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Literary Translation and Politics: A Study of Iranian Women's Citizenship Rights

Mahboubeh Khalili [1]
Fatemeh Parham [2]

Abstract

This interdisciplinary study examines the role of literary translation in responding to socio-political reforms in Iran during the Second Pahlavi era, particularly after the White Revolution. Three English novels, translated into Persian within five years following the White Revolution, were analyzed to explore references to women's rights, employing Marshall's model of citizenship rights. The examination of Persian translations revealed that all instances of women's civil, social, and political rights were preserved, with a majority remaining unaltered and a minority altered for further endorsement. Translators intervened to oppose women's rights in only 3% of cases. While policies aimed at enhancing Iranian women's quality of life, particularly concerning health and family rights, garnered support in these translations, those geared towards aligning women's social roles and lives with Western modernization standards, rather than societal cultural norms, encountered resistance and were changed. These findings underscore the impact of the White Revolution on societal attitudes in Iran and highlight the role of literary translation as a potential platform for reacting to socio-political developments, shedding light on the complexities of modernization in Iran during this period.

Keywords: Literary translation, modernization, Second Pahlavi era, women's status, citizenship rights, translation and politics

1. Assistant Professor of Translation Studies, Department of English Language Translation, University of Mazandaran, Babolsar, Iran (Corresponding Author) m.khalili@umz.ac.ir
2. Assistant Professor of English Translation Studies, Department of English Translation Studies, Allameh Tabataba'i University, Tehran, Iran Parham@atu.ac.ir

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Introduction

Modernization theory has its origin in the Enlightenment era, founded on the belief that technology could enable humanity to control nature (Inglehart and Welzel 2007: 3071). It conceptualizes modernization as a process aimed at bridging the gap between polar opposites such as modernity/tradition, development/underdevelopment, science/superstition, and technology/backwardness (Shohat 1997: 3). Shohat (1997) questions whether the narrative of modernization merely identifies problems and offers solutions, suggesting it instead serves as an icon that associates underdevelopment, backwardness, barbarism, and chaos with the so-called primitive East, while portraying West as the cradle of development, democracy, tolerance, civilization, and human values.

Throughout history, there have been various attempts to modernize Iran. During the Second Pahlavi era, Mohammad Reza Shah developed strategic programs to advance the modernization project initiated by his father during his reign (Abrahamian 2008: 131). Shortly afterward, he intensified these efforts by introducing the White Revolution in 1963. He declared that Iran was 'at the gates of the Great Civilization' and the emerging Iranian lifestyle would certainly outdo that of West very soon (131). During the Second Pahlavi era, three important events regarding women took place in Iran as part of the modernization project:

1. The establishment of the Maternal and Child Health Department in the Ministry of Health in 1955 with an emphasis on improving women's health and family planning (Nouraei and Alizadeh 2021: 328);
2. The initiation of the White Revolution in 1963 (Abrahamian 2008: 131);

The White Revolution included nineteen elements, six of which were introduced in 1963, and the remaining thirteen were added later (Abrahamian 2008; Ramazani 1974). Although the White Revolution was to bring about fundamental changes in the whole Iranian society, three elements out of nineteen were directly related to women:

- extension of the right to vote to Iranian women in 1963;
- formation of the Literacy Corps in 1963; teachers, who were fresh graduates of various fields, traveled to underserved areas to educate illiterate people including girls and women;
- and formation of the Health Corps in 1964 (Malekzadeh 2023: 18). This

law aimed to enhance public health by treating and preventing the spread of infectious diseases, providing people with vaccination and feminine hygiene products, offering health education, and providing mothers and their children with health care in order to guarantee a healthy generation in future (Sahami and Karamian Boldaji 2017: 120).

3. The establishment of the Women's Organization of Iran (WOI) in 1966; most of the members of the WOI were former members of Women's Association of Iran, who had been attempting to achieve citizenship rights since the 1940s (Babadi and Hajianpour 2021: 158). The WOI, dedicated to facilitate women's active participation in society, operated through several committees focusing on health, literacy, education, law, social welfare, handicrafts, international affairs, provisional affairs, and fund raising (161).

The following section presents a review of how the manifestation of the White Revolution of 1963 and the broader modernization efforts of the Second Pahlavi era are depicted in Iranian literature.

