Translator's Subjectivity and Norms as Barriers

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Abstract

Fidelity, as an important element in translation, and as a crucial duty of translator, is defined as the quality of being accurate, reliable, and exact (Guralnik, 1979). On the other hand, norms, as the barriers, inevitably affect the process of translation and the expectation of translator, "Fidelity to the Source Text/Discourse". In other words, the norms and values of target readers/audiences can be more significant and important than translator's ideal. In this regard, this study attempted to find the types of norms that affect the subjectivity of Iranian translators in the process of the Persian translations of the English texts and discourses that belong to different genres and fields including, political news, medical texts, novels, songs, and films. The researchers conducted this research, on the basis of Toury's (1995) normative approach. This study, as a descriptive, explanatory, and comparative research, adopted qualitative method. The results of the analyses showed that, the subjectivity of Iranian translators can be affected by the different types of norms including, political, ideological, ethical, religious, cultural, and moral norms, and also the norms of the language system of the target readers can impose some sanctions and limitations on Iranian translators. The results of the study can be fruitful for translators, since they can become familiar with the significant and crucial role of norms in the process of translation.

Keywords: Deviation, Fidelity, Norms, Translator's Subjectivity

INTRODUCTION

Translation was already regarded as a lateral tool in communications, comparative literature, contrastive linguistics and translation workshops (Munday, 2016). In addition, the theories of translation were restricted to how translators can reproduce the exact or absolute source-language message for the target readers. Thus, faithfulness surrounded the whole theories of translation, and made the ideal translation. Nida (1964), a scholar of Translation Studies (TS) proposed two methods for having faithful translation: *Formal Equivalent,* and *Dynamic Equivalent.* But the study of translation is changed by the new theories which regard translation as a socio-cultural dependent action. In fact,

"translation is not made in vacuum" (Bassnett & Lefevere, 2001, p. 14). It can be influenced and affected by various elements such as, power, ideology, culture, politics, and values of a particular social context. Thus, translation can be a poly systematic process (Even-Zohar, 1970), or can be considered as a *Skopos*-based action that decision-making, in the process of translation, depends on a particular aim, or purpose (Nord, 2001). In addition, it can be influenced and affected by the translator's particular ideology in such a way that he/she can re-contextualize the source text against the particular socio-cultural condition of the target readers in order to provoke them for demanding their rights, or can help the durability of a society (Bourdieu, 1991). Thus, translator's ideal thought, which was made by the theory of faithfulness, is inevitably affected by the environmental stimuli and deflected by them. In this regard, this study attempted to find the types of norms that can affect the ideal thought of Iranian translators in the process of translations. Considering what has been said so far, the following research question is designed:

1.What are the types of norms that affect the subjectivity of Iranian translators?

LITERATURE REVIEW

According to Bassnett and Lefevere (2001) the study of translation should be performed on the basis of the political and cultural contexts of the target language, and culture as a specific element makes the unit of translation. Likewise, Pym (2010) stated that cultural effects on translation must be considered very significant and important in TS. Dukate (2007) believed that cultural turn claims that translator has not the submissive character. Instead, he/she dominates on the text. Thus, a particular text may be translated in a completely different way for the particular target readers whom belong to a particular socio-cultural context. Hermans (1985) stated that any text is manipulated and changed to the extent of degree in the process of translation, in order to be prepared for the target readers. In addition, Dukate (2007) argued that manipulation or rewriting is inevitably happened by translator in conformity with the norms and restrictions of the target language system. Based on Dukate (2007), there are two types of manipulation: 1- Text-external manipulation, and 2- Text-Internal manipulation, which they can be caused by different and various factors. The main and general factor which is defined by Toury (1995) is the norms of the target readers. He emphasized that, "facts of one system only, the target system" (1985, as cited in Shuttleworth & Cowie 1997, p. 39) determines the process of any translation. The term, "Norm" has been defined in various ways. According to Munday (2012), norms are introduced as the socio-cultural barriers in translation, which relate to a particular time and a particular socio-cultural context. Hermans (1999) believed that norms can be defined as the notion of what is good, or suitable for the target readers. They can be derived from different origins, such as cultural, historical, literary, and textual (Hermans, 1999). Toury (1995) stated that, norms are the actual and/or potential sanctions that affect translation in a negative or positive way. Moreover, he emphasized on the important role of norms, that translation encounters with at least two different languages and two various cultures. Thus, a translator must at least hew to the two sets of interrelated norms (Toury, 1995). Likewise, Snell-Hornby (1988) believed

that, norms are derived from language (Source, or Target language) and its particular socio-cultural context, where the dialogue, speech, discourse, or text was produced in it.

