Ideological Underpinnings at Work in Translation: A Case Study of *the Catcher in the Rye* and its Persian Translation

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Abstract

The language system is best considered a stage on which ideology is represented, while translation, as a channel of interlingual communication and a socially contextualized enterprise, is exposed to various ideological considerations. This exposure seems unavoidable, whether translation is conceived as a purposeful mental enterprise or as the final product of a systematic process beginning with a source text (ST) and ending with a target text (TT). In any case, the translator's linguistic choices are influenced by ideological orientations, manifested to varying degrees. This study aims to identify and illustrate the degree of ideological skewness in the Persian translation of *The Catcher in the Rye* using the proposed model, which includes several distinctive ideology-bound features. A two-level assessment, at the intra-textual and extra-textual levels, was applied to the texts to identify their ideological trends. The findings, analyzed using the analytic model, suggest that the proposed model is applicable for uncovering the ideological underpinnings at play in the texts, which exhibit a possibly considerable degree of ideological skewness. Given the multidimensional nature of translation as both product and process, this study set out to offer a more dynamic perspective on ideological matters, yet it requires refinement through further research.

Keywords: language system, ideological underpinnings, the catcher in the rye, intra-textual analysis, extra-textual analysis

1. Introduction

Across linguistic levels, translation is influenced by extralinguistic factors; among these, ideology tends to shape linguistic choices in the background, giving rise to different target texts (TTs) from a specific source text (ST) (Zandian, 2020). Moreover, translators, as agents belonging to a particular sociocultural milieu, are expected to produce TTs within specific sociocultural contexts and to convey intended meanings primarily through lexical manipulation (Calzada-Pérez, 2014). An author creates a text with regard to certain metalinguistic variables such as culture and norms. This necessitates that a translator "be equipped with a critical eye for implicit ideologies in linguistic and symbolic discourses which are the main instrumentation in shaping and reshaping mental and cognitive frameworks of the public" (Khoshsaligheh, 2013, p. 141). Likewise, translators ' social conditioning is reflected in the linguistic and extralinguistic structures of the TT. The impact of social, ideological, and linguistic constraints can be analyzed at both textual and extratextual levels in translation, which requires closer attention to the ideological maneuvers undertaken by the translator. Research on ideology in translation has become one of the most revealing areas, especially over the last decade (Laviosa et al., 2017). Ideology plays a crucial role in translation studies (TS), as its investigation yields a more profound understanding of linguistic and translational practices.

Despite the growing interest among translation scholars and sociolinguists in cross-cultural ideological manifestations, they have paid scant practical attention to the study of ideological trends in translation (Schäffner, 2003; Munday, 2012; Laviosa et al., 2017). Some scholars, such as Tiselius and Hild (2017), have argued for new analytical requirements in line with a paradigm of ideological skewness, suggesting how the ideological stance of a translation may diverge from the original. This view accords with Baker and Saldanha's (2020) statement on the crucial role of ideology, which is pervasive and contributes to a greater understanding of the translation enterprise. Thus, to provide a clearer picture of the interrelations between interlocutors in generating meaning within the interactive social context of translation, this study addresses the following questions:

1. What are the ideology-bound features of a model designed for examining the ideological skewness of the translation of *The Catcher in the Rye* by Barseqhian (Salinger, 1958/2014)?

2. To what extent does the Persian translation of *The Catcher in the Rye* diverge from the ST regarding its ideological stance, based on the proposed model for examining ideological skewness?

Accordingly, the theoretical framework of the study, which functions at both intra-textual and extra-textual levels to identify ideological trends in the texts, is introduced in the next section. After reviewing the related literature, the research method is presented. Given the proposed model for analyzing the underlying ideological stances in the texts, which is presented in Table 1, a comparative analysis of the ST and the TT is conducted to examine the ideological skewness at play. The final sections of the study are devoted to the discussion of the findings and concluding remarks, respectively.

1.1. Theoretical Framework

The theoretical framework applied in this study combines Hatim and Mason's (1997) framework with Munday's (2008) theory of style and ideology in translation. At the intra-textual level, the subcomponent of style-shifting has been adopted from Munday, who focuses on the careful scrutiny of translators' linguistic choices to identify patterns and relate them to the macro-level of ideology. He argues that the stylistic features of TTs, as well as those characteristic of individual translators, are crucial for identifying the motivations behind these tendencies.

At the extra-textual level, the two subcomponents, time and place of publication, and the intended function and addressee, have been adopted from Hatim and Mason's (1997) framework. These factors are implicitly embedded in their model for examining ideology in translation: "The exchange value of the ST producer's discourse will be greater between members of the institutional environment shared by ST producer and receivers than they can be between ST producer and TT receivers" (p. 162). Working within Hallidayan linguistics (1994), Hatim and Mason "address the way social relations and identity issues are to be communicated in translation" (Zandian et al., 2020). They also consider that texts communicating specific ideas to different readerships tend to serve various functions, depending on their social and cultural contexts.

In what follows, the different components of the proposed model for ideology analysis, including those adopted from Hatim and Mason (1997) and Munday (2008), as well as newly introduced elements developed in this study as extensions to their frameworks, are presented under the intra-textual and extra-textual levels.

1.2. Intra-textual Level

The intra-textual level, which constitutes the first stage of ideology analysis, involves examining both lexical and grammatical features. At this stage, the components of style-shifting, repetition, and implicitation of attitude are analyzed. The following section introduces these features as the main criteria for assessing the degree of ideological skewness in the TT.

