Research Paper

Personality Description of Iranian Pre-eminent Literary Translators: Didactic Implications

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Abstract

This study aims to present a personality description of a group of select pre-eminent Iranian literary translators. Grounded theory method was used to generate a personality description of the group. The study benefited from both primary and secondary sources of data. The primary data included individual, semi-structured, in-depth interviews with 12 celebrated Iranian literary translators. The secondary sources of data included 30 extended interviews with 23 celebrated Iranian literary translators and four books, including the autobiography of one translator and memories of three others. The qualitative data collected through the interviews were codified and analyzed using open, axial and selective coding procedures of grounded theory method. A constant comparative approach was used until saturation of the categories appeared. The results indicate that, overall, five themes can be taken into consideration to serve as a personality description of Iranian literary translators. The themes include Introversion, Emotionality, Perseverance, Self-confidence and Disorganization. The results are discussed

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with regards to their didactic implication in translation education.

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1. Introduction

   Conceived at the intersection of a few disciplines such as contrastive linguistics and comparative literature, Translation Studies (TS) has seen significant changing trends, increased diversity, and critical shifts in focus during the past five decades. TS has broadened to incorporate and apply many different theories and methodologies from a wide range of even seemingly distant disciplines. Based on such a view of the field of TS, the role of psychology as one of the main research areas that has recently emerged in TS can be better appreciated (Alves & Jakobsen, 2021; Ehrensberger-Dow et al., 2015). Psychology-related research in TS has been conducted from various vantage points: Taken from purely cognitive processes such as process-based studies, such as eye-tracking , keyboard logging, think-aloud, etc. (Carl & Schaeffer, 2017; Hvelplund & Dragsted, 2018; Jakobsen, 2017) to investigating translators' individual differences, such as personalities, dispositions, intuition, etc. (Bontempo et al., 2014; S. E. Hubscher-Davidson, 2009, 2013b).

   The common denominator in all such research is their empirical orientation as they use observation or experience to obtain knowledge about certain inquiries which qualifies them for the paradigm of Descriptive Translation Studies (Ehrensberger-Dow, Dimitrova, et al., 2015). In tandem with improvements in the area of translation psychology, in the neighboring field, (translation sociology) some new developments have been proposed.

Translation scholars have drawn on the work of some sociologist such as Pierre Bourdieu, Bruno Latour and Niklas Luhman (Wolf, 2010) Among all the sociology-related developments, Translator Studies as suggested by Chesterman (2009) has often been referred to as a field in want of more research (Ehrensburger-Dow, 2017). Sharing Translator Studies' main concern which is to focus "primarily and explicitly on the agents involved in translation" which will cover sociology, culture and cognition. (Chesterman, 2009, p. 20), the present study contributes to one of these barely investigated areas, that is, translators' personality. The enquiry is an attempt at seeking out dominant psychological differences in the pre-eminent Iranian literary translators.

In Translation Studies, it was at the end of the twentieth century that scholars took the concept of personality into account and attempted to link certain personality types with certain translation behaviors (Barboni, 1999 as cited in Hubscher-Davidson (2009);, Reiss (2000). Although lacking in empirical approaches as their observations were not supported by experimental evidence, their pioneering efforts to link personality study and TS clearly marks a significant step forward. Reiss (2000) covers the concept of translator's personality in the realm of translation criticism. She drew on the typology suggested by Spranger who distinguished six personality types (theoretical, economic, aesthetic, social, aggressive and religious) and believed that these diverse personality types can affect translators' ability in translating different text types. In the same line, Barboni believes that some individuals outperform others in translating specific types of texts. The ideas of the forerunners of personality research in TS were then followed by others who used different personality trait scales. Personality traits can be defined as certain set of habitual patterns of behavior, thought, and emotion that can be indicative of an individual's typical behavior (Hubscher-Davidson, 2017).

Personality Description of …

The most favorable psychometric personality test used by TS researchers has been MBTI which stands for Myers-Briggs type Indicator. The MBTI test was created by a group of psychology and mathematics scholars. The classification is based on peoples' lifestyle preferences, attitudes and functions which can be summarized as follows (Felder et al., 2002):

Introversion (I) (interest flowing mainly to the inner world of concepts and ideas), or extraversion (E) (interest flowing mainly to the outer world of actions, objects, and persons); sensing (S) (tending to perceive immediate, real, practical facts of experience and life), or intuition (N) (tending to perceive possibilities, relationships, and meanings of experiences); thinking (T) (tending to make judgments or decisions objectively and impersonally), or feeling (F) (tending to make judgments subjectively and personally); judging (J) (tending to live in a planned and decisive way), or perceiving (P) (tending to live in a spontaneous and flexible way).

