

Activist Translation as a Means to Oppose Imperialism in Iran: The Case of Translation of Literary Works from 1925 to 2021¹

Azita Ghazizadeh^۲ & Hussein Mollanazar^۳

Abstract

Translation can be considered an activist means and an influential instrument of furthering large programs of political and social change. One such change can be promoting the ideas against imperialism within a society from many different perspectives using a variety of practices. Accordingly, the present study aimed to analyze the activist role of translation in developing ideas on anti-imperialism in Iran from 1925 to 2021 in terms of selecting works for translation. To this end, a historical analysis of translations of highly circulated literary works focused on anti-imperialism was conducted using an exploratory-analytical approach. The data were collected based on “What” question from among the set of questions proposed by D’hulst (2010) to analyze the history of translation. Accordingly, to find the answer to “What” question, it was first attempted to identify the literary works focused on anti-imperialism that have been translated and published from 1925 to 2021. The paratextual resources of the translations were also investigated to check if there was any particular information, directly or indirectly, suggesting that the translation of the literary work was used as a means to define an autonomous identity. The activist role of translation was determined based on the stage translation could be placed in, from among the three stages of activism in translation against imperialism. The results revealed that in dimension of selecting literary works with anti-imperialism as one of their main themes, the activist practice of translating works with an anti-imperialist stance stands within the second stage of activism. This stage suggests activist practice of translation in opposing cultural imperialism has taken place but still no autonomous identity is sought to be defined beyond polarized thinking and binary oppositions set by the dominating powers.

۱. This paper was received on 04.06.2022 and approved on 22.08.2022.

۲. Corresponding Author: Ph.D. Candidate of Translation Studies, Department of English Translation Studies, Faculty of Persian Literature and Foreign Languages, Allameh Tabataba’i University, Tehran, Iran; email: azita.ghazizade@atu.ac.ir

۳. Associate Professor, Department of English Translation Studies, Faculty of Persian Literature and Foreign Languages, Allameh Tabataba’i University, Tehran, Iran; email: mollanazar@atu.ac.ir

Keywords: Activism, anti-imperialism, Translation

Introduction

Having emancipated itself from mere analysis of linguistic and literary dimensions, translation studies is nowadays moving in new directions. One such new move is toward investigating the activist role of translation as an instrument of social and political change as called for by Tymoczko (2010). She emphasized the need for developing a theory of translation and engagement which highlights the activist role of translation and viewed activism in translation as the way “translation has been used instrumentally to further large programs of social change, the affiliations translators have had with other social activists, the extent to which translators acting alone have had programmatic motivations for their translation choices, and so forth” (p. 14). One of the manifestations of activist translation can be its role in developing certain attitudes and instilling them in the minds. For instance, translation can potentially help promote ideas for or against imperialism within a society. Imperialism is “the structural domination of peripheral countries and regions by core powers through different means” (Dominguez Lopez & Yaffe, 2017, p. 2). Thus, anti-imperialism involves policies and actions aimed at reverting this domination or establishing a somehow balanced relation between these regions and countries. Whether translation helps or hinders colonization has been the subject of translation studies; nonetheless, few studies have addressed the activist role of translation in imperialism (particularly cultural and informal forms) and more importantly in anti-imperialism. If colonialism is aimed at settlement in the target country and commercial intentions, imperialism (especially the cultural imperialism, which is the focus of this study) has been more threatening and complex since it seeks ideological and political more than financial dominance (Young, 2015).

The function translation can have in promoting anti-imperialism in Iran has been neglected to a great extent and thus needs to be closely studied. To the researcher’s knowledge, no study has been carried out to investigate the activist role

of translation in developing attitudes against cultural imperialism in Iranian context. Therefore, the present study aimed to explore the activist role of translation in development of attitudes promoting anti-imperialism in Iran from 1304 S.H. (1925 A.D.) to 1400 S.H. (2021) with a focus on the translation of literary works with an anti-imperialist theme. To achieve this objective, the present study set out to answer the following question:

1. What works were translated into Persian from 1925 to 2021 whose theme was anti-imperialism?
2. What is the activist role of translation in promoting attitudes towards anti-imperialism in Iran through translating literary anti-imperialist works into Persian from 1925 to 2021?

