How Different Muslim Translators Render *the Holy Qur'an* into English? The Case Study of Sunni, Shia and "neither Sunni nor Shia" Translators

Mahmoud Afrouz

Abstract

There are many factors potentially affecting the choice of translation equivalents and strategies. Religion, as a cultural element, can be one of these factors. The researcher aims at investigating whether the religious background of translators play any role in selecting specific strategies or not. For this, the Holy Qur'an *and its 4 English renditions by 'Shia,' 'Sunni' and 'neither Shia nor Sunni' Muslim translators were studied and compared based on Aixela's model. It was found that the factor of 'translator's religious background' does not play a pivotal role in selecting specific translation strategies of rendering ITs.*

Keywords: Aixela's model; Islamic term; The Holy Qur'an; translation strategies

1. Introduction

There can potentially be some factors influencing the choice of translation equivalents by various translators. The religious background of translators may be one of them. The Christian translators are normally supposed to render the Christianity-bound terms more accurately than other translators do. Similarly, in rendering Islamic terms (ITs), it is not illogical to suppose that 'Muslim' translators may strive to translate them more accurately than translators of other religions do.

But what about various sects within the Islam religion? What can be stated about the Sunni, the Shia, and the so-called Independent translators who call themselves Muslims who are neither Sunni nor Shia? Do translators who belong to these three groups differ in resorting to various translation strategies when dealing with ITs? To what extent translators' sectional background affect translation strategies?

Equivalence choice is highly affected by the strategies opted for by translators. As far as the author knows, no study has ever touched upon the issue of 'equivalence choice' in relation to 'translation strategy' and 'translator's religious-sectional background'. Therefore, in comparing the renditions of the three groups of translators mentioned above, the researcher has analyzed the strategies selected by the members of each group in rendering ITs to specify whether there is any regularity among them or not.

Translators of the three groups may opt for different strategies in rendering ITs. The present study will hopefully shed some light on the cultural implications for translation of literary-religious texts and will conceivably be useful for translators, translation studies students and those who are interested in translation studies as a whole. The author intends to investigate how translators of various Islamic sects deal with the issue of 'lexical gap' in religious-text translation by resorting to various translation strategies. The research questions include:

1. Was there any consistency in resorting to a specific strategy by each group of Muslim translators?
2. What are the most and the least frequently employed strategies by each group of Muslim translators?

3. Is there any similarity in the general tendency of Muslim translators in the employment of strategies?
4. Is there any similarity in the general tendency of Sunni translators to resort to particular strategies?

The result would probably help those who are determined to get familiar with the strategies of rendering ITs embedded in *the Holy Qur'an*.

2. Literature Review

2.1. Religious texts

Religious texts, which are typically literary texts rooted deeply in a nation's culture, would be a great challenge for translators. Weissbort and Eysteinsson (2006: 3) believe that in rendering religious texts, the TT needs to "attend to the language and cultural heritage of such works, for it also has the function of extending that heritage, of lending it another kind of historical depth, of transforming it into a cross-cultural tradition". Such texts, in general, and, according to Moradi and Sadeghi (2014: 1735), *the Holy Qur'an* in particular, "have played a significant role in the life of man throughout history by aiming at guiding mankind into the right path", thus investigating "how the universal message of *the Qur'an* should be conveyed to the receivers" is of prime importance.

Naudé (2010: 285), quoting Robinson (2000: 103-107), underscores that religious translation is challenging in terms of "text", "sacredness" and "the status of translation". The latter factor deals with the following issues: the possibility and necessity of translating such texts; the identification of the potentially effective procedures of translating them; and specification of the right addressee and the right time for rendering religious texts. The first factor, text, concentrates on investigating the limits and characterizations of such texts in a literate and oral culture, respectively. The issue of sacredness, as Naudé (2010, ibid.) writes, deals with such questions as **"**Is a translated religious text still sacred, or is it a mere 'copy' of the sacred text? What is sacrality, in what does it lodge or reside or inhere, and can it be transported across cultural boundaries?"

As Fudge (2009: 41) concedes, "*The Qur'an* is held to be a literary achievement of which mortals are incapable". Moreover, concerning the translation of *the Holy Qur'an*, El-Awa (2006: 1) concedes the huge "loss of style and even meaning" in its rendition into European languages. The problem of untranslatability, as Manafi (2003: 21) puts it, "is often caused by sociocultural, linguistic, religious, philosophical, or methodological" barriers.

It is significant, as Afridi (2009) denotes, "to analyze how language, and specifically language in sacred texts, can have multiple meanings and can offer an alternative to literal colloquialism of language" (p. 21). Analyzing how language in sacred texts can have "multiple meanings" and can "offer an alternative to literal colloquialism of language" is quite essential (ibid.).

Regarding the concept of 'loss' in translating *the Holy Qur'an*, Abdelwali (2007: 1) claims that "A survey of existing English versions of the Qur'an shows that the most a translator aims at is the communication of the message without considering the idiosyncrasies and prototypical features of the Qur'anic discourse". Focusing on the difficulties encountered by the translators of *the Qur'an* as far as stylistic, rhetorical and lexical levels are concerned, he concludes that "Qur'anic lexemes can be adequately translated into English provided that bilingual dictionaries that accurately document and explicate various meanings of Arabic words, both common and rare, and elucidate the range of contexts in which they occur, are available" (p. 7). He considers the absence of such comprehensive bilingual dictionaries as "a drawback to Qur'an translators" (ibid.).

Al-Jabari (2008) has investigated the effect of literal translation on some translations of the meaning of *the Qur'an* into English. It shows how literal translation impedes the transfer of a precise meaning and how it affects comprehensibility. As he writes, literal translation, posing problems on different levels of word, idiom, style, and culture, "is unnatural and misleading and can hardly do justice to the original; it distorts the grammatical and stylistic patterns of the receptor language, and fails to transfer a precise meaning in a comprehensible message" (p. 58). He concludes that the inexplicitness of the TTs "stem from poor translation" and the translator is "the one to be blamed for the unsatisfactory work" (p. 238).

Al-Azab and Al-Misned (2012) have attempted to "highlight the eloquence and rhetoric of the Qur'an in using certain words, structures, formulae, and articles" (p.48). Asserting that pragmatic losses play a central role in translation, they conclude that pragmatic loss "is a thorny problem that poses various hurdles in the face of translators of the *Ever-Glorious Qur'an*." The solution to this problem, as they maintain "is the linguistic compensation for the sake of approximation of meaning via pragmatics" (*ibid*.).