1. Review of the Related Literature

Khalili and Mollanazar (2020) conducted a study aiming to explore the impact of translated literature on promoting or resisting social and political narratives concerning women in the aftermath of the White Revolution. Having applied Baker's socio-narrative theory (2006) to analyze extracted data from two translated novels, they concluded that translations were reframed through temporal framing along with selective appropriation, and repositioning of participants, which led to the promotion of the narrative of tradition.

Foroughi et al. (2018) studied how the impacts of land reforms, as an element of the White Revolution, were reflected in the social and political Persian novels of the 1960s and the 1970s. The researchers spotted the flow of an opposing discourse which ran through the format and the personage, and it was concluded that land reforms were responsible for the misery into which the then Iranian farmers lapsed.

Hazrati and Ghorbani (2017) analyzed some of the then compiled books and two media institutes, Kayhan and Ettelaat, published before the Islamic Revolution, as an attempt to track the Second Pahlavi's ideologies in original texts. They argued

whether the two opposing discourses of Pahlavism and Revolutionary Islam were struggling to overcome each other. It turned out while the whole media, including the press and the publishing industry, were supporting royal ideologies on modernization, suppression of the opposition was a curtain-raiser which led to the spread of an anti-royal and anti-imperialist discourse of revolutionary Islam.

Moradi et al. (2016: 107-134) analyzed three Persian novels written after the White Revolution to discern how Persian literary texts represented the sociological concept of family while orienting themselves toward the White Revolution during the 1960s. Results indicated that family members were portrayed as characters who were caught in dysfunctional, tense relationships as the upshot of the rapid social change. As a consequence, confusion kept escalating which eventually led to the collapse of the family institution as the cornerstone of society.

Applying discourse analysis, Nikkhah Ghamsari (2014) analyzed political texts produced in the aftermath of the White Revolution up to the Islamic Revolution to see if there was a change in the social discourse of the elite. Results indicated that in the presence of the opposing discourses including the royal discourse, the clerical discourse, and the neo-religious and revolutionary discourse, a new gendered discourse emerged and took the stage and left the thousands-year-old, traditional, gendered discourses behind.

As it can be seen, although there is a limited body of research on the effects of the White Revolution on Persian original texts, investigations into the effects of the White Revolution and the broader modernization project on Persian 'translated' literature are rather rare. Therefore, this study aims to address this gap by exploring how Persian translations of literary works reflect the modernization impulses related to the White Revolution, offering new insights into the socio-political role of translation in that transformative era of the Iranian history.

2. Theoretical Framework

Translated literature is considered not only to represent reality but also to serve minds to construct it (Baker 2006:105), and to help narratives promote and circulate in societies (20). As Bassnett and Lefevere (1992) argue, translation has been considered as a rewriting of an original text which reflects a particular ideology and poetics in

order to accomplish a mission in the target culture. Often, the mission aligns with the interests of political parties or institutional agendas (Bánhegyi 2017). Throughout history, translators have been reflecting their ideological and political commitments by manipulating texts in target languages (Baker 2006; Alvarez and Vidal 1996); in fact, translators' social and political 'activism' has always been part of their profession (Bánhegyi 2008: 78). For instance, Ghasemi Nasab and Askari (2020) demonstrated that media translators strategically select words in translations based on their outlet's beliefs and policies to fulfill their media's objectives. Similarly, Oneț & Ciocoi-Pop (2023) highlighted how selective translations of political speeches in magazines and newspapers cater to the biases and expectations of specific readerships. In line with this perspective, Sanatifar (2013) describes translators as social actors engaged in a form of social movement, reshaping constructed realities by resisting neutrality. This aligns with Carcelén-Estrada's (2018) notion of advancing 'non-hegemonic thinking', suggesting that translation can serve as a tool for both reinforcing and challenging dominant ideologies (254).

Building on the perspectives outlined above, this research is grounded in a theoretical framework that views translation as an active socio-political practice rather than a neutral linguistic activity, shaped by and shaping the ideologies of its time.

3. Research Questions

During the last three decades of the Second Pahlavi era, significant budget allocations were made to disseminate newly ratified laws and upcoming events through the press and by commissioning books, particularly high school textbooks (Hazrati and Ghorbani 2017: 61-81; Pahlavi n.d) with the primary goal of shaping public opinion and disseminating its values and ideologies (van Dijk 1998). Considering this, and the potential influence of such efforts on Persian literature, the present study thus seeks to address two main questions:

1. Did translations of literary texts contribute to the spread of modernization efforts related to women in Iranian society?
2. If they did contribute to this aim, what citizenship rights of women were emphasized or overlooked in Persian translations?