Literature Review

This study intended to investigate the activist role translation can play in developing anti-imperialist ideas based on Tymoczko's (2010) view of activism in translation. She viewed translations as well as movements of translation as potentially influential instruments to change societies and the means that must "rouse, inspire, witness, mobilize and incite to rebellion" (Tymoczko, 2000, p. 26). Thus, for her, translation is more than a mere text but an act whose function can at times be strongly influential. In a similar vein, Worth (2014) defined activism as "the use of certain practices for example, boycotts, demonstrations or even violent resistance to bring about some sort of political or social change" and also defined translational activism as "the use of translation to carry out a certain activist ideal" (p. 12). This view of translation as more than a text but an activist means to promote certain ideas or lead to certain changes was taken as the basis of this study. Moreover, by bringing together translation scholars and activists of social movements, Baker (2016) rethought the role of a wide range of translational activities including translation of documentary films, web comics and street art as

well as subtitling and emphasized the influence they can have on promoting protest and social activism. It was indicated that translation can have an activist role in shaping the space of protest and impacting the contemporary political landscape. Baker (2020) even went one step further to imply that translators can impact all lives through negotiating future with their production of texts and utterances via their activist role. She based her ideas on the recent theories of the Italian Marxist activist, Franco Berardi, on prefiguration and aspirational strategies suggesting different orientations to the future. Both these studies were prospective emphasizing the influence activist translational practices can have on social and political changes in the future while the present study was a retrospective one based on historical analysis. Moreover, different kinds of translational activities were considered unlike the present study which focused on the conventional written translation. Thus, the scope of the present study was much narrower to be able to analyze the issue more profoundly.

The activist translation in this study was analyzed with regard to its potentially influential role in promoting ideas against imperialism. Studies on the relationship between translation and imperialism or the role of translation in promoting imperialism or opposing it did not usually take the difference between imperialism and colonialism into account and mostly used the two terms as synonyms. Moreover, the investigation of translation in light of modern imperialism, cultural imperialism and informal imperialism were also so limited to the researcher's knowledge. Modern imperialism does not necessarily involve the physical presence of the central power but impinges the distant territory. It is classified into three types including investment imperialism (economic), network imperialism (political) and cultural imperialism (Münkler, 2007). Cultural imperialism is defined as "the economic, technological and cultural hegemony of the industrialized nations, which determines the direction of both economic and social progress, defines cultural values and standardizes the civilization and cultural

environment throughout the world" (Sandbacka, 1977, p. 13). Moreover, informal imperialism refers to domination of a nation or a strong influence over its internal and external policies without formally being part of the colony or empire or being directly ruled by it (Barton & Bennett, 2010).

Therefore, most previous investigations of imperialism in translation studies concentrated on the role of translation in imperialism as close to colonialism and overlooked the present influence of the newer forms of imperialism. Cheyfitz (1991), for example, concentrated on the role of translation in advancing the prime narrative of imperialism and condemned critics that neglect and even evade signs of this intervention. He connected Euro-American imperialism with translation through notions of metaphor, place, identity and eloquence and asserted that poetic and politic are indivisible. Moreover, there was the claim that, "translation was, and still is, the central act of European colonization and imperialism in the Americas" (p. 104). In her seminal work on the investigation of translation as related to colonialism and imperialism, Sorisio (2012) focused on Sarah Winnemucca, a translator, author and activist who knew five languages and this was a source of power for her. She used the language of imperialism as a weapon for resistance. Winnemucca wrote a book entitled, *Life among the Piutes: Their Wrongs and Claims*, representing translation by an American Indian in the context of nationalism, US colonialism and US imperialism. In addition, a great number of other works including newspaper articles written by her or about her also reflected translational attempts. Sorisio (2012) most importantly analyzed the complexity of Winnemucca's strategies adopted in line with genealogy of resistant translators proposed by Venuti (1992).

