed and rigid system but subject to risks springing from real interaction (Fairclough, 2001, p. 124).

Fig. 1. Depicts Fairclough's (1989, 1995) model for CDA. The model consists of three analytical processes, which are connected to three inter-related dimensions of discourse.
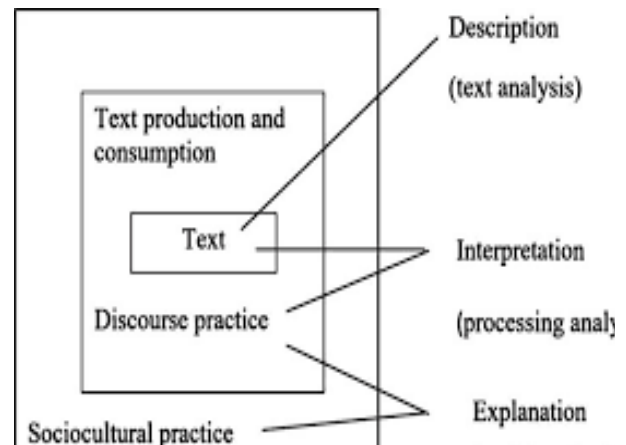

Fig.1. Fairclough Diagram for Discourse and Discourse Analysis

METHOD

Design of the Study

The present study followed a corpus-based descriptive, comparative-analytic study, including the textual comparison of The Girl You Left Behind written by Jojo Moyes (2012) and its translations to find out the social aspects of differences between the source and target texts.

Source Materials

The materials of this study were the novel of *The Girl You Left Behind* by Jojo Moyes (2012) and the Persian translations of this novel by Esmaeili (2016) and Ghasemloo (2017). The rationale behind selecting this novel was the interest of the researcher.

Data Collection Procedure

In order to answer the research questions of the present study, the researcher took the following steps:

1. Reading the ST and the TT carefully and completely looking for the rich features to select the parts of the text where involved in the social analysis.
2. Juxtaposing the excerpts from the ST with their Persian equivalents.
3. Determining the sample size according to Morgan's (1970) table and select samples until the desired sample size of (186) was achieved.
4. Identifying lexical and grammatical items in the sample data by carrying out an internal analysis based on Fairclough's (1995) model.
5. Following Fairclough's (1995) framework of text analysis, as the first layer of analysis, the researcher identified the lexical and grammatical manipulations in the TT. In the second step, then, the changes were interpreted in their new context i.e, Persian linguistic and social context. The third, and final, stage involves explanation, which is social analysis. This is where we are concerned with the way the TT is appropriated to meet its new function(s) in the new linguistic and social context.

Data Analysis

This research investigated the differences of translations of *The Girl You Left Behind*(Jojo Moyes, 2012) in social practices from English into Persian. According to the design and procedures of the study, the research data was analyzed by using Fairclough's (1995) model.

The ideological instances reflecting the social practice located in the texts were investigated based on the following translation strategies from the lexical viewpoint of translation norms and social constraints based on Aixelá's (1997) translation strategies:

1. **Repetition:** when the translator or initiator 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 ST, which the target reader feels to be more alien because of the linguistic form and culture distance.

2. **Orthographic adaptation:** orthography may influence the nature of loan word adaptations. Some loanword adaptations are clearly 'reading' adaptations; that is, they are pronounced as if they were native words of the borrowing language. For instance, the French word cul-de-sac is adapted as [kald3sæk] in English, which is obviously not derived from the French pronunciation [kytsak].

3. **Linguistic (non-cultural) Translation:** Adaption of the linguistic transparency by choosing a denotatively very close reference to the original text and increasing its comprehensibility by offering a TL version.

4. **Extra textual Gloss:** offering some explanations of the meaning or implication of the ST, and in this case, the translator uses a footnote.

5. **Intertextual Gloss:** including their gloss as an indistinct part of the text, usually as not to disturb the reader's attention.

6. **Synonymy:** is used for a SL word where there is no clear one-to-one

equivalent, and the word is not important in the text. A synonymy is only appropriate where literal translation is not possible and because the word is not important enough for componential analysis.

7. **Limited Universalization:** when the translator or initiator feels that the ST is to 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 TL.

8. **Absolute Universalization:** when the translator or initiator does not find a better-known equivalent or prefers to delete any foreign connotation but chooses a neutral reference for their readers.

