

A Comparative Study of Translation Strategies for Taboo Words in Persian Translations of Contemporary American Self-help Literature

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Abstract

*The purpose of this study is to investigate the translation strategies employed by Iranian male and female translators when translating taboo words, particularly F**k words, from English to Persian in the self-help book *The Subtle Art of Not Giving a F**k* by Mark Manson. The study aims to identify the most frequently used strategies and examine whether there are significant differences between male and female translators in their use of these strategies. The study applies Davoodi's (2009) translation model as the theoretical framework to analyze the translation strategies used by Iranian translators in translating taboo words from English to Persian. The results show that both male and female translators predominantly used Euphemism as the primary strategy, indicating a shared understanding of the need for linguistic politeness and cultural sensitivity. However, significant differences emerged in the use of Substitution, Censorship, and Taboo for Taboo strategies, suggesting that gender influences translation choices and strategies. Male translators tended to rely more on the Substitution strategy, while female translators favored the Censorship strategy, carefully navigating the expression of taboo words. The Taboo for Taboo strategy was used more frequently by male translators, in contrast to female translators who used it the least. These results contribute to our understanding of how gender influences translation choices, suggesting that cultural and societal factors may play a role in the strategies employed by translators. The study offers valuable insights for translators, particularly those working with contemporary American self-help literature, by highlighting the importance of cultural sensitivity and adaptability in language translation.*

Keywords: Translation Strategies, Taboo Words, Gender, Persian, English, Self-Help Literature

INTRODUCTION

Language as a means of communication plays a vital role in linking different nations and cultures to solve human problems generally or particularly. The global interconnectedness of people and the exchange of information highlight the crucial role of translation in bridging cultural and linguistic divides, underscoring the need to enhance public awareness of these differences. The English language serves as a global lingua franca, necessitating a translation process for intercultural communication among nations. According to Pym (2010), translation is a general activity of communication between different cultural groups. According to Newmark (1988), translation is the endeavor to supplant a written communication or verbal declaration in one linguistic system with an equivalent communication or terms in a different linguistic system. According to Nida (2004), translation refers to a process of selecting the most accurate equivalent of a text from the source language to the target language in terms of meaning and style.

However, Dickins et al. (2002) state that not only two languages are involved in translation, but also a cultural transfer. Hendl (2021, p. 48) states that “Society’s culture, norms, and religion influence language, which is a primary mode of communication.” She also states “Any language is a mirror of the culture, and the speakers’ and writers’ ways of practicing or dealing with taboo words and expressions are cultural reflections of a specific language” (p. 49). In this regard, taboo words, a significant language and cultural aspect, represent names for prohibited subjects and actions associated with societal norms and authority, often deemed unsuitable for public discourse (Sinaga, 2021). Taboo words, characterized by their emotional intensity, vulgarity, and potential to offend, serve as tools for expressing strong emotions and negative attitudes toward specific individuals or situations (Berūkštienė, 2014). These taboos encompass a range of topics including bodily functions related to sex and excretion, private body parts, illnesses, death, blasphemy, income, salary, and age (Gao, 2013). People use taboo words to express their anger, disgust, social norm violation, and sexual connotations.

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Taboo words differ across cultures due to variations in societal norms, religious beliefs, historical events, and linguistic development. Fromkin et al. (2011) argue that taboo has a strong cultural component that represents specific customs and people's perspectives on society. Khoshsaligheh and Ameri (2014) highlight that each culture has its taboos that might not be recognized as taboo in other cultures. For instance, while reference to alcoholic drinks is forbidden in Iranian culture and the Persian language, Anglophone cultures among many others do not recognize a reference to alcoholic drinks as taboo. Hence, taboo words are inevitably linked to a society's culture and might be difficult to grasp by people from other cultures, let alone those who do not speak English. Taboos reflect cultural identities and help maintain social cohesion and communication norms. Taboo words can change cultures and can change as societal norms evolve. They are typically avoided in formal settings, public discourse, and professional communication due to their potential to offend, upset, or violate social norms. Additionally, despite societal restrictions, the usage of taboo words is on the rise in various forms of communication such as language, daily interactions, media, and literature. Ghazi and Sadati (2018, p. 48) state that "Taboo words' roots and origin are in culture, customs, history, religion, local conditions, cultural background, and even geography of a nation, and they are an inseparable part of the literature and the author reflects the authenticity of his or her language in these works."

Therefore, while each society maintains its set of taboos in its literature, serving as a cultural framework for what is deemed inappropriate for public discussion, translating these words poses a significant challenge for translators as they strive to find suitable equivalents and navigate the controversies surrounding them (Sinaga, 2021). In this regard, Khoshsaligheh and Ameri (2014) propose that the translation of taboos in film and literature necessitates the implementation of particular strategies and models. For instance, in translating taboo words, translators need to consider the target audience, the purpose of the translation, the type of content, and the cultural context, selecting appropriate translation strategies to ensure the desired impact on the reader (Berūkštienė, 2014). Translators face the challenge of preserving the essence of taboo words while navigating cultural sensitivities and censorship, requiring a nuanced approach to effectively cater to the target audience (Alvionita et al., 2021). Particularly in societies like post-Islamic Revolution Iran, where constraints and societal norms are stringent, translators must navigate complex cultural dynamics and adhere to evolving norms to effectively convey taboo content (Sedighi & Najian, 2012). This necessitates an understanding of societal expectations and the ability to adapt to cultural shifts to ensure successful communication through translation (Toury, 2004). Translators in such contexts often grapple with navigating norms and taboos specific to the recipient culture, requiring constant adjustment to align with societal expectations (Sedighi & Najian, 2012).

The increase in the use of taboo language by individuals has raised concerns about the perception of this behavior as normative in contemporary society, signaling an alarming trend. Specifically the utilization of taboo language, previously limited to informal spoken communication, has extended to the realm of written literature. More specifically, psychology and motivational literature, while educational, may inadvertently introduce taboo expressions that could be perceived as offensive or distasteful by certain readers, leading to unintended consequences in cross-cultural communication (Alvionita et al., 2021). As people speak different languages yet still want to consume popular psychology literature, this is when translating plays such an important role. Therefore, the translation of taboo words remains an underexplored area in Translation Studies (TS), with a specific focus on translating the word F**k from English into Persian in psychology and motivational literature.