Furthermore, Butler (1998 as cited in Muller, 2004) stated that, producing subjects depend on the "censorship". He defined the term, "censorship" as the practice of power in discourse which has not only the private dimension. In fact, it helps speaker, translator, and writer, in determining and (re)producing subjects and discourses, on the basis of the covert and overt norms. In this regard, norms are considered very important and recognizing them are counted as the first and prior duty of speaker, writer, and translator.

Norms of Toury

Translation is considered as an effective tool for closing different nations and societies. Therefore, it is a communicative and dynamic action, and it deals with the particular predefined norms. "Norms", for the first time, was introduced by Levy (1997) and Even-Zohar (1970), and then developed by Toury (1995) whom considered translation as a normative and target-oriented action. He stated:

> "translatorship" amounts first and foremost to being able to play a social role, i.e., to fulfil a function allotted by a community - to the activity, its practitioners, and/or their products - in a way which is deemed appropriate in its own terms of reference. The acquisition of a set of norms for determining the suitability of that kind of behavior, and for maneuvering between all the factors which may constrain it, is therefore a prerequisite for becoming a translator within a cultural environment (Toury, 1995, p. 53).

Toury (1995) defined the term, "norms" as the common values, thoughts, or ideas in a particular society, that can show wrong and right, acceptable or unacceptable, adequate or inadequate, and forbidden or permitted actions, and behaviors. In other words, they are created by society. They are located between the rules of a particular society and the idiosyncrasy. In addition, norms can habitualize actions and behaviors. They can be strong and rule-like or can be weak. Toury (1995) described norms, as the socio-cultural phenomena, that situate between the absolute social rules and the absolute idiosyncrasy. They can be graphically illustrated in this way:
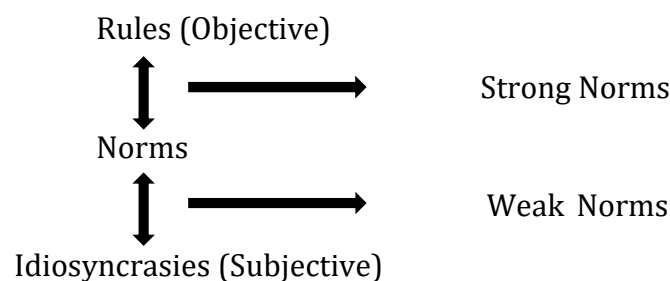
Rules (Objective)

Strong Norms

Norms

Weak Norms

Idiosyncrasies (Subjective)

Figure 1. The location of norms according to Toury (1995)

They can impose serious sanctions and limitations on translator's behaviors (Toury, 1995). Toury (1995, p. 61) stated that: "it is norms that determine the (type and extent of) equivalence manifested by actual translations". Furthermore, norms and conventions are overlapped with each other, in such a way that both of them are generally the accepted patterns of behavior (Karamitroglou, 2000). Toury (1995) suggested a

separation between the term, "norms" and the term, "conventions". Nord (1991, as cited in Snell-Hornby 2006, p. 74) expressed that:

> Conventions are not explicitly formulated, nor they are binding. They are based on common knowledge and on the expectation of what others expect you to expect them (etc) to do in certain situation. Therefore, they are only valid for groups that share this knowledge. (Nord, 1991, as cited in Snell-Hornby 2006, p. 74).

Based on Toury (1995), norms are more binding and stronger than conventions, but both of them grow out of the series of individual occurrences and situations. Similarly, Nord (as cited in Munday, 2001), believed that norms are more binding, while conventions only indicate to the preferences. Toury (1995) proposed Descriptive Translation Studies (DTS) and allotted norms to it and stressed on them as the first priorities of translator and determinant factors in the translation of any text or discourse. He classified norms into three categories: 1-Preliminary norms, 2- Initial norms, and 3-Operational norms (Toury, 1995). Preliminary norms are defined as the extra-textual factors such as translation policies, and the directness of translation. Initial norms relate to translator's consideration; following the norms, that are lied behind the original text (adequate translation), or following the norms of the target context and the norms of the language system of the target readers (acceptable translation).

