

Echoes of Resistance: Committed Translation in the Second Pahlavi Era¹

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Abstract

Pre-revolution Iran witnessed the efforts of committed writers and translators who sought to raise public awareness and warn against the consequences of imperialistic interventions of foreign countries. The study of the intention behind the translators' selection of works for translation as well as their textual (paratextual and lexicogrammatical) choices is a tool for proving that the translations were not a neutral, random process, but a systematic, purposeful one. The present study was an attempt to identify the translations done into Persian Language in the Pahlavi era which can be categorized under committed translation label. These works were identified based on Talattof's (1996) description of committed literature. Farahzad's (2012) three-dimensional model was applied to link the linguistic level to the sociopolitical level and to trace intertextuality among these works. Moreover, two Persian translations of the English novel *Cry the Beloved Country* were studied and analyzed as a sample both in terms of micro level and macro level of the text encompassing the translators' background, prefaces and textual choices. These choices were finally linked to the then sociopolitical milieu. For this purpose, Farahzad's CDA model of Translation Criticism (2009) was adopted as the model of analysis. The results of this study indicated that around %17 of the translations carried out in this period could be categorized as committed translation.

Keywords: Committed translation, Committed writers, Sociopolitical change, Translational choices

1. This paper was received on 21.02.2025 and approved on 14.04.2025.

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1. Introduction

The study of the role of translation in the target context has gained prominence in translation research since the cultural turn in the 1970s. Lefevere viewed translation not just as a “window opened on another world,” but rather as “a channel opened, often not without a certain reluctance, through which foreign influences can penetrate the native culture, challenge it, and even contribute to subverting it” (2002, p. 2). Similarly, Schäffner (2014) sees the final outcome of the translation process as a cross-cultural production serving a premeditated function rather than a pure linguistic outcome.

The aim of the present study is to look for the purposeful choices of the translators aiming at raising awareness of imperialistic events in the society in the second Pahlavi era by analyzing the translated texts from a critical discourse analysis point of view. The translational choices involve both textual and extratextual ones. According to CDA tenets, since texts function within specific sociocultural and political contexts, it can be concluded that the author’s stance in the text is determined by the macrocontext of society. Therefore, the other goal of this study is to explore the relationship between the sociocultural and political conditions of the society and the translations, to look for the role these conditions play in the choices made by the translators.

2. Literature Review

Bassnett and Trivedi (2012) believe, besides its innovatory, constructive role, translation also acts as a “radical form of social protest” proved by the role translation has played in the struggles for national identities including those in central and southern Europe in the early nineteenth century. Gentzler, too, stresses the active role of translation in forming and reforming the society and suggests that poststructuralist views of translation unveil the “hidden cultural data, repressed images, and marginalized worldviews” (2002, p. 217).

In the same vein, Aixela believes translation is a complex rewriting process and in every act of rewriting, a degree of manipulation is inevitable (1996). In fact, the recognition of the concept of manipulation in translation, which was proposed in 1985, was so important that it led to the cultural turn in translation studies in the following decade (Tymoczko & Gentzler, 2002).

Venuti, too, stresses the relationship between translation and the extratextual factors, those of culture and society. As stated by him, every stage of the translation process - from the selection of source texts to the application of translation strategies, as well as the editing, revision, and reception of translations- is shaped by the cultural values prevailing in the target language, which are invariably structured within a hierarchical structure (2017).

In line with other scholars in the field, Lianeri believes that our knowledge of cultures is not unmediated, but developed under the influence of the historical, social and power conditions of the environment in which this knowledge is produced or represented, and here the significance of translation as a main tool of representation of other cultures comes to the fore (2002). Similarly, Alvarez & Vidal (1996, pp. 5-6) state that, "Translation is an excellent vehicle for conveying the typically Foucauldian binary of power/knowledge" since power is closely intertwined with knowledge and information, particularly in terms of how that information is communicated and how various discursive elements are articulated in the target text through highly nuanced and strategic means.