Mollanazar and Hosseini (2011) also investigated the influence of colonialism on translation. In their research, the historical period when the Qajar dynasty ruled over Iran was considered as the colonization time due to interventions

of the colonizing powers and the era after the Islamic Revolution in 1979 was regarded as the postcolonial period. To study the impact of colonization, the translations of a specific book entitled, *Haji Baba of Ispahan* by James Morrier, containing a prominent sarcastic story, were examined. Two translations of this book were deeply analyzed and compared with each other and with the source text. The first one was carried out by Mirza Habib Esfahani in Qajar era and the second by Mehdi Afshar after the Islamic Revolution. The comparison was mostly focused on expansions and reductions. The results demonstrated that both translators had negative attitudes toward colonization and Mirza Habib Esfahani (having translated the work in the colonization period) showed stronger opposition. The translators' biographies were also analyzed and it was concluded that their reactions to colonization were in line with their worldview and life. Apart from the biographical analysis of the translators, this study relied more on textual analysis of translations while the present study investigated paratextual resources to analyze the activist status of translation of literary anti-imperialist works.

Methodology

This study was a qualitative historical one, which explored the activist role of translation in development of attitudes against imperialism in Iran using an exploratory-analytical approach. The corpus of this study comprised a body of literary works translated into Persian with the general topic of cultural anti-imperialism from 1925 (1304 S.H.) to 2021. In fact, 1304, was selected as the point of departure of this study since it is the beginning of modernization in Iran with commencement of the reign of Pahlavi I. It is considered the beginning of modernization due to the attempts made in this era to strengthen national solidarity, establish the state power in the boundaries of a unified modern territory, set up a modern and unified army and unify the culture mostly through reinforcement of the status of Persian language as the official language of the whole nation (Dehghani,

2018; Mohajer & Vahabi, 2011). With modernization, the concept of nation was developed and later discussions about the nation's susceptibility to imperialism arose in Iran (Benab, 1999; Mishra, 2012). To detect the literary works focused on anti-imperialism, first an initial list of works was prepared based on the researcher's own acquaintance with certain works, asking five experts in the field of foreign literature (1 assistant professor in English language and literature, 1 retired faculty member of translation studies expert in literary translation, 1 associate professor in translation studies, 2 Ph.D. candidates in English language and literature interested in postcolonial literature) and searching the net to find a list of literary works oriented to anti-imperialism. The experts were asked to send a list of literary works they assumed as promoting anti-imperialism and postcolonialism via email. To search the net, certain phrases like "anti-imperialist literary works" and "postcolonial literary works" were searched on Google without quotations and a number of articles and websites were checked¹. The titles of the proposed works were written down and the process of searching for the works continued until data saturation, i.e. the point where no new work could be detected. Nevertheless, this list does not claim to be exhaustive. To ensure, anti-imperialism was one of the main themes of the detected works, their content was checked by the researcher and again an extensive search was conducted on the net and among the reviews and literary criticisms of the works. The initial list contained 53 works proposed as highly circulated literary works with an anti-imperialist theme. Among which, 6 works were excluded as they were not classified in literary genre despite being oriented to anti-imperialism, 17 works were also excluded as their attitude toward imperialism was

1. The examples of the analyzed websites and articles are:

<https://www.shmoop.com/study-guides/literary-movements/postcolonial-literature/texts>

https://uwaterloo.ca/english/sites/ca.english/files/uploads/files/postcolonial_literature-reading_list.pdf