The following hypothesis is proposed for the first question:

Considering that translated literature often carries political motivations, as historical evidence suggests that text producers, whether authors or translators, typically craft works to align with the institutional objectives of their time (Jones 2018), it is hypothesized that Persian translations of literary works were intentionally influenced by the government's modernization agenda. These translations likely contributed to the dissemination of ideas promoting women's rights and social roles, aligning with broader efforts to reshape Iranian society under modernization policies.

The second research question is exploratory in nature, aiming to uncover the specific citizenship rights of women that were emphasized or overlooked in Persian translations. Addressing this question requires a detailed analysis of the data.

4. Socio-Historical Context

Iranian Constitutional Revolution marked the commencement of a new era in the history of the country (Foran 1993: 170-171). The event was the result of public dissatisfaction, economic downturn, political inefficiency, and a sudden deflation in the years between 1900 and 1905 characterized by widespread poverty and unemployment (170-171). Intellectuals and merchants voiced objection against government's policies on foreign affairs and the feudal system, along with ordinary citizens who were expressing all-out confrontation; consequently, numerous protests were made in Tehran (170-171). Eventually, under dramatic augmentation of pressure, Mozaffar ad-Din Shah succumbed to the movement and signed the constitution in 1906 (170-171). The first constitutional law was codified in the same year; however, the terms underwent four subsequent amendments (Ahmadi Tabataba'i 2010: 4).

Although the Iranian Constitutional Revolution did not succeed to establish a fully democratic political system, it served as a starting point for Iranian women's movement to call for their citizenship rights (Razavi Alhashem 2010: 65). Due to pervasive social and political freedom, women grabbed the opportunity to bolster their demands (Saeedi 2006: 316), yet they had not set them forth until 1941 (Noori and Mosayyebnia Fakhbi 2017: 127).

4.1. Modernization Project in the Second Pahlavi Era

The Second Pahlavi's modernization project predominantly adhered to westernization and was heavily influenced and advocated by US foreign policies and western media (Paidar 2001: 91). This project encompassed health care services and programs for population control, as well as initiatives and policies aimed at promoting social and political change. These initiatives are elaborated upon in the following sections.

4.1.1. Health Care Services and Population Control Programs

During Qajar reign minimal attention was devoted to health care initiatives (Noori and Mosayyebnia Fakhbi 2017: 208). In contrast, the First Pahlavi was determined to improve public health, especially regarding women with an emphasis on childbirth care (Mosayebnia and Noori 2024). On the one hand, the policy of nationalization of health and medical education was on the agenda, which had many foreign physicians leave the country; and on the other hand, religious, traditional Iranian society did not approve of male physicians' treating women, and was in favor of physician-patient gender concordance (Noori and Mosayyebnia Fakhbi 2017: 209). For the very exact reasons, for the first time, Iranian women were recruited as physicians and gynecologists (208-213).

Later, during the Second Pahlavi period, family planning captured attention of the officials as one of the most essential domestic policies on family structure (Nouraei and Alizadeh 2021: 328). Therefore, Maternal and Child Health Department was established in 1955 (326-328). Vaccinating women against deadly infections, planning to increase women's life expectancy, establishing health care centers for pregnant women, and training professional nurses, midwives, and health personnel were among initiatives of this department (328). In 1956, contraceptive pills, different types of spermicides, and the latest pregnancy prevention methods of the world were introduced to be used by the general public (326-328). Moreover, contraception methods were explained to spouses in Mother and Child clinics as well (328).

Later, formation of the Health Corps (Sepāh-e-Behdāsht) as an element of the White Revolution mirrored earlier efforts to address the health component of the modernization project.

4.1.2. Political and Social Change

4.1.2.1. Women's Status in Family

During the Qajar era, it was common for girls to get married shortly after their

childhood, typically between the ages of seven and thirteen, before their menarche. This practice was presumably aimed at protecting them against sexual temptations (Delrish 1996: 22). Additionally, there was a prevailing belief that a woman had to obey her husband unquestioningly, and girls were expected to pass their own character over to the benefit of their husbands; furthermore, reproduction and bringing up children were considered as their main tasks among others (34-36).