Asking a total of 68 interpreter trainees to fill out MBTI, Schweda-Nicholson (2005) was among the first researchers to introduce MBTI to TS. She proposed the hypothesis that interpreters are mostly of Extravert, Intuitive, Thinking and Judging (ENTJ) type—a hypothesis that was partially rejected in her study where no significant difference was seen between the interpreting performance of Extroverts and Introverts and also between Sensors and Intuitors. Nevertheless, the dichotomy of Thinkers/Feelers and that of Judgers/Perceivers showed a distribution in favor of her hypothesis. In another study, Hubscher-Davidson (2009) used a set of triangulated methods: retrospection, TAPs, and MBTI to study the personality of 20 MA students of Translation and Interpreting. In the study, Intuitors greatly outperformed Sensors in terms of translation quality; of the 20 participants of the study, five students who were the most successful were all Intuitors. Such findings are in contrast with the abovementioned study of Schweda-Nicholson where

no significant difference was observed in the translation performance of Intuitors and Sensors.

Following the footsteps of the mentioned scholars, Karimnia and Mahjubi (2013) used MBTI in the Iranian context. This study aimed to determine the relationship between personality and the quality of translation in terms of different text-types. In their study, no significant differences were observed between Sensors/Intuitors and Feelers/Thinkers in terms of translating operative and informative texts. However, in their study, Intuitors outperformed the sensors in terms of translating expressive text, a result which is consonant with the findings of Shaki and Khoshsaligheh (2017) where the relationship between personality and translation quality in terms of different text-types was investigated. The latter study also confirms the weaker performance of sensing types in translation of all text types in comparison with intuitive type participants. Furthermore, the same study indicates the outperformance of feeling types in translating informative texts.

The MBTI test is criticized on some grounds. Kline (2013) considers it as almost reliable but asserts that its validity needs to be proved. The test is also regarded as valid but its construct validity has yet to be proved (Saggino et al., 2001). Drawing on the mentioned shortcomings, Hubscher-Davidson (2009) believes that The MBTI should be used in conjunction with other tools and the analysis should be done alongside other methodologies.

We should nonetheless note that MBTI is not the only personality test that has attracted the attention of TS scholars. Lehka-Paul and Whyatt (2016), for instance, have implemented HEXACO test, the name of which is an acronym formed by its factors, namely Honesty-Humility (H), Emotionality (E), Extraversion (X), Agreeableness (A), Conscientiousness (C), and Openness to Experience (O), coupled with MBTI to identify personality features that are dominant among translators and to investigate whether identified

personality features interact with the translation process and product. Their results indicated the positive relationship of conscientiousness trait in an individual with higher ranked translations. Furthermore, the dominance of Conscientiousness and Openness to Experience in translators were revealed in their study Their conclusions confirm the idea that personality characteristics play a pivotal role in the development of translation competence and expertise. Later, Wehrmeyer and Antunes (2020) applied another well-known personality test, Big Five Inventory, to explore the relationship between personality types and translation choices. Their findings indicated that the most creative translators are the ones with neurotic personality trait while those with a dominant conscientious personality trait prefer literal translation choices. The results also indicated that age and experience are competing variables, both indicating a preference for literal translation.

Apart from studies aiming at examining various personality traits, some have focused on specific traits and how they can influence translation. Two of the most frequently debated personality traits in the realm of translation have been emotional intelligence and intuition. Salovey and Mayer (1997, p. 185) defined emotional intelligence as "a set of skills hypothesized to contribute to the accurate appraisal and expression of emotion in oneself and in others, the effective regulation of emotion in self and others, and the use of feelings to motivate, plan, and achieve in one's life".

Hubscher-Davidson (2013a) highlights the importance of studying the emotional intelligence of translators and interpreters, followed by some recommendations for the study of EI in TS research to open new avenues for the translation and interpreting community. She has also explored her suggestion in her next study (2016) where it has been shown that at some facet levels of emotional intelligence, literary translators obtain marginally

higher global trait EI scores in comparison with non-literary translators. Later, in another study, she applied Emotional Intelligence and Translation Ambiguity measures in cross-cultural contexts to a group of 82 professional students. The analysis revealed a significant positive correlation between translators' Translation Ambiguity, their trait EI scores and, more specifically, to the factor of self-control. However, no significant relationship was found between Translation Ambiguity and job satisfaction. (Hubscher-Davidson, 2018).