Theories on the influence of the translators' stance have been supported by numerous examples from around the world. Pagano (2002) investigates the subject in Spanish fiction, in this case Cortazar's fiction (*Libro de Manuel*, 1973) which portrays translation and translators and their active role in raising people's awareness of the social and political facts of their closed society.

Another case study is Lin's discussion of the role of translation in social changes in China. His studies show translation acted as a catalyst for remarkable changes in this country. When the existing repertoire in China couldn't satisfy the people and meet the public demands and needs, it was translation which entered to respond to the demands of the society. He bears the idea that "popular demand for translation is always right" (2002, p. 172).

Canadian feminist translators use the power of translation to destabilize the "patriarchal language and culture that dominates the cultural space of Quebec" and deconstruct the male dominance. In addition, the major role of translation in the political success of the Bloc Québécois political party in Canada is another proof of the power of translation in social transformations (Gentzler, 2002, p. 214).

Another instance is the treaty of Waitangi translated by Henry Williams studied by Fenton and Moon to investigate the translators' active role in reshaping the texts and bringing about change. The translator of this treaty was far from neutral in his translation; as pointed by Fenton and Moon, "Henry Williams reshaped the text of the Treaty of Waitangi and changed one part of the world forever" (2002, p. 42).

Similarly, Nord emphasizes the influential role of translation but in a different context, that of Bible translation. The result of her study shows that in this context, nearly all of the translator's choices are guided by ideology, whether conscious or unconscious. She concludes that "objective translator" does not exist (2014, p. 111).

In the same vein as in other countries, translation has played an important role in the political events in Iran. Khalili and Mollanazar (2020) studied the contribution of translation to resistance against the modernization process after the White Revolution in 1963. Their findings showed that narratives have been reframed in the translations under study so as to reinforce traditional values as a means of opposition against the Second Pahlavi regime's modernization discourse. In another study by Mohammadi and Mollanazar (2024), it was revealed that the selection of texts for

translation was not void of ideology. In fact, Younesi, the translator whose translations were studied in the said research, selected source texts that aligned with his objectives, reflecting a form of “resistance” in translation.

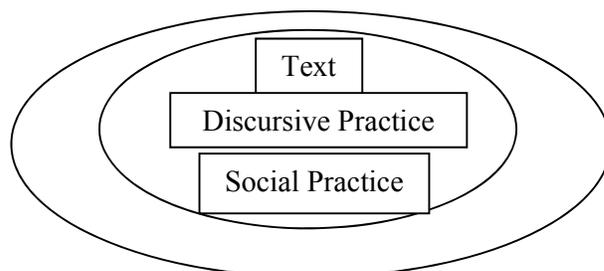
3. Method

3.1. Theoretical Framework

Critical Discourse Analysis was selected as the theoretical foundation of the present research based on which the linguistic choices of translators were studied and linked to the wider sociopolitical context.

Fairclough (2003) defines three levels at which the text can be studied. As shown in figure 1 in order to reveal the hidden layers of the text, the researcher should undergo a three-layer analysis of the text: textual, discursive, and sociopolitical.

Figure 1: Levels of Analysis in CDA according to Fairclough (2003)