Moradi and Sadeghi (2014) have investigated the strategies used in the translation of the CSIs "in three English translation[s] of [*the*] *Holy Qur'an* and the frequency of such strategies" (p. 1735). The data gathered, as they explain, consist of the terms related to "Islamic law" or "*Ahkam*" in the original Arabic text based on the classification made by Khoramshahi (1990) as well as their equivalents in three English versions by Shakir (1985), Yusuf Ali (1996), and Pickthall (1996). However, quite strangely, they claim in the very beginning of the conclusion section of their research paper that the procedures opted for by "seven translators" were studied (p. 1745). Their study, unfortunately, seems to have a limited scope since, as they claim, they have randomly selected "Chapter Thirty of [*the H*]*oly Qur'an*" and restricted their analysis merely to 52 items. Ivir's (1987) model including the subsequent seven procedures was used as the framework of their study: (1). Definition (2). Literal translation (3). Substitution (4). Lexical creation (5). Omission (6). Addition (7). Borrowing. As Moradi and Sadeghi (*ibid*.) point out, "only four out of the seven strategies have been adopted by the selected translators in this study, namely, literal translation, definition, borrowing and addition"—the remaining three procedures, i.e., omission, substation, and lexical creation "had no occurrence" (p. 1745). Observing that the most frequently used procedure is "literal translation," they hurriedly and weirdly concluded that "Therefore, it seems that the most appropriate procedure for translating culture-bound terms in *the Holy Qur'an* into English is the literal translation procedure". Unfortunately, they offer no justification for describing 'literal translation' as the optimum procedure. If 'frequency' is considered by them as the mere criteria of 'good' procedure, it should be noted that it stands in stark contrast to the results of previous works which strongly rejected any correlation between 'frequency' of a procedure and its 'efficacy' (see Ordudari, 2006 & Zhao, 2009).

Religion is part of a culture. Therefore, to find out about strategies of rendering religious texts, we initially need to know about strategies of translating culture-specific items (CSIs).

2.2. Rendering religious terms

The ST occasionally conveys some concepts that are entirely unknown in the TL. They may relate to a kind of food or drink, a social custom, or a religious belief. Such concepts can be termed as ‘culture-specific items’ (CSIs) or ‘culture-bound terms’ (CBTs). Aixela’s model for dealing with CSIs was chosen as the study’s theoretical framework. Aixela (1996) categorizes strategies under two main groups of “conservation” and “substitution.”

The general strategy of ‘conservation’ embraces the following sub-strategies: 1) Repetition: The translator preserves as much as s/he can of the original reference. 2) Orthographic Adaptation: it comprises of procedures like transliteration and transcription. 3) Linguistic (non-cultural) Translation: Here, translators select a denotatively close reference to the ST, but increases its comprehensibility via offering a TL version which can still be recognized as belonging to the source culture. 4) Extratextual Gloss: Translators use one of the above strategies, but deem it indispensable to offer some explanation of the meaning or implications of the CSI. 5) Intratextual Gloss: Here, translators incorporate their gloss as an indistinguishable part of the main text.

The general strategy of ‘substitution’ includes the subsequent sub-strategies: 1) Synonymy: The translator resorts to some kind of synonym or parallel reference to avoid repeating the CSI. 2) Limited Universalization: The translators feel that the CSI is too obscure to be understood or that there is another, more usual possibility and decide to replace it. 3) Absolute Universalization: The translators choose a neutral reference. 4) Naturalization: The translator decides to bring the CSI into the intertextual corpus felt as specific by the target language culture. 5) Deletion: Translator decides to omit the CSI. 6) Autonomous Creation: The translators decide that it could be interesting for their readers to put in some nonexistent cultural reference in the source text.

Aixela (1996: 64) also mentions other potential strategies like “compensation”, “dislocation” or “attenuation”. There are several strategies, being considered as subcategories of ‘substitution’, which are employed by the fourteen translators of the *Holy Qur’an* yet are left unmentioned by Aixela: 1. Couplet (intertextual couplet, extratextual couplet, multi-couplet); 2. Absolute modulation; 3. Limited modulation (interpretative equivalent, perspective modulation, shift modulation, inadequate modulation, reduction, ambiguous equivalent, figurative equivalent) (see Ordudari and Mollanazar, 2016).

The current study intends to investigate how translators of various Islamic sects, namely the Sunni, the Shia, and the so-called Independent translators, resort to various translation strategies to deal with lexical gaps in rendering ITs embedded in *the Holy Qur’an*.

3. Methodology

3.1 Material

The *Holy Qur'an* was selected as the material of the study since it includes various types of Islamic terms, and its translations are easily accessible. The ITs were extracted from the book entitled “*A Trilingual Dictionary of Qur'anic Terms*” (written by Mollanazar & Ordudari 2015).

3.2 Procedure

The Holy Qur'an and its 4 English translations (by Nikayin, The Monotheist Group, Irving, Pickthall) are studied and compared based on Aixela's model. His model is the most comprehensive one typically employed for analyzing cultural terms embedded in literary texts.

The following steps were taken to conduct the research:

1. Specifying ITs and their English equivalents,
2. Determining the strategies of rendering them,
3. Identifying the frequency of strategies, and
4. Examining whether the translator's religion (or sect) would have any effect on selecting strategies for rendering ITs.

4. Results and Discussion

In the following, first, the Muslim translators are categorized into three groups. Then, some instances of ITs being rendered by each translator are discussed. Finally, the quantitative findings are presented via figures and tables.

4.1. Muslim translators of various sects

According to Table 4.1, from among the translators, two of them are Sunni, and one is Shia. There is also a team of translators, called The Monotheist Group, who have claimed to be neither Shia nor Sunni. As can be seen in the table below, the Monotheist Group is categorized neither as Sunni nor as Shia. The reason can be understood from what they have indicated in the preface of their book '*The Qur'an: a monotheist translation*' where they explain:

> With so many English translations of *the Qur'an* available, it is inevitable that the reader would ask "why [to] make another one?" The answer to that question lays in the current structure of the Islamic faith itself, and the fact that, for many centuries, Islam has been primarily subcategorized as either "Sunni" or "Shia" or one of the many other denominations that have emerged over the years. As such, all translators have belonged to one school of thought or another which clearly comes across in the interpretation of and choice of translation for specific words or verses. The Qur'an: A Monotheist Translation is the result of a group effort by people who do not belong to any denomination, and, for the first time in many centuries, are simply proud to call themselves "Muslims," submitting to God alone. (2012: 11)

Table 4.1 Muslim Translators of Various Sects

Religion	Translators
Shia	Fazlollah Nikayin
neither Shia nor Sunni	The Monotheist Group
Sunni	Thomas Ballantyne Irving
	M. Marmaduke Pickthall

4.2. Focusing on quantitative findings (some instances)

In the following tables, ITs, their English equivalents and the strategies for rendering them by each translator is illustrated:

In Table 4.2, a number of ITs and their transliterations are presented.