Karamitraglou (as cited in Schäffner, 2000, p. 55) stated that, "adequacy implies equivalence of TT and ST norms, whereas "acceptability" entails equivalence of the TT and the Target system norms". Operational norms are referred to the decisions, choices, and selections of translator in the process of translating a particular text. The operational norms can be divided into two interrelated sections: 1- Matricial norms, and 2- Textual-linguistic norms. Toury (2012, p. 82) said that, "So-called matericial norms may govern the very existence of target-language material intended as a substitute for the corresponding source-language material (and hence the degree of faithfulness of translation), its location in the text (or the form of actual distribution), as well as the textual segmentation". Thus, norms can cause translator to use the omission and addition strategies, to change the locations of sentences or the parts of a particular text, and also can cause translator to manipulate the orders of chapters of a particular book in the process of translation (Toury, 2012). On the other hand, the textual-linguistic norms "govern the selection of material to formulate the target text in, or replace the original textual and linguistic material with" (Toury, 2012, p. 83). In other words, this step reflects his/her primary decision which related to being the follower of the norms of the language system of the source text or to being the follower of the norm of the language system of the target readers (See Figure 2).
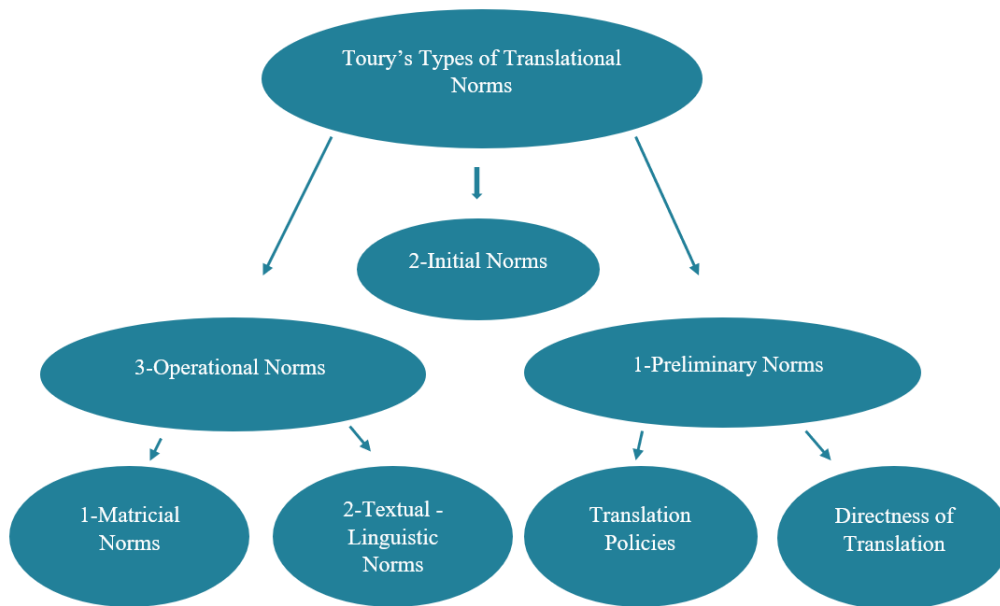
Figure 2. Translational norms of Toury (1995, adopted from Dehghani, 2009, p. 46 and edited by the researchers)