With the start of the Second Pahlavi era, modernity and traditionalism opposed each other (Abbasi and Mousavi 2014; Mosayebnia and Noori 2024). During this period, civil law, which was considered second in importance to Iranian constitutional law, was ratified (Noori and Mosayyebnia Fakhbi 2017: 102). Based on article 1041 of the Civil Code, the minimum marriage age was raised to fifteen for females and eighteen for males, although it was still open to reconsideration under exceptional circumstances (110).

4.1.2.2. Political Change

Women's organized political activities date back to the period of the Constitutional Movement when Iranian women intellectuals established numerous associations for the purposes of protecting country's independence and its territorial integrity against foreign powers such as Russia and Britain, introducing Iranian products internationally, increasing literacy rate among girls, and counteracting superstitions and fallacious beliefs (Noori and Mosayyebnia Fakhbi 2017: 147-152).

Serious demand for women's suffrage came to the fore after September 1941 when Iran was occupied by Allied powers (Noori and Mosayyebnia Fakhbi 2017: 173), and women called for their social and political rights along with men (181-183).

During the Second Pahlavi era, Dr. Mosaddeq objected to electoral law. Later, he prepared a bill in 1951 in which women's suffrage was officially recognized (Noori and Mosayyebnia Fakhbi 2017: 172). Despite clerics' severe objection, as they believed that the event was more a gesture rather than a real privilege, the government asked women to participate in the White Revolution referendum to approve or veto the reforms. It was the first time that Iranian women could exercise their political power officially (173-176). Eventually, amid all controversies, the National Consultative Assembly granted Iranian women suffrage in 1963 (176).

4.1.2.3. Social Change

4.1.2.3.1. Women's Profession

Iranian women had a role in family livelihood even prior to the Constitutional Revolution (Delrish 1996: 44). Some were compelled to work as carpet weavers (Zahed and Khajeh Noori 2004: 108). Some had a great role in agriculture (108). Some worked as servants; some other practiced treating people by using home remedies and herbs (Delrish 1996: 61-63). Some were street vendors or door to door sellers (64). Moreover, at the end of Qajar dynasty some women were appointed as secret police officers (65-66).

In 1936, Reza Shah issued a decree known as Unveiling (Kashf-e-Hijab), and announced ban on the presence of women with any Islamic veil such as Chador or headscarf in public (Malekmirzai et al. 2022: 195). The event was only welcomed by a minority, and most Iranian women who were committed Muslims resisted the law; moreover, those who disobeyed and were defiant had to suffer the consequences (195-207). The law was intended to improve women's performance, but quite the opposite, it led to their further deprivation. Traditional religious girls and women withdrew from the public spaces including schools and workplace (199). All in all, the law was of no benefit to Iranian women (Malekmirzai et al. 2022).

About twenty years later, Iranian market experienced a change. For the purpose of economic growth, women were invited to work in industrial centers (Noori and Mosayyebnia Fakhbi 2017: 138). However, the age-old belief that men were equipped with robust physique and agile mind propelled many industries to show bias against women (142). Moreover, the fact that women were less educated and had less expertise fueled this response (142). Upon rapid industrialization of the country after the White Revolution in the Second Pahlavi reign, more women managed to hold professional jobs. Moreover, they gained some rights due to ratification of the Labor law (146).

4.1.2.3.2. Women's Education

During the Qajar era, the importance of boys as main breadwinners lowered the chance of financial and educational investment on girls (Delrish 1996: 124). Establishing any girls' school would face hostile reactions of various social groups (130-140). Some believed if women learned to read and write, they would not obey

their husbands anymore; some would even attack female students, teachers and those who rented out their property to schools (Zahed and Khajeh Noori 2004: 103-104). However, the First Pahlavi allocated budget to establish elementary schools for girls (198). The attempt resulted in a leap in the number of female students, and defamed maktabkhanes (traditional primary schools) (198).

Formation of the Literacy Corps (Sepāh-e-Dānesh) in 1963, as an element of the White Revolution, was another endeavor to eradicate illiteracy. Highschool and university graduates were trained through a four-month course in army training centers with the express purpose of leaving for remote areas to teach children, youngsters, and even the elders (Noori and Mosayyebnia Fakhbi 2017: 199). Presence of women teachers in the Literacy Corps was triggered due to the fact that religious families strongly disapproved of their daughters' being taught by men (199).