9. **Naturalization:** adapting the SL word first to the normal pronunciation, then to the normal morphology (word-forms) of the TL, e.g. aktif from active.

10. **Deletion:** if the meaning conveyed by a particular item or expression is not vital enough to the development of the text to justify distracting the reader with lengthy explanation, translators can and often do simply omit translating the word or expression in question.

11. **Autonomous Creation:** when the translator or the initiator has decided to put in some non-existent cultural reference in the source text.

The displayed instances of ideological differences taken from the translations are recorded in a tabular format in two tables as follows:

No.	Source text	Target Text Translated Esmaeili (2016)	Ecology	Material culture	Social culture	Organization, Activities, Customs, Procedure & Concepts	Anthroponomy	Fictional charac-	Slang, Idioms & expressions

No.	Source text	Target Text Translated by Ghasemloo (2017)	Ecology	Material culture	Social culture	Organization, Customs, Activities, Procedure & Concepts	Anthroponomy	Fictional character	Slang, Idioms & expressions

RESULTS

The first research question was: What are the strategies of Persian translators in grammatical choices? To address this question the ideological instances reflecting the differences were located in the texts and recorded in a tabular format (see Table 1).

According to the results, it can be argued that some deviations (less or more) have happened during the transference of message and the highest frequency is observed in the case of idioms and slangs and expressions (4 instances observed). For example, in the following instance in the ST the term comet (i.e. a *comet* is an icy,

small solar system body that, when passing close to the sun, warms and begins to release gases, a process called outgassing) is rendered into Persian by adopting a totally different medium of expression. The ST term which is a celestial body is replaced by jet to transfer the message of speed. The ideological difference is that the

ideological implication of a solar system body differs from that of a jet for Persian reader. The former represents a heavenly and out-of-reach concept while the latter symbolizes speed and fighting. Therefore, it can be argued that the ideological aspect of translation is violated from the source to the target text.

Went past like a comet!(p.16)	(به ژان) مثل یک جت بود!

In another instance of ideological differences with a focus on material culture it was revealed that the ideological consistency has been violated. For example, in the following example the term *brush* is translated into Persian by adopting an equivalent which is rarely used by

the common Persian speakers and reflects a sense of specialized terminology which violates the consistency of ideology from the source text to the target text and can be considered as an instance of ideological difference.

No, I haven't got a brush with me. (p.11)	نه یگر ماهوت پاک کن با خود ندارم

In another instance of ideological differences was observed under the subcategory of Anthroponomy. In the following instance the source text emphasizes on a state of courtesy which belongs to the pasts and originates from the past.

Whatever the implication behind it, the Persian translation is free from this past-oriented state of courtesy which can be considered as an instance of violating the ideological consistency from the source text to the target text.

Such a pleasure to come across the old French courtesy (p.17)	قربان این ادب فرانسوی!

Table 1 displays the detected instances of CDA in translations produced in the first translation by Esmaeili (2016) and second translation

by Ghasemloo (2017)in the order of categories proposed by Fairclough's model:

Table 1.
Instances of ideological differences detected in translations

No.	CDA Type	No.	ST	TT
			CDA instances detected in translations	
1	Ecology	1	The surrounding swamps!	جنگل های مردابی اطراف
2	Material culture	1	No, I haven't got a brush with me. (p.11)	نه یگر ماهوت پاک کن با خود ندارم
		2	It's a hundred francs a liter (p.17)	لیترش صد فرانک
			Two Pastis	دو تا عرق زنیون
			Two Pastis-right!(p.16)	بچشم آقا!
3	Social culture	1	We were celebratingAuguste'sbirthday (p.12)	جشن تولد(آگوست) را گرفته بودیم
		2	Some travelling circus (p.19)	مثلا یک سیرک سیار
4	Organization, Customs, Activities, Procedure and Concepts	1	But I am not a racist (p.79)	البته من نژاد پرست نیستم

5	Anthroponomy	1	Such a pleasure to come across the old French courtesy (p.17)	قربان این ادب فرانسوی!
6	Fictional character	0		
7	Slang, Idioms and expressions	1	What a mess you're in!(p.10)	چقدر نامرتب.
		2	Turn round! Come on, turn round!(p.11)	بچرخ. یالا، بچرخ.
		3	Went past like a comet!(p.16)	(به ژان) مثل یک جت بود!
		4	What happened to my wine?(p.16)	(به دیگران) آخ شرابم! این پولی که پاش داده بودم!