Consequently, the present study aimed to identify the translation strategies that Iranian translators employ to translate a particular taboo word, F**k words, in Manson's (2016) book *The Subtle Art of Not Giving a F**k*, mainly from English into Persian based on Davoodi's (2009) model. Besides, this study tried to identify the most used translation strategies that Iranian male and female translators used in translating the taboo words in this book. Furthermore, this study aimed to explore whether there is any significant difference between the strategies of Iranian male and female translators in translating F**k words in Manson's (2016) book based on their gender. According to the subject of this study, these research questions were provided as follows:

Q1. What strategies were frequently used by male translators to translate taboo words from English to Persian in Manson's book according to Davoodi's (2009) model?

Q2. What strategies were frequently used by female translators to translate taboo words from English to Persian in Manson's book according to Davoodi's (2009) model?

Q3. Is there a significant difference between the strategies of Iranian translators in translating the taboo words in Manson's book regarding their gender?

Review of the literature

The Concept of Taboo

The utilization of language within a community is a multifaceted phenomenon that manifests in various ways during day-to-day interactions. The terms dialect, idiolect, register, colloquialism, jargon, slang, and taboo are widely recognized and understood by individuals. Taboo, in particular, is a linguistic variation that manifests in the presence of profanities and encompasses linguistic elements or utterances comprised of expletives, swearwords, and similar components, typically regarded as derogatory and/or insulting (Suha & Sudarwati, 2021; Ávila-Cabrera, 2014). This linguistic phenomenon, referred to as low register, involves the deliberate selection of lexicon or vocabulary deemed suitable for a specific subject matter or social context (Murray et al., 1884). The term "taboo" originated from the Polynesian culture, specifically referred to as "tabu" or "tapu" in the Tongan language, and was not incorporated into the English language until the eighteenth century (Fershtman et al., 2011). The utilization of taboo is an exceptional phenomenon as it is deemed unsuitable for regular interpersonal discourse. Taboo pertains to lexemes that are socially unacceptable within a given community and are commonly employed to express feelings of repulsion, transgression of social conventions, suggestive undertones, and ire (Fazri, 2022). The concept of taboo exhibits a pronounced cultural element encompassing specific practices and the perspectives individuals hold regarding their societies (Fromkin et al., 2013). Taboo represents an inherent prohibition originating externally or through authoritative entities, targeting the deeply entrenched desires experienced by human beings (Freud, 1950). The etiology of prohibitions rooted in taboos remains elusive, exhibiting an apparent lack of discernible origin or a self-imposing nature (Freud, 1950).

Cultural and Linguistic Contexts of Taboo

The regular occurrence of taboo words in routine conversations aligns with the notion that individuals who are proficient in their native language acquire an understanding of the appropriate timing and audience for the usage of offensive language (Jay, 2009). The utilization of taboos is commonplace in everyday communication, serving as a symbolic embodiment of the cultural norms within a given linguistic society (Nazari Robati & Zand, 2019). Taboo words encompass lexemes that transgress societal norms or regulations within a specific community (Affini, 2017). This procedure happens at deep unconscious levels of our behavior, through the contagion of somatic response (Robinson, 2006). It may be that some words and expressions are taboo in one culture but they are not taboo in another culture (Brousse, 2020). Offensive and taboo language is prevalent across various cultures, although its acceptability varies based on societal norms, cultural factors, and beliefs, among other influences (Hughes, 2015). Taboos are intricately intertwined with the culture and customs specific to a given society, conveyed from one generation to another and never dying. Moreover, taboo words or expressions change from one social group to another or from one age to another. The presence of taboo language pertains to terms that are deemed unsuitable or disapproved within the specific confines of context, culture, language, and/or medium in which they are articulated. The concept of taboo is not universally applicable as its existence is contingent upon the cultural and linguistic frameworks within which it is constructed.

Types of Taboo Language

Taboo words and expressions encompass terminology relating to anatomy, sexual acts, bodily processes, and substances, racially derogatory terms, verbal prohibitions or offensive remarks targeted at individuals and families, religion, mortality, and ill-fated subjects (Natalie, 2005). The concept of taboo becomes applicable

when it is employed in a derogatory manner towards individuals, in the portrayal of sexual themes, as well as in the discussion of human anatomy and bodily processes (Allan & Burrige, 2006). The utilization of taboo language is not solely limited to offensive terminology; rather, it encompasses expressions that possess the potential to engender discomfort and distress within others (Evans et al., 2000). The usage of taboo language, specifically swearing, encompasses a complex range of emotional, psychological, and socio-cultural forces (Jay, 2009). The concept of taboo can be defined as the prohibition or deliberate avoidance of certain behaviors within a given society, which are believed to have the potential to harm individuals by evoking feelings of anxiety, embarrassment, or shame or because such behavior is held to violate a moral code (Wardhaugh, 2006). Within the social construct, a taboo word is perceived as an utterance culturally avoided due to religious, political, or sexual connotations, and individuals frequently employ euphemisms as a substitute for direct usage (Gao, 2013).

In line with Arbab's (2013) analysis, the behavioral taboo refers to the complex interplay involved in engaging in a specific act or behavior within a given society. For instance, one such taboo is abstinence from consuming pork in Islamic societies. It is noteworthy that these taboos can vary considerably across different societies. Heatherington (1980) offers a scholarly perspective on the correlation between taboos and euphemisms, by defining taboos as actions that instill fear solely due to their prohibition. Additionally, the Heatherington posits that as abhorrent actions or subjects possess variable levels of severity, they can be distinguished accordingly:

Mild taboos play a role in shaping social norms and promoting cohesion within communities by establishing boundaries and regulating behaviors deemed inappropriate or unacceptable. Their existence and influence can be attributed to a variety of factors, including cultural values, religious beliefs, and historical influences.

Middle-level taboos, such as bodily functions and inappropriate personal topics. The presence of such taboos can be attributed to long-held beliefs and values, which emphasize the importance of maintaining a certain level of respect and dignity in communication. Consequently, breaching these taboos is often regarded as impolite or offensive, and individuals are generally expected to adhere to them to ensure harmonious relations within the social fabric.

Never-never taboos: Taboos that are perpetually avoided like excretion and sex.