This brief overview of the socio-cultural and political changes regarding women across aforementioned historical periods helps better understand their impact on translations during the Second Pahlavi era. In fact, given the interdisciplinary nature of this research, this context is essential for analyzing translated texts and exploring how women's issues are represented in these translations.

5. Methodology

5.1. Corpus

To answer the research questions, a parallel corpus consisting of six literary works was developed: three English literary works, two novels and a novella, along with their corresponding Persian translations, which are listed below.

- West, Nathanael (1933). *Miss Lonelyhearts*. New York: New Directions Publishing. | 208 pages
- Steinbeck, John (1947). *The Wayward Bus*. New York: Viking Press. | 352 pages
- Dickens, Charles (1853). *Bleak House*. London: Bradbury and Evans. | 1036 pages
- Tavakkol, Abdollah (Trans.) (1963). *Delshekasteh* [*Miss Lonelyhearts*]. Tehran: Morvarid Publishing House. | 200 pages
- Imani, Saeed (Trans.) (1965). *Otobous-e Sargardān* [*The Wayward Bus*].

Tehran: Blue Bird Publishing House. | 366 pages

– Younesi, Ebrahim (Trans.) (1967). *Khāne-ye Ghānounzadeh* [*Bleak House*]. Tehran: Amir Kabir Publishers. | 934 pages

The Persian translations were published over a span of five years immediately following the White Revolution, i.e. between 1963 and 1967. This timeframe was chosen to observe the impact of the White Revolution's initiatives, which had been advocated by the government in the years leading up to the enactment of the White Revolution.

5.2. Procedure

The data collection process involved identifying textual segments related to women and supporting women's rights first in English books and then in their corresponding Persian translations (main text and translators' prefaces) in three situations: a. when a female character speaks, b. when other characters speak about female characters or women in general, and c. when the narrator describes female characters and women in general or situations related to women. Furthermore, the textual segments which were related to the prime objectives of the Women Organization of Iran and also those of the Maternal and Child Health Department were also extracted in the process of data collection.

Marshall's classification of citizenship rights (1950/2009) was employed as the model of data analysis to determine which segments of the initial set of data referred to citizenship rights of women, either directly or indirectly.

5.2.1. Marshall's Model

According to Marshall (1950/2009: 150), citizenship is 'a status bestowed on those who are full members of a community'. In effect, it is intended to grant society members some rights for a better life (150). The very approach, which attempts for a better and a more developed society, has germinated in the contemporary era (et al. 2009: 2). Although there are no steadfast, universal principles, there is an ideal image against which achievements of concerned societies can be measured (Marshall 1950/2009: 150). According to Marshall, citizenship gradually takes three determinate aspects of civil, social and political rights (150). Each of these categories includes different rights as follows (Marshall, 1950/2009; Noori and Mosayyebnia Fakhbi 2017):

- Civil rights:

– Individual freedom and liberty
– Freedom of speech
– Freedom of thought and faith
– The right to own property
– The right to conclude valid contracts
– The right to justice (including employment law, family law, and criminal law).

• Social rights:
– Economic welfare
– Social security
– Living the life of a civilized being (including benefiting from education, health care services, insurance, etc.)

• Political rights:
– The right to exercise political power either as an investor, or an elector.

In segments containing a reference to a citizenship right, the Persian translation was then compared with the original English segment to ascertain whether any changes or manipulations were introduced under the influence of the White Revolution. In the second step of the data analysis, the Persian translations that deviated from the English text were assessed to determine if they supported and endorsed the right in question or opposed it.

6. Results and Discussion

This section presents some instances of civil, social, and political rights from the studied corpus. For each example, the right in question is identified and it is determined whether the translator has altered the content of the segment pertaining to that right or has translated it into Persian without changes. In cases where the translators have modified the source content regarding a citizenship right, their stance towards that right is examined to ascertain whether they supported or opposed it. Subsequently, the section presents the final results of the study.

Example 1 is an excerpt from the translator's preface to the Persian translation of *Bleak House*, along with a literal English translation by researchers. The Persian sentence is an instance of Marshall's civil rights; the right of individual freedom and liberty. It concerns women's right and freedom to participate in social spheres

like conferences and talks. However, the translator, Ebrahim Younesi, has taken a decidedly critical stance toward this perspective and in fact toward the social changes prevalent in Iran at that time, under the impact of the White Revolution. Younesi strongly opposes civil rights for women, rejecting their freedom to make decisions and assume social or political roles in society.