1.2.1. Style-shifting

According to Munday (2012), authors may employ style-shifting at the textual level to convey ideologically charged ideas, using different stylistic events as part of their ideological maneuvers to modify aspects of their relationship with the intended addressee. In other words, "just as the stylistic choices made by the author direct the reader, so the conscious choices made by the translator serve to channel the reader of the TT." For example, a shift in style "from a markedly colloquial tenor into a sustained formal tenor in a stretch of utterance serves to increase the readers' involvement" (Zandian, 2020, p. 193). Importantly, variations in the author–reader relationship also influence the author–translator relationship. Such choices are ideologically significant because they originate from, and

reveal, the intentions, values, and sociocultural circumstances of both the author and the translator (Munday, 2008).

1.2.2. Repetition

The ideology of a text cannot be interpreted on the basis of a single instance of language use; rather, it gains significance through the cumulative effect of multiple choices (Hunston, 2002). An author who consistently selects a particular lexical or grammatical option tends to emphasize a specific ideological orientation. Therefore, a multidimensional analysis of texts, encompassing keywords as well as individual grammatical choices within broader contexts, can provide a more detailed understanding of how ideology is realized.

1.2.3. Implicitation of Attitude

Implicitation of attitude, realized through paraphrase, generalization, expansion, or omission, may signal specific ideological shifts in translation. Translators often employ this technique when they choose to omit emphatic elements of an utterance or downplay the significance of a concept due to particular ideological considerations. A key reason for using this mechanism may be the presence of "systematic differences between the source and target languages" (Pym, 2010, p. 15)

2.2. Extra-textual Level

As other scholars have noted, notably Cushing (2021) and Mosaffa Jahromi et al. (2008), the influence of extra-textual features on a translator's ideological stance cannot be underestimated. Following the examination of lexical and grammatical features at the initial intra-textual level of analysis, this study turns to several extra-textual features, including paratext, time and place of publication, and the intended function and addressee. As mentioned earlier, the latter two subcomponents are adopted from Hatim and Mason's (1997) framework, which incorporates these factors into the analysis of ideology in translation. This level of inquiry allows for a more comprehensive and accurate assessment of the ideological orientations present in the TT, given the significant impact of the adopted features on textuality. The value of the proposed components lies in their ability to encompass the broader sociocultural context, aligning with recent approaches to ideology analysis. In doing so, they facilitate the identification of the ST author's ideological themes and enable their comparison with the corresponding elements in the TT.

2.2.1. Paratext

Whether there are any sub-texts or in-texts like footnotes embedded within the text might find significance for ideology analysis, where the main task of the translator is to discover which functions they

fulfill in the embedding text (Munday, 2012). Also, the translator's judgments in the preface or endnotes and footnotes inserted into the TTs to provide background information, besides the hierarchical delimitations of text sections are considered the essential elements in this respect.

2.2.2. Time and Place of Publication

Extra-textual analysis of a text's ideological orientations demands an examination of the ST production time and place, as well as the TT reception site and time. Such investigation can uncover potential dichotomy between the texts and reveal findings on their specific ideological stands. The more the two cultures are closely related to each other, the lesser the necessity of ideological underpinning by the translator (Reiss, 2000).

2.2.3. Intended Function and Addressee

The importance of studying both the ST and TT in terms of their essential role in relevance to their socio-cultural frameworks lies in the fact that it throws insight into their ideological stances. In this regard, it should be noted that texts aimed at different audiences tend to serve a variety of purposes depending on their social and cultural settings. In other words, this extra-textual aspect highly depends on the location and time of publication.

2. Review of the Related Literature

While ideology has been defined in various ways, this study adopts King Lee's (2020) definition, viewing it as a set of ideas on which social groups base their actions and evaluation criteria. Broadly, ideology can be analyzed along two lines. At the intra-textual level, ideological traces are identified through their specific linguistic realizations at the lexical or grammatical level, as translations often reflect the stylistic and lexical preferences of their translators (Baker & Saldanha, 2020). At the extra-textual level, ideological manifestations are examined beyond the linguistic structure, considering the macrostructure of the text.

Distinguishing between the ideology behind translating and the rendition of ideology, Hatim and Mason (1997) analyzed the translation of Ayatollah Khomeini's political speech, focusing on how social relations and identity issues are conveyed. Drawing on a critical discourse analysis (CDA) perspective, they examined situationality alongside register, later reconsidered in the early 21st century in the context of global communication. They argued that social approaches interconnect, allowing language to reveal the multifaceted nature of interpersonal relations. Similarly, Fairclough (2010) and Van Dijk (2012) adopted CDA to propose a three-dimensional framework and a micro-level model, respectively, for investigating ideological aspects. Although CDA provides valuable insights into how ideology influences discourse and how discourse may reinforce or challenge ideology, a more neutral analytical perspective is sometimes needed, one that avoids an inherently negative stance. The primary aim of such an

approach is not to uncover the power relations embedded in the text, and it can be applied across other domains of translation quality assessment (TQA).

Hunston (2002) proposed several methods for identifying ideological markers at both lexical and grammatical levels, including keyword analysis, lexical patterning, semantic prosody, and repetition. Her study, rooted in applied linguistics and supported by various examples, falls within the first category of research, namely, projects focusing on intra-textual analysis. As a multifaceted examination of a text enables a more precise understanding of ideology, other scholars, such as Baker (1999) and Olohan (2004), have emphasized integrating micro-level analysis within a broader sociocultural context.