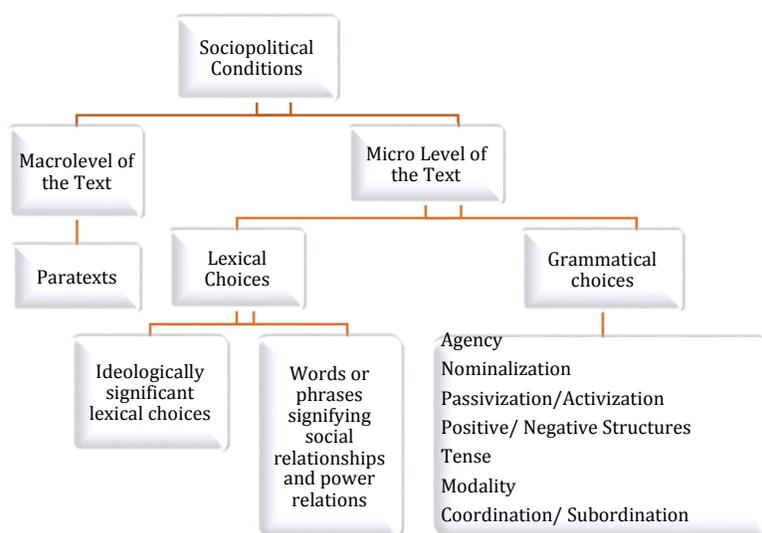


3.2. Model

The present study includes both quantitative and qualitative analyses. As for the quantitative aspect, the number of books translated into Persian in the Pahlavi era was extracted from the database of the National Library of Iran. Next, the number of books translated into Persian in the said era with committed contents was identified by studying the background of the translators and their intentionality in selecting a specific work for translation as well as studying the translators’ prefaces and the contents of the translations. Contents suggested by Talattof (1996), known as committed literature, were targeted. The purpose was to approximate the number of committed literature books translated into Persian in the Pahlavi era in proportion to the total number of books translated in this period. Further to this, as the comparative

corpus-based section of the study, one of these works which belongs to the literary genre was studied in more details in terms of the translators' background, their prefaces and their textual interventions in the translated texts. The macro-and-micro-textual analysis was done according to Farahzad's (2009) model of translation criticism based on CDA. According to this model, the following features of the text will be analyzed:

Figure 1: Farahzad's Model of Translation Criticism based on CDA (2009)



Macrolevel analysis includes the graphic design of the covers, and the translators' background and prefaces. According to Farahzad's model, these elements are interrelated with the translators' lexicogrammatical choices at the micro level. In other words, the sociopolitical conditions influence the macrolevel of the text, which in turn influences the microlevel of the text.

For identifying committed translations, Talattof's definition of committed literature served as the criterion. According to Talattof (1996), the Committed Literature Movement boomed in the reign of Mohammad Reza Pahlavi (1941–1979) and its main content was the themes of social justice, equality and revolutionary struggles for freedom. These literary works encompassed a wide range from works of fiction by authors like Hushang Golshiri, Samad Behrangi, Sadegh Chubak,

Mahmoud Dolatabadi, Ahmad Mahmoud, Gholam Hossein Saedi, Jalal Al-e Ahmad, Simin Daneshvar, Simin Behbahani, etc. to poetry by Nima Yushij, Khosrow Golsorkhi, Ahmad Shamlou, Ismael Khui, and Forough Farrokhzad. These authors and poets were strongly influenced by Marxism and socialist realism.

Although this study is limited to the second Pahlavi era, since this epoch was the terrain on which the Committed Literature Movement was formed and developed, it also investigated works with similar contents from the first Pahlavi era as well as from other genres. Therefore, the data provided in the charts and findings are related to the Pahlavi era in general. The justification behind this choice is the said Committed Literature Movement did not emerge abruptly; rather, its origins can be traced back to the preceding eras in the history of Iran from the Constitutional Revolution to resistance against the domination of the British policies in Iran in the first Pahlavi era.

4. Analysis and Discussion

4.1. The Sociopolitical Conditions of Iran Within the Time Span Under Study

As stated by Parvin (2010), in decades before the Islamic Revolution, European powers interfered with the internal affairs and the policy-makings for the country. In spite of this, the colonization of Iran did not happen in the same way as countries like India, Egypt, and Algeria experienced it. Although Iran was never officially colonized, a consistent approach of anti-colonial theories and ideologies spread among Iranians for a long time and became a constant discourse in political, social and scientific circles. In fact, Iran turned into a semi-colony due to its economic relations with or better say economic dependence on foreign powers (Tajuddin, 2000).

Sheikholeslami (1986) mentions the 1919 treaty as an example of the imperialistic endeavors of foreign powers in Iran. The Anglo-Iranian Treaty 1919 was one of the most disgraceful treaties signed between Iran and Britain aiming at officially announcing Iran as Britain's colony. According to Morsalvand (1995), the

British statesmen who realized the value of Iranian oil during the First World War sought to stabilize the political and economic situation of Iran in order to achieve their goals, so first tried to take control over the country through the 1919 agreement. But this contract faced adverse reactions from the Iranians and was nullified.