Sharifi and Darchinyan (2009) assert that taboos can be categorized into two distinct types, namely behavioral taboos and linguistic taboos. Behavioral taboos are taboos that are deemed inappropriate by a society or culture. For example, homosexuality and sex outside of marriage are both behavioral taboos in some societies or cultures. Linguistic taboos refer to a kind of taboo that involves restricting the use of words or other parts of language due to social constraints. For example, talking about sexual relations is forbidden in public. Studying either of these two species should be facilitated or contingent upon accommodating the diverse concerns and interests of researchers involved, thereby potentially enhancing the feasibility of such inquiries. Sharifi and Darchinyan (2010) assert that two prominent attributes of taboo encompass its cultural reliance and its fluctuation across various cultures. Based on the following category a f**king word is a type of curse and impolite expression (i.e., type five) which has pejorative, offensive, and slur meanings. Sharifi and Darchinyan consider the domains and categories of these concepts as follows:

Private relations between men and women, whether legitimate or illegitimate, and related words; Such as kissing, having sex, hugging, betraying, and the like.

Free premarital girl-boy relationship; Like boyfriend, girlfriend, and things like that.

Naming the genitals and related words

Using the name of anything or any action related to alcohol and drugs.

Condemned and rude words; Such as profanity.

Bad traits or bad social habits; such as theft and similar cases.

Expressing religious, doctrinal, and philosophical issues and beliefs that conflict with the beliefs of the translator community.

Expressing some political issues that somehow threaten the interests of the society or cause instability in the society, as well as attributing some characteristics to the key jobs of the society, such as the presidency (p. 67).

Battistella (2005) also categorizes taboo words into four distinct types including epithets, profanity, vulgarity, and obscenity.

The term "**epithet**" encompasses linguistic expressions that incorporate various derogatory remarks, including racial, ethnic, gender, and sexual slurs. Certain terms that fall within this category include derogatory expressions such as "bitch," "motherf**ker," and "tit-man," among others.

Profanity can be defined as the utilization of language that directly pertains to a religious concept or expression, but is employed in a secular context to denigrate God or any religious affiliations. According to Battistella (2005), profanity encompasses expressions that involve religious cursing.

Vulgarity pertains to words or expressions that employ a coarse manner to address aspects of sexual anatomy and excretory functions. The subject matter pertains to the linguistic patterns frequently employed by individuals who possess limited education or belong to socioeconomically disadvantaged segments of society.

Obscenity: The term "obscenity" denotes linguistic expressions that are deemed unauthorized for public utilization. The aforementioned text has been deemed morally deficient or repugnant from a standpoint of morality, as it contains scatological references about the human body, bodily functions, or sexual activities, resulting in the potential generation of repulsive sensations.

In addition, Allan and Burrige (2006) proposed four categories of taboo as follows:

Naming and addressing,

Sex and bodily effluvia,

Food and smell,

Disease, death, and killing.

Jay (2009) expanded the four categories into eight as follows and points out that it is helpful to qualify references to "taboo words" by noting what taboo category they represent:

Animal names,

Offensive slang;

Sexual references;

Ancestral allusions;

Substandard vulgar terms;

Ethnic–racial–gender slurs;

Profane or blasphemous references;

Scatological referents and disgusting objects;

and Insulting references to perceived psychological, physical, or social deviations;

According to Gao (2013), the term Taboo in English can be classified into seven distinct categories, with a slight modification from a non-native standpoint. These English taboo words consist of:

Sex

Bodily

Privacy

Excretion

Swear words

Four-letter words

Death and diseases

Discriminatory language

According to Gao's (2013) research, it is considered socially inappropriate or culturally taboo to discuss bodily excretions, except tears.

Types of Translation Strategies

In the process of translation, the translator may apply various strategies to maintain the meaning and the nuances of the source text. Strategies play an important role in solving translation problems. Thus, it can be concluded that translation strategies are instruments used in the process of solving the problems found in the translation process (Prasetyo & Setyaningsih, 2016). Venuti (1998, as cited in Prasetyo & Setyaningsih, 2016) indicates that translation strategies involve the basic tasks of choosing the foreign text to be translated and developing a method to translate it. Behzad and Salmani (2013) expound that during the translation of a taboo concept, three distinct scenarios can potentially emerge as follows:

The taboo of the source language is not taboo in the target language.

Taboo is taboo in both the source and destination languages.

A statement that is not considered taboo in the source language is considered taboo in the target language.

In the face of these circumstances, the translator has no problem with (a) and can easily translate the taboo, but in cases (b) and (c) there will be various, albeit inaccurate, choices for translation that make sense and have a similar and acceptable meaning in the second language.

There are different strategies for translating taboo terms. Each translator uses one of them according to the context. According to Davoodi (2009), there are four possible strategies for translating taboo terms:

Censorship: It is the first possible way that a translator can choose when facing a taboo term in translation. As Davoodi asserted "In this case, the translator ignores the term easily and censors it as an extra term (2009, p. 1). But that's not an appropriate choice, because on some occasions, the taboo term is a key term in the source text and the omission of it will distort the meaning of the text (Davoodi, 2009).

Substitution: Another way of translating a taboo term is by substituting the word with another one in the target language. But Davoodi (2009, p. 1) believed that "it often certainly distorts the meaning."

Taboo for taboo: To Davoodi (2009), although the translator knows the expressions are not acceptable to target people and society, s/he prefers to translate them into taboo.

Euphemism: According to Davoodi (2009), euphemism is the substitution of an agreeable or inoffensive expression to replace one that offends or suggests something unpleasant.

Additionally, Baker (1992) offers eight strategies for translating non-equivalences. Strategies proposed by Baker can also reflect the norm of translation used to render the meaning of taboo words (Prasetyo & Setyaningsih, 2016).

Translation by omission

Translation by illustration

Translation by more general word

Translation by cultural substitution

Translation by more neutral/less expressive word

Translation by paraphrasing using a related word

Translation by paraphrasing using unrelated words

Translation using a loan word or loan word plus an explanation

Robinson (2006) also presented a translation strategies model for translating taboo items which includes seven strategies as follows:

Borrowing: Borrowing is the idea of taking the word where the source language maintains the word and makes fewer changes and just changes spoken rules in the target language.

Censorship/Omission: In this strategy, the translator deletes a certain part or parts of a source text while transferring it into the target language.

Euphemism: Euphemism is the substitution of an agreeable or inoffensive expression to replace one that offends or suggests something unpleasant.

Substitution: The other way to translate a taboo term is by substituting the term with another term in L2, by replacing a word, phrase, or larger lexical units in the source text.

Taboo for taboo: In this strategy, the translator changes the taboo expression in the source language, which is translated into taboo expression in the target language and has both the same expressive meaning and propositional meaning.

Translation by more general word: The translator renders the taboo expressions using the expression in the target text that can cover the meaning found in the source text.