The micro and macro levels of ideology were scrutinized by Schäffner (2003), who used a top-down approach to analyze ideology. In her case study, she highlights the ideological aspects of the text's production, focusing on English and German textual pairs. The findings of the comparative analysis of the texts showed that the translators, being mindful of the ideological trends within the two cultures, reflected some underlying power relations in their productions. Hence, in line with other previous studies that follow a CDA approach to translation, her study delves into political discourse, relating textual aspects of the two versions to the social conditions.

Although the reviewed works have focused on the textual and contextual analysis of ideology in an enlightening way, it seems that those projects pursuing a linguistic-oriented approach have failed to address broader ideological issues in text analysis. Still, among the studies that analyzed ideology multi-dimensionally, only a few works by Hatim and Mason (1997) and Olohan (2004) applied the findings of corpus analysis empirically to translation reception, yielding more insightful results (Laviosa et al., 2017). The present study, however, combines the results of its micro-level analysis with macro-level data to provide a clearer view of ideological implications in translation.

Among the works conducted in the context of Iran on the analysis of ideology and its manifestations is Zandian's (2022) comparative study. Underlining the role of idiomaticity in literary translation, she studied the Persian translations of *The Bet*, *The Story Teller*, and *The Closed Shop*, adopting a descriptive–analytical approach. She explored the translator's creativity in overcoming the challenge of sustaining "the stylistic balance between the ST and TT" (p. 59). A literary translator encounters such a challenge during the translation process when faced with the temptation to preserve either the form or the content of the literary work. The findings revealed that "as different degrees of a translator's creativity are at play during translation, the ability to keep a balance between these two translation dimensions, namely fidelity and creativity, tends to be individualistic, as well" (p. 72). Whether the translator gives priority to form over content in literary translation depends on different ideological factors at work, including the socio-cultural background and life experience of the translator, as well as the function that the translation is intended to serve in the target culture.

Amirdabbaghian and Shangeetha (2020) emphasized the crucial role of ideology in manipulating literary texts and examined the ideological influences arising from "the social situation (Islamic Revolution) in Iran on the Persian translation of Orwell's well-known political novel, *Animal Farm* (1945)." Their study employed "van Dijk's (2012) theory of ideology and

Lefevere's (1992) theory of translation, rewriting and manipulation of literary fame" to highlight paratextual disparities between the STs and TTs. It reflected the impact of translators' ideological orientations on their applied tactics, linguistic choices, and interpretation of ST ideas by analyzing different paratextual materials. Nevertheless, as paratext constitutes only one element of extra-textual ideology analysis, their study could have yielded more comprehensive results by also considering significant textual features such as style-shifting and implicitation of attitude, as emphasized in the present research.

According to Amirdabbaghian and Shunmugam (2019, p. 1), ideology has a dialectical relationship with macrostructural factors such as "social changes" and "modifications in the language policy," influencing them to varying degrees while also being influenced by them. They investigated "the ideological impact of the social situation both in the pre- and post-revolutionary era in Iran on translations of Orwell's famous political novel, *Nineteen Eighty-Four* (1949) into Persian." Using the second dimension of Farahzad's (2012) model of translation criticism, "paratextual analysis", alongside Lefevere's (1992) manipulation theory, they examined linguistic variations across three Persian translations. The findings revealed that the translators' personal ideologies aligned closely with their explicit and implicit statements in the prefaces of their TTs, showing marked differences among the literary translators, particularly in terms of being more " conservative and Islam-oriented."

In an exploratory study, Khoshsaligheh and Ameri (2016) investigated ideological considerations in official dubbing in Iran. Employing a participant-oriented method, they interviewed four dubbing directors and translators to explore agency in the dubbing process on ideological grounds. They also adopted a product-oriented method, analyzing selected films and TV series to assess how dubbing appropriations were authorized. The results highlighted the influence of various agents involved in the dubbing process and revealed ideological manipulations occurring before, during, and after the dubbing stage in response to sociocultural, political, and ideological considerations. While the study yielded noteworthy findings about ideological orientations in dubbing, a larger and randomly selected sample could have produced more reliable and generalizable results.

To examine the censorship approach of Iran's national television toward the dubbing of *House of Cards* (the first four seasons), Pakar and Khoshsaligheh (2020) conducted a multimodal comparative analysis of the American version and its Persian-dubbed counterpart. The findings indicated that certain religious, sociocultural, and political themes were censored, while other topics were left uncensored for ideological reasons. This divergence in censorship practices suggested that censorship was applied selectively, primarily by the Iranian side, to reinforce particular and politically significant ideological positions. A key strength of this study was its potential to provide audiovisual translation trainees with pedagogical insights into working with authentic dubbing translation scenarios.

3. Method

3.1. Design

The assessment procedure in this study was conducted at two levels, namely, the intra-textual and extra-textual levels, corresponding to "the textual analysis of the ST and TT, and the texts' macrostructures," respectively (Zandian, 2020, p. 184). In this qualitative inquiry, both analytic and descriptive approaches were applied to the texts, allowing for a more comprehensive evaluation of the translation's ideological skewness.

3.2. Materials

The current study focuses on *The Catcher in the Rye*, widely regarded as the crowning achievement of Salinger's literary career, and its Persian translation by Barseqhian (Salinger, 1958/2014). The researcher's motivation for the purposive selection of the ST, ranked among the 100 best English-language novels of the 20th century, was its high communicative dynamism, particularly in its prose narrative. Furthermore, given the interpretive challenges posed by the ST and the complexities involved in rendering it into the TT, examining its ideological markers was expected to yield insightful results, especially in light of the growing scholarly interest in ideology in literary translation. The ST's status as the pinnacle of the author's literary career has also contributed to its popularity among Persian readers, particularly those with more sophisticated literary tastes. Among several Persian translations of *The Catcher in the Rye*, including those by Karimi (Salinger, 1958/1966), Najafi (Salinger, 1958/1998), Zolghadr (Salinger, 1958/2010), and Barseqhian (Salinger, 1958/2014), the latter and most recent version was selected for this study.