Finally, the British came to the conclusion that a coup should take place in Iran and a powerful person, but of course their puppet, should come to power in order to put an end to this chaotic political situation (Makki, 1995).

Seyyed Jalaluddin Madani, quotes House, an American author. According to him, as soon as the British realized capturing Iran and turning it into one of England's satellites was not possible, they decided that by consolidating Iran as an independent and obedient government, their interests should be better defended (2009). In fact, the Pahlavi dynasty, which was established by the British after the coup of February 22, 1921, was increasingly exposed to British domination by being dependent on them (Dorody, 2004).

Rudi Matthee believes that India, instead of Iran, was the place where Iranians first met the English and aspects of British society in a "quasi-English" environment. One of the aspects of the Iranians' approach to the presence of the British in India was to pay attention to the "capture" and "conquest" of India by them; This caused Iranians to worry about suffering the same fate in Iran, and they warned about it in different forms (Matthee & Keddie, 2002).

In the second Pahlavi era, the expansion of Iran's relations with the West, especially the United States, between 1953 and 1963 is one of the characteristics of Iran's foreign relations. Mahdavi (1998) calls this the period of dependence on the Western bloc, and Azghandi (2003) uses the theory of the puppet state to describe it.

4.2. Intertextuality

According to Farahzad (2012), translational choices can be an indicator of intertextuality. Therefore, for exploring the intertextuality, the researchers used the National Library of Iran's database to find translations with themes of social justice, equality and revolutionary struggles for freedom to track a thread of intertextuality among these works. The following list illustrates the findings of this study. However, due to space limitation, only 10 results are shown here and the rest of the data is presented in the appendix.

No.	Translator	TT Title	TT Publication Year	Iranian Publisher	Author	ST Title	ST Publication Year	SL	Genre
1	D Tenser	یادگار شهیدان، خبرکش	(n.d.)	Abadan	Aragon, Louis	----	-----	French	----
2	Nozar Gholamhossein Farnood	خرده بورژواها	(n.d.) 1357	Ahang Ehya	Maxim Gorky	Petty Bourgeoisie	1902	Russian	Drama
3	Ali Javaherkalam	انقلاب حيوانات (اقتباس از کتاب Animal (farm	13xx	Mashhad Hekmat	George Orwell	Animal Farm	1945	English	Novel
4	Moshfeq Hamedani	بیوگرافی استالین	1328	Safialishah	Emil Ludwig	Stalin	1942	French	Biography
5	Bahram	چگونه فولاد آبدیده شد	1329– 1330	Arani	Nikolai Ostrovsky	How the Steel Was Tempered	1934	Russian	Novel
6	Ahmad Sadeq	در جستجوی نان	1329 (1) 1352 (2) 1356 (3) 1362	Sepehr Farokhi Pub. Negah pub.	Maxim Gorky	In the World	1915–16	Russian (translated from French)	Novel (autobiography)
7	Parto Azar	چه باید کرد؟	1329 1354	Tehran, Naghoos	Nikolay Chernyshevsky	What Is to Be Done?	1863	Russian	Russian Stories

				Reprinted by Hezb-e Toode publication					
8	Kazem Ansari	در میان گودال	1330	Jaragheh	Anton Pavlovich Chekhov	-----	-----	Russian	Russian Stories
9	Ali Asghar Khebrezadeh	هیچ و همه یا ظلمت در نیمروز	1330 1356 (2 nd Ed.)	Tehran, Aban	Arthur Koestler	Darkness at Noon Original Title: Sonnenfinsternis	1940	German	Novel, Historical Fiction, Dystopian Fiction
10	Reza Seyed Hosseini	انتقام کربلا: فساد درباری اموی--قیام مختار.	1330 1343	-----	Zia Shakir	انتقام کربلا: قیام مختار	1323 AH	Urdu	History- Religion

The present study identified more than 70 books with the committed translation content which makes up around %17 of the whole works translated into Persian in the Pahlavi era, for according to the database of the National Library of Iran, 1111 books were translated into Persian in this time span. This file is accessible in the appendix to the paper.