Moreover, Lovihandrie et al. (2018) employed a mixed model to categorize taboo words. This model was derived from the frameworks proposed by Brownlie (2007), Robinson (2006), and Davoodi (2009). The resultant model incorporated six distinct strategies to effectively translate taboo expressions as follows:

Borrowing: Borrowing is the idea of taking the word where the source language maintains the word and making fewer changes and just changing spoken rules in the target language.

Omission: In this strategy, the translator deletes a certain part or parts of a source text while transferring it into the target language.

Substitution: The other way to translate a taboo term is by substituting the term with another term in L2, by replacing a word, phrase, or larger lexical units in the source text.

Taboo for taboo: In this strategy, the translator changes the taboo expression in the source language, which is translated into taboo expression in the target language and has both the same expressive meaning and propositional meaning.

Translation by more general words: The translator renders the taboo expressions using the expression in the target text that can cover the meaning found in the source text.

Euphemism: Euphemism is the substitution of an agreeable or inoffensive expression to replace one that offends or suggests something unpleasant.

In this study, Davoodi's (2009) translation model serves as the theoretical framework for examining the English-Persian translation of taboos in the selected corpus. Davoodi's strategies are deemed more comprehensive than other translation models for analyzing the strategies used in translating taboos from English to Persian. According to Davoodi (2009), there are four main strategies for translating taboo words:

Censorship

The first strategy involves ignoring the taboo term and censoring it as an additional term. However, Davoodi (2009) argues that this may not always be appropriate as the taboo term could be crucial in the source text, and omitting it could distort the meaning.

Substitution: Another approach is to substitute the taboo word with a different word in the target language. Davoodi notes that this method often leads to a distortion of the original meaning.

Taboo for taboo: Despite knowing that certain expressions are unacceptable to the target audience, the translator may choose to translate them as taboo, as outlined by Davoodi (2009).

Euphemism: Davoodi (2009) defines euphemism as the replacement of a harsh or offensive expression with a more polite or inoffensive one to avoid causing offense or discomfort.

Methodology

Corpus of the Study

The primary aim of this research was to identify the prevalent translation strategies used in translating taboos from English to Persian in a selected psychological genre book translated in Iran. The psychology genre was chosen due to the abundance of taboo words or sentences found within it. The main corpus of the study consists of Manson's (2016) book, *The Subtle Art of Not Giving a F**k*, which has been translated more than eight times in Iran. Four Persian translations by two female translators, Elham Sharif and Roghayeh Firozi, and two male translators, Milad Bashiri and Ershad Nikkhah, were selected for detailed analysis. The focus of the study was solely on text containing the word F**k in the book.

*The Subtle Art of Not Giving a F**k* was published under HarperOne, a division of HarperCollins Publishers, on September 13, 2016, spanning nine chapters. The book delves into seeking meaning in crucial life aspects and advocating limiting beliefs to those within one's sphere of influence. Manson emphasizes the importance of replacing unattainable values, like popularity, with more attainable ones such as punctuality, fairness, or kindness. The book cautions against claiming certainty on matters beyond one's grasp and encourages focusing on present joy rather than leaving a legacy. Kirkus Reviews lauds the book as a benchmark for self-improvement literature. The book's use of swear words in the title reflects a broader trend in the industry during the 2010s. Critics have observed that the book's seemingly simplistic language and style serve as a clever mask for its deeper, value-driven content.

In the current study, four out of eight Persian translations, by Nikkhah (1397), Sharif (1399), Bashiri (1401), and Firozi (1399), were chosen as the primary corpus for identifying the Persian equivalents of English taboos in *The Subtle Art of Not Giving a F**k*, and analyzing the translation strategies employed by the translators. Below is a table presenting information on the eight Persian-translated books available in the Iranian translation market. The table below outlines various features of *The Subtle Art of Not Giving a F**k*.

Table 1 The Characteristics of the Persian Translated Book

The translators	Number of translators	Year of Publication	Place of Publication	Publisher	No. Pages	No. Chapters	Persian Title
Ershad Nikkhah		(1397)	-	Brand	330	9	هنر ظریف بیخیالی
Milad Bashiri		(1401)	Tehran	Milkan	186		هنر ظریف رهایی از دغدغه ها
Elham Sharif		(1399)	Tehran	Nasle NoAndish	224		زیاد به خودت سخت نگیر
Roghayeh Firozi		(1399)	-	Baghe Fekr	216		هنر ظریف بیخیالی
Nariman Afshari		(1380)	-	Akhtaran	192		هنر ظریف به هیچ نشمردن

Zohre Masti	(1397)	Qom	Boketab	216	هنر ظریف بیخیالی
Parastoo Avaz zade	(1399)	-	Selsele Mehr	228	هنر ظریف بیخیالی
Rashid Jafarpour	(1395)	-	Kargadan	211	هنر ظریف بیخیالی

Procedure

The book *The Subtle Art of Not Giving a F**k* was chosen for analysis. Initially, a thorough examination of all chapters in the book was conducted. Subsequently, taboo words, particularly the FK words, were pinpointed and extracted from the source language (English) following Sharifi and Dachinyan's (2009) model. Next, the Persian-translated versions by Nikkhah (1397), Sharif (1399), Bashiri (1401), and Firozi (1399) were meticulously scrutinized to identify and compare the Persian equivalent of English taboos in each translation. Finally, the various translation strategies employed by each translator to render taboo words were identified based on Davoodi's (2009) model.

Data Analysis Method

To achieve the objectives of this study, various strategies employed by translators in translating taboo expressions from *The Subtle Art of Not Giving a F**k* were extracted. Subsequently, to address the first and second research questions, the data was input into SPSS, version 26, and descriptive statistical analysis was utilized to examine the frequency and percentage of strategies utilized by male and female Iranian translators in translating taboos. In the final step, concerning the third research question, after identifying the most common strategies utilized by male and female translators in translating the aforementioned book based on their gender, the frequencies were statistically compared using a chi-square statistical procedure to detect any potential differences among the various translation strategies employed.

RESULTS

Research Question One

To address the first research question focusing on the strategies employed by male Iranian translators in translating taboo words, particularly F**k words, from English to Persian in the selected book based on Davoodi's (2009) model, descriptive statistics (frequency and percentage) were utilized. Table 4.1 depicted the translation strategies utilized for translating the F**k words in Manson's (2016) book, *The Subtle Art of Not Giving a F**k*. In this book, a total of 168 F**k words were identified for further analysis following Sharifi and Darchinian's (2009) model. Table 2 highlighted that both male translators, Nikkhah (1397) and Bashiri (1401), predominantly employed Euphemism as the most common strategy, with a frequency of 136 cases, accounting for 40.48 percent of the total cases. The *Substitution* was the second most frequently utilized strategy, with a frequency of 99 cases, representing 29.47 percent of the total cases. Additionally, both male translators utilized Censorship least frequently, with a frequency of 49 cases, constituting 14.58 percent of the total cases.