Drawing on the mentioned study, Shadman et al. (2019) explored indications to the various dimensions of emotional intelligence (EI) of eminent contemporary Iranian literary translators, where facets of self-esteem, self-motivation, and assertiveness had the highest frequency of indications in the data. Besides the difficulty to access nonconscious processes, and disagreements among researchers as to how best to measure intuition (Hodgkinson et al., 2009), it is one of the other psychological constructs that has attracted the attention of TS scholars. Hubscher-Davidson (2009; 2013a, 2013b) has pioneered the exploration of the role of EI and intuition in translation process. Results from her work hint at a correlation between successful levels of performance in literary translation and the presence of an intuitive trait among translation students—a trait measured by the MBTI.

2. Materials and Method

The data of the present study were collected through both primary and secondary qualitative data to obtain fresh insights into the personality description of a purposive selection of Iranian pre-eminent literary translators. The research design is phenomenological in our study as the focus is on what the select group of translators experienced, observed and felt (Dornyei, 2007). The primary data were collected through individual, semi-

<center>Personality Description of …</center>

structured, in-depth interviews. According to Fylan (2005) in semi-structured interviews the core subject of investigation is specified beforehand; however, the order in which the questions are asked and the way they are maintained in the interview follows a flexible structure wherein the process of data collection continues until data saturation is reached. The primary data of the present research were collected by interviewing 12 pre-eminent literary translators in a time period of summer 2017 to spring 2018 (Table 1).

One important methodological limitation that should be taken into consideration is that the paucity of subjects for this study renders quantitative research quite unfeasible although it has for long been the norm that tapping into personality researches requires quantitative methods. As for the secondary data, the researchers analyzed 30 extended interviews with 23 celebrated Iranian literary translators and four books, including the autobiography of one translator and memories of three others. The used interviews were published in a period of 26 years from 1991 to 2017 in *Motarjem Quarterly*, an Iranian journal of Persian translation and Iranian translators, as well as *Bokhara Quarterly*, an Iranian journal of Persian literature along with few other publications (Table 2). The criteria for selecting the translators were the following: 1) Reviews of published translations of these translators in periodicals like *Motarjam*, *Bokhara*, and other literary publications; 2) The status of publishers publishing these translations; 3) The consensus of belletrists and translators' community on the quality of the renditions; 4) The extent to which these translations were republished and categorized as the widely read among the bibliophiles; and 5) Having a generational diversity in the translators selected for study.

Table 1.
Demographic Profiling of The Interviewed Translators (Primary Data)

Translator	Gender	Date of birth	Number of Published Translations

Translator 1	F	1938	25
Translator 2	M	1939	19
Translator 3	F	1944	24
Translator 4	M	1945	80
Translator 5	M	1946	80
Translator 6	M	1953	24
Translator 7	M	1960	75
Translator 8	M	1968	21
Translator 9	M	1974	41
Translator 10	M	1975	40
Translator 11	M	1977	33
Translator 12	F	1977	27

Table 2.
Demographic profiling of the interviewed translators (secondary data)

Translator	Gender	Date of Birth	Date of Death	Number of Published Translations	Time and Place of Published Interviews
Translator 1	M	1913	1998	63	1993/ Motarjem
Translator 2	M	1926	2009	35	1999/ Motarjem
Translator 3	M	1929	2020	36	2014/ Bukhara
Translator 4	M	1930	2005	25	1994/ Motarjem
					2001/ Bokhara
Translator 5	M	1933		46	2002/ Motarjem

Personality Description of …

Translator 6	M	1934		22	1996/ Motarjem
Translator 7	M	1935		44	1994/ Motarjem
Translator 8	F	1938		25	2017/ Motarjem
Translator 9	M	1939		19	2002/ Motarjem
Translator 10	F	1942		16	2000/ Motarjem
Translator 11	M	1942	1995	63	1992/ Motarjem
Translator 12	F	1944		24	2007/ Motarjem
					2017/ Avangard
Translator 13	M	1944	2009	21	2006/ Motarjem
Translator 14	M	1945		28	2005/ Motarjem
					1991/ Motarjem
Translator 15	M	1945		80	2018/ Motarjem
					2017/ Radio Farda
Translator 16	M	1946		80	1992/ Motarjem
					2016/ Motarjem
					2017/ Azma
Translator 17	M	1946		17	1991/ Motarjem
					1999/ Motarjem
Translator 18	M	1955		120	1997/ Motarjem
Translator 19	M	1956		20	2015/ Motarjem
Translator 20	M	1956	2017	23	2009/ Hamshahri