4.3. Macro Level of the Text

The parallel corpus of this study consisted of the English novel "*Cry the Beloved Country*" (Paton, 1948) and two translations of it into Farsi. The novel is the story of the British colonialism in Africa, the story of the encounter of the white and the black. Thus, the source text was obviously an anti-colonialist work. The two translations are:

"مویه کن سرزمین محبوب - Mouyeh Kon Sarzamin-e Mahboob" by Fereydoun Salek and Nader Ebrahimi, published in 1348 Solar Year/1969 AD by Amir-Kabir Publications.

"بنال وطن - Benal Vatan" by Simin Daneshvar, published in 1351 Solar Year/1972 AD by Kharazmi Publications.

As the point of departure, the illustrations on the book covers of the ST and the TTs are discussed:



The book cover of the ST consists of three colors, black and white representing the white and the black, and red representing blood. The book cover of Ebrahimi and Salek's translation shows a black boy who seems miserable and defenseless in the

middle of fire. The cover of Daneshvar's translation is without any illustrations; this style was the homogeneous book cover for the books published by Kharazmi Publications in the epoch.

4.3.1. Publishing Houses

A glance at the publishing houses of these translations can help reveal the theme and ideology behind them. In the revolutionary upheavals before the 1979 Revolution in Iran, some publishing houses published a wide range of books that touched upon the issues of revolution, equality and justice; Kharazmi and Amir-Kabir were among the most well-known.

4.3.2. Translators' Prefaces

Daneshvar's Benal Vatan

The initial dedication is to Jalal Al-e Ahmad, Daneshvar's spouse and a committed writer who is well-known for his leftist works. The translator's preface is also replete with direct and indirect references to colonialism and imperialism. Daneshvar likens the colonization in the black continent to a chess game. The translator's preface begins with the following sentences:

In the Union of South Africa both the hand of the colonizer and his sleeve as well as his chess pieces are clear. The colonizer and the colonized are identified by their colors, white and black. Since the game is transparent, it is hoped that one day the black would checkmate the white, for at last the black will learn how to play the game. And maybe the way in which the game is played in this black continent is simpler than in other colonized countries. I mean those countries in which the game, the hand and the sleeve, as well as the pieces are not as obvious.

Ebrahimi and Salek's Mooyeh Kon Sarzamin-e Mahboob

The translator's preface is compelled with information about South Africa. They have applied a kind of sarcastic language to criticize the imperialistic, colonizing, and exploitative presence of European countries particularly Britain in this

black continent. They have openly criticized West's hunger for domination and colonization in smaller countries.

In their words, South Africa—the land in which the story happens—seems to be located on the south edge of the African continent! In descriptions about the population of this country, the sarcastic language of the translators is once again at work: Its population is about 15 million. Out of this, almost 2 million are the white people obviously holding the fate and lives of the remaining 13 million in their hands, that is, the rule of white elites over the black masses. And this is the very old story of the white rule over the real owners of South Africa.

4.3.3. *A Glance at the Translators' Cultural and Political Background*

Both Daneshvar and Ebrahimi were among committed writers and members of the Iranian Writers Association. Simin Daneshvar was an Iranian writer and translator. Daneshvar, along with her husband Jalal Al-Ahmad, was a member of the Iranian Writers Association and was elected as the president of this Association in its first election in Farvardin 1347 (Mirabedini, 1998). Nader Ebrahimi was a writer and member of the Writers' Association. Ebrahimi was an oppositionist who participated in activities against the ruling power. He was arrested and imprisoned in 1342 (1963) for taking part in the demonstrations on Khordad 15 of the same year (Norouzi, 2001).

4.4. *Micro Level of the Text*

In this phase, Farahzad's (2009) model was applied to the linguistic analysis of the texts. Accordingly, one example is mentioned for each category, and in the results section, the percentage of the occurrence of each category is tabulated.