Toury's (1995) model is constructed based on these three significant and interrelated elements: 1-System (literary and/or linguistic system), 2- Norms, and 3- Performance (the actual behavior of translator, or his/her decisions, selections, or acts in the process of translation). Norms cannot be observed; they are abstract. It should be noted that translator, with regarding the norms, tries to make a logical connection between the language, and the particular context or/and society in the process of translation. Thus, norms as the abstract and social bound phenomena are embedded within the materials of a particular text or discourse (language). On the other hand, Risager (2006) attempted to focus on the relationship of culture and language. She (2006) classified the concept of language into three loci:1- Linguistic practice, 2- Linguistic resources, and 3- Linguistic system (See Figure 3).
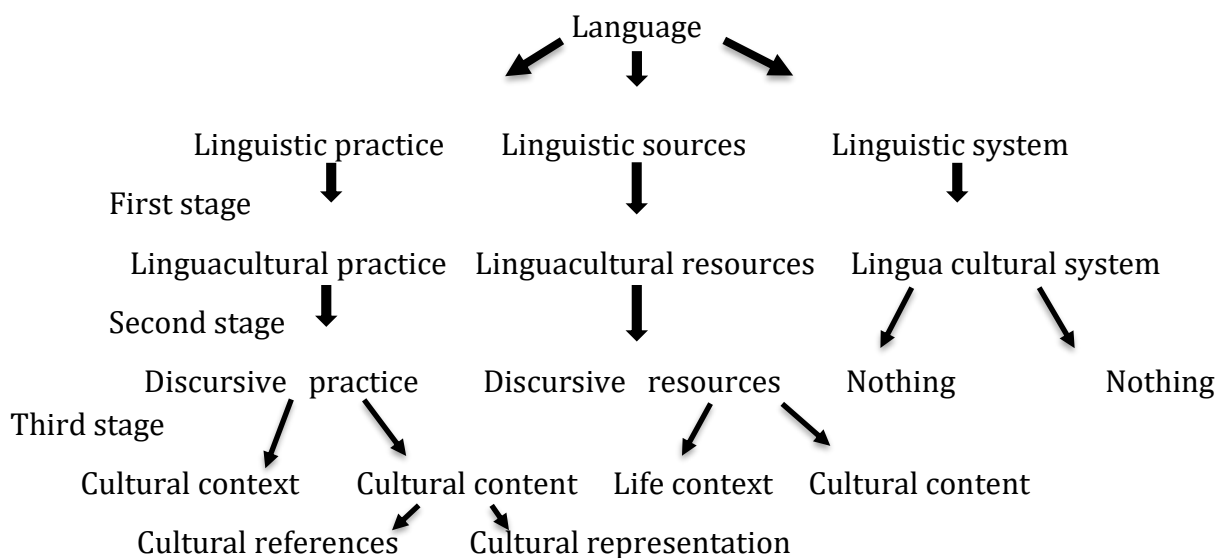

Figure 3. From language to culture (Karen Risager, 2006, p. 195)

It seems that, culture can produce cultural norms and can affect language. Furthermore, norms can be studied through think aloud protocol, interviews, or through the observation of actual behaviors of a translator in the process of translating a particular text. According to Toury (1995), the main aim of TS is to find norms in order to make the logical connections among them and to produce a normative model or a general, exclusive, and unified pattern.

Translator's Subjectivity

Translator's subjectivity is considered as one of the heated issues in TS. Based on the philosophical point of view, the term, "subject" refers to a person and the term, "object" refers to his/her act, and translator's subjectivity is defined as translator's knowledge, and skill in the process of transmitting the message of source language to target language on the basis of the fundamental and general assumption, "Fidelity" (Yan & Huang, 2014). On the other hand, a particular context can affect and direct the subjectivity of translator (Pei, 2010). In fact, there is not a direct and dialectical relationship between writer/author and translator. Instead, there is a direct and dialectical relationship between translator, and the society of target readers (Yan & Huang , 2014). Thus, the subjectivity of translator can be affected and restricted by the social values and norms of target context, and also by the norms of the language system of target readers. (Yan & Huang, 2014).

METHOD

To achieve the purpose of this study, the researchers conducted their research on the basis of the norms of Toury (1995), and 16 Persian texts belong to different fields and genres including, political news, medical texts, novels, songs, and also the Persian translations of films were randomly selected, and compared with their corresponding English materials. In addition, the researchers saw, collected and analyzed the materials and information of the records of the publishers of Tehran province. This study was a descriptive, explanatory, and comparative research. The method which was used in this research was qualitative method.

RESULTS

The results of the study are brought with details in below:

Table 1. The Catcher in the Rye (Salinger, 1951)

Original	Translated by Najafi (2014)
It was Saturday and it was raining like Bastard Out (...)	یه روز دوشنبه ای بود مثِ چی بارون می بارید
Drove off like a bat of the Hell	گازش و گرفت و رفت
Jesus!	خدای من!
My God! my Go-o-o-d!	اللهم، الللهم...

As table 1 shows, the translator localized the cultural specific items of the source text, and performed an acceptable translation. For example, the word, "Jesus", is rooted in the religious beliefs of Christians. Thus, it cannot be perceived and understood by Muslims. Therefore, it is changed into "خدای من". In addition, the word, "Bastard", which in Iranian

culture is considered as a taboo and offensive word, was not translated formally-by choosing equivalent- and the translator changed it into "مث چی" in his translation. In other words, the meaning of this word is the opposite of the ethical principles and norms of the religious and traditional society of Iran.