Translator 21	M	8	196	34	2014/ Motarjem
Translator 22	M	4	197	32	2007/ Motarjem
Translator 23	M	5	197	28	2016/ Motarjem

To fill the gaps on the validity of the research, Lincoln and Guba's (1985) criteria for trustworthiness in qualitative research was applied to the data collection and analysis, including credibility, transferability, dependability and confirmability. With respect to credibility, peer debriefing was applied which helps to keep the inquirers honest, exposing them to searching questions and tests working hypotheses emerging in the inquirer's mind. The researchers asked two graduates of Psychology to code some of the statements of the translators. They also gave feedback on how the analysis by the researchers were done. With regards to transferability which accounts for the responsibility of the researcher to provide the data base that makes transferability judgments possible on the part of potential appliers, the researchers used thick description technique to include all the common features of the statements by the translators so as to represent all the perspectives held by the selected group of translators. The last two components of trustworthiness, namely dependability and confirmability, were achieved through audit trials. Several peers were asked to review all the steps the authors went through during the analysis and interpretation.

Given the pursuing controversies among the scholars in the field regarding the existence of clear-cut borders between one personality trait and another and considering the continuing debates on tests and techniques for personality measurement (Matthews et al., 2009, p. 34), researchers sought for an approximate personality description of the select group of translators.

Personality Description of …

In the interview sessions, the participants were asked to express their opinion about a plenty of topics, including: a wide range of daily life issues taken from their childhood experiences, interests, the way they see the world, their feelings when they encounter class conflicts, their feelings when socializing with strangers/close friends, whether they plan beforehand or keep a diary to write out their daily schedule, their view toward social rules and obligations, whether they experience emotional fluctuations, and if yes, in what circumstances they easily get upset and stressed, whether they tend to start quarrels and find fault with others, whether they waited until a translation was finished or left one unfinished and started another one, the best portions of fiction they translated, the time they spent translating and at last, they were asked to tell the interviewer about what life taught them.

It should be noted that most of the questions which elicited the responses from the translators were based on Big Five Questionnaire, which obviated the necessity of directly implementing the questionnaire. The reason behind deciding not to directly giving the questionnaire to the respondents was their age and prestige—two cultural factors which render asking people of eminence in Iranian culture to fill out questionnaires. The interviewer, therefore, tried to hold the interview sessions in a friendly way and not like what is normally done for academic/college subjects. This study can therefore be regarded as unique for three reasons: (1) It can be regarded as a pioneering study wherein inductive reasoning is applied to organize a personality description of literary translators (rather than deductive reasoning- using questionnaires and quantitative approaches- as applied in traditional models); (2) It focuses on the personality description of well-known literary translators (rather than students) throughout Iran- the number of whom is limited and prevents application of quantitative measures which is the norm for personality studies; and (3) It attempts to gather both primary and secondary

sources of data from a remarkable number of celebrated translators, and the corpus thus formed can form a part of Iran's oral history of literature.

Given the assumption that researchers using grounded theory method try to conceptualize what has been taken place in the lives of the participants (Glaser & Strauss, 1967), grounded theory procedure was employed to analyze the data. Grounded theory is employed in qualitative research to describe and explain a given phenomenon or how it works. The theory entails reviewing the data collected, understanding concepts, and tagging them with codes, including open coding, axial coding and selective coding, followed by grouping them into concepts and then into categories A study based on grounded theory starts by the collection of qualitative data. While reviewing the collected data, the researcher gradually understands the ideas or concepts which are believed to emerge from the data. They are then coded by the researcher. As more data are collected and re-reviewed, codes can be grouped into higher-level concepts and then into categories. These categories become the basis of a hypothesis or a new theory (Dornyei, 2007).

3. Results and Discussion

Acknowledging the fact that the present research was an attempt to organize a personality description of pre-eminent Iranian literary translators by delving into their lives, and not using quantitative methods and reliable and valid questionnaires, we could extract five themes from the data, each including some sub-categories.