Table 4.2 *A Number of ITs*

No.	1	2	3	4	5	6
ITs	يَوْمِ الْأَحْزَابِ {غافر/30} yaum-al ahzab (40/30)	يَوْمَ التَّنَادِ {غافر/32} yaum-al tanad (40/32)	يَوْمَ الْجَمْعِ {الشورى/7} yaum-al jam' (42/7)	يَوْمَ الْفَصْلِ {الدخان/40} yaum-al fasl (44/40)	يَوْمُ الْوَعِيدِ {ق/20} yaum-al va'eid (50/20)	يَوْمُ الْخُلُودِ {ق/34} yaum-al kholud (50/34)

In Table 4.3, equivalents and strategies being opted for in translating ITs are presented.

Table 4.3 *Equivalents and Strategies for Rendering ITs*

Tr / ITs	TBI	MMP	the MG	FN
1	the day of the Coalition	{a fate like} that of the factions (of old)	the day of the Confederates	what upon the Factions* fell
	(LT)	(IG)	(LT)	(EG)
2	the day when you will (all) turn around to retreat	a Day of Summoning	the Day of mutual blaming	the Day of Cries and Tears
	(AM)	(AM)	(LM)	(IG)
3	the Day of Gathering	a day of assembling	the Day of Gathering	the Day of Gathering
	(LT)	(LT)	(LT)	(LT)
4	The Day for Sorting things out	the Day of Decision	the Day of Separation	the Day of Separation
	(LT)	(LM)	(LT)	(LT)
5	the day of the Threat	the threatened Day	the promised Day	the Day that has been promised
	(LM)	(LM)	(LM)	(LM)
6	the day that will last for ever	the day of immortality	the Day of eternal life	the Day of Permanence*
	(LT)	(LT)	(LT)	(EG)

4.3. Strategies employed by Muslim translators of various sects

To realize whether following a specific sect of the Islam affects equivalent-choice, and consequently, the strategies selected by a translator in rendering ITs, translators were classified into three categories: Sunni, Shia, and 'neither Shia nor Sunni'.

Table 4.4 exhibits the number of strategies preferred by the two Sunni translators:

Table 4.4 *The Frequency of the Strategies selected by Muslim Translators of Various Sects*

Strategies			Frequency of the strategies			
			Nikayin	the MG	Pickthall	Irving
Strategies		Rep	0	0	0	0

offered by Aixela	Conservation	OA		10	8	16	9
		LT		16	29	25	30
		EG		25	0	5	1
		IG		6	1	1	0
	Substitution (I)	S		132	179	186	173
		LU		0	0	1	1
		AU		14	33	17	20
		N		3	6	4	7
		D		0	3	2	1
		A		2	3	2	4
		AC		1	0	0	0
Strategies added by Ordudari	Substitution (II)	LM		46	47	36	46
		AM		7	18	7	22
		C	IC	45	2	14	3
			EC	20	0	14	12
			MC	5	3	2	3

4.3.1. Shia translator

Figures 4.1 and 4.2 show the percentage of strategies opted for by the Shia translator:

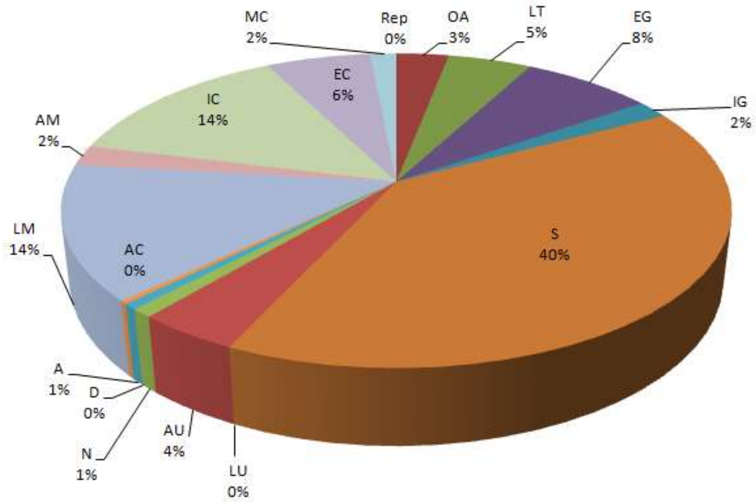

Figure 4.1 *Percentages of Strategies Chosen by Shia Translator*

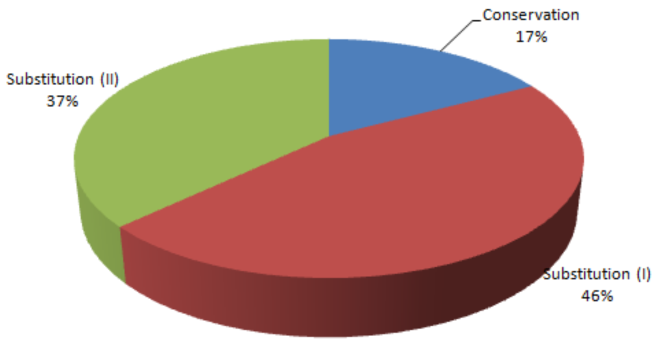

Figure 4.2 *Percentages of General Strategies Selected by Shia Translator*

4.3.2. Sunni translators

Figures 4.3 and 4.4 illustrate the percentage of strategies opted for by the two Sunni translators:

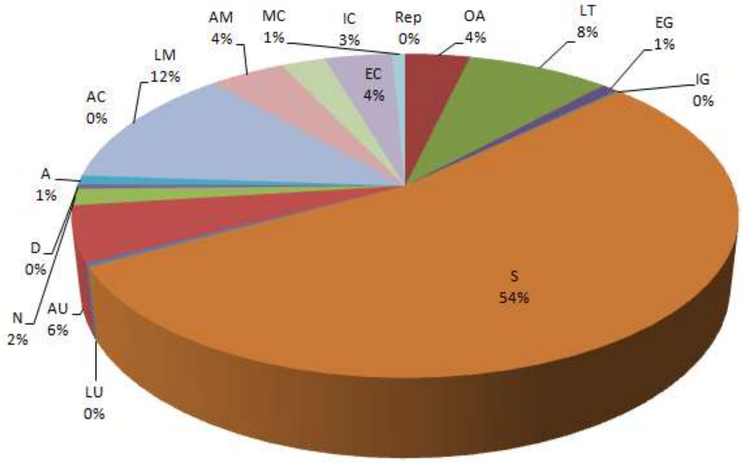

Figure 4.3 *Percentages of Strategies Chosen by Sunni Translators*

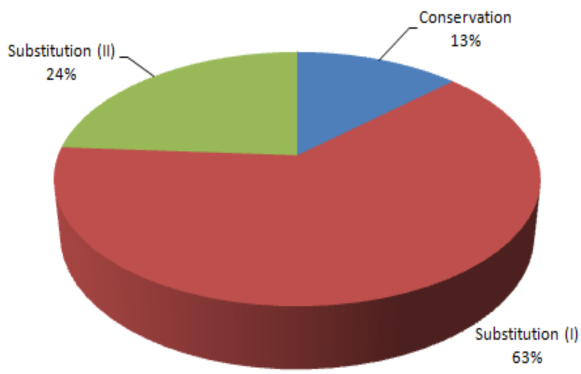

Figure 4.4 *Percentages of General Strategies Selected by Sunni Translators*

4.3.3. Neither Shia nor Sunni

Figures 4.5 and 4.6 illustrate the percentage of strategies opted for by the Monotheist Group:

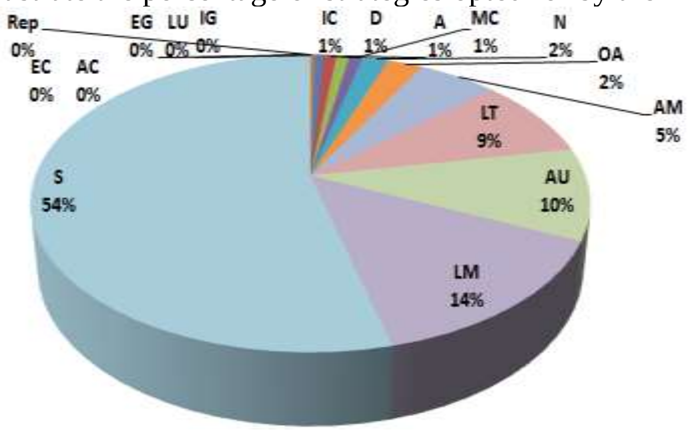

Figure 4.5 *Percentages of Strategies Chosen by the Monotheist Group*

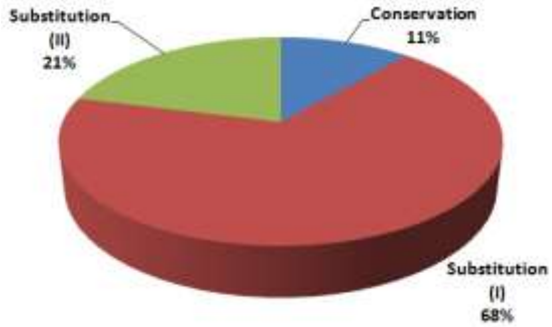

Figure 4.6 *Percentages of General Strategies Selected by the Monotheist Group*

4.4. Discussion of the findings

In the following, first, a number of ITs, presented in Table 4.3, their equivalents and the strategies employed for translating them by each translator is discussed in detail. Then, with an attempt to provide answers to research questions, the quantitative findings are discussed.

4.4.1. Discussing qualitative data (some instances)

According to Table 4.3, as for the term 'يَوْمِ الْأَحْزَابِ' (yaum-al ahzab), Makarem (1994) believes it refers to "the Day (of disaster) of the Factions of old" (my translation). Pickthall (1930) is the only translator who has mentioned that 'الْأَحْزَابِ' (al ahzab) refers to 'the factions of old'. Other translators have selected synonymous words such as 'the parties, the confederates, and the coalition'. Nikayin (2000), resorting to the strategy of EG, offers several equivalents like 'Parties', 'Confederates' or 'those who rejected God's message and his prophets.' Makarem (1994), in his interpretation of *the Holy Qur'an*, has mentioned the word "disaster", which is a word roughly synonymous with 'misfortune'. Moreover, the word 'الْأَحْزَابِ' (al ahzab) can be interpreted, as was confirmed by Nikayin (2000), as 'opponents'.

As is presented in Table 4.3, the term 'يَوْمَ التَّنَادِ' (yaum-al tanad) is translated by Makarem (1994), the Persian translator and interpreter, as 'The Day which there is no respond to any call, even though people may wail and call to each other' (*My translation*). As Qara'ati (1995, Vol. 8: 249) writes:

> The word 'التَّنَادِ' (tanad), being derived from 'نداء' (neda') means "call to one another". This day is the Day of Resurrection when believers call to others: 'come and read my book', disbelievers regretfully shout, and seek help from the inhabitants of the Paradise and they call the Hell-residents: 'why did you enter the Hell?' In general, in that Day, men call unto one another. (*My translation*)

Sale (1734), as one of the earliest translators of *the Holy Qur'an*, resorting to the strategy of EG, has translated the term as 'the day whereon men shall call unto one another' and has clarified that this day is "the day of judgment, when the inhabitants of paradise and of hell shall enter into mutual discourse: when the latter shall call for **help**, and the seducers and the seduced shall cast the **blame** upon each other" (p. 355, the emphasis is mine). The word '**blame**', as is mentioned in Sale's note, indicates that this Day can also be called 'the day of mutual blaming'—the equivalents opted for by the MG—however, it is a change of view point. Since only one aspect of the term is considered, it can be stated that the MG has employed the strategy of Reduction (as a subcategory of LM). Pickthall's 'a Day of Summoning' and Irving's 'the day when you will (all) turn around to retreat' indicate that these two translators have utterly altered the viewpoint by using the strategy of ‘Absolute Modulation’. Considering different meanings of ‘summon’ and ‘retreat’, we can claim that Irving and Pickthall could have been more accurate if they had resorted to other helpful strategies.