4.4.1. *Lexical Choices*

a. *Ideologically significant lexical choices*

	Ebrahimi and Salek	Daneshvar
He and his friends call it the Bantu Repress. (p. 28)	او و دوستانش اسم این روزنامه را گذاشته‌اند « <u>ندای استعمار</u> » (ص ۳۶)	او و دوستانش اسم این روزنامه را « <u>ضد نشر بانتو</u> » گذاشته‌اند. (ص ۴۰)

Ebrahimi and Salek have used the term “استعمار” in translation. The word ‘repress’—“استعمار”—is the literal translation of ‘colonization’ in Persian. In fact, the translators’ choice of words confirms the idea of the translator’s presence in the text. This presence is revealing of their evaluation (and disapproval) of the newspaper which favors the colonizers.

b. *Words or phrases signifying social relationships and power relations*

	Ebrahimi and Salek	Daneshvar
A man must be <u>faithful and meek and obedient</u> . (p. 36)	یک مرد کلیسا باید وفادار، توسری خورده و مطیع باشد. (ص. ۴۸)	آدم باید مؤمن و بردبار و سربزیر باشد. (ص. ۴۹)

The adjectives used by Ebrahimi and Salek clearly criticize the role of religion and church in supporting and promoting colonization in Africa. Their translation shows a colonized society in which the subordinated group should be obedient to the dominant group, i.e. the concept of hegemony. Daneshvar’s translation seems to have missed this sarcastic reference.

4.4.2. Grammatical Choices

a. *Tense*

	Ebrahimi and Salek	Daneshvar
Destroy it and man is <u>destroyed</u> . (p. 3)	فناي آن فناي انسان خواهد بود. (ص. ۴)	ویرانش کن و در آن صورت، انسان هم معدوم خواهد گشت. (ص. ۱۶)

The modality force in both target texts is stronger than the source sentence due to the degree of certainty the translators have put in their statements. Instead of a passive structure, an active structure with future tense is observed in Ebrahimi and Salek’s translation. In doing so, they have strengthened the certainty of the assumption made in the sentence, especially since the pronoun ‘it’ refers to the holy land of the author’s country. Daneshvar has translated the passive voice literally, but has changed the tense. In Persian language, the future auxiliary verb ‘خواهد’ has a strong level of certainty. Therefore, Daneshvar’s translation, too, has intensified the force of the utterance.

b. Modality

	Ebrahimi and Salek	Daneshvar
The country <u>would turn</u> into a desert. (p. 131)	کشور به یک برهوت <u>تبدیل می شود</u> . (ص. ۱۷۸)	و مملکت به صحرائی <u>بدل خواهد</u> گردید. (ص. ۱۴۴)

In both translations the auxiliary modal “would” has been omitted and verbs with a higher degree of certainty have been replaced for the English verb. It means that the Persian verbs of «تبدیل می شود» and «خواهد گردید» connote a higher degree of certainty in comparison to the source verb structure. Both translations emphasize the tragic conditions of a colonized and exploited country.

c. Passivization / Activization

	Ebrahimi and Salek	Daneshvar
the man that <u>falls apart</u> when the house is broken (p. 26)	انسانی که از پی ویرانی خانه اش <u>سرگردان</u> شده است. (ص. ۳۲-۳۳)	مرد خانه که از این ویرانی <u>دریدر</u> شده است. (ص. ۳۸)

The active sentence has been translated into a passive one by both translators. What is bolder in the metatexts is that the man (which represents the black people) is seemed powerless and not as the cause of this destruction. Seemingly, someone else is responsible for this wandering and homelessness.

d. Nominalization

	Ebrahimi and Salek	Daneshvar
I have never thought that a Christian would not suffer, <u>umfundisi</u> . For our <u>Lord</u> suffered. (p. 227)	من، اونفندیسی، هیچوقت اعتقاد نداشتم که یک مسیحی می تواند بی رنج زندگی کند. زیرا مسیح، پدر ما، خود بسیار رنج کشید. (ص. ۲۹۷)	اومفندیسی، هرگز تصور نکرده ام که یک مسیحی بتواند از رنج آزاد باشد. چونکه خداوندگار ما رنج برد. (ص. ۲۴۰)