3.1 Introversion

One of the main themes deduced from the interviews was the translators' level of introversion which is discussed in details below:

3.1.1 Reservation

Almost all of the translators (11/12 in the primary interviews and 18/30 in the previously held interviews) maintained that they were not the kind of a

person who had no problem voicing their thoughts on everything to anyone who will lend an open ear. Five of them explicitly mentioned that it was too hard for them to get their thoughts out. One added that engaging in a conversation with someone he didn't know well was difficult for him, even if he had amazing things to say. Most of them stated that they preferred listening to speaking. One of them (Translator 10) even referred to listening as a "continual fountain of creativity". He maintained that while he listens to whatever others said, he gathered a lot of information, boosting his creativity.

3.1.2 Solitude

The need for spending a period of time alone was another key issue that the translators mentioned. Most of them (11/12 in the primary interviews and 12/30 in the previously held interviews) stated that after being in contact with others, they often felt a need to think, reflect, and recharge themselves by spending a period of time alone. They added that they mostly preferred quieter, less frenzied settings. As one of the questions in the interviews directly addressed the friendship group they preferred, almost all of the translators mentioned that they did not enjoy a wide circle of friends and acquaintances. Rather, they did enjoy having a small group of friends with whom they are particularly close. This is in line with how Cain (2013) sees the introverts. Four of the translators believed that such limited number of acquaintances helps them hold profound and significant relationships. Getting overwhelmed by too much stimulation from social gatherings was also another issue pertinent to the inclination towards solitude in our group of select translators.

Self-awareness

The ability to see oneself clearly and objectively through reflection and introspection is the main definition given by Eurich (2018) for self-awareness. Five of the translators stated that they kept a diary which helped

them identify, clarify, and accept their thoughts and feelings. Based on the translators' replies to the interview questions, it was identified that they mostly engaged in self-evaluation to determine their life standards and ways to improve it. The same thing was true in their professional lives as nearly more than half of them stated that they continuously—even after years—go through their published translations to make an evaluation of their earlier works. Such reflections, Translator 6 stated, helped him discover what he wanted, what he valued, and what worked for him. They also helped him find out what he did not want, what was not important to him, and what did not work for him. It made him more aware and intentional. "I can reflect on my standards to see if they are good ones for me to hold myself to," he asserted.

3.2 Emotionality

Emotionality was also one of the themes that was observed in almost all the interviews for which three sub-branches are introduced below.

3.2.1 Intuition

More than two thirds of the translators referred to something like a mysterious power within themselves that informed them of what phrase to choose in translation. Translator 5 maintained that

> Although I'm extremely careful about what the audience will read and how my professional status is represented—for which I analytically go through every piece that I translate—I realized, by experience, that most of the time a first instinctive and unconscious thought renders the meaning better than any kind of careful and analytical thought.

Elsewhere, Translator 8 claimed that his personal interpretation of the original work formed his final translation decision more than anything else does. In the present paper, such "subjective" and in Kiraly's words

"subconscious" (1995, p. 106) words are classified under the category of intuition.

3.2.2 Empathy

Most of the translators (10/12 in the primary interviews and 17/30 in the previously held interviews) referred to circumstances where they lived the life of the protagonists of the novels and stories they translated. They continuously referred to situations when they cried while translating (reported by five translators) or when they experienced shortness of breath (reported by six translators) or clenched their fists (reported by two translators) while translating an emotional situation. Nearly two thirds of literary translators reported different situations when they were capable of putting themselves in others' shoes, whether those in the books they translated or in their personal lives. Such findings are in line with Whyatt's (2017, p. 176) statement where she regards translation as "requiring considerable cognitive effort and cross-cultural empathy". Ultimately, the entire picture results in our image of the literary translator as the one with high levels of empathy.

3.2.3 Generosity

As another feature of emotionality, generosity was also witnessed by the researchers while analyzing the interviews. Situations when translators were regarded as openhanded were seen in more than half of the interviews. The researchers took willingness to give help or support more than the amount expected as the signs of generosity. They mostly referred to situations when they couldn't stand child labor. Three of them referred to their written protests against exploitation of children through any form of work in Iran. They focused on the humanitarian aspect of giving help to those in need, apart from religious faith.

3.3. Self-confidence

Some of the issues raised in the interviews concerned the way the translators evaluated their worth and how they thought about themselves.