The term ‘يَوْمَ الْجَمْعِ’ (yaum-al jam’), literally meaning ‘the Day of Gathering’, needs to be written with capital letters. However, Pickthall has ignored it by rendering it as “a day of assembling”. The term is glossed by Muhammad Ali (1917), an Indian translator, who believes that the day refers to “the first conflict between the Muslims … and the unbelieving Meccans; thus prophesying success for the former and defeat for the latter” (p. 932). All of the translators being studied in this article have opted for the strategy of LT.

Three translators, resorting to the strategy of LT, have offered the following equivalents for the term ‘يَوْمَ الْفَصْلِ’ (yaum-al fasl): ‘the Day of Separation’ and ‘The Day for Sorting things out’. Pickthall, altering the view point, have translated it as ‘the Day of Decision’. Saffarzadeh (2001), a Persian translator, has clarified the term and mentioned the underlying meaning of it by using the strategy of IG and translating the term as ‘the Resurrection Day is the Day of Separation between Truth and Falsehood’.

As far as the term ‘يَوْمُ الْوَعِيدِ’ (yaum-al va’eid) is concerned, Wehr (1976) defines it as “promises” and “threats” (p. 1081). Irving and Pickthall, the two TL natives, have respectively rendered it as “the day of the Threat” and “the threatened Day”. Both of them have seemingly neglected the primary meaning of ‘الْوَعِيدِ’ (al va’eid). On the other hand, the MG and Nikayin have only paid attention to the primary meaning of the term by translating it as “the promised Day” and “the Day that has been promised”, respectively. The Royal Aal al-Bayt Institute (RABI), a team of translators of *the Holy Qur’an*, selecting an equivalent which includes both components, has translated it as ‘the Day of the Promised Threat’. Saffarzadeh (2001), the first woman translator of *the Holy Qur’an*, again has resorted to IG and offered the following equivalent: ‘the Day of fulfillment of the dreadful Chastisement which has been promised’.

As for the term ‘يَوْمُ الْخُلُودِ’ (yaum-al kholud), equivalents such as ‘immortality’, ‘everlasting Life’, ‘Eternal Life’, ‘eternity’ and ‘abiding’ can be chosen for ‘الْخُلُودِ’ (al kholud). Nikayin (2000) has translated the term as ‘the Day of Permanence’ and then, in a short footnote, has reminded the TT reader that there is another equivalent for the term: “Day of Eternity”.

4.4.2. Discussing quantitative data

As can be observed in table 4.4, none of the translators had any consistency in adopting one particular strategy.

As regards the general strategies of ‘conservation’ and ‘substitution’, the former has been used the least (11% to 17%) while the latter was most frequently resorted to by the members of the three groups.

In respect of the general strategies of ‘conservation’ and ‘substitution’, there seems to be a sort of regularity between the two groups of Sunni and the Monotheist Group. According to Figures 4.4 and 4.6, both averagely resort to the former and latter strategies in 12% and 66% of cases, respectively. The regularity is also evident in various sub-strategies. In accordance with Figures 4.3 and 4.5, both groups approximately share the same range of percentages for the following sub-strategies:

0% to 5%	6% to 14%	above 50%
(Rep), (D), (AC), (IG), (EG), (EC), (MC), (A), (N), (LU), (OA), (AM), (IC)	(LM), (LT), (AU)	(S)

However, the Shia translator has performed a little bit differently:

0% to 5%	6% to 14%	above 40%
(Rep), (D), (AC), (IG), (MC), (A), (N), (LU), (OA), (AM), (AU), (LT)	(EG), (EC), (IC), (LM)	(S)

While Sunni and the Monotheist Group had almost never employed EG, the Shia translator has resorted to it in 14% of the cases. Moreover, the Shia translator utilized IC about 13% more than the Monotheist Group and 11% more than the Sunni translators did.

Therefore, except for the aforementioned three sub-strategies, there seems to be a kind of regularity among the three groups of Muslim translators.

On account of what can be observed from table 4.4, excluding the strategies of Rep and AC, which was never employed by the two Sunnis, no similarity could be detected in the general tendency of Sunni translators to resort to particular strategies.

5. Concluding remarks

The paper aimed to identify whether the factor of "religion" in general, and various sects of the Islam, in particular, affects the employment of strategies by translators of the *Holy Qur'an*.

Firstly, it was found that none of the translators had any consistency in adopting one particular strategy. It can be concluded that in rendering ITs, as far as selecting translation strategies is concerned, consistency does not seem to be quite logical and translators are required by the context to change their strategies and resort to the best ones in appropriate situations.

As regards the general strategies of 'conservation' and 'substitution', there seemed to be regularity between the three categories of Muslim translators. The regularity was also observable in the employment of various sub-strategies. Therefore, no conspicuous influence of sectional belief on the selection of translation strategy could be detected.

Within the category of Sunni translators, there seemed to be regularity between the two only in resorting to Rep and AC; however, when it came to other sub-strategies, no similarity could be detected in the general tendency of Sunni translators to resort to particular strategies.

The data were indicative of the fact that Nikayin, the Shia translator, was more enthusiastic to conserve ITs of the *Holly Qur'an* than the rest. Moreover, he has provided more explanatory notes for their audience than the two other groups. The Shia translator seems to be more considerate of his audience than the rest. Interestingly, he is also the only translator who has offered a poetic translation of the *Holly Qur'an*. It can be interpreted that, the Shia translator has done his best to both convey the meaning and observe the aesthetic aspects of the original text.

Finally, however, it should be noted that in contrast to the research hypothesis, the factor of 'translator's religious background', as far as various Islamic sects are concerned, does not play a pivotal role in selecting specific translation strategies of rendering ITs.

The findings of this study, it is hoped, would be practically a useful and valuable guideline for translators in a way that it optimistically makes them more familiar with the potentiality of various strategies of rendering culture-specific terms, in general, and ITs, in particular. It may hopefully assist them in opting for the practical strategies and, consequently, in selecting appropriate equivalents.

This line of research can be continued to pave the way for the development of a more comprehensive theory of religious text translation. The following areas can be considered as the ones worthy of further study:

1. The effect of 'time' (historical gap between the Holy Qur'an's translators) on preserving the formal beauties of the Holy Qur'an (e.g., puns, alliterations, etc.).
2. The effect of 'the similarity of the SL and the TL systems' on the quality of the *Holy Qur'an's* translation.
3. The effect of 'familiarity with SL/TL culture', 'translator's gender' and 'time' on translating various speech figures of *the Holy Qur'an* (e.g. allusions, metonymies or metaphors).