3.3. Procedure

Although ideological aspects can be evident in texts, they can also be identified through the analysis of extra-textual elements such as medium, place, time, and recipient (Calzada-Pérez, 2014). As such, there was a need to refine existing models, such as Hunston's (2002), which incorporates several mechanisms for examining ideology-bound elements, to better align with recent approaches to ideology analysis. The strength of the proposed model lies in its integration of extra-textual features, enabling a more comprehensive identification and analysis of the ideological stances in both texts. To determine the ideological skewness of the translation, the investigation was conducted at both intra-textual and extra-textual levels, each with specific subfields. The intra-textual level examined style-shifting, repetition, and implicitation of attitude, while the extra-textual level focused on paratext, time and place of publication, intended function, and addressee, elements that relate to the macrostructures of the texts. In this way, the study addressed the limitations of previous models, which often focused solely on the lexical level of ideology analysis or incorporated only one level of analysis, and which tended to examine a restricted set of ideological markers or samples.

The application of ideological markers requires the use of a comparable corpus to identify potential distortions by contrasting the ST with the TT. Accordingly, this study relied on purposive sampling to select ST-TT pairs, based on the researcher's judgment of the most illustrative examples of underlying orientations in the translation. This approach enabled the identification and analysis of ideology-bound elements in the chosen text pairs to determine how the TT diverged from the ST. Out of nearly fifty ideology-laden ST-TT segments, the most representative examples of marked variations, characterized by salient ideology-bound features, were carefully selected. In total, twenty-four ST-TT segments were chosen as the most representative instances of ideology-laden textual pairs. In applying the proposed framework to these samples, special attention was given to identifying the specific mechanisms employed by the translator to alter the ST. The designed model, including its newly introduced components (presented in Table 1 below), was then implemented to analyze the texts, detect the author's original ideological considerations, and compare them with their TT equivalents to examine how they were reflected in translation.

Table 1

The Proposed Model for Examining Ideological Skewness of Translation

Levels of analysis	Ideology-bound features
Style-shifting	
Intra-textual level	Repetition
Implicitation of attitude	
Paratext	
Extra-textual level	Time and place of publication
Intended function and addressee	

4. Results

To address the first research question, some distinctive ideology-bound features were proposed in the above model represented in Table 1 and designed for examining the ideological skewness of *The Catcher in the Rye* and its translation (Salinger, 1958/2014). The components of the intra-textual level of analysis include style-shifting, repetition, and implicitation of attitude. In contrast, at the extra-textual level, such components as paratext, time and place of publication, and intended function and addressee are studied.

To answer the second question, the ST and TT were compared to identify the realizations of the taxonomy of ideology-bound features within the texts. In what follows, the collected data based on the ideological markers both at the intra-textual and extra-textual levels, as characterized in Table 1, are presented as examples of the qualitative analysis of the corpus. As seen, they fall into six different categories.

4.1. Intra-textual Level of Analysis

4.1.1. Style-shifting

Table 2 presents the results of investigating the key stylistic features of *The Catcher in the Rye* and its Persian translation. The items listed in Table 2 were selected through purposive sampling to represent the most illustrative instances of stylistic shifts among the ST-TT pairs. In other words, the researcher's selection was based on professional judgment of the most typical examples reflecting the underlying stylistic features in both the ST and TT.

The following section presents the respective ST segments alongside their corresponding TTs that incorporate these stylistic features. In this way, the analysis of stylistic shifts, examined as a component of the intra-textual level, provides valuable insights into the ideological standpoints embedded in the texts.

Table 2

Stylistic Analysis of the ST and TT

ST	TT
1. I could picture her **breaking a goddam leg** to get to the phone and tell my mother I was in New York. (p.53)	گفتم **به آنی نکشیده** زنگ می زند مامانم که پسرت نیویورک است. (ص۶۷)
2.'Well, **you little so-and-so**. All right for you.' (p.79)	**خب باشه**. (ص۹۷)
3. Finally, though, I came out and went in the men's room, staggering around **like a moron**. (p.137)	بالاخره خودم را جمع و جور کردم آمدم بیرون و رفتم دستشویی مردانه. **بدجور** تلو تلو می خوردم. (ص۱۶۱)
4. But my *parents*, especially my mother, she has **ears like a goddam blood-hound**. (p.143)	ولی مامان بابا، مخصوصا مامان، **گوشش تیز تیز** است. (ص۱۶۸)
5. 'We're both **just dandy**.' (p.163)	**خوب** خوبیم. (ص۱۹۲)
6. Boy, it began to rain **like a bastard**. In *buckets*, I swear to God. (p.191)	پسر از آسمان **سیل می آمد**. **عین چی** باران می بارید! (ص۲۱۸)

Apart from a few instances in which the ST's informal tenor is accurately preserved and conveyed in the TT, most examples in Table 2, such as (1) and (6), show that the ST's casual style was not fully maintained in translation. For instance, the idiomatic expression *to break a goddam leg to go to the phone*, used in spoken style to wish someone good luck, was omitted in the TT. In example (6), the idiomatic expression *in buckets*, associated with the informal register, was also inadequately rendered. Example (2) illustrates a shift to a formal register by the translator in place of the ST's casual style, with a lack of proper comprehension resulting in a somewhat inaccurate translation. In example (3), the simile was not conveyed, while other examples, such as (5) and (6), show the deletion of key stylistic features of the ST, namely the use of informal and slang tenor. Retaining these elements could have better reflected the shared ideological stance of the ST and TT.