https://journaldatabase.info/articles/literature_identity_imperialism.html

more positive than negative or they were not related to anti-imperialism at all, and 4 of the proposed works were excluded as they were not highly circulated. Thus, 26 literary works with anti-imperialism as one of their main themes were investigated in this study. The source text was not limited to a particular language while searching for the works; however, most of the works were in English. Out of 26 investigated works, 21 works were originally written in English, 3 works in Spanish, 1 work in French and 1 was written in Arabic. Moreover, concerning the criteria of being highly circulated, searching the literature revealed no specific criteria to classify a printed material as highly or widely circulated. Some of the definitions of widely circulated works were too loose to provide a criterion to be used in this study. For instance, Patra (2020) while setting the rules and principles of publishing, mentioned briefly that "Any printed matter when widely circulated is regarded as effectively published" (p. 2). Thus, the researchers attempted to set certain criteria for including widely circulated works in this study. Accordingly, any identified work that was reprinted in its original language more than ten times, translated into more than five languages or translated into Persian more than ten times was regarded as widely circulated. In fact, the criterion of widely circulated was set in this study to limit the works under study considering that if a work is widely circulated, it might be more influential as possibly received by a wider audience.

The data were collected based on the "What" question selected from among the set of questions (including (1) Who, (2) What, (3) Where, (4) With whose help, (5) Why, (6) How, (7) When and (8) With what effect) proposed by D'hulst (2010) to analyze history of translation. Thus, the identified literary works that were proved to be against imperialism and highly circulated were investigated to see if they were translated into Persian or not. Then, the translators' introductions and forewords to the translations, authorial and translatorial commentaries, translation criticisms and revisions as well as comments and news on the works were further analyzed to see

if there was any claim directly or indirectly related to defining an autonomous identity by means of translation.

The collected data were analyzed using three stages of activism in translation offered by Tymoczko (2010). Based on her model, in the initial stage, the dominated or as is the case here, the potentially imperialized culture incorporates the ideas and values of the imperializing culture. In the second stage, these very values and ideas are gradually rejected and the culture exposed to imperialism tries to define its identity, albeit in accordance with the polar oppositions to the imperializing culture. Eventually, in the final stage, resistance to imperial power starts and manifests itself most importantly through defining an autonomous identity beyond the binary opposites and polarized thinking. In this phase, a profound analysis of the collected data was performed to find the place and status of translating literary works with an anti-imperialist orientation from the dimension of selection of works for translation in one of these stages.

Results

This study intended to investigate the translation of 26 literary works with an anti-imperialist theme into Persian with regard to the activist role translation can play in furthering big programs of social change concerning the dimension of selection of works for translation. The results related to the title of the translated works, the name of translator(s) and the time of publication of translations are presented in Table 1.

Table 1. Literary Works with Anti-Imperialist Theme

No.	Original work	Translator(s)
1	Heart of Darkness (1899)	Mohammad Ali Safarian
		Fereidun Hajati
		Saleh Hosseini
		Kaveh Negaresh
		Asiyeh Mousavi
2	Kim (1901)	Mohammadreza Jafari

3	Abu Zarr: The God-Worshipping Socialist (1921)	Ali Shariati
4	A Passage to India (1924)	Hasan Javadi
5	Salman the Pure (1934)	Ali Shariati
		Ebrahim Khalili
6	Shooting an Elephant (1936)	Not translated into Persian
7	Cry, the Beloved Country (1948)	Fereidun Salek and Nader Ebrahimi
		Simin Daneshvar
		Hooshang Hafezipour
		Hasan Zamani
8	Men of Maize (1949)	Not translated into Persian
9	The Quiet American (1955)	Abdollah Azadiyan
		Ezatollah Fouladvand
10	Things Fall Apart (1958)	Farhad Manshouri
		Golriz Safavian
		Aliasghar Bahrami
		Kamrava Ebrahimi
		Ali Hodavand
11	No Longer at Ease (1960)	Golriz Safavian
		Ali Hodavand
12	One Hundred Years of Solitude (1967)	Bahman Farzaneh
		Mohsen Mohit
		Mohammadreza Rahvar
		Kioumars Parsay
		Bitra Hakami
		Maryam Firouzbakht
		Habib Goharirad
		Zohreh Roshanfekar
		Esmail Ghahramanipour
		Bahareh Khodadadi
		Mohammadsadegh Sebtosheikh
		Mozhgan Famili
		Rasoul Akbari
		Hossein Motie
		Mohammadreza Sahabi
		Avina Tarannom
		Abdollah Jamani
		Jahanpour Malekialmoti
Kaveh Mirabbasi		
Somayeh Movahedifard		
Marjan Sadeghi		
Azizali Amirizadeh		