It is also recommended that a confirmatory or replication research be conducted to see if the findings of the present study are verified

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Mahmoud Afrouz
[Assistant Professor—English Department, University of Isfahan, Isfahan, Iran]
m.afrouz@fgn.ui.ac.ir

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'[La ville]. Ce territoire infini d'intersections, où l'on ne se rencontre pas':[i] Translating representations of loneliness and its effects in Delphine de Vigan's *Les heures souterraines*

Claire Ellender

Abstract

Positing that reading literature which focuses on mental health problems can be both informative and of comfort to those interested in, or affected by, such issues, the present article proceeds in five stages. First, it presents the work of contemporary French author, Delphine de Vigan. It then provides detailed background information on loneliness before identifying how this phenomenon is represented in Les heures souterraines *and how approaches to dealing with this reflect practices adopted in twenty-first-century Western society. Last, this study examines George Miller's 2011 translation,* Underground Time*, and considers how this translated work could benefit Anglophone readers.*

Keywords: mental health issues; twenty-first century French women's writing; English translation

Introduction

The eighteeth-century English writer, Dr Samuel Johnson (1709-1784), once professed that 'the only end of writing is to enable the readers better to enjoy life or better to endure it' (in Murphy 1846: 610). Inspired by the notion that reading literature can not only help people to understand, but also to cope with, deep emotional strain,[ii] the present article proceeds in five stages and adopts an inherently interdisciplinary approach. First, it presents the work of contemporary French novelist and film director, Delphine de Vigan, and, more specifically, her 2009 novel, *Les heures souterraines*. It then provides essential background information on loneliness and related mental health issues before identifying how this phenomenon is represented in *Les heures souterraines* and how approaches to dealing with this reflect practices adopted in twenty-first-century Western society. Last, this study examines the ways in which George Miller's 2011 translation, *Underground Time*, preserves De Vigan's portrayal of loneliness and its effects, and how this translated work could therefore be of benefit to an Anglophone audience.

1)Context: Delphine de Vigan and her works[iii]

Born in 1966 in Boulogne-Billancourt in the western suburbs of Paris, the novelist and film director, Delphine de Vigan, began writing while working at a public opinion firm in Alfortville. De Vigan, who is the partner of the French journalist and television/radio presenter, François Busnel, with whom she has two children, published her first novel in 2001 and now has nine works to her name.

De Vigan's repertoire comprises a collection of short stories and eight novels. These cover a range of subject-matter, including certain social issues (homelessness in her 2007 *No et moi*) and mental health problems (such as morbid anorexia in her 2001 *Jours sans faim*). Probably the most celebrated of these writings is her breakthrough work, *No et moi,* which won both the Rotary International Prize (2009) and the prestigious Prix des Librairies, was translated into twenty languages and was subsequently released as a film in 2010, directed by Zabru Breitman. De Vigan's *Rien ne s'oppose à la nuit* (2011), which deals with bipolar disorder, was also awarded an impressive array of French literary prizes, namely the Prix du Roman Fnac, the Prix Roman France Télévisions, the Grand Prix des Lectrices Elle and the Prix Renaudot des Lycéens. Following these successes, De Vigan has also written and directed two screenplays (2011; 2014).

Les heures souterraines (2009)

In her *Les heures souterraines,* De Vigan skilfully depicts both the contemporary social evil that is loneliness and some of the mental health issues to which this can give rise. This, her fifth, novel focuses on two principal characters, Mathilde and Thibault. Although these two protagonists do not know each other, they have many things in common. Both are in their early forties, live in Paris, have devoted much of their lives to their careers and suffer variously from loneliness: in their personal lives, their professional lives, and in the impersonal environment that is twenty-first-century Parisian society. In *Les heures souterraines,* De Vigan devotes alternate chapters to the lives of Mathilde and Thibault, which she presents in parallel to one another. If these two protagonists come into very close contact in the final pages of this novel, De Vigan does not, however, allow them to meet. The novel ends with a sense of hopelessness as both characters continue to function alone and to be lonely. This situation is presented as inevitable in the anonymous, individualistic environment of a twenty-first-century capital city.

2)Background: Loneliness and mental health problems in twenty-first century, Western society

The ways in which we live and work in the West have evolved considerably over the last few decades and have become increasingly individualistic. Many people shop and socialise online, the divorce rate has doubled in the last fifty years, which partly explains that there are more one-person households, and it is not unusual for us to work at home. Other people commute long distances to their workplace, so have little time to spend with family. Furthermore, we frequently move away from our families and the communities in which we grew up in order to pursue our studies and careers. According to Griffin (2017: 8; 10), these societal changes can have a significant, negative impact on our mental and emotional health.

It is important to distinguish between the states of being 'lonely' and being 'alone', as it is possible to be on one's own and to be perfectly happy. Indeed, a number of authors, both fictional and non-fictional, write of the benefits of solitude. The characters in Véronique Olmi's novels, for instance, often relish time alone ('Comme elle avait hâte d'être seule. Hâte de ne plus parler, de ne plus être regardée, attendue, sollicitée' (2004 : 15); 'Le silence de l'appart […] était un apaisement' (2004: 21); 'Ce besoin de solitude, de recueillement, sans [lui]' (2010 : 182)). Certain contemporary writers of non-fiction display a comparably positive attitude to being alone. As Eric Kleinenberg (2012: 18) writes: 'Living alone helps us to pursue sacred modern values – individual freedom, personal control and self-realisation […] time and space for restorative solitude'. He continues: 'Living alone is not merely a condition to be OK with. It's an arrangement people have come to appreciate, value and even pursue' (ibid: 221).[iv]

Being alone only becomes problematic, and develops into loneliness, if it is chronic and causes unhappiness. Loneliness can occur for one of two principal reasons. If a person does not see or talk to people very often – they have an absence of relationships with family and friends at an individual level, and with society at a broader level - , they may suffer from 'social isolation' (Griffin 2017: 18). Alternatively, if an individual is surrounded by people and has a good social network but feels emotionally cut off, that is, not understood or cared for, they may experience 'emotional loneliness' (ibid). According to the mental health charity, MIND: 'Feeling lonely isn't, in itself, a mental health problem, but the two are closely linked'.[v] Indeed, prolonged loneliness is detrimental to our health, both psychologically and physically, increasing not only the risk of mental health pathologies – including anxiety, depression, irritability, memory problems and suicidal thoughts - (Green 2016; Hari 2018) but also physical conditions, including impaired cardiovascular function and immune function (Griffin 2017: 4). In view of this, it is clearly important to acknowledge such feelings and to take steps to reduce them.