The following part is a detailed analysis of the detected instances of CDA categories in translations in the order of categories proposed by Fairclough's model:

1) The search for instances of CDA categories in particular Ecology in the first translation lead to the detection of 1 Item. The following is a detailed analysis of one of the items displayed in the above table.

جنگل های مردابی اطراف	The surrounding swamps!

In the first above example is an instance of the Ecology category since it refers to a category of animals belonging to a particular area. The second example refers to a type of geographical feature particular to the ST which is absent in TT.

2) The search for instances of CDA categories in particular Material culture in translations lead to the detection of 2 items. The following is a detailed analysis of one of the items displayed in the above table.

لیترش صد فرانک	It's a hundred francs a liter (p.17)

In the above instance the translator includes measuring systems that is units used in the determination of value.

3) The search for instances of CDA categories in particular Social culture in translations under the study lead to the detection of 2 items. The following is a detailed analysis of one of the items displayed in the above table.

جشن تولد(آگوست) را گرفته بودیم	We were celebratingAuguste'sbirthday (p.12)

In the above example translator social culture activity (in this case جشن تولد)

4) The search for instances of CDA categories in particular (Organization, Customs, Activities, Procedure and Concepts) in translations under the study lead to the detection of 1 items. The following is a detailed analysis of one of the items displayed in the above table.

البته من نژاد پرست نیستم	But I am not a racist (p.79)

In the above example we see that translator refers to a social concept that is racism.

5) The search for instances of CDA categories in particular Anthroponomy in translations lead to the detection of 1 items. The following is a detailed analysis of one of the items displayed in the above table.

قربان این ادب فرانسوی!	Such a pleasure to come across the old French courtesy (p.17)

In the above example, the translator has referred to regional background, which acquires identification states.

6) The search for instances of CDA categories in particular Fictional character in

translations lead to the detection of 0 items.

7) The search for instances of CDA categories in particular Slang and Idioms in translations lead to the detection of 4 items.

| Went past like a comet! (p.16) | (به ژان) مثل یک جت بود! |

In the above instance, the translator decides to use specific style of speaking that is specific to TT society or a group of people (in the above example, جت).

To address the second research question: What are the strategies of Persian translators in lexical choices? Strategies employed in source

text and target text of the translations were analyzed and compared.

The following table displays the observed instances of strategies in translations from the lexical viewpoint of translation norms and social constraints based on Aixelá's (1997):

Table 2 .
Strategies detected in translations

No.	Strategies	Strategies detected in translations		
		No.	ST	TT
1	Repetition	1	Our district is known as 'little Castille'(p.19)	ولایت ما مشهور شده به "کاستیل صغیر"
2	Orthographic adaptation	0		
3	Linguistic (non-cultural) Translation:	1	Heavens!(p.11)	اه اه
4	Extratextual Gloss:	1	Later, Mrs. Boeuf(p.44)	1- بخاطر داشته باشید که به فرانسه ....
5	Intratextual Gloss:	1	Your shoes haven't been touched (p.11)	کفش هایت واکس ندارد
		2	Where did you get all that from?(p.11)	از کجا اینهمه گرد و خاک آوردی؟
		3	We were celebrating Auguste's birthday (p.12)	جشن تولد(آگوست)را گرفته بودیم
6	Synonymy:	1	Turn round! Come on, turn round!(p.11)	بچرخ. یالا، بچرخ.
7	Limited Universalization:	1	Watch out with that stick!(p.14)	مواظب باشید آقا. با این عصاتان!
8	Absolute Universalization:	1	Your witticisms are not very inspired. (p.20)	این ظریفه گویی ها صنار نمی ارزد
9	Naturalization	1	Two Pastis Two Pastis-right!(p.16)	دو تا عرق زنیون بچشم آقا!
10	Deletion	1	They're a disgrace!(p.11)	رقت آور است.
		2	It's a positive disgrace!(p.12)	رقت آور است
		3	What happened to my wine?(p.16)	(به دیگران) آخ شرابم! این پولی که پاش داده بودم!
11	Autonomous Creation:	1	Waitress: [to the proprietor] (p.14)	به صاحب کافه: کرگدن بود
		2	Went past like a comet!(p.16)	(به ژان) مثل یک جت بود!