4.1.2. Repetition

Table 3 presents the results of examining the ST and TT with respect to the repetition mechanism used to emphasize specific ideological underpinnings in the texts. The items included in Table 3 were selected through purposive sampling, as they represent the most illustrative instances in the ST-TT pairs where the recurrence of particular lexical or grammatical features at the textual level plays a significant role.

Table 3

Repetition Mechanism in the ST and TT

ST	TT
1.'They live right in the **goddam ice**. It's their nature, **for Chrissake**.' (p.75)	
	«اونا **همون جا تو یخ** زندگی می کنن. طبیعت شون این جوریه.» (ص۹۲)
2. **Boy,** was my voice shaking. (p.91)	صدام هنوز می لرزید. (ص۱۱۱)
3. Then I went in the park. **Boy, was it dark**. (p.138)	رفتم تو پارک. **تاریک بود**. (۱۶۳)
4. I walked all around the whole **damn lake _ I damn near** fell in once, in fact _ but I didn't see a single duck. (p.139)	
	دور تا دورش گشتم. **نزدیک بود سر بخورم** توش ولی از مرغابی ها خبری نبود. (ص۱۶۳)
5. I didn't *know* **what the hell to say _** I mean I was embarrassed **as hell**. (p.172)	نمی دانستم **چه باید بگویم. خیلی هول شده بودم**. (ص۲۰۱)
6. He was trying to act **very goddam** casual and **cool** and all, but he wasn't **any too goddam cool**. (p.173)	آقا سعی می کرد **خیلی** خونسرد و بی خیال رفتار کند ولی اصلا بی خیال نبود. **باور کن اصلا بی خیال نبود**. (ص۲۰۱)
7. '**Didja** have your lunch? **Ya** had your lunch yet?' I asked her. (p.186)	ازش پرسیدم: «**ناهارتو** خوردی یا نه؟» (ص۲۱۴)

Table 3 does not support repetition as an effective mechanism for reinforcing certain ideologies at the lexical or grammatical level. While the recurrence of specific linguistic features, including parallelism, can strengthen a particular ideology in a literary text, the results indicate that this function is not consistently fulfilled in the TT, as illustrated in examples (4) and (6). As noted earlier, this study follows King Lee's (2020) definition of ideology, viewing it as a set of ideas upon which people establish their actions and value judgments.

In relation to repetition as an ideological mechanism, it is important to recognize that examining a text for recurring linguistic features provides an opportunity to detect "the original socio-cultural themes and considerations embedded by the ST author" and to compare them with their equivalents in the TT (Zandian, 2020). In other words, an ST writer's emphasis on a particular theme should not be dismissed as a minor point in analyzing a literary text for ideological concerns, as such a view risks oversimplification.

Analysis of the items in Table 3 generally suggests that Holden's deliberate and motivated use of language was not a priority for the translator. Most notably, with regard to idiolect, a stylistic feature that enjoys broad significance across literary genres, examples (2) and (3) show that the translator did

not successfully convey Holden's distinctive linguistic habits, such as the repeated use of the idiolect *Boy*. The same shortcoming applies to certain offensive words like *goddam* and *hell* and idiomatic expressions formed with them. Despite the significance of swear words such as *God* and *Christ*, whose considerable repetition in the ST carries ideological weight, examples (1) and (5) reveal notable divergence from the ST. In instances such as (7), the translator omitted emphatic elements that conveyed the informal tenor and failed to capture subtle aspects of attitudinal meaning, again suggesting an ideologically motivated choice.

In line with the earlier definition of ideology, Salinger, as the ST author, primarily depicts Holden as representative of a youth demographic that values rebelliousness in opposition to the phoniness of the surrounding society. The translator, however, approached this orientation in a manner that reflected divergent ideological concerns, ultimately contributing to the ideological skewness of the TT.

4.1.3. Implicitation of Attitude

Table 4 presents the results of investigating implicitation of attitude as another intra-textual aspect to suggest ideological stands of the ST and TT. They offer the most representative examples of the ideology-bound feature of implicitation of attitude embedded in the TT compared to the ST.

Table 4

Implicitation of Attitude in the ST and TT

ST	TT
1. Boy, I *really* **fouled that up**. I should've at least made it **for cocktail** or something. (p.59)	
	پسر **گند زدم**. نباید بی خیال **قرار** می شدم. (ص۷۳)
2. I ain't got no time for **liquor**, bud,' he said. (p. 76)	
	وقت واسه **این کارا** ندارم رفیق. (ص۹۳)
3. Old Childs was a **Quaker** and all, and he read the Bible all the time. (p.90)	
	از این **آدم سفت و سخت ها** بود و کتاب مقدس از دستش جدا نمی شد. (ص ۱۱۰)
4. I certainly didn't feel like going to another hotel and **getting my brains beat out**. (p.96)	
	حال این که بروم هتل دیگری نداشتم که **باز دوباره برنامه ای چیزی پیش بیاید**. (ص۱۱۷)
5. Old Luce **ordered another Martini and told the bartender to make it a lot** dryer. (p.131)	
	بـرای خودش باز **همان همیشگی را سفارش داد**. (ص۱۵۵)
6. Boy, I sat at **that goddam bar** till around one o'clock or so, **getting drunk as a bastard**. (p.135)	
	پسر تا ساعت یک نصفه شب تو **آن بار** ماندم و **مخم را پیاده کردم**. (ص۱۵۹)
7. All old Mr Antolini had was **another highball**, though. He **makes them very strong**, too, you could tell. (p.167)	
	آقای آنتولینی رفت برای خودش **یک لیوان دیگر** ریخت. این بار معلوم بود **سنگین تر ریخته**. (ص۱۹۵)
8. 'Maybe because it's around **Christmas**,' I said. (p.189)	
	«شاید به خاطر **عیده**. » (ص۲۱۷)