Table 2 Strategies Used by Both Male Iranian Translators for Translating F*K Words

Translation Strategies	Frequency	Percent
Euphemism	136	40.48
Substitution	99	29.47
Censorship	49	14.58
Taboo for Taboo	52	15.47
Total	336	100.0

Euphemism

As defined by Davoodi (2009), involves translating certain taboos from the source language into euphemistic terms in the target language, replacing them with less offensive equivalents. The analysis revealed that the Euphemism strategy was the most frequently employed by both male translators, with a total frequency of 136 instances, accounting for a significant percentage of 40.48% (Table 3).

Table 3 Examples of Euphemism Strategy Used by Both Male Translators

No.	Source Text	Persian Translation
1	Bukowski didn't give a f**k about success.	بوکفسکی هیچ انگیزه‌ای برای موفقیت نداشت.
2	when you stop giving a f**k , everything seems to fall into place?	دقت کرده‌اید که گاهی اوقات، هنگامی که بی‌خیال چیزی می‌شوید، همه چیز خودش جفت‌وجور می‌شود؟
3	They give a f**k about what everyone thinks of their hair.	اون‌ها برایشون مهمه که بقیه در مورد موهاشون چی فکر میکنن.
4	Now if you feel like shit for even five minutes, you're bombarded with 350 images of people totally happy and having amazing f**king lives ,	ولی الان؟ آگه حتی برای پنج دقیقه حال گهی بهت دست بده، با ۳۵۰ تا عکس از آدمهایی که همیشه ی خدا زندگی عالی و معنا داری دارن بمباران میشی.

Substitution

According to Davoodi (2009), one approach to translating a taboo word is to substitute it with another term in the target language (Persian). This strategy is employed when translators prefer to use equivalents with a less offensive meaning instead of F**k words. Whether spoken or written, these F**k words are considered highly inappropriate and forbidden in the Persian language and culture. In this regard, the *Substitution* strategy, with a frequency of 99 and a percentage of 29.47%, was the second most frequently used strategy by both Iranian male translators (Table 4). The male translators substituted the taboo words with other terms that were not considered taboo in the Persian language.

Table 4 Examples of Substitution Strategy Used by Both Male Translators

No.	Source Text	Persian Translation
1	You are constantly bombarded with messages to give a f**k about everything , all the game.	مدام داری با پیام‌هایی بمباران میشی که ازت میخوان همیشه، به همه چیز اهمیت بدی و برای همه چیز تره خرد کنی.
2	Give a f**k about a new TV,	برای یک تلوزیون جدید به ابو آتیش بزَن.
3	Give a f**k about having the right kind of selfie stick.	برای اینکه یک مونوپاد سلفی درست حسابی داشته باشی خودتو بکش.
4	We have so much f**king stuff and so many opportunities that we don't even know what to give a fuck about anymore.	ما آنقدر اجناس کوفتی و آنقدر فرصت‌های فراوان داریم که دیگر حتی نمی‌دانیم دغدغهی کدامشان را داشته باشیم.

Taboo for Taboo

Davoodi (2009) notes that this strategy is used when translators are aware that the expressions are not acceptable to the target audience and society, but they choose to translate them into taboo expressions. The findings indicate that the *Taboo for Taboo* strategy, with a frequency of 52 and a percentage of 15.47%, ranked third in terms of frequency for translating F**k words.

Table 5 Examples of Taboo for Taboo Strategy used by Male Translators

No.	Source Text	Persian Translation
1	Bukowski didn't give a f**k about success.	بوکفسکی موفقیت رو به ت**ش می‌گرفت.
2	This is why not giving a f**k is so key.	به همین دلیل که به ت** گرفتن اینقدر مهم و حیاتیه.
3	And it's going to save it by accepting that the world is totally f**ked and that's all right.	و این کار رو با پذیرفتن این واقعیت میکنه که جهان به گ* رفته و این اوکیه.

Censorship

Davoodi (2009) states that censoring taboo words is the simplest choice in their translation. This strategy is employed when the translator easily ignores the term and censors it as an additional measure. In the first translation of the aforementioned book, the *Censorship* strategy, with a frequency of 49 and a percentage of 14.58%, was the fourth most frequently used strategy by the male translator (Table 6).

Table 6 Examples of Censorship Strategy Used by Male Translators

No.	Source Text	Persian Translation
1	That everything is supposed to be just exactly the f**king way you want it to be.	و هر چیزی باید همون جوری باشه که تو میخوای باشه.
2	This simplification makes us really f**king happy on a consistent basis.	این ساده‌سازی به طرز عجیبی ما رو خوشحال و راضی نگه میداره.
3	A moment passed, and then I wondered where the f**k the talking	چند لحظه سپری شد، و من یهو به این فکر کردم که این پاندای

3	panda came from If a person like Jimmy feels absolutely f**king great 99.9 percent of the time,	سخنگو از کجا پیداش شده؟ اگر کسی مثل جیمی باوجود از هم پائیندن زندگی اش 99.9 درصد اوقات، احساس فوق العاده خوبی داشته باشد،
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Research Question Two

To address the second research question, which aimed to identify the strategies employed by female Iranian translators for translating taboos, particularly F**k words, from English to Persian in the selected book, descriptive statistics (frequency and percentage) were applied. Table 7 illustrates the translation strategies used for translating F**k words in the book *The Subtle Art of Not Giving a F**k* by Manson (2016). Notably, both female translators, Sharif (1399) and Firozi (1399) employed all four strategies proposed by Davoodi (2009). The two translators primarily used the *Euphemism* strategy, with a frequency of 222 cases and a percentage of 66.07%, and the *Censorship* strategy, with a frequency of 79 cases and a percentage of 23.51%, more frequently than other strategies for translating F**k words. Additionally, both translators utilized the *Euphemism* strategy equally.

Table 7 Strategies Used by Female Iranian Translators for Translating F**K Words

Translation Strategies	Frequency	Percent
Euphemism	222	66.07
Substitution	31	9.22
Censorship	79	23.51
Taboo for Taboo	4	1.20
Total	336	100.0

Euphemism.