	Mehrdad Entezari
	Sahar Ezzati
	Farzam Habibi Esfahani
	Saeideh Hosseinzadeh
	Azadeh Poursadami
	Marzieh Sadeghizadeh
	Mohammadreza Akbari
	Mozhgan Ahmadi
	Fatemeh Amini
	Eslam Fatemisirat
	Batoul Khatami
	Fatemeh Mahdavi
	Maliheh Vafaei
	Zohreh Zandiyeh
	Zahra Alizadeh
	Jalil Arbab
	Reza Dadooei
	Shahab Hajizadeh
	Naser Javadkhani
	Mina Karimi
	Sorayya Karimi
	Fahimeh Mahdavi
	Zohreh Masoumi
	Sakineh Mohammadi
	Rana Moradi
	Zahra Norouzi
	Amir Rahmanikia
	Mehraneh Zand
	Niloofer Ahangaran
	Nedasadat Alavi
	Abdolmajid Jafarisaray
	Behdad Mehrdad
	Zahra Nazari
	Abasalt Rasouli
	Samaneh Delavari
	Alireza Dorostian
	Mehrab Hasanvand
	Arman Karimi
	Eslam Kouhi
	Jalal Kowsari
	Ehsan Majid Tajrishi
	Maryam Mirzaee
	Mehdi Mosayebi
	Nazanin Saberi

		Mohammadhossein Sadeghizadeh
		Nahid Vakil
13	Waiting for the Barbarians (1980)	Behrouz Moshiri
		Mohammadreza Rezaei Hanji
		Mohsen Minookherad
		Farideh Baligh
14	July's People (1981)	Leila Mostafavi Kashani
15	Midnight's Children (1981)	Mehdi Sahabi
16	The House of the Spirits (1982)	Heshmatollah Kamrani
		Abdolrahman Sadriyeh
17	Foe (1986)	Elnaz Imani
		Vandad Jalili
18	Age of Iron (1990)	Jalal Rajabian
19	Lucy (1990)	Shahrzad Lolachi
		Amirhossein Mehdizadeh
20	The God of Small Things (1997)	Zahra Bornak
		Golriz Ghodsi
		Gita Garakani
		Shirin Rayka
		Shirin Sharifian
		Sirous Nourabadi
21	True History of the Kelly Gang (2000)	Mona Hosseini
		Farzam Amin Salehi
22	Purple Hibiscus (2003)	Elaheh Alizadeh
23	Confessions of an Economic Hit Man (2004)	Mehrdad (Khalil) Shahabi and Mirmahmoud Nabavi
		Marjan Salehi
		Khosrow Rigi
		Mohammad Keshavarz
		Lofollah Meisami
		Azar Foroughian
24	Half of a Yellow Sun (2006)	Nahid Tabrizi
		Solmaz Dolatzadeh
25	The Headstrong Historian (2008)	Zohreh Faraji
		Alireza Keyvaninejad
		Mohammadsadegh Raeisi
		Solmaz Dolatzadeh
26	The Book of Night Women (2009)	Nasrin Doraghizadeh

The results of the analysis of the data showed from among the 26 identified literary works, one of the main themes of which was presumably opposition with imperialism, only two works were not translated into Persian. These works included *Men of Maize* and *Shooting an Elephant*, the literary essay both published as a single essay in various magazines or as part of a collection of essays. Accordingly, 24 out of 26 (92.3%) of prominent literary works with an anti-imperialist theme have been translated into Persian. Moreover, out of the 126 investigated translations, four works were only translated once by one translator without being republished in subsequent years. These works include *Midnight's Children*, *Age of Iron*, *Purple Hibiscus* and *The Book of Night Women*. Furthermore, five other works were translated by two translators each published only once or by one translator but republished only once, hence, not included as highly circulated translations in Persian. This category includes *A Passage to India*, *July's People*, *Lucy*, *True History of the Kelly Gang* and *Half of a Yellow Sun*.