3.3.1. Self-confidence and Selfishness

One of the main themes covered mostly in all the interviews, both primary and secondary, was the translators' level of self-confidence which at times even led the researchers to categorize the statements into selfishness. Apart from feelings of self-worth and self-esteem which can be directed to the social position of our select group of translators, inclinations towards ignoring others' needs in favor of their own desires was also seen, which qualifies for how the researchers see selfishness as another characteristic of the select group of translators. They imagined themselves as the ones who should be obeyed by everyone, the symptoms of which was also seen in their personal lives. For example, Translator 7 stated that although he was not the kind of person to plan things in advance and left such planning to his wife, he asserted that he was the one who made the final decision in almost all issues in the family. It has always been so and should remain so, he added at the end. Data on self-confidence are in line with previous studies (S. Hubscher-Davidson, 2016; Shadman, Khoshsaligheh, & Pishghadam, 2019) where the level of self-esteem was found to affect literary translation experience. However, indications to selfishness is also an emerging theme in the present study. As an example of such characteristic, Translator 4 mentioned that although his wife repeatedly asked him to find a salaried job, he did not accept as he didn't like to and when asked if he didn't think of such an act as a kind of selfishness, he owned up the fact that he was being selfish. I am a man of arts and there are levels of selfishness in all works of art. Lower degrees of such characteristics might be taken as what Honig (as cited in Haro-Soler, 2018) regards as essential for the act of translating for he

believes teachers of translation as serving as the building-up of self-confidence in students. He believes self-confidence should be developed through working on self-awareness of students.

3.4 Perseverance

The Merriam-Webster Dictionary's definition of perseverance as "continued effort to do or achieve something despite difficulties, failure, or opposition" fits with the statements of the interviewees which is explained in two points below.

3.4.1. Self-motivation

It has long been stated that the income of Iranian translators does not even cover their living expenses and that most Iranian translators cannot "count on translation as their only source of income" (Kafi, Khoshsaligheh, & Hashemi, 2018, p. 98) but it was seen that about 10/12 translators in the primary interviews and 9/30 in the previously held interviews referred to literary translation as their only source of income. Furthermore, it has been suggested that the financial situation of literary translators across the world is catastrophic (Hubscher-Davidson, 2016). In view of such information, it is evident that one needs to have inner willingness, a kind of innate motivation to follow such a vulnerable working situation. Such innate willingness was also observed in the interviews. Learning the foreign language by just reading books in a situation where it was hard to find even an original piece of work, going through so many hardships for the first publications, and not getting disappointed in the first steps of work are all testimony in the interviews that support our assumption about there being inner willingness in our group of select literary translators.

3.4.2. Diligence

Responses of the translators to questions such as "How many times do you re-read the translation before delivering it to the publisher?" and "How do you manage your time when you start a translation?" implied the concept of diligence. In fact, in 8 out of 12 translators and 6 out of 30 previous interviews indications to sitting for 7 to 10 consecutive hours at desk per day were seen. They all put a lot of effort and care into their work. Of course, we might narrow the concept of "diligence" to their working life as indications to idleness or lack of energy was observed in their statements as we saw in about half of the interviews they indicated that their close ones (their spouses and/or their children) weren't happy with their idleness and mostly their ignorance to issues other than their professional life.

3.5 Disorganization

Lack of thinking about future activities and inclination towards disorderly states was another theme deduced from the interviews which is further explained below.

3.5.1 Breakdown of rules

About half of the translators (7/12 in the primary interviews) believed that life is already hard and we should not make it harder for ourselves. Six of them explicitly mentioned that most of the time they did not conform to the public rules. The same group maintained that they let their children free for making decisions. Likewise, their self-reports showed that they generally think of themselves as careless.

Translator 12 maintained that "if I am to choose between extreme carelessness and extreme watchfulness, I will definitely choose the former".

As regards their professional life, most of them (11/12 in the primary interviews) were ignorant of the rules of the Ministry of Culture and Islamic Guidance. This ministry is responsible for restricting access to any media that violates Islamic ethics or that promotes values alien to the Iranian revolution

Personality Description of …

(https://www.farhang.gov.ir/en/profileofministry/responsibilities).
Approximately all the translators maintained that they did not accept any kind of manipulation or censorship in favor of the regulations of the mentioned ministry and that they preferred their works not to be published in the first place than published censored. Of course, one might relate this concept to the fact that they are well-known in the publishing community and are not like novices who do whatever the publisher requires them to do. However, the fact that majority of them referred to this issue, along with other indications of breaking rules, led to the formation of this category.