Table 4 presents the relevant data on the implicitation of attitude in the TT, categorized into several distinct groups. As shown in examples (1), (2), (5), (6), and (7), any direct reference to different types of drinks and the act of ordering them is rendered only implicitly in the TT. Another category involves culturally significant ST concepts whose translations overlook the true essence of culture-specific terms

such as Quaker and Christmas, as seen in examples (3) and (8), where further clarification would have been necessary.

The data also include metaphorical expressions linked to the informal register and central themes of the novel. Examples (1) and (4) illustrate idioms associated with these themes that are toned down or lexicalized in the TT, thereby altering their distinct metaphorical meanings. Finally, in instances such as (6), the translator rendered the significance of the phrase *getting drunk* only implicitly and softened the impact of the slang phrases *that goddam bar* and *as a bastard*, reflecting ideological orientations that diverge from those of the ST author.

4.2. Extra-textual Level of Analysis

4.2.1. Paratext

Generally encompassing both subtexts and in-texts, paratext includes glosses, the translator's preface, footnotes, and endnotes that provide supplementary information. Analysis of these elements offers an opportunity to interpret the findings of the intra-textual examination within a broader sociocultural context (Genette, 1997; Munday, 2012). An examination of the paratext in *The Catcher in the Rye* reveals that the translator employs both a preface and an endnote to fulfill the text's persuasive function, highlighting the widespread popularity of the ST. He dismisses Persian readers' criticisms of the TT concerning the rendering of particular concepts, a stance that can be interpreted ideologically as an attempt to downplay shortcomings in the TT while emphasizing the ST's strengths.

Encouraging Persian readers to revisit the novel and stressing its enjoyability, the translator cites his motivations for undertaking the translation in the endnote. These include the highly successful translation of *The Catcher in the Rye* from English into Japanese by the renowned author Haruki Murakami (2006), which became one of the best-selling translations of this influential novel in Japan. Ideologically, this reference to Murakami's work may be seen as an attempt to position himself competitively against other Iranian translators of the novel within the context of the TT's publication.

The translator also recalls his long-standing interest in the novel since childhood as another motivation for translating it. Furthermore, he draws a parallel between the phrase *The Catcher in the Rye* and a reference in Saadi's *Bustan*, using the TT's paratextual space to align the concept with one of Iran's most revered literary works. The rich cultural and literary heritage of Iran, deeply shaped by poets such as Ferdowsi, Nizami, Khayyam, and Saadi, has long resonated with both Iranian and international audiences. Their enduring influence on Persian readers, who often accept these works "as a measure of their beliefs and values" (Fakhri, 2014, p. 317), remains significant. In light of the definition of ideology adopted in this study, namely, a set of ideas forming the basis for the actions and evaluative criteria of social groups (King Lee, 2020), the translator's decision to foreground this paratextual content appears ideologically significant, particularly given the profound cultural impact of Saadi's works on the Persian readership.

4.2.2. Time and Place of Publication

Holden Caulfield is typically portrayed as one of many voiceless teenage witnesses to the societal transformation of post-war America in the 1950s, a transformation shaped by changes across various social and cultural subsystems that reinforced each other and directed the course of society. Salinger grants Holden the opportunity to voice his thoughts to the intended audience, allowing him to resist the silence imposed by the phoniness of the society around him. Through repeated use of the phrase *if you want to know the truth* and the adverb *really*, Holden strives to reveal the truth to his listeners. Growing into adulthood in a society marked by a "failure in communication" evokes for him a sense of invisibility within a community that neglects the social and psychological realities of its teenage population (Strauch, 2013, p. 2).

Regarding the time and place of publication of Barseqhian's Persian translation of *The Catcher in the Rye* (Salinger, 1958/2014), the work was released in Tehran in 2014. Previous Persian translations include those by Karimi (Salinger, 1958/1966), Najafi (Salinger, 1958/1998), and Zolghadr (Salinger, 1958/2010). Although Barseqhian's TT is the most recent version, the translator's tendency to criticize Iranian readers for objecting to certain renditions of ST concepts has limited opportunities to enhance their understanding of such ideas. Providing more culturally relevant explanations could have improved reader comprehension.

Another notable aspect of this TT is its portrayal of Holden, both as narrator and protagonist, primarily as a rebellious teenager, deeply depressed and lacking any real awareness of his society. Ideologically, however, Salinger situates Holden's life experiences within the post-war context of the 1950s, aiming to draw attention to the misfortunes imposed upon him by what Strauch (2013, p. 2) calls America's "failure in communication." As Table 5 indicates, there is a significant deviation between the ST and TT in their core focus, whether on Holden's rebelliousness as representative of his age group, or on a society preoccupied with materialism, ignoring his plea for innocence.