Table 2. Iron Maiden's Songs (Shekholeslami &Poor Asghar, 2008)

Original	Translated by Shekholeslami and Poor Asghar (2008)
Sign of the Cross	این همان حرکت دینی معروفی است که مسیحیان با دست اجرا می کنند.
Transylvania	ترانسیلوانیا نام استانی در شمال رومانی است که گفته می شود ومپایر یا انسان خون آشام از آنجا سرچشمه گرفته است.

As table 2 proves, the translators preferred to use footnotes and further explanations in order to define and describe these strange cultural specific items of the source text, that have not any equivalent in the language of the target readers.

Table 3. Queen: March of the Black Queen (Mercury & May, 1974)

Original	Translated by Sefati (2004)
Beelzebub has a devil put a side for me	بلعزبوب یا سالارمگس ها از نام های شیطان است
Oh Jealously! look at me now!	آه دیو حسادت ببین چه بر سرم آورده ای؟
Unclean said the leaper and rang his bell	اشاره ای است به آیه ۴۵ باب ۱۳ عهد عتیق که در آن به بیماران پوستی خصوصا جذامیان سفارش اکید شده که در انظار روی خود را بپوشانند وبه طریقی دیگران را از حضور خود مطلع سازند، مثلا با به صدا درآوردن یک زنگوله یا گفتن جذامی، جذامی

As table 3 shows, the translator used the domestication strategy for translating this sentence, "Look at me now" and also with using the explanation strategy tried to define the meaning of this cultural specific item, "Beelzebub" for the target readers. In addition, the translator with using foot note strategy explained this cultural specific item, "Unclean said the leaper and rang his bell" for the target readers, whom may not read the book, "Bible". In other words, this cultural specific item cannot be used by Muslims, since it is rooted in Christianity.

Table 4. A Review of Metal Music (Vahdani, 2008)

Original	Translated by Vahdani (2008)
Judge not lest ye be Judged yourself	این جمله معروف از حضرت مسیح است

As table 4 proves, the translator did not translate this sentence. Instead, he explained it in order to make the target readers familiar with the real meaning and the identity of this cultural specific item, since most of Iranians are Muslim.

Table 5. Stepmom (Barnathan & Columbus, 1998)

Original	Translated by IRIB
I told you a hundred times	صد دفعه بهت گفتم
You are not so funny	اصلا خنده نداره
I hate when you do that	خیلی کار زشتیه
Do you have a word limit?	نمی تونی زبون به دهن بگیری؟

Original	Translated
Oh, wait a minute	تند نرو
I will hurt you, boy	همچین میزنمت که صدا سگ بدی

As table 5 shows, the translator of IRIB used the localization strategy in the translation of this movie in order to make it more likeable and adjust it to the norms of the language system of the target audiences.

Table 6. As Good As It Gets (Johnson, Zea, & Brooks, 1997)

Original	Translated by IRIB
Stay away from me!	دست از سرم بردار!
Why don't you go away	واسه چی نمیری گم شی؟
Stop it	می کشمت
Freak	عوضی

As table 6 proves, the translator of IRIB did not choose equivalent and did not translate this film formally. He/she preferred to use the manipulative strategies in order to increase its likability for the target audiences. Thus, the translation of IRIB is a target-oriented translation, in such a way that the norms of the language system of the target audiences (Iranians) was preferred to be more followed in the translation of this film rather than following the norms of the language system of the original film.

Table 7. Safe House (Stuber & Espinosa, 2012)

Original	Translated by Iran Film
A house like this, beautiful woman!	یه خونه مثل این
Shit!	لعنتی!
Son of a bitch	کصافطا

As table 7 shows, the translator of IRAN Film did not translate the taboo words, such as "Shit" or "Son of a bitch", and also refused to translate the phrase, "Beautiful women!", since the usage of these items are not acceptable, normal, and common by the target audiences, whom are Muslim and live in an Islamic society.