The nominalization of ‘suffer’ in both translations as ‘بی رنج زندگی کند’ and ‘از’ seems to have emphasized the pain and suffering caused by inequality and poverty.

e. Positive / Negative Structures

Ebrahimi and Salek	Daneshvar
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There are ten thousand of us, living in other people's houses. (p. 54)	ده هزارتا مثل ما هستند که خانه ندارند و در خانه دیگران زندگی می-کنند. (ص. ۷۳)	ده هزار سیاهپوست هست که در خانه دیگران زندگی می-کند. (ص. ۶۸)
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The negative clause *خانه ندارند* has been added in Ebrahimi and Salek's translation, intensifying the negative force of the statement, i.e. homelessness and symbolically, being driven out of their houses. In addition, the identification with the black people through pronoun 'us' has been preserved in Ebrahimi and Salek's but omitted in Daneshvar's translation.

F. Agency

	Ebrahimi and Salek	Daneshvar
Why did <u>we</u> leave the land of our people? (p. 56)	چرا ما سرزمین اجدادی مان را ول کردیم. (ص. ۷۷)	چرا از آب و خاک اجدادی آواره مان کردی؟ (ص. ۷۱)

The first-person pronoun 'we' in the source text has been replaced by the second person pronoun in Daneshvar's translation. This shift has caused a delicate difference in the meaning in that it has eliminated the agency of the black people in the sentence and shifted the agency and responsibility to another cause. The translated sentence implies the sense that they have been forced to leave their own land due to something. However, the first translation has preserved the meaning and the form of the source text sentence.

g. Coordination / Subordination

	Ebrahimi and Salek	Daneshvar
A trick to hold together something that white man desires to hold together. (p. 35)	برای اینکه به یک سفیدپوست خوش-خدمتی بکند و ایجاد اتحاد ... (ص. ۴۷)	مترسکی که آنچه را که در حال پاشیدن است به دلخواه مرد سفیدپوست، بر سر پا نگاه می-دارد. (ص. ۴۹)

In TT1, Ebrahimi and Salek have omitted the subordination in the complex sentence and changed it into coordination; the relative pronoun 'that' has been changed into the coordinating conjunction 'and', that is, the dependent clause 'that white man desires to hold together' has been rendered into two independent clauses connected by 'و'. Also, in this translation, some ideological additions are observed

such as 'خوش خدمتی' and 'ایجاد اتحاد'. The structural and lexical manipulations intensify the meaning intended by the author and render it in a more explicit and direct way. Similarly, in TT2, "something" has been translated into « آنچه را که در حال پاشیدن است » which is an evaluative subordinative clause added by the translator. Daneshvar has added this adjective clause to stress the collapse of a colonized society. On the other hand, the adjective clause modifying 'something' has been rendered into the adverbial phrase 'به دلخواه مرد سفیدپوست'.

5. Conclusion

A brief study of the social, cultural and political milieu of the translations together with a short discussion of the relevant biography of the translators proved to be helpful in identifying the relationship between their stylistic and lexicogrammatical decisions and the larger macro-context of society. Farahzad's model (2009) which applies CDA tenets to textual and paratextual analysis of translations was adopted by the researchers for the investigation of the above-said works and their translations in search for the translators' ideological presence in the target text.

The paratexts as well as the texts of the translations were studied and the components of Farahzad's model were tracked in the texts. The results of this textual and paratextual investigation showed that the instances of the translators' manipulation could be found in both the prefaces added by the translators and their textual decisions.

In addition to the textual analysis, the translators' background was also studied which revealed their leftist tendencies and their avidity for social and political change and reform. As the final level of analysis, an investigation of the broader sociopolitical background of the translations was undertaken indicating that the translators' choices, both in terms of the selection of works for translation as well as their active, manipulative presence in the paratexts and texts were not neutral and accidental but purposeful, conscious and selective. Therefore, the present study as small-scale

research could contribute to proving the active role of translators in the Iranian society in the Pahlavi epoch.

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