Example 1:

Literal translation: At present time when many women are striving for social roles, when their involvement in congresses and commissions, their engagement in debates, speeches, etc., is interpreted as aspects of freedom and independence and as rejecting male dominance and influence, it is observed that most of them are neglectful of their home and their family, immersing themselves in issues which are neither directly related to the welfare of their families, nor their happiness.

در روزگار ما که زنان جایی برای خود در اجتماع جست و جو می‌کنند و شرکت در کنگره‌ها و کمیسیون‌ها و بحث‌ها و سخنرانی‌ها و غیره به وجوهی از استقلال و عدم وابستگی و خارج شدن از قلمرو و سلطه و نفوذ مرد تعبیر می‌شود، بسیاری از این زنان را می‌توان یافت که به حساب بی‌اعتنائی به وضع خانه و خانواده خود، خویشتن را با مسائلی درگیر ساخته‌اند که با بهروزی و سعادت خانواده‌شان ارتباط مستقیمی ندارد.

(*Khāne-ye Ghānounzadeh*, translator's preface)

Another example from the same preface by Younesi is presented below. A female character named Mrs. Jellyby is portrayed as heavily engrossed in her professional responsibilities when her daughter approaches her to convey news about her sudden engagement. The translator expected Mrs. Jellyby to prioritize family matters over her work obligations and was surprised and dissatisfied when she did not adhere to this expectation. In fact, this excerpt reflects the translator's perspective on women's civil right to assume social roles, which he perceives as conflicting with their traditional role as homemakers, leading him to disregard their significance.

Example 2:

Literal translation: When her daughter informs her about her engagement, Mrs. Jellyby's reaction is much subdued than expected, given all her work and trouble. The reader might expect Mrs. Jellyby to erupt in a tirade and frenzy, but on the contrary, she merely expresses simple regret and promptly returns to her tasks of writing letters, sending out circulars, and sorting papers.	عکس‌العمل خانم جلی بی با آن همه کار و گرفتاری، به هنگامی که دخترش ماجرای نامزدی خویش را با او در میان می‌نهد حتی از حد معمول پایین‌تر می‌نماید. خواننده شاید منتظر است که خانم جلی بی سخت از کوره در رود و قشقرغی به راه بیاندازد، اما برعکس، خانم جلی بی به اظهار تاسف ساده‌ای اکتفا می‌کند و کار نگارش مراسلات و بخشنامه‌ها و دسته کردن اوراق را از سر می‌گیرد. (*Khāne-ye Ghānounzadeh*, translator's preface)

Based on Marshall's model of components of citizenship rights (1950/2009), an individual's freedom of choice to take social roles is an offshoot of civil rights. During the critical period of the White Revolution and its aftermath, there was a growing sensitivity towards Iranian women's assuming social and political roles. The primary cause of such resentment was the failure of the cultural modernization process, which had been implemented during the Second Pahlavi era, to consider the Iranian-Islamic background of the country. This oversight disrupted the psychological and social balance of different sections of the society, leading to severe sensitivities toward reforms, including the presence of women in society (Soori Laki and Suri 2016: 50- 53).

An instance of social rights according to Marshall's model (1950/2009) is provided in Example 3; specifically, the right of 'living the life of a civilized being (including benefiting from education, health care services, and insurance)'.

Example3 :

– ‘How’s your wife?’
– ‘Not too good.’ Said Juan. ‘She’s got a toothache.’
– ‘It pays to keep your teeth up.’ Said Breed. ‘Should go to the dentist every six months.’

(*The Wayward Bus*, p. 155)

- راستی حال زنت چطور است؟
- زیاد خوب نیست. دندانش درد می‌کند.
- این به آدم می‌فهماند که باید از دندان‌ها مراقبت کرد. حتما باید هر شش ماه یکبار به دندانپزشک مراجعه نمود.