Al-Shahwi (2013) defines euphemism as the substitution of a more agreeable or inoffensive expression for one that offends or suggests something unpleasant. This strategy aims to protect readers or audiences from potential offense by softening strong language, offensive expressions, and vulgar descriptions. The findings indicate that both female translators predominantly employed the Euphemism strategy, with a frequency of 222 cases and a percentage of 66.07%, making it the most frequently used strategy to translate the word F**k (Table 8). Table 4.14 presents three examples of the Euphemism strategy used by the first female translator.

Table 8 Examples of Euphemism Strategy Used by Female Translators

No.	Source Text	Persian Translation
1	Bukowski didn't give a f**k about success.	بوکوفسکی کوچکترین اهمیتی به موفقیت نمی داد.
2	We give too many f**ks when our coworkers don't bother asking us about our awesome weekend.	به همکاران بی توجهمان که فراموش کردند از ما بپرسند آخر هفته را چگونه گذرانیم، اهمیت می دهیم.
3	I have also not given a f**k about many things.	در عین حال خیلی چیزها را هم به هیچ گرفته ام.
4	Not giving a f**k does not mean being indifferent.	به هیچ گرفتن به معنای بی تفاوتی نیست.

Censorship

In the *Censorship* strategy, the translator removes or deletes specific parts of the source text when translating it into the target language. Chesterman (2018) noted that *Censorship* is a strategy used in translating taboo expressions, where translators may choose to eliminate the taboo nature of the source text by deleting taboo elements. This approach may be taken to maintain the same reader expectations in the target language or to avoid using words that are too offensive in the target language's cultural context. The censored data primarily consist of words containing taboo expressions, such as the F**k word and its derivatives, which are often used as intensifiers to convey strong emotions and are frequently associated with references to sex. This strategy was the second most frequently used by both female translators, with a frequency of 79 and a percentage of 23.51%, as shown in Table 9.

Table 9 Examples of Censorship Strategy Used by Female Translators

No.	Source Text	Persian Translation
1	Now if you feel like shit for even five minutes, you're bombarded with 350 images of people totally happy and having amazing f**king lives ,	اگر حتی برای پنج دقیقه حالتان بد باشد، دستکم با عکس 350 نفر بمباران می شوید که زندگی خوبی دارند و خیلی خوشحال اند.

2	We have so much f**king stuff and so many opportunities that we don't even know what to give a fuck about anymore.	ما آنقدر وسایل و فرصت‌های متفاوت داریم که دیگر نمی‌دانیم باید به چه چیز اهمیت بدهیم.
3	It's really f**king far , your mind reminds you.	مغزت به تو می‌گوید خیلی بلند است. چه می‌کنی رفیق؟
4	Three, because we have no f**king clue what we're doing.	سوم، به این دلیل که ما نمی‌دانیم داریم چه‌کار می‌کنیم.

Substitution

Baker (1992) defined substitution as replacing a specific item or expression, such as F**k words, with a target language item that does not share the same propositional meaning but is likely to have a comparable impact on the target reader. The substituted data primarily consist of words containing swearing, insults, and slurs, including F**K words and their derivatives, which convey the speaker's strong emotions. As shown in Table 10, the *Substitution* strategy, with a frequency of 31 and a percentage of 9.22%, was the third most frequently used strategy by both female translators.

Table 10 Examples of Substitution Strategy Used by Female Translators

No.	Source Text	Persian Translation
1	You really don't know what the f**k you're doing.	حتی وقتی که فکر می‌کنی می‌دانی باز هم هیچ نمی‌دانی چه غلطی داری می‌کنی.
2	You must fix it if you f**k up ,	اگر گندی بزنی باید درستش کنی.
3	So, Mark, what the F**k Is the Point of This Book Anyway?	هی مارک، پس لعنتی نکته این کتاب چیه؟
4	A moment passed, and then I wondered where the f**k the talking panda came from.	داشتم فکر می‌کردم این پاندای لعنتی از کجا پیداش شد.

Taboo for Taboo

In this strategy, the translator replaces the taboo expression in the source language with an equivalent taboo expression in the target language, maintaining both its expressive meaning and propositional meaning. This approach is acceptable only if the translated text retains the same syntax, meaning, and style as the original text (Vinay & Darbelnet, 2000). According to the data, *Taboo for Taboo* was the least used strategy by both female translators, with a frequency of 4 and a percentage of 1.20% in translating F**k words into Persian. From the table below, it is clear that both female translators employed the *Taboo for Taboo* strategy when translating F**k words from English into Persian."

Table 11 Examples of Taboo for Taboo Strategy Used by Female Translators

No.	Source Text	Persian Translation
1	We're going to lawyer the fuck up and go after this asshole.	وکیل می‌گیرم و دمار از روزگار این حرامزاده درمی‌آورم.
2	We're going to lawyer the f**k up and go after this asshole.	وکیل می‌گیریم و می‌افتیم دنبال این ک**فت آشغال
3	The world is constantly telling you that the path to a better life is more, buy more, own more, make more, f**k more , and be more.	این جهان بی‌وقفه به تو می‌گوید راه و روش زندگی بهتر در کلمه‌ی بیشتر خلاصه می‌شود - بیشتر بخری، بیشتر داشته باشی، بیشتر بسازی، بیشتر بک*ی ، بیشتر باشی.
4	ME... And that's why I'm so f**king pissed off!	برای همین که این‌جوری ر*ده شده به اعصابم.

Research Question Three

To address the third research question, which aimed to investigate whether there is a significant difference between Iranian male and female translators in terms of translating taboo words, particularly F**k words, from English to Persian in Manson's book based on their gender, the researcher employed the Chi-Square Test to determine the difference in strategies used by Iranian male and female translators. The results in Table 12 showed a chi-square statistic value of 98.027 and a significance value of Sig = 0.000, with a p-value less than 0.05. Therefore, it can be concluded that there is a statistically significant difference between Iranian male and female translators in their strategies for translating taboo words, particularly F**k words, from English to Persian in Manson's book, with the difference being attributed to their gender.

Table 12 Results of the Chi-square Test between Male and Female Translators

All Translation Strategies		Value	Asymp. Sig. (2-sided)
Chi-Square Test	Pearson Chi-Square	98.027	0.000

Given the significant difference between Iranian male and female translators in terms of translating taboo words, particularly F**k words, from English to Persian in Manson's book based on their gender, the researcher sought to investigate whether there was a significant difference between male and female translators in their use of the *Euphemism* strategy. To address this question, the Chi-Square test was employed. As shown in Table 13, the chi-square statistic value was reported as 19.008 and the significance value associated with it is Sig = 0.005, with a p-value less than 0.05. This indicates that there is a statistically significant difference between male and female translators in their use of the *Euphemism* strategy. In other words, gender has a significant effect on the use of the Euphemism strategy.