Anyone who experiences either social isolation or emotional loneliness can benefit from looking after their health and well-being (by exercising regularly, eating a balanced diet and sleeping adequately). Being in a good state of physical health and well-rested makes it easier to take positive steps towards dealing with negative feelings. Specific approaches to reducing loneliness depend on whether one is experiencing social isolation or emotional loneliness. When the former is the case, a person is encouraged to improve their social connections by using social media, joining a club or volunteering, for instance (Griffin 2017: 25-8; www.mind.org.uk). Someone who is affected by the latter can benefit from opening up to friends and family and by accessing talking therapies, in order to learn how to manage the mental health effects of their loneliness (ibid).

3)Representations of loneliness in *Les heures souterraines*

The following pages now consider in turn each of this novel's two principal protagonists, Mathilde and Thibault. For each character, they provide background information, examples of the loneliness which they experience in their personal life, professional life and in society at large, identify how these two characters deal with their respective experiences of loneliness and outline the final outcome of their efforts.

Mathilde: Background

Mathilde Debord is forty years old and a single mother of three sons, including twins. Her husband, Philippe, died ten years ago in a road accident when they were on holiday in Normandy. Mathilde is a strong woman. Despite the pain of her loss, she has managed to raise her boys in a peaceful, happy environment ('Souvent elle a pensé qu'elle avait transmis à ses enfants une forme de gaité, une aptitude à la joie' (43)). An educated and intelligent woman

(12), she also concentrated on her career, as the assistant marketing manager of an international food company based in Paris (22,) in order to help to rebuild her life (167):

> L'entreprise avait été le lieu de sa renaissance. L'entreprise l'avait oblige à s'habiller, se coiffer, se maquiller. A sortir de sa torpeur. A reprendre le cours de sa vie. Pendant huit ans, elle y était venue avec une forme d'enthousiasme, de conviction. Elle y était venue avec le sentiment d'être utile […]. L'entreprise, peut-être, l'avait sauvée.

Personal life

Although Mathilde lives with her three sons, has some contact with her mother and friends and is not, therefore, suffering from social isolation, she does experience some degree of emotional loneliness. Her husband's death has clearly left a large void in her life ('La mort de Philippe est un manque qu'elle a apprivoisé. Avec lequel elle a appris à vivre. Philippe est sa part manquante, un membre amputé dont elle garde la sensation précise' (144)). Although she admits that she would sometimes like the physical comfort of a man ('Elle aimerait qu'il la prenne dans ses bras. Comme ça, sans rien dire, juste un instant. Se reposer, quelques secondes, prendre appui. Sentir son corps se relâcher. Respirer l'odeur d'un homme' (138)), she is sceptical that she will ever meet anyone else with whom she is compatible. Indeed, over the past ten years, despite some brief encounters with other men, she has never felt able to commit to anyone else (225):

> Depuis dix ans, elle a vécu des *histoires*, en marge de sa vie, juste au bord, à l'insu de ses enfants. Et les histoires, au fond, elle s'en fout. A chaque fois qu'il a été question de réunir les meubles et le temps, de suivre la même trajectoire, elle est partie. Elle ne peut plus. Peut-être que cette chose-là n'a eu lieu que dans l'inconscience de ses vingt ans, vivre ensemble, au même endroit, respirer le même air, chaque jour partager le même lit, la même salle de bain, peut-être que ça n'arrive qu'une fois, oui, et qu'ensuite plus rien de cet ordre n'est possible, ne peut être recommencé.

Professional life

It is in her workplace that Mathilde possibly feels the greatest emotional loneliness. Having once disagreed with, and dared to contradict her manager, Jacques, at an important business meeting (26), her relationship with this man rapidly disintegrated. Jacques began to ignore her (32), destroy her reputation by criticising her (33) and excluding her from meetings (35). Progressively, this bullying treatment, which Mathilde was afraid to speak about, led to her isolation ('Une somme de petites choses insidieuses et ridicules, qui l'avaient isolée chaque jour advantage, parce qu'elle n'avait pas su prendre la mesure de ce qui se passait, parce qu'elle n'avait pas voulu alerter' (35-6)). She was also ostracised by her colleagues who were reluctant to be seen to take her side (86; 88) and was ultimately replaced by a colleague and given an old store cupboard as her new office, far from the rest of her department. At this point, Mathilde clearly sees her workplace as the bullying, totalitarian environment that is has become (168). At her lowest point, she becomes so lonely that she is grateful to hear automated voices when she telephones other companies, such as the *SNCF* (186-7):

> Du fond de son bureau, elle parle à quelqu'un qui n'est personne. Quelqu'un qui a le mérite de lui répondre gentiment, de lui faire répéter sans s'énerver, qui ne se met pas à hurler, ne prétend pas qu'elle l'insulte. Quelqu'un qui lui indique comment faire, pas à pas, […] sur le même ton patient et bienveillant.

Society. A frequent user of the Paris *métro*, Mathilde comes into close contact with her fellow citizens on a daily basis. However, in spite of this proximity, she is aware of the anonymous, impersonal, and fundamentally lonely, nature of their city life (226):

> Mathilde se tient à l'écart, elle observe les gens, la fatigue sur leur visage, cet air de contrariété, cette amertume à leurs lèvres. Le FOVA est supprimé, il va falloir attendre. Il lui semble qu'elle partage avec eux quelque chose que d'autres ignorent. Presque tous les soirs, côte à côte, dans ce courant d'air géant, ils attendent des trains aux noms absurdes. Pour autant cela ne les rassemble pas, ne crée aucun lien entre eux.

Mental health problems caused by loneliness. The fact that Mathilde's loneliness occurs in a number of areas of her life and persists over an extended period of time results in her experiencing several mental health problems. Ultimately, her physical health is also affected. Mathilde suffers from chronic anxiety and associated insomnia ('Il y a longtemps que Mathilde a perdu le sommeil. Presque chaque nuit l'angoisse la réveille, à la même heure […]' (15)) and she takes sleeping tablets (22). She often cries, is irritable and struggles to concentrate (43). In the following, Mathilde summarises concisely the difference between her mental states before and after she became bullied in her workplace (22):

> Avant ça […] Elle déjeunait avec des collègues, allait à la gym deux fois par semaine, ne prenait pas de somnifères, ne pleurait pas dans le métro ni au supermarché, ne mettait pas trois minutes pour répondre aux questions de ses enfants. Elle allait au travail comme tout le monde sans vomir un jour sur deux en descendant du train.