(*Otobous-e Sargardān*, p. 220)

In this example, two male characters are engaged in conversation, discussing the toothache of one character’s wife, and one of them advises that the wife should visit a dentist regularly. While the English segment uses the modal verb ‘should’ to give advice and make a recommendation, the Persian version strengthens this advice by adding the adverb of emphasis ‘حتمـا’, which means ‘necessarily’ or ‘for sure’. Thus, the social right conveyed in the Persian segment is endorsed and emphasized compared to the original.

An instance of Marshall’s political right is examined in the fourth example, extracted from the concluding section of the novel, *Bleak House*. The narrator discusses Mrs. Jellyby’s endeavors, highlighting her recent advocacy for women’s right to sit in the parliament. The translator has faithfully transferred this concern with political right for women into Persian without any alteration, and without any opposition or further endorsement.

Example 4:

I have heard that Mrs. Jellyby was understood to suffer great mortification from her daughter's ignoble marriage and pursuits, but I hope she got over it in time. She has been disappointed in Borrioboola-Gha, which turned out a failure in consequence of the king of Borrioboola wanting to sell everybody – who survived the climate –for rum, but she has taken up with the rights of women to sit in Parliament.	شنیدم خانم جلی‌بی از قرار معلوم به خاطر وصلت و پیشه پست و نامناسب دخترش سخت ناراحت بوده و احساس خفت و سرافکندگی می‌کرده است ولی امیدوارم بر این احساس غلبه کرده باشد. در مورد «بوریوبولاگا» کارش نگرفت و گویا این عدم موفقیت ناشی از این بود که پادشاه «بوریوبولاگا» می‌خواست همه کسانی را که از بدی آب و هوا مفت جسته بودند بفروشد و رم بخرد. گویا این روزها به استیفای حقوق زنان و شرکت زنان در انتخابات پرداخته است.
(*Bleak House*, p. 756)	(*Khāne-ye Ghānounzadeh*, p. 932)

Examination of the English works and their Persian translations revealed a total of 1732 instances reflecting three types of human rights: civil, social and political. Civil rights were the most frequently mentioned in English novels, with 1135 instances. Social rights followed with 594 instances, while political rights were least represented, with merely 3 instances. All these 1732 instances were translated into Persian without any omission. These findings are summarized in Table 1 below.

The prominence of civil rights within the corpus of this study likely stems from the expansive nature of this category of rights, as articulated in Marshall's model. Civil rights, as defined by Marshall, encompass a breadth of rights pertaining to women, such as freedom of thought and speech, property ownership (including house, land, carriage, etc.), and access to justice in various spheres including employment regulations, familial support structures, judicial recourse, and redress through legal channels. Consequently, these rights are extensively represented within the English novels examined. Furthermore, given that the thematic focus of the studied novels primarily revolves around familial dynamics, it is unsurprising that civil rights feature more prominently than social and political rights. While social rights, which encompass economic welfare, social security, access to education, and affordable healthcare, are also addressed within the novels, they are comparatively less frequent. The scarcity of instances concerning political rights can be attributed to the novels' thematic orientation, which tends to stray away from overtly political subject matters.

Table 1. Percentage of Citizenship Rights

English Novels and Persian Translations	Citizenship Rights			Total
	Civil Rights	**Social Rights**	**Political Rights**	
Delshekasteh | *Miss Lonelyhearts*	308	51	0	359
Otobous-e Sargardan | *The Wayward Bus*	593	83	0	676
Khane-ye Ghanounzadeh | *Bleak House*	234	460	3	697
Total	1135 (65.53%)	594 (34.30%)	3 (0.17%)	1732

However, the primary objective of the study was to examine how Persian translators handled instances of citizenship rights in their translations, specifically whether they altered them or retained them unchanged. The findings indicate that in 94.5% of cases, translators faithfully conveyed the rights in Persian, while alterations occurred in only 5.5% of instances (see Table 2). Since the original English segments selected were those supporting women's rights, the high preservation rate of these rights in Persian translations could suggest the translators' implicit endorsement of these rights, possibly influenced by the socio-political context after the White Revolution. Example 4 illustrates a scenario where a right discussed in the English text was faithfully translated into Persian without alteration.