Discussion

The present study intended to investigate the activist role of translation as a potentially influential instrument to promote ideas against cultural imperialism in Iran since 1925 up to 2021 from the dimension of selection of works for translation.

The results of the analysis of data concerning "What" question showed from among 26 original literary works detected in this study only 2 works have not yet been translated into Persian. Of these two works, *Shooting an Elephant* was a literary essay published originally in different books besides other essays or in different magazines. No translation of this essay into Persian was found by searching collections of essays and single articles. It is worth mentioning that this essay has been translated into Persian and published online by a website (<https://www.tribunezamaneh.com/archives/60217>). However, websites do not serve as a reliable source for the purpose of this study and the anti-imperialist

translational attempts outside Iran are not included in the present study. Thus, it can be concluded that almost all important and highly circulated literary works identified in this study as having anti-imperialism as one of their main themes have been translated into Persian since 1925 to 2021. This indicates that concerning selection of literary anti-imperialist works for translation ("what" question), the translation of cultural anti-imperialism in Iran does not stand within the first stage of activist translation defined by Tymoczko (2010). In the first stage, not only there is no resistance or opposition to imperialism, but also the values and thoughts of the dominating culture are incorporated and welcomed. It cannot be placed within the third stage either as the paratextual resources contained no information directly or indirectly related to the definition of an autonomous identity. Therefore, as a great number of identified works have been translated into Persian, translation of cultural anti-imperialism in the dimension of selection of works is assumed to occupy a position in the second stage, where opposition or resistance takes place without defining an autonomous identity for the dominated culture. Standing in this stage indicates concerning the dimension of selection of literary anti-imperialist works for translation, the political stance of translation is not a neutral one and translation can be used as an influential means to disseminate certain thoughts and attitudes within a society. Standing in the second stage suggests a sort of opposition against imperialism through non-military means has started but still not well developed. In fact, this stage is restricted to formation of anti-imperialist thoughts and attitudes in the minds of the target audience and raising awareness about what is imperialism, how can a society be imperialized even without noticing and the ways to oppose imperialism. It could prepare the ground for future attempts to define an autonomous identity beyond polarized thinking. Thus, it can be predicted that continuing this trend would lead to stronger forms of opposition and resistance for instance by more boldly indicating following anti-imperialist goals and more importantly, by taking action and practical measures to resist imperialism or at least

diminish its adverse effects. The role of translation in this stage seems to be more influential than that of authored works as Iran has never been apparently colonized and addressing the issue in the context of countries involved in more direct forms of imperialism seems more beneficial.

One important point that was taken into consideration in this study was whether the translator, publisher, commissioner or other agents of translation have intentionally selected these works to be translated so as to oppose imperialism or not. The reason behind selecting these works for translation might be totally or partially different from following anti-imperialist goals. However, whether the translation has been purposefully aimed to promote ideas against cultural imperialism in Iran or not, the cultural move against imperialism, concerning translating prominent literary anti-imperialist works identified in this study, might have probably taken place to some extent. When a wealth of significant literary works with an anti-imperialist theme are translated into a language, one of the inevitable consequences is that anti-imperialist ideas have entered that culture by means of translation of literature irrespective of the intention of the agents of translation. This dissemination of ideas and raising awareness on the concepts, causes and results of imperialism might later lead to actions to eliminate or reduce the influences of imperialism. In fact, if people become aware of the nature of imperialism and how nations could be imperialized, they can more resolutely contribute to stopping their nations from being imperialized. Nonetheless, if these ideas are received by people in the society and whether their anti-imperialist theme has been noticed and deciphered must be investigated from the audience point of view (reception studies), which lies outside the scope of this study.