Table 8. Brida (Coelho, 1990)

Original	Translated by Hejazi and Jafari (2000)
Her boyfriend was neither strong nor powerful	نامزد بریدا نه تنومند بود نه نیرومند
Just look at the sky said Lorenz, stroking her hair	لورنز گفت به آسمان توجه کن
They had pushed their two chairs together, arms around each other gazing up at the starry sky	هردو صندلی هایشان را کنارهم گذاشته بودند وغرق تماشای ستارگان شدند.

As table 8 proves, the translators did not translate this word, "boyfriend", this element, "stroking her hair", and also, this item, "arms around". Instead, they used the manipulative strategies in order to make this book suitable and proper for the target readers since Islamic societies like Iran reject and do not accept the illegitimate actual behaviors, like having boyfriend, and touching the opposite sex, whom is not "mahram". Thus, the translators used the deletion strategy and also with using the other

manipulative strategies changed the meaning of them, and did their translation on the basis of the Islamic norms and cultural values of the target society.

Table 9. Daddy Long Legs (Webster,1912)

Original	Translated by Soleimani (2012)
Mr. Lippet couldn't see me leading the cotillion with Jimmie McBride	تنها نقص این شادی کامل و بی نقص این بود که خانم لیپت نمی توانست خوشحالی من و جیمی مک براید را ببیند.
We shall have plenty of men to dance with	جیمی مک براید هم قرار است از یک نفر از دوستان دانشکده اش بخواهد که مدتی از تابستان پیش آنها باشد
Bless you my child	خدا پشت و پناهت بچه جان

As table 9 shows, the Iranian translator, did not translate the words "cotillion, and "Bless", since these words have the western roots, and are not proper for the target readers whom live in a religious and Islamic society. Instead, the translator replaced them with the suitable and proper words. In addition, this sentence, "We shall have plenty of men to dance with" is completely changed, since it is the opposite of the religious and cultural norms of the target society.

Table 10. A Room of One's Own (Virginia Woolf, 1995)

Original	Translated by Mehrshadi (2017)
We might have dined very tolerably up here alone off a bird and a bottle of wine; we might have looked forward without undue confidence to a pleasant and honorable lifetime spent in the shelter of one of the liberally endowed professions	شاید ما می توانستیم برای شام دو نفری این بالا خوراک کبک را با یک*شیشه نوشیدنی* بخوریم، شاید می توانستیم بدون اعتماد به نفس بی مورد در انتظار زندگی لذت بخش و افتخار آمیزی که در سایه ی یکی از مشاغلی که با کمک آنها ایجاد شده بود بنشینیم.
Are you aware that you are, perhaps, the most discussed animal in the universe?	آیا اطلاع دارید که احتمالا در باره شما بیش از هر *جانوری* در این دنیا صحبت می شود؟

As table 10 proves, in the translation of "A bottle of wine", Mosoumeh Mehrshadi (2017) translated it to "یک شیشه نوشیدنی", which reflects a general and neural meaning. It seems that, despite of the existence of the equivalent of this word, the translator refused to use equivalent. Undoubtedly, the translator's decision is affected by the ethical restrictions and religious and Islamic taboos; wine is forbidden as a drink, and it is considered as an unusual and illegal actual behavior in the Islamic culture of Iran. In addition, the translator did not translate the word, "animal" of the second sentence. Instead, she tried to reduce its negative and offensive load of meaning. Thus, she changed this word into "جانوری" or "monster" in her translation. The application of the manipulation strategy can be caused by the religious and cultural backgrounds of Iranians, since this offensive word has not any place in the Islamic culture of Iran.

Table 11. Lovely Bones (Sebold, 2002)

Original	Translated by Ghazi Nejad (2007)
Get him a drunk	بی هوشش کن.
He stood and pissed and shat	ایستاد و خود را خالی کرد.

As table 11 shows, the translator changed the word "drunk" into "بی هوش". This manipulation indicates that, the translator gave to the target readers, a general and neutral meaning and deleted the negative meaning of "drunk" in his translation, since this

cultural specific item is considered as a taboo word in the target society. In addition, the translator changed this item, "pissed and shat" into "خالی کردن" and made the text proper for the target readers, whom are mostly juvenile. It seems that the translator's morality acted as a barrier and did not allow him to choose equivalents for translating this item.

Table 12. Eleven minutes (Coelho, 2003)

Original	Translated by Parsa (2006)
Her first Kiss	نخستین تماس زندگی
The church seemed to imply the sex was the greatest of sin.	در کلیسا به او تفهیم کرده بودند که شناخت اندام گناه کبیره است.