(به دیگران) آخ شرابم! این پولی که پاش داده بودم!	What happened to my wine?(p.16)	3
دانشگاهی ها افکار مجرد دارند	There is no clear thinking at universities (p.47)	4

The following part is a detailed analysis of the detected instances of CDA in translations from the lexical viewpoint of translation norms and social constraints:

1) The search for instances of Repetition in translations lead to the detection of 1 items. The following is a detailed analysis of one of the items displayed in the above table.

Our district is known as 'little Castille' (p.19)	ولایت ما مشهور شده به "کاستیل صغیر"

In the above example we see that 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 CDA, which the target reader feels to be more alien because of the linguistic form and culture distance.

2) The search for instances of Orthographic adaptation in translations lead to the detection of 0 items.

3) The search for instances of Linguistic (non-cultural) Translation lead to the detection of 1 items. The following is a detailed analysis of one of the items displayed in the above table.

Heavens! (p.11)	اه اه

In the above example we see that the translator has adopted of the linguistic transparency of the CDA by choosing a denotatively very close reference to the original text and increasing its

comprehensibility by offering a TL version (i.e. اه اه) 4) The search for instances of ExtratextualGlossin translations lead to the detection of 1 items.

Later, Mrs. Boeuf (p.44)	بخاطر داشته باش ئ که به فرانسه..

In the above example of ExtratextualGloss the translator considers it necessary to offer some explanations of the meaning or implication of the CDA and in this case uses a footnote.

5) The search for instances of Intratextual Gloss in translations lead to the detection of 3 items.

Your shoes haven't been touched (p.11)	کفش هایت واکس ندارد

In the above example of Intratextual Gloss, it seems that the translator feels they can or should include their gloss as an indistinct part of the text, usually as not to disturb the reader's attention.

6) The search for instances of Synonymy in translations lead to the detection of 1 items. The following is a detailed analysis of one of the items displayed in the above table.

Turn round! Come on, turn round! (p.11)	بچرخ. یالا، بچرخ.

In the above example of Synonymy, the adopted strategy by the translators is based on the stylistic ground and is used to avoid repeating the CDA.

Watch out with that stick! (p.14)	مواظب باشید آقا. با این عصاتان!

In the above example of Limited Universalization, it seems that the translator feels that the CDA is to obscure for the reader or there is another more useful alternative, decides to replace it with a term which also belongs to the

Your witticisms are not very inspired. (p.20)	این ظریفه گویی ها صنار نمی ارزد

In the above example of Absolute Universalization, it seems that the translator does not find a better-known CDA or prefers to delete any foreign connotation but chooses a neutral reference for their readers.

Two Pastis-right!	دو تا عرق زنیون

In the above instance, the translator decides to bring the CDA into the intratextual corpus felt as specific by the TL culture**.**

What happened to my wine? (p.16)	(به دیگران) آخ شرابم! این پولی که پاش داده بودم!

In the above example of deletion we see that the translator has considered the CDA unacceptable ideologically or stylistically, or so irrelevant that the reader has difficulty to comprehend it or when it is too obscure and the translator do not

Waitress: [to the proprietor] (p.14)	به صاحب کافه: کرگدن بود

The above mentioned instance shows that the translator or the initiator has decided to put in some non-existent cultural reference in the source text.

7) The search for instances of Limited Universalization in translations lead to the detection of 1 items. The following is a detailed analysis of one of the items displayed in the above table.

source culture but is closer to the TL reader; another specific but less specific.

8) The search for instances of Absolute Universalization in translations lead to the detection of 1 items. The following is a detailed analysis of one of the items displayed in the above table.

9) The search for instances of Naturalization in translations lead to the detection of 1 items. The following is a detailed analysis of one of the items displayed in the above table.

10) The search for instances of Deletion in translations lead to the detection of 3 items.

want to use other procedures, therefore translators has decided to omit it in the target text.