Table 13 Results of the Chi-square Test Related to Euphemism Strategy between Male and Female Translators

Euphemism		Value	Asymp. Sig. (2-sided)
Chi-Square Test	Pearson Chi-Square	19.008	0.005

The results of this study indicate that there is a significant difference between male and female translators in their use of the *Taboo for Taboo* strategy. To investigate this difference, a Chi-Square test was conducted. As shown in Table 14, the chi-square statistic value was 26.457, and the significance value associated with it was Sig = 0.000, with a p-value less than 0.05. This suggests that gender has a statistically significant effect on the use of the *Taboo for Taboo* strategy, with male and female translators exhibiting distinct patterns in their translation choices.

Table 14 Results of the Chi-square Test Related to Taboo Strategy between Male and Female Translators

Taboo for taboo		Value	Asymp. Sig. (2-sided)
Chi-Square Test	Pearson Chi-Square	26.457	0.000

This study found a significant difference between male and female translators in their use of the *Substitution* strategy. A Chi-Square test was conducted to investigate this difference, revealing a chi-square statistic value of 26.457 and a significance value of Sig = 0.001, with a p-value less than 0.05. These results indicate that gender has a statistically significant effect on the use of the *Substitution* strategy, with male and female translators demonstrating distinct patterns in their translation choices.

Table 15 Results of the Chi-square Test Related to Substitution Strategy between Male and Female Translators

Substitution		Value	Asymp. Sig. (2-sided)
Chi-Square Test	Pearson Chi-Square	57.331	0.001

This study investigated whether there is a significant difference between male and female translators in their use of the *Censorship* strategy. A Chi-Square test was conducted to answer this question. The results, presented in Table 16, show a chi-square statistic value of 5.562 and a significance value of Sig = 0.179, with a p-value greater than 0.05. These findings indicate that there is no significant difference between male and female translators in their use of the *Censorship* strategy, suggesting that gender does not have a significant effect on this translation strategy.

Table 16 Results of the Chi-square Test Related to Censorship Strategy between Male and Female Translators

Censorship		Value	Asymp. Sig. (2-sided)
Chi-Square Test	Pearson Chi-Square	5.562	0.179

DISCUSSION

The results of this study provide valuable insights into the translation strategies employed by Iranian male and female translators when translating taboo words from English into Persian. More specifically, regarding the results of the comparison between applied strategies by male and female Iranian translators, it can be concluded that all four types of translation strategies were used by both male and female translators based on

Davoodi's (2009) model for translating F*k words from English into Persian. It can also be claimed that Iranian male and female translators acted similarly in only one case of using strategies (i.e., *Euphemism*). In other words, Iranian male and female translators used the strategy *Euphemism* as the first and most used strategy to translate F**k words in the translation of the book *The Subtle of Not Giving F**k* from English to Persian. In other words, the findings indicate that both male and female translators used the *Euphemism* strategy as the most frequent strategy, with a frequency of 66.07% and 40.48%, respectively. Hamidiyah (2013) and Putrianti et al. (2017) stated that euphemism is softened utterance to be more polite and acceptable in its use. Linfoot-Ham (2005) stated that the function of euphemism is to protect the readers or audience from possible offense. It is also used to avoid impolite or insulting words (Sinambela, 2010). In addition, Rakhmaniyah (2013) pointed out that the softened data are mostly words that refer to sexual activity or private parts of the body. Thus, some of them resorted, to renaming and repackaging the word to make it sound attractive. This finding suggests that both male and female translators preferred to use agreeable or inoffensive expressions to replace offensive or unpleasant terms in the target language.

The findings of this study are in line with the findings of Almijrab (2020). The results of his study showed that the *Euphemism* was the first and most used frequently strategy to translate English taboo words into Arabic. Additionally, the findings of the current study are in line with the findings of Ben-Mebarek's (2019) study results. Ben-Mebarek (2019) conducted a study on rendering taboo words in a novel titled *The Green Mile* from English into Arabic. Her results indicated that substitution and euphemism were the most used strategies based on Nida's (1964) and Newmark's (1988) model. The results of the present study are in line with the results of the study of Lovihandrie et al. (2018). They focused on translation strategies of taboo words in the book *Sylvia Day's Bared to You*. The translation strategies were identified using the frameworks proposed by Davoodi (2009), Robinson (2006), and Brownlie (2007). The results showed that Euphemism with a frequency of 126 cases was the second most frequently used strategy. However, the finding is in contrast with the results of Robati and Zand (2018). They focused on the translation of taboos in *The True Diary of a Part-Time Indian* book based on Davoodi's (2007) model. Their study results showed that euphemism (15.33%) was the least used strategy for translating the taboos.

As the results showed, Iranian male and female translators were different in using the other three strategies. For example, the results also show that both male and female translators used the *Substitution* strategy, with a frequency of 29.47% and 9.22%, respectively. This suggests that both male and female translators did not ignore the F**k words in the source language and replaced them with terms in the target language. However, Iranian male translators used *Substitution* as the second most frequent strategy, whilst Iranian female translators used this strategy as the third strategy. It revealed that the translators did not ignore the F**k words in the SL and replaced them with essential terms in the target language. Because the taboo term is a key term in the source text ignoring it will change the meaning of the text. Substitution is the change of linguistic and paralinguistic elements (intonation, gesture) or vice versa. It means substituting the term with another term in L2, by replacing a word, phrase, or larger lexical units in the source text (Davoodi, 2009). Robati and Zand (2018) also in their study came to the same conclusion that the *Substitution* strategy with a percentage of 35.33% was the most used in translating taboos in *The True Diary of a Part-Time Indian* book. In addition, Krouglov (2018) worked on translating taboo words in political media discourse challenges for translators. He analyzed source language texts and translations into Russian provided by News agencies, such as the BBC and Euronews. The results showed that omission and substitution were the most used frequently strategies. However, the findings of the present study are not in line with the findings of Nazari Robati and Zand (2019). They worked on the translation of taboos in *Hezareh* and *Arianpour Dictionaries* from English into Persian. Their results indicated that the *Substitution* strategy was not used at all in the two mentioned dictionaries. Besides, the findings of this study are not in line with the findings of Atanasovska's (2016) study worked on taboo words in two short stories *The Most Beautiful Woman in Town* and *What We Talk about When We Talk about Love*, and their Macedonian translations. She adopted translation strategies of Davoodi's (2009) model. The results showed that the *Taboo for Taboo* with a frequency of 18 cases and a percentage of 66.7% was the most used strategy while the *Substitution* strategy with a frequency of 7 and 25.9% was the least used for translating taboo words.