Conclusion

The present study investigated the activist role of translation as a means to develop ideas on cultural anti-imperialism in Iran from 1925 to 2021 concerning

the dimension of selection of works for translation. The results of this study revealed that from among 26 highly circulated literary works found to have anti-imperialism as one of their main themes, 24 works (92.3%) have been translated into Persian. Thus, only two works have not been translated into Persian, one of which was found to be translated informally as broadcast by a website. The majority of the works were translated several times by more than one translator and some of the translations were republished a number of times across various years. Indeed, out of the 126 investigated translations, only four were translated just by one translator without being republished. Moreover, five translations were whether carried out by two translators each translation being published only once or were translated by one translator and republished only one more time. Hence, most of the works were highly circulated in the receiving Persian culture.

The results concerning selection of works for translation also indicated that translation of cultural anti-imperialism in Iran has surpassed the first stage as the majority (92.3%) of the highly circulated prominent literary works of the world on anti-imperialism listed in this study have been translated into Persian. In this dimension, it stands within the second stage in Tymoczko's (2010) model of activist translation not the third as no attempt was made for defining an autonomous identity beyond polarized thinking.

This study did not cover the textual analysis of source and target texts seeking for translation strategies leading to the development of anti-imperialist ideas. The source texts were just scrutinized to find out if they had an anti-imperialist stance. Moreover, the analysis of genres other than literary lied out of the scope of this study and the claims made in this study were only limited to the literary genre, thus not generalizable to other genres. Hence, future studies can analyze the activist role of translating non-literary works in developing ideas against imperialism in Iran. Besides, Persian literary works with anti-imperialism as one of their main themes translated into other languages were not analyzed in this study. Therefore,

future studies are also recommended to analyze the reverse direction (translation of works from Persian to other languages).

Works Cited:

- Baker, M. (2020). Translation and solidarity in the century with no future: prefiguration vs. aspirational translation. *Palgrave Communications*, 6(1), 1–10.
- Baker, M. (Ed.) (2016). *Translating dissent: Voices from and with the Egyptian revolution*. London and New York: Routledge.
- Barton, G. A., & Bennett, B. M. (2010). Forestry as foreign policy: Anglo-Siamese relations and the origins of Britain's informal empire in the teak forests of northern Siam, 1883–1925. *Itinerario*, 34(2), 65–86.
- Benab, Y. P. (1999). The origin and development of imperialist contention in Iran. *Iran Bulletin* (23–24).
- Cheyfitz, E. (1991). *The poetics of imperialism: translation and colonialization from the Tempest to Tarzan*. Philadelphia: University of Pennsylvania Press.
- D'hulst, L. (2010). Translation history. In Y. Gambier & L. van Doorslaer (Eds.), *Handbook of translation studies* (Vol. 1, pp. 397–405). Amsterdam: John Benjamins.
- Dehghani, R. (2018). The Role and Impact of Islamic Identity in the Process of Nation-State Building in Iran and Turkey. *Revista Publicando*, 5(15 (2)), 1537–1558.
- Dominguez Lopez, E., & Yaffe, H. (2017). The deep, historical roots of Cuban anti-imperialism. *Third World Quarterly*, 38(11), 2517–2535.
- Mishra, P. (2012). *From the ruins of empire: The intellectuals who remade Asia*: Farrar, Straus and Giroux.
- Mohajer, N., & Vahabi, M. (2011). The Islamic Republic of Iran and Its Opposition. *Comparative Studies of South Asia, Africa and the Middle East*, 31(1), 110–119.
- Mollanazar, H., & Hosseini, M. (2011). A comparative study of translation at colonial and post-colonial periods in Iran. *Translation Studies*, 9(33), 23–37.
- Münkler, H. (2007). *Empires: the logic of world domination from ancient Rome to the United States* (P. Camiller, Trans.). Cambridge: Polity Press.
- Patra, A. (2020). ICBN/IBC-Principles and Rules.
- Sandbacka, C. (1977). *Cultural imperialism and cultural identity*. Paper presented at the Proceedings of the 8th Conference of Nordic Ethnographers/Anthropologists, Helsinki
- Sorisio, C. (2012). Sarah Winnemucca, translation, and US colonialism and imperialism. *MELUS*, 37(1), 35–60.
- Tymoczko, M. (2000). Translation and political engagement: Activism, social change and the role of translation in geopolitical shifts. *The Translator*, 6(1), 23–47.
- Tymoczko, M. (2010). *Translation, resistance, activism*. Amherst and Boston: University of Massachusetts Press.
- Venuti, L. (1992). Rethinking translation, discourse, subjectivity, ideology. In. London and New York: Routledge.