3.5.2. Lack of Planning

Indications of inabilities in decisions which should be made in advance, planning what to do, when to do it, how to do it and the like were repeatedly mentioned in the interviews. The select group of translators mostly took looking into the future for granted and referred to situations when they preferred going wherever life takes them. In almost half of the interviews, there were references to conditions when they couldn't achieve their goals despite their diligence; they instead called it fate or what life and the universe wanted to happen.

4. Conclusion

Our main goal in the present study was to build a personality description of the pre-eminent Iranian literary translators, which could be considered as one of the predictive factors in their job performance. In other words, considering most of the analyzed interviews, we might have a broader description of translators' life styles, preferences and habits which might be taken as one of the myriad variables that will stand an individual in good stead for becoming a literary translator. The paper can have possible implications for both pedagogy and practice in the profession. It might be argued that most of the benefits of the findings of this study are for the

translator training community. Teachers can focus on some of the emerged themes and think of ways to enhance such traits in translation students by applying specific teaching methods and selecting appropriate translation texts. This becomes especially remarkable when considering some of the teachable emerging concept such as self-confidence and perseverance as these are traits that can be more or less improved and elevated.

The present study can have some implications in other educational contexts as well. In Iran, translator training programs are offered on undergraduate levels; most of the time students choose the major without having any information about the program and most often they do not draw a distinguishing line between English Translation, English Literature, and English Teaching majors. The results of the present study can therefore be effective in the academic context. To illustrate, students unsure of whether they would like to choose to enroll in translation program or English literature may be assessed using the findings of this study; if the students happen to have most of the traits delineated in this study, they will be more likely to be good literary translators. Based on the results of the present research and studies of this kind, academic counselors can single out students who can be regarded as potential talents in literary translation and in the same way talk about the requirements of the program to those whose personalities are found as less similar to those of the pre-eminent literary translators. In fact, we need and want screening of this nature to justify student admission and selection within Iranian universities. This means that using the profile of the obtained personalities of the celebrated translators, it might be possible to forecast the probability of students' success in translation-related activities.

The transcribed interviews form an important part of the oral history of literary translation in Iran, which, if published, would prove useful for translation scholars and those interested in contemporary Persian literature.

All this can be regarded as part of the cultural history of translation in Iran. In addition to the findings related to academic contexts, which range from selection of the majors to giving academic advice to high school students, other findings can be related to publishers. Obviously, most publishers prefer to publish translations that are consistent with the work of pre-eminent literary translators in terms of writing and style. With respect to this assumption, detecting dominant psychological characteristics of celebrated translators –although approximate and not definite- can help the fledgling translators to work on some of the emerged themes as accountable evidence of the relationship between psychological traits and job performance have already been reported (Hogan & Holland, 2003; Hurtz & Donovan, 2000; Salgado, 1997).

Given that the present study is one of the pioneering qualitative researches in Iran focusing on the psychological characteristics of Iranian pre-eminent literary translators—and not translation students—it is suggested that similar studies be carried out, incorporating translation students, the number of which is not limited as it is for eminent translators; such studies can provide further evidence on the intersection of personality and translation. As this study was carried out to organize an approximate personality description of pre-eminent literary translators in the Iranian context, it is suggested that future research should more closely focus on each one of the identified categories and concepts. Therefore, further researches using both qualitative and quantitative methods are required in order to have a complete picture of the dominant personalities of Iranian literary translators.

Acknowledging that the findings of this study were subject to some limitations—including the limited number of the interviewed translators and, consequently the limited number and indefiniteness of the emerging

concepts—the representative nature of the sample is prone to being questioned and the emerged themes cannot be, certainly, generalized to all the Iranian pre-eminent literary translators.

Obviously, much more qualitative and quantitative researches are certainly needed before attempts can be made to implement the types and extent of curriculum revision based on the personality description of successful literary translators. However, chances are that the three concepts of introversion, emotionality and self-importance may have didactic implications for translator trainers as well as for practitioners. This probability is due to the emergence of these concepts during the overwhelming majority of interviews as well as in the secondary data from previous interviews.
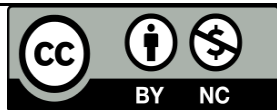
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