11) The search for instances of Autonomous Creation in translations lead to the detection of 4 items. The following is a detailed analysis of one of the items displayed in the above table

The results of the study can be summarized in the following diagram with respect to research

questions: The adoption rate of strategies in the first and second translations is displayed in the following figure:
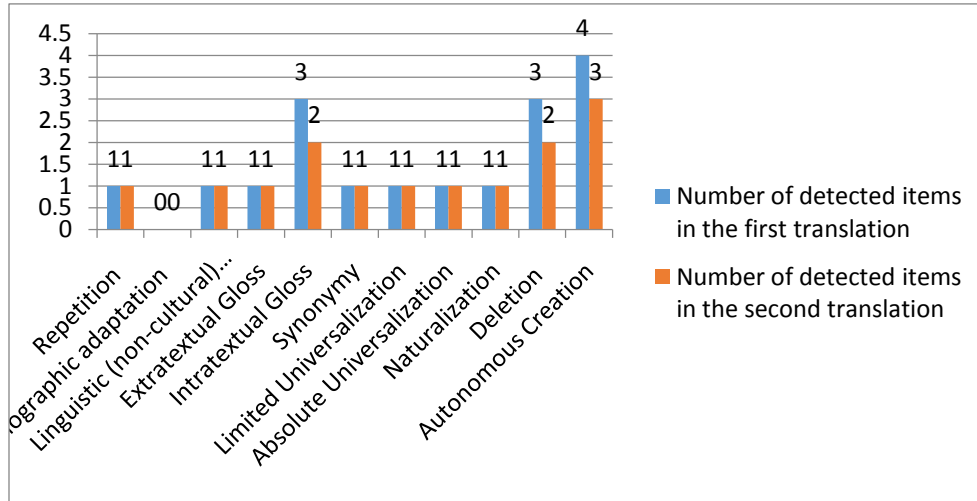

Figure 2. Strategies adopted in the first and second translation under CDA

According to the obtained results, there is no significant difference between the observed ideological differences in translations with relatively insignificant exceptions, which are so small that cannot be used as the evidence, generalize it, and make conclusion about the ideological differences. Therefore, the ideological differences are almost equally observed in two translations under the study.

Given the obtained data displayed in the above figure it can be concluded that there is no significant difference between two generations of translators in terms of adopted strategies.

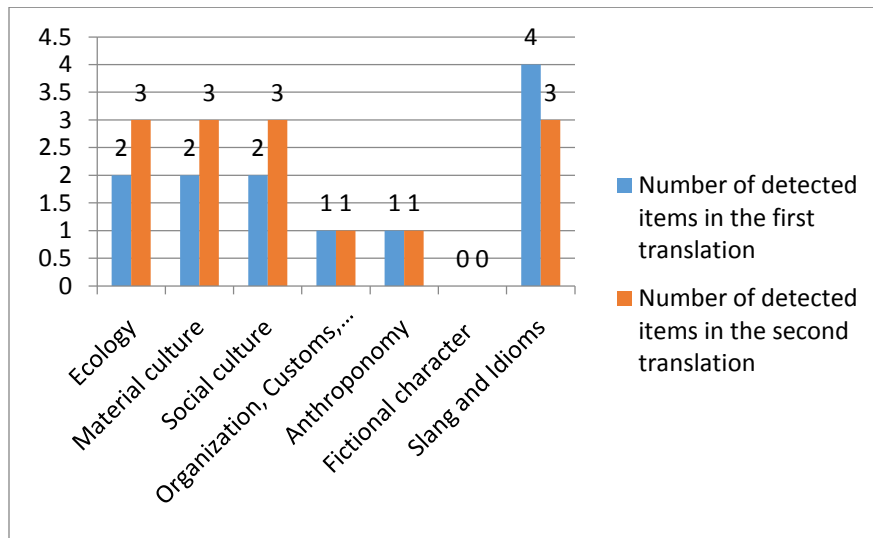The following figure shows the rate of detected items on the basis of CDA categories:

Figure 3. Frequency of detected items based on CDA categories

As mentioned earlier both generations of translators have adopted substitutive strategies more significantly compared to conservative ones and it can be interpreted that both groups of translators have produced translations affected by CDA with respect to the type of applied strategy.