Table 5

An Instance of Holden's Representation in the ST and TT

ST	TT
Boy, I felt miserable. I felt so depressed, you can't imagine. What I did, I started talking, sort of out loud to Allie. **I do that sometimes when I get very depressed.** (p.89)	**اگر بدانی چه حس بدی داشتم.** آن قدر **افسرده بودم** که نگو. نمی دانستم چکارکنم. این شد که شروع کردم بلند بلند با الی حرف زدن. **هر وقت که دیگر افسردگی م از حد می گذرد** باهاش حرف می زنم. (ص۱۰۹)

As Table 5 indicates, the TT places greater emphasis on Holden's depression. Table 6 presents selected examples of ideological skewing in the TT with respect to temporal and spatial features. Regarding the stance a translator should adopt when confronted with limitations in transferring culturally significant concepts from the ST, Schäffner (2010) notes that translation is often subject to various sociocultural constraints that exert a decisive influence on the translator's choices, ultimately shaping the acceptability of the TT.

The following discussion provides further clarification on how the examples in Table 6 can be interpreted in light of differences between the temporal and spatial contexts of the source and target societies, namely, the United States and Iran, respectively.

Table 6

Instances of Ideological Divergence of the ST and TT in Terms of Temporal and Spatial Indices

ST	TT
He was always telling us about **a lot of creepy guys that go around having affairs with sheep**, and guys that go around with girls' pants sewed in the lining of their hats and all. And **flits and Lesbians**. Old Luce knew who **every flit and Lesbian** in the **United States** was. (p.129)	
از آدم هایی می گفت که با گوسفندها می پرند و از آن هایی که لباس های زنانه می پوشند. از لواطی ها و بقیه. گمانم لوس همه‌ی این جماعت را تو کل کشور می شناخت. (ص۱۵۲)	
I know more **damn perverts**, at schools and all, than anybody you ever met, **and they're always being pervert when I'm around**. (p.173)	
تو مدرسه آدم عوضی و منحرف جنسی زیاد می شناختم، می دانستم چه می خواهند و رفتارشان چیست. آدم عوضی های این طوری را خوب می شناختم. (ص۲۰۱)	

Table 6 illustrates how the ST author and the translator focus on different matters of concern, shaped by the distinct societies to which they belong. In the American context, notions such as *having affairs with…*, *flits*, and *Lesbians* are generally perceived as natural and unproblematic, as they do not fundamentally conflict with established official standards. By contrast, in the Iranian context, the final translated product must undergo thorough review by the Ministry of Culture and Islamic Guidance to ensure the acceptability of "cultural and religious references" in line with the established norms (Khoshsaligheh & Ameri, 2016, p. 233).

From a historical perspective, the two societies also differ significantly. Following the Islamic Revolution of 1979, Iran's state ideology shifted dramatically from secular to religious (Islamic), leading to fundamental changes in various state systems, including language use. As a result, post-revolution authors and translators often promoted religious discourse to gain recognition and approval (Amirdabbaghian & Shangeetha, 2020). In this setting, multiple agents beyond the translator influence translational decisions, ensuring that the TT content strictly adheres to accepted sociocultural norms. Indeed, all cultural products require formal approval before they can be officially distributed (Khoshsaligheh & Ameri, 2016, pp. 233-234).

Consequently, the translator's renderings in Table 6 do not enable TT readers to reconstruct a fictional world with temporal and spatial features equivalent to those of the ST. This ideological deviation carries specific sociocultural implications. Being mindful of the time and place of the TT's publication and their impact on textuality, the translator either downplayed certain thematic features of the ST or omitted them entirely. It is important to recognize that the omission or alteration of ST elements is not always the sole decision of the translator. In the Iranian context, censorship mechanisms mean that such decisions may also reflect the influence of other determining factors that shape the TT and its content.

While some of the translator's ideological maneuvers may be justifiable in light of certain cultural taboos, the underlying motivations behind the ST's production should not be disregarded. As Hatim and Mason (1997) caution, misunderstanding the context risks compromising both the structural and textual qualities of the work.

4.2.3. Intended Function and Addressee

Considering the oral quality of Holden's narration and its relevance to the intended addressee, it becomes evident that Holden, as the protagonist, aspires to build personal relationships with others, a goal reflected in the novel's linguistic structure (Costello, 1959). His name itself is symbolically expressive: "Holden Caulfield" evokes his desire to *hold on* to the metaphorical *caul*, a protective covering associated with innocence (Crutcher, 2019). In the novel's opening sentence, a long, conversational stretch, the repeated use of the pronoun *you* gives the impression of direct address to a co-speaker, reinforcing the oral mode of the narrative. As the narrative unfolds, Holden extends his remarks to a broader audience, positioning each reader as an implicit addressee of his personal testimony.

A key stylistic feature of Holden's mode of address is his frequent use of the adjective *old* before the names of characters, *Old Childs, Old Luce, Old Mr. Antolini*, which functions both as an ironic gesture and a cultural marker typical of his generation. However, this element is largely overlooked in the TT. As evidenced in examples (3), (5), and (7) of Table 4, the translator omits the *old* construction, thereby erasing a feature that encapsulates Holden's ambivalence toward adulthood and undermines a distinctive aspect of his idiolect. This omission may be ideologically motivated, reflecting differing intended functions of the ST and TT, as well as the divergent temporal and cultural contexts of their publication and audiences.

Another key function of Salinger's (1958) portrayal of Holden is to convey his non-conformity through his unique linguistic performance. This is achieved through the frequent use of slang expressions such as *like a madman, it kills me, goddam*, and *as hell*, which articulate Holden's internal struggle between childhood innocence and adult phoniness. By code-switching between formal and informal English varieties, Salinger constructs Holden as a linguistically unstable, yet authentic, adolescent voice. However, in the TT, much of this taboo language is either softened or omitted entirely. This trend aligns with previous findings on Persian translations of *The Catcher in the Rye*, which indicate that "the most frequently used strategy in translating taboo items of this novel was either omission or softening" (Bigdeloo, 2022, p. 88).