As table 12 indicates, the translator did not translate this phrase, "Her first kiss" in his translation-with choosing equivalents-and changed it into "نخستین تماس زندگی". It seems that the translator wanted to adjust the expression of the writer to the religious and cultural norms of the target reader, in his translation. In addition, this item, "the sex" is not translated by the translator and is changed into "شناخت اندام". This choice can indicate that, the translator's morality did not let him to choose equivalent for translating this item, since it is the opposite of the cultural and religious norms of the target society.

Table 13. "Thousands Rally Against US-Made Anti-Islam Film in Michigan" (Press TV Website, 2012)

Original	Translated by Press TV Website (2012)
"We need to speak out against discrimination against Islam," said Wayne County Circuit Court Judge Richard Halloran during the protest.	ریچارد هالوران ، قاضی دادگاه وین کانتی که در این تظاهرات حضور داشت،گفت: «باید به تبعیض علیه اسلام شدیدا اعتراض کنیم».
Demonstrations against the movie have been held across the Muslim world, with protesters in some countries marching on the US embassies and torching US flags.	خشم و اعتراض علیه این فیلم موهن سراسر جهان اسلام را فراگرفته است و معترضان در برخی از کشور ها با راهپیمایی به سمت سفارت خانه ای آمریکا پرچم این کشور را آتش زدند. انتشار این تصاویر موهن نمونه دیگری از تلاش های مذبوحانه غرب در اسلام هراسی تلقی می شود.

As table 13 proves, the translator of Press TV Website, manipulated the original text during the process of translation, in order to make the translation more likable and suitable for the target readers whom are Muslim, believe Mohammad, worship him, and follow his tradition. In fact, the first and prior policy of Iranian media is to being bound and hewed to the Islamic ideology and policies of the Islamic Republic of Iran. Thus, the translator tried to reproduce the original text for the target readers, in order to be adjust to the religious, ideology, and political norms of the target society.

Table 14. Citizen Kane (Welles, 1941)

Original	Translated by Taeedi (1985)
He is in white tie wearing his overcoat and carrying a folded opera hat	Deletion
You don't say! Why I had no idea-	حقیقتا؟ اصلا نمی دانستم، برای چه؟ (absolute universalization)
Ow!	آخ

As table 14 shows, the translator used the localization strategies in his translation. Applying these manipulative strategies can be caused by the cultural norms of the target society, and also the norms of the language system of the target readers.

Table 15. Network (Hedrin & Chayefsky, 1976)

Original	Translated by Zahed and Ghasemian (1985)
It's all Jolly as hell, a lot of chuckling and smiling	deletion
Chris sakes!	برای رضای خدا

As table 15 proves, the translators used the localization strategies, to increase the likability of the book and to make it more comprehensible for the target audiences.

Table 16. Medical Texts (Alborz Expert Translation Group, 2011)

Original	Translated by Alborz Expert Translation Group (2011)
Clinical	بالینی
Neuroticism	روان رنجور خویی (Paraphrased with unrelated words)
Agitation	تحریک (Less expression)

As table 16 shows, the cultural specific items of the English medical texts are localized. The translator(s) applied the paraphrase, cultural equivalent, and less expression strategies in order to reproduce the texts more crystal and comprehensible for the target readers, and also to save their minds from possible deflections and misunderstandings.

Table 17. Some Materials Collected from the Records of the Publishers of Tehran Province