Table 2. Percentage of Altered and Unaltered Segments Pertaining to Citizenship Rights

Persian Translations	**Altered Segments**	**Unaltered Segments**
Persian translation of *Miss Lonelyhearts*	12	347
Persian translation of *The Wayward Bus*	42	634
Persian translation of *Bleak House*	40	657
Total	94 (5.5%)	1638 (94.5%)

For a more comprehensive understanding of translators' interventions in the texts, instances where the right in question was altered in the Persian translation were meticulously examined to discern whether the alterations aimed to oppose or emphasize and endorse the right. Table 3 delineates that out of the 94 instances of alteration, 49 were identified as alterations in the negative direction, indicating opposition to the right. Notably, four of these cases were discerned in Younesi's preface to the translation of *Bleak House* (including examples 1 and 2), which unmistakably reflect the translator's stance regarding women's rights. Since the preface affords translators the freedom to express their personal views without being bound by the

source text or its influence, it serves as an ideal platform for such revelations.

Conversely, in 45 cases, the translators intervened to underscore and nurture the right, thereby adding further emphasis to it. This supportive approach is exemplified in Example 3 of this section.

Table 3. Percentage of Endorsed and Opposed Citizenship Rights

Persian Translations	**Rights Opposed**	**Rights Endorsed**
Persian translation of *Miss Lonelyhearts*	7	5
Persian translation of *The Wayward Bus*	31	11
Persian translation of *Bleak House*	11	29
Total	49	45

7. Conclusion

The primary objective of this interdisciplinary study was to investigate how translations of literary works positioned themselves in relation to the Second Pahlavi's modernization initiatives, particularly concerning women's rights. Modernization in Iran, following Western paradigms, commenced during the First Pahlavi era and reached its apex with the implementation of the White Revolution during the Second Pahlavi era. This transformative process introduced various reforms, including those pertaining to Iranian women's citizenship rights, such as the establishment of the Maternal and Child Health Department, the Women's Organization of Iran, granting Iranian women the right to vote, among others. However, these reforms sparked significant opposition due to their perceived alignment with Western cultural norms, which often clashed with the social, religious, and cultural beliefs prevalent across various segments of Iranian society at the time (Soori Laki and Suri 2016).

Given the government's concerted efforts to promote and support its modernization agenda through various means, including financing educational projects, conducting academic research, and disseminating literature (Hazrati and Ghorbani 2017), it was hypothesized that translations of literary texts might have been employed as a subtle tool to propagate these policies as well. Therefore, three novels translated during a five-year period after the White Revolution were selected for analysis utilizing Marshall's classification of Citizenship Rights (1950/2009) as the model of the data analysis. The findings revealed that all instances referring to women's rights were translated into Persian, with 94.5% remaining unaltered

and 2.5% altered in a positive direction, signifying endorsement. Together, these accounted for approximately 97% of all instances identified. This indicates that translators intervened to oppose women's rights in only 3% of cases, a statistic of considerable significance within the socio-political context of their publication period which clearly demonstrates the impact of the White Revolution. The finding is in line with Bánhegyi (2008) who found out that translations can be ideologically charged; in other words, translations can target recievers' 'cognitive processes' to affect their reception of matterrs (84). This is also in line with what van Dijk (1997) believes that texts are produced with a view to the target audience who is to be convinced of something. As it was mentioned earlier, texts, both source and target, have always been a platform for the purpose of expressing evaluative beliefs (van Dijk 1997), endorsing ideologies of given societies (Tymoczko 2014; van Dijk 2002; van Dijk 2006).

It is conceivable that had these works been translated prior to the White Revolution and the modernization project, they might have faced significant obstacles. Either they would have been prohibited from publication due to perceived promotion of Western lifestyle and associated moral objections, or extensive censorship would have been imposed on references to women's rights, akin to the observed 3% of instances in this study.

Moreover, the findings suggest that translated literary texts were not merely instruments of governmental control but also served as platforms for reacting to the socio-political climate of the time; for instance, regarding the Persian translation of *Bleak House*, the translator tried to set 'an alternative political arrangement within translational thinking' in Carcelén-Estrada's (2018) words while attempting to comply with 'the official langague' and laws (254). Although he endorsed women's rights in most cases within the text, he resisted their right to take social roles in his preface to the Persian translation.

The results show that while policies aimed at enhancing Iranian women's quality of life, particularly concerning health and family rights, garnered support in these translations, those geared towards aligning women's social roles and lives with Western modernization standards, rather than societal cultural norms, encountered resistance and opposition.

As a whole, based on the findings and as Jones (2018) points out, translated literary texts must be seen as a platform which expresses and shares social and political ideas and perspectives.

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