The results also indicate that both male and female translators used the *Censorship* strategy, with a frequency of 23.51% and 14.58%, respectively. It is worth mentioning that although taboo words are keywords in the source text and their omission changes the meaning and sense of the text, Iranian male translators used the strategy of *Censorship* as the least frequent strategy in the translation of taboos, on the contrary, Iranian female translators used this strategy as the second most frequent strategy. This suggests that both male and female translators observed caution in presenting the taboo words but assumed that their expression was not necessary for the target text. *Censorship* is similar to deletion, omission, and reduction. All these techniques require reducing some information. *Censorship* is marked with the complete deletion of forbidden information. In translating the text, some aspects should be understood by a translator, especially the taboo terms contained in the book (Hendal, 2021). In the same vein, Ben-Mebarek (2019) declared that omission was one of the most used strategies in translating taboo words in *The Green Mile* book from English into Persian. This finding is also in line with the findings of Alavi et al. (2013), who also found that *Censorship* was the most common strategy used for translating taboos from English into Persian in dramas from a Skopos-based view based on the strategies proposed by Robinson (2006). Besides, the results of this research are in line with the findings of Nazari Robati and Zand (2019) who analyzed the translation of taboos in *Hezareh* and *Arianpour Dictionaries* from English into Persian. Their findings indicated that *Censorship* was the most used strategy with a percentage of 80.39% in translating taboos within the both *Hezareh* and *Arianpour Dictionaries*.

The results also show that Iranian male translators used the *Taboo for Taboo* strategy as the third most frequent strategy in 15.47% of cases, in contrast, female translators used this strategy as the least frequent strategy in 1.20% of cases. This strategy is called by Pym (2018) copying words or transcription in the broadest sense, where items from one language are brought across to another. According to Almihrab (2020), this strategy means finding the word's equivalent in the target language. This is the most effective method but cannot always be used because taboos are often culturally derived and do not always have perfect translations. Applying this method is easy, but it might often be embarrassing to Persian readers. Although male translators are aware that SL taboo expressions are unacceptable to target people and society, they prefer to translate them into TL taboo expressions in 52 cases. However female translators ignored this strategy. This showed that the negative burden of taboo words is so high that the female translators are forced to remove these items from the target text. This finding is in line with the findings of Atanasovska (2016), who also found that the *Taboo for Taboo* strategy was the most used strategy for translating taboo words. Robati and Zand (2018) also investigated the translation strategies of taboo words applied in the translation of the novel *The True Diary of a Part-Time Indian* based on Davoodi's (2007) model. The results showed that the *Taboo for Taboo* (26%) was the second applied strategy. Besides, the findings of this study are in line with the findings of Bigdeloo (2022). He examined the prevailing strategies for translating taboos in the book *The Catcher in the Rye* based on Lovihandire et al., (2018). He extracted 124 taboo items from the source text and then compared them to five of their Persian counterparts concerning translation strategies. The results showed that the *Taboo for Taboo* was the most used strategy with a frequency of 75 in Karimi's translation, 29 in Karimi's, 17 in Barseghian's, 26 in Zare's, and 71 occurrences in Douj's translation. Nevertheless, the results of the present study are not in line with the results of the study of Lovihandire et al. (2018). They found *Taboo for Taboo* with a frequency of 61 cases was the least frequently used strategy in translating taboo words in *Sylvia Day's Bared to You* book.

CONCLUSION

The translation of taboo words is a complex task that requires a deep understanding of both the source and target cultures, as well as the intended audience. Translators must navigate cultural sensitivities and societal norms while striving to preserve the original intent and impact of the text. In conclusion, the study of translation strategies for taboo words in the Persian translations of American self-help literature, focusing on Manson's book *The Subtle Art of Not Giving a F**k* revealed valuable insights. The study reveals interesting insights into the translation strategies employed by Iranian male and female translators when dealing with taboo words. The study reveals that both Iranian male and female translators employed all four translation strategies (i.e., *Euphemism*, *Substitution*, *Censorship*, and *Taboo for Taboo*) as per Davoodi's (2009) model when translating F**k words from English into Persian. *Euphemism* was the most frequently used strategy by both

genders. This choice aligns with the nature of taboo words, as translators sought to use agreeable and inoffensive expressions to maintain politeness and avoid potential offense to target readers. However, differences emerged in the usage of the other three strategies, namely *Substitution*, *Censorship*, and *Taboo for Taboo*. Male translators tended to lean more towards *Substitution* as a means of replacing taboo words, while female translators opted for *Censorship*, carefully navigating the expression of these words. The *Taboo for Taboo* strategy was used the least by female translators, while male translators used it as the third most frequent strategy. The results of this study contribute to the understanding of how gender influences translation choices and strategies. These findings suggest that while there are some similarities in the strategies used by both genders, there are also differences that may be attributable to cultural and societal factors. The findings suggest that female translators tend to prioritize avoiding offense and maintaining politeness in the target text, while male translators may prioritize conveying the original meaning of the taboo words. The findings contribute to a growing body of research on translation strategies for taboo words, which have highlighted the importance of considering cultural and social contexts in translation and offer valuable insights for future studies exploring the cultural and societal nuances of language translation.

This study contributes to the field of TS by offering insights into the specific challenges of translating taboo words and the strategies employed by translators to address them. Furthermore, the findings of this research have important implications for translators, particularly those working with contemporary American self-help literature. By understanding the strategies used by Iranian translators and the differences in strategies between male and female translators, practitioners can make more informed decisions when faced with similar translation challenges. This study also underscores the need for translators to be adaptable and sensitive to cultural nuances, ensuring effective communication across languages and cultures.

While this study focused on a specific taboo word in a particular genre of literature, future research can build upon these findings by exploring other taboo words and their translations in different genres or by comparing the translation strategies employed in various cultural contexts. Future studies could explore the influence of other factors, such as translator experience and education, on translation choices. Additionally, further research could investigate the impact of translation choices on the reception and interpretation of taboo words in the target culture. Moreover, further investigations into the impact of translator gender on translation strategies can provide valuable insights into the complex dynamics of language and culture in translation.

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