DISCUSSION

According to the results, there is no significant difference between two generations of translators in terms of adopted strategies and given the size of the corpus of the study and the variety of the translators, it needs to be mentioned that the generalizability of this particular finding needs further analysis because of the significant changes that can be felt in terms of cultural issues outside the field translation and it seems unreasonable for the translators not to be influenced by the cultural changes. The second major finding of the study is that autonomous creation has been the most frequently observed strategy which can be interpreted as the common tendency among translators to resort to creating an equivalent but it's worth mentioning that despite the commonality of this strategy among them they have also used the deletion strategy as the second most frequent strategy which is in contrast with the function of autonomous creation and shows the translators' choice for both creation and omission. The third finding of the study is that substitutive strategies are adopted more significantly compared to conservative ones and it can be interpreted that both groups of translators have produced translations affected by CDA with respect to the type of applied strategy.

The results of the present study are in line with those of Karimian and Hadian (2017) that they investigated the ideological and social practices of "coming up for air" written by George Orwell (1939) and its two Persian translations. Their findings showed that there are no significant ideological differences between two translations and the source text regarding ideological choices. The findings of the study are in agreement with those of Shahbazi and Rezaee (2017) who investigated 'Uncle Tom's Cabin' and its translation within the framework of the CDA based on Fairclough's Model. Their findings showed that although the translator tried to maintain the author's ideology and influence the readers of the TT when reading the translated book as the author did in the source society, there were some informed and uninformed manipulations because social background knowledge, religious beliefs, and cultural differences influenced the choices of grammatical and lexical choices. The findings of the present study are also in harmony with Dehbashi and Radmanesh (2015) who explored the probable impacts of different ideologies prevailing in separate socio-historical situations in the translations of the novel "Coming up for Air". The results of this research showed that both translators used the strategies, such as synonymy, hyponymy, antonymy, overwording, formal and informal words, euphemism, and omission, respectively.

The results of the study are not in agreement with those of Mansourabadi and Karimnia (2013) who explored the ideological differences between Hoseini' *A Thousand Splendid Suns* novel and its two Persian translations, based on Fairclough model. The results of their study revealed that there were no ideological difference between the source text and its two translations. Moreover, the translators selected similar vocabularies for representing the ideology of the original author. The findings of the study are not in line with those of Adinlo et al. (2014) that investigated Gorge Orwell's *Animal Farm* novel and in its two Persian translations from the viewpoint of critical discourse analysis (CDA) based on Van Dijk model and explored the degree to which ideology and power relations play major roles in the translations. The findings of the study illuminated that too significant ideological distortions and manipulation were made in the translations to consider them as adequate translations.

The findings of the present study are also in line with the researchers, such as Khaje and Khanmohamad (2009) and Banhegyi (2009) who investigated ideological differences between some source books and their translations concluded that the translations were ideologically different from the source books.

Moreover, most researchers studies political text like Kuo (2005) or religious text, such as Long (2007) or literary books which were on the basis of political or religious idea contrary to their idea in which ideology manipulation is more unavoidable (Mansourabadi&Karimnia, 2013). They found out that the translators transferred different ideologies by means of selection of different grammars or vocabularies than the source book. However, it can be noted that ideology affects literary translations less than political or religious translations (Mansourabadi&Karimnia, 2013).

CONCLUSION

According to the obtained results, it can be concluded that ideology has been transferred almost equally from the source text to the target text in two translations under the study. It is worth mentioning that there was slight difference in terms of the observed frequency of the ideological differences between the two translations, but it was not very frequent to present it as the evidence of the difference between two translations of the book under the study. Accordingly, the focus on adopted strategies revealed that there is no significant difference between two translators in terms of adopted strategies. It can be concluded that both translators have more tendency to apply substitutive strategies rather than conservative strategies, and they are both common in not adopting orthographic adaptation.

Given the obtained results, it can be argued that both translators have shown a consistent outlook concerning the CDA and the application of related strategies and this tendency can be a positive sign of translation into Persian because it can be interpreted that translators believe in the potential of TT and opt for substitutive strategies rather than conservative strategies in the face of CDA. The findings of the study reflect a positive movement of both generations of the Persian translators who opt for substitutive strategies and this needs to be reinforced by training students of translation to be equipped in the face of such CDA and can transfer the ST into TT without having to take a solely conservative-strategy-based outlook. This trend can have implications for instructors of translation students as well as English language learning/teaching. It needs to be confirmed that the study suffered a number of limitations such as shortage of time and variety of corpus and it is suggested for the future studies to conduct a meta analysis and find out whether the findings of the present study are consistent and the findings can be generalized to all Persian translators with respect to CDA or not.

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