Ethics of Representation	مترجم متعهد است اثر را به طور کامل و در سطح نمونه ی ارایه شده ترجمه کند وتمام موارد تغییر را به اطلاع ناشر برساند و نیز متعهد است تا تامین نظر ناشر اثر را ویرایش نماید و حداقل یک بار آن را باز خوانی کند چنانچه ناشر ناچار به انجام تذکرات فوق شود هزینه های مرتبط به آن از حق الزحمه مترجم کسر خواهد شد.
Ethics of Representation	مترجم تعهد میکند متن را بعد از ترجمه بازخوانی یا تصحیح و ویرایش کند وآن را به صورت خوانا، نوشته یا تایپ شده به ناشر تحویل دهد.
Ethics of Representation	ناشر پس از بررسی متن اثر، نظریات خود را درباره ی ویرایش آن به اطلاع مترجم خواهد رساند و هرگاه نظر ناشر دال بر ویرایش موضوعی و اساسی اثر باشد مترجم مکلف به اصلاح آن خواهد بود و در نمونه خوانی و تطبیق متن و دستنوشت کتاب با نسخه های حروفچینی شده ی اثر تا مرحله ی نهایی چاپ، همکاری کامل را خواهد کرد.
Ethics of Representation	صحت و چگونگی مطالب کتاب بر عهده ی مترجم می باشد و ناشر هیچ گونه تعهدی ندارد.
Norms-Based Ethics	مترجم موظف است از انتشار مطالب یا تصاویری که مخالف قوانین جمهور اسلامی ایران و یا مغایر با باور های اسلامی یا فرهنگی باشد خودداری و در صورت مشاهده به ناشر اطلاع دهد.
Norms-Based Ethics	در صورتی که اثر مجوز چاپ از وزارت محترم ارشاد نگیرد و یا ملزم به تغییراتی شود تا مجوز چاپ بگیرد مترجم بایستی آن تغییرات را اعمال نماید و هیچ گونه تعهدی به عهده ی ناشر نمی باشد.

As table 17 shows, translators must hew to the policy and ideology of the *Ministry of Culture and Islamic Guidance*, and also the constitutions and laws of the Islamic republic of Iran. In addition, some orders and rules are imposed on translator by the publishers, such as being faithful to the source text, producing a readable text, and taking the

responsibility of editing his/her work. Thus, the external policies force translator to take some decisions in the process of his/her translation and can affect his/her subjectivity or ideal thought in the process of the reproduction of the original text for the target audiences/readers. In other words, translator inevitably must apply the manipulative strategies in the process of his/her translation in order to re-contextualize the source text for his/her target readers, whom have different historical background, and different cultural, ideological, political values and norms. Moreover, publishers order translator to take the responsibility of his/her translation and the accurateness of his/her work. Thus, translator's morality can challenge his/her decisions in the process of translation. Consequently, he/she must choose between being faithful to the source text, and being faithful to the socio-cultural norms and the norms of the language system of the target readers.

DISCUSSION

Norms as the socio-cultural and abstract phenomena cause some restrictions and also dictate some orders to translator. No one can deny the effects of norms on translator's mind and his/her subjectivity in the process of translation. They are the main causes of deviations, manipulations, and changes at the different levels of translation, from textual level to semiotic level. In fact, translation encounters with different people whom have different social, religious, and cultural backgrounds and also have different ideas, values and language systems. In other words, translation like language is originated from the society, and also can affect and influence it; leading to the important and fundamental changes in a society, or leading to increase its durability (Fairclough, 1989). Thus, translation cannot be considered as the pure transmission of the form and message of source text for target readers. It can be controlled, and deviated by many factors such as, the normative system of the language of target readers and their society. As those tables proved, translators were restricted by norms. The types of norms which were found in this research were political, ideological, cultural, religious, ethical, and moral norms, and the norms of the language system of the target readers also affected the choices, and the subjectivity of Iranian translators in the process of translations. As mentioned before, norms impose some orders, rules, or sanctions on translator. Thus, before translator starts the act of translating, he/she must make an important decision on the basis of his/her intent of translating a particular text. In fact, he/she must ask the important question to himself/herself that, what is the aim of translating this book or text? Then, as a translator, he/she must make an important decision; being faithful to the original text and its content, or being faithful to the target reader and his/her social conditions, or being faithful to a particular ideology and policy and (re)producing a text for influencing and affecting the target readers.

CONCLUSION

This study attempted to find the types of norms that affect and control the subjectivity of Iranian translators and their decisions in the process of translations. Based on the observations and the results of the analyses, they can be classified into seven main categories including, political, ideological, ethical, religious, cultural, and moral norms,

and also the norms of the language system of the target readers affect the subjectivity of Iranian translators. The results of the study can be fruitful for translators, since they can become familiar with the significant and crucial role of norms in the process of translating. They may also benefit from this study, as it indicated that making the balance between the subjectivity of translator and the values and norms of target readers is not an easy work. This study can be conducted in different genres to find and analyze the aim(s) and intention(s) of translator's obligation to the norms of a particular context and also to the norms of a particular language system. In other words, the normative model of Toury (1995) can be used as the tool of study in translation criticism.

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