Such translation choices are not merely stylistic but are shaped by broader cultural, political, and ideological constraints. As Azardashti (2013, p. 113) argues, the translation of taboo language in literary works "often depends on historical and political circumstances; it is also an area of personal struggle, of ethical/moral dissent, of religious/ideological controversies, of systematic self-censorship." Thus, the translator's handling of these elements in the TT reflects not only personal

or linguistic decisions but also institutional and ideological pressures that influence the shaping of the target text.

5. Discussion

The present study sought to examine how ideology is reflected in translation and to identify instances of communication breakdown that were ideologically skewed. The analysis was conducted at both the micro and macro levels, in line with Baker's (1999) and Olohan's (2004) emphasis on integrating micro-level analysis of ideological underpinnings within a broader sociocultural framework. This approach, as demonstrated here, can yield more reliable results than studies focusing solely on the micro level.

Many of the intra-textual and extra-textual findings in this study, including various "expressions of foul language", align with the observations of Pakar and Khoshsaligheh (2020), who found that elements such as swearwords, homosexuality, and religious notions are "manipulated to conform to the standards and values established by Iranian authorities" (p. 11). This pattern also applies to the handling of other taboo expressions in the ST. The evidence suggests that the translator, being acutely aware of the potential ideological controversies the TT might provoke in the target culture, employed lexical and grammatical modifications that aligned with Iranian sociocultural norms, thereby increasing the TT's acceptability for its audience.

This tendency to "conform to the socio-cultural norms and expectations of the Iranian audiences" is consistent with the findings of Khoshsaligheh and Ameri (2016, p. 246), who observed that concepts reflecting "the stark differences and conflicting world views between Iranian and Western ideologies" often undergo significant alteration during the dubbing process. Their research attributed such appropriations to the influence of multiple agents involved in "translatorial decisions."

However, the present study highlights how, in this case, the translator, acting as the primary agent of translational action (Munday, 2012), made a range of ideologically motivated interventions at both intra-textual and extra-textual levels. As the findings at the extra-textual level reveal, these interventions can be interpreted as strategic efforts to enhance the TT's acceptability among Iranian readers. In the domain of dubbing, by contrast, Khoshsaligheh and Ameri (2016) note that the primary concern often lies in avoiding "denied permission for distributions" (p. 246). Here, the underlying motivation in the TT appears to be less about bypassing official restrictions and more about ensuring cultural resonance and ideological compatibility with the target readership.

Drawing on Genette's (1997, p. 2) definition of paratext as a "privileged place of a pragmatics and a strategy of an influence on the public," the findings at the extra-textual level revealed that paratexts are not merely peripheral or supplementary elements serving basic functions. Rather, they operate as highly effective ideological instruments that both expose existing ideological frameworks and generate new ideological perspectives. This function was realized through the strategic use of paratexts to emphasize the translator's stance while downplaying or rejecting conflicting viewpoints.

In this way, the study's proposed model addresses the shortcomings of earlier models discussed in the literature review, particularly by integrating both micro and macro levels of ideological analysis. This dual-level approach allows for more comprehensive results, capturing the interplay between textual features and broader sociocultural contexts. Furthermore, unlike many previous models, such as those proposed by Schäffner (2003) and Farahzad (2011), the present study does not approach the ideological dimensions of translation solely from a political perspective. Instead, it situates ideological analysis within a wider interpretive framework that accommodates cultural, social, and literary considerations.

6. Conclusion

In the context of globalization, translators are increasingly expected to convey the world of the ST effectively into the TT, serving as the primary channel through which the target audience can engage with the author's worldview or ideological orientation. At the same time, because translations are often commissioned or influenced by various agents, the act of translating almost inevitably entails making fundamental ideological choices. Analyzing these choices through specific, meaningful markers can yield valuable insights. Given the distinct functions of the two texts in their respective social contexts, the findings of this study indicate that, wherever possible, the translator should have represented the ST's ideological dimensions with greater fidelity. Translation, as an intercultural communication channel, frequently reveals that seemingly identical concepts may differ in meaning between cultures, and may diverge even more when the concepts are culturally or contextually specific. Accordingly, the translator bears the responsibility of bridging these gaps, making ideology-bound concepts comprehensible to Persian readers. This view is consistent with Delnavaz and Khoshsaligheh (2020), who stress the importance of clarifying culture-specific associations, including allusions, for Persian audiences. Notably, while certain degrees of ideological shift are justifiable, especially in light of the translator's cultural background, the findings suggest that the shifts in perspective in this case extend beyond what can be attributed solely to cultural or geographical differences.

Although this study contributes to a deeper understanding of the proposed framework and its potential for assessing the degree of ideological skewness in texts, it is not without limitations. The corpus analyzed here is not extensive enough to allow for broad generalizations, particularly regarding the framework's applicability to other types of texts. As this research focused on a single novel, further studies are recommended to analyze and compare ideology-laden segments across multiple works, exploring how ST ideological underpinnings are rendered in TTs for other novels. Additionally, examining translations from Persian into English could reveal whether similar patterns of ideological skewness appear in that direction. Comparative analyses pairing Persian texts with translations into other foreign languages could also provide more nuanced insights, exposing varying levels of ideological skewness. Given the inherently multidimensional nature of translation, this study has aimed to present a more dynamic perspective on ideological issues, yet its conclusions would benefit from refinement and validation through further research.

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