Worth, M. L. S. (2014). *NGO Translation and Translator Practices Explored Through an Ideological Lens*. (Unpublished master's thesis). York University, Ontario, Canada.

ترجمه کنش‌گرانه، ابزاری برای مقابله با امپریالیسم در ایران: مطالعه موردی آثار ادبی ترجمه‌شده از سال ۱۳۰۴ تا ۱۴۰۰^۱

آزیتا قاضی‌زاده^۲ و حسین ملانظر^۳

چکیده

ترجمه را می‌توان ابزاری کنش‌گرانه و تأثیرگذار در پیش‌برد تغییرات مهم سیاسی و اجتماعی تلقی کرد. در میان این تغییرات می‌توان به گسترش تفکر مقابله با امپریالیسم در یک جامعه از جنبه‌های مختلف و با استفاده از اقدامات و کنش‌های ترجمانی اشاره کرد. بر این اساس، مطالعه حاضر با هدف تحلیل و بررسی نقش کنش‌گرانه ترجمه در گسترش تفکر ضدامپریالیسم در ایران از بعد انتخاب آثار برای ترجمه بین سال‌های ۱۳۰۴ تا ۱۴۰۰ انجام شد. بدین منظور، تحلیل تاریخی ترجمه‌های آثار ادبی پرچاپ ضدامپریالیسم با استفاده از روش تحلیلی-اکتشافی صورت پذیرفت. داده‌های این پژوهش براساس سوال «چه چیزی؟» از میان مجموعه سوالات پیشنهادی دهالست (۲۰۱۰) برای تحلیل تاریخی ترجمه جمع‌آوری شد. جهت پاسخ به این سوال، در ابتدا آثار ادبی ضدامپریالیسم که در سال‌های ۱۳۰۴ تا ۱۴۰۰ ترجمه و به چاپ رسیده‌اند، شناسایی شدند. سپس، منابع فرامتنی ترجمه‌ها مورد بررسی قرار گرفت تا بتوان به اطلاعاتی دست یافت که به‌طور مستقیم یا غیرمستقیم بر این امر دلالت داشته باشد که ترجمه آثار ادبی ضدامپریالیسم به مثابه ابزاری جهت تعریف هویتی مستقل استفاده شده است. نقش کنش‌گرانه ترجمه براساس جایگاه ترجمه آثار ادبی ضدامپریالیسم در مراحل سه-گانه کنش‌گری در ترجمه تعیین شد. نتایج این مطالعه نشان داد، در بعد انتخاب آثار ادبی ضدامپریالیسم برای ترجمه، نقش کنش‌گرانه ترجمه در مرحله دوم از مراحل سه‌گانه قرار می‌گیرد. براین اساس، مقابله با امپریالیسم فرهنگی آغاز شده است اما هنوز تلاشی برای تعریف یک هویت مستقل فرای تفکر دوقطبی فرهنگ‌های غالب انجام نگرفته است.

واژه‌های راهنما: ترجمه، ضدامپریالیسم، کنش‌گری

۱. این مقاله در تاریخ ۱۴۰۱/۰۳/۱۴ دریافت شد و در تاریخ ۱۴۰۱/۰۵/۳۱ به تصویب رسید.
۲. نویسنده مسئول: دانشجوی دکتری مطالعات ترجمه، گروه مترجمی زبان انگلیسی، دانشکده ادبیات فارسی و زبان‌های خارجی، دانشگاه علامه طباطبائی، تهران، ایران؛ پست الکترونیک: azita.ghazizade@atu.ac.ir
۳. دانشیار، گروه مترجمی زبان انگلیسی، دانشکده ادبیات فارسی و زبان‌های خارجی، دانشگاه علامه طباطبائی، تهران، ایران؛ پست الکترونیک: mollanazar@atu.ac.ir