In view of this, Mathilde feels that she cannot cope (15), loses her self-confidence ('Et elle, à quel milieu appartient-elle? Au milieu des lâches, des amoindris, des démissionnaires?'(238)) and has violent impulses ('Alors l'image est revenue. Le visage de Jacques, tuméfié, un filet de sang sortant de sa bouche' (163)). She manages to overcome suicidal thoughts by thinking of her children (59), but eventually reaches breaking point and resigns from her job (212). She is so exhausted that she has lost her ability to reason and to express herself (154-5) and is physically weak (223; 244):

> […] le trottoir se dérobait sous elle, par endroits, ou bien étaient-ce ses jambes qui pliaient sous le poids du renoncement. C'était un affaissement vers le sol, imperceptible, comme si son corps ne savait plus comment tenir debout. A un moment elle s'est vue s'écrouler là, sur l'asphalte, par une forme de court-circuit.
>
> Elle a pensé que si elle s'asseyait, elle ne pourrait plus jamais se relever. […] Et puis les affiches se sont mêlées, confondues en une seule étoile, mouvante, un kaléidoscope aux couleurs brillantes qui tournoyait autour d'elle. Elle a senti que son corps tanguait, elle a fermé les yeux.

Dealing with loneliness and mental health problems. Despite her feeling under great strain, Mathilde makes concerted efforts to remain positive (191-3). She consults a medium in order to receive guidance for the future and some concrete information to give her hope (11). She is positive and mindful in her daily activities ('Sous l'eau tiède elle s'attarde. Souvent, dans ce bien-être que lui procure la douche, elle retrouve des sensations d'avant, quand sa vie coulait comme de l'eau' (40-1)) and continues to take pride in her appearance (Là-dessus, elle n'a jamais lâché. S'habiller comme avant. Enfiler une jupe, un tailleur, se maquiller. Même si parfois elle n'avait plus la force' (130)). This said, she struggles to manage certain aspects of her well-being, such as exercise and sleep (22) and she is disheartened by repeatedly comparing herself and her professional life to that of other people (181-2). As Mathilde is ashamed of her situation, she has also reduced contact with her friends (45) and family (112-13). Although a part of her would like to ask for help and contact a doctor (49), she cannot bring herself to do so (56) and therefore does not receive appropriate medical treatment or have access to talking therapies. Although Mathilde eventually leaves her job and there is therefore some hope that her situation will improve, the novel ends somewhat pessimistically for this character since it is not clear how she will be able to deal with the mental health problems to which her chronic loneliness has led.

ii)Thibault: Background

Thibault is forty-three years old and single, having recently ended his relationship with girlfriend Lila, who was not sufficiently committed to, or in love with, him (20). This character is a doctor for *Les Urgences Médicales de Paris* (84); he therefore spends his time responding to emergency calls and visiting patients in their homes throughout the city (53). As a student at medical school, Thibault was involved in an accident in which his left hand was trapped in a car door and two of his fingers were subsequently amputated (81-2). This put an end to his dream of becoming a surgeon (83). He therefore began his career as a doctor in the small, provincial town in which he had grown up, but he was unfulfilled by this quiet, settled life and felt drawn to the hustle and bustle of the capital ('Il voulait la ville, son movement, l'air saturé des fins de journée. Il voulait l'agitation et le bruit' (84)).

Personal life

During his relationship with Lila, Thibault felt a constant sense of emotional loneliness ('Il suffit de les regarder quand elle marche à côté de lui sans jamais l'effleurer ni le toucher, il suffit de les observer au restaurant où à n'importe quelle terrasse de café, et cette distance qui les sépare […]' (18); '[…] cette solitude fondamentale que [Lila] oppose à ceux qui l'entourent […]' (54)). Unable to continue in this way, Thibault ended their relationship (52). Although he sometimes feels that he needs the physical comfort and presence of a woman ('Il est fatigué. Il aimerait qu'une femme le prenne dans ses bras. Sans rien rire, juste un instant. Se reposer, quelques secondes, prendre appui. Sentir son corps se relâcher' (149)),[vi] he is not sure that he wants, or is able, to commit to anyone else again (149-50):

> Est-ce qu'il pourrait désirer une autre femme : sa voix, sa peau, son parfum ? Est-ce qu'il serait prêt à recommencer, encore une fois ? Le jeu de la rencontre, le jeu de la séduction, les premiers mots, le premier contact physique, les bouches et puis les sexes, est-ce qu'il a encore la force ? Est-ce qu'au contraire, il est amputé de quelque chose ? Est-ce que dorénavant quelque chose lui manque, lui fait défaut ? Recommencer. Encore. Est-ce que cela est possible ? Est-ce que cela a un sens ?

Thibault also feels a sense of emptiness, and a lack of meaning, in other aspects of his personal life as he has devoted all of his time to his career (176-7):

> Il est médecin de ville et sa vie se résume à ça. Il n'a rien acheté de pérenne, pas d'appartement, pas de maison à la campagne, il n'a pas eu d'enfants, il n'est pas marié, il ne sait pas pourquoi. […] Il a quitté sa famille et ne revient qu'une fois par an. Il ne sait pas pourquoi il est si loin, d'une manière générale, loin de tout excepté de son travail qui l'accapare tout entier. Il ne sait

> pas comment le temps est passé si vite. Il ne peut rien en dire, rien de particulier. Il est médecin depuis bientôt quinze ans et il ne s'est rien passé d'autre. Rien de fondamental.

Professional life
Despite his evident accomplishments, Thibault feels a sense of solitude in his work. This is largely due to the transitory nature of his role as an emergency doctor ('Peut-être qu'il ne sera jamais rien d'autre que celui qui passe et s'en va' (84); '[…] il laisse derrière lui les gens démolis qu'il ne reverra pas' (123)). Furthermore, he regularly witnesses the social isolation experienced by some of his elderly patients (174):

> Des femmes et des hommes comme Mme Driesman, il en a vu des centaines. Des femmes ou des hommes que la ville abrite sans même le savoir. Qui finissent par mourir chez eux et que l'on découvre quelques semaines plus tard, quand l'odeur est trop forte ou que les vers ont traversé le plancher. Des hommes ou des femmes qui parfois appellent un médecin, simplement pour voir quelqu'un. Entendre le son d'une voix. Parler quelques minutes. Au fil des années, il a appris à reconnaître l'isolement […].

Society. Thibault is a highly sensitive and observant man. He is not only aware of his own loneliness and that of his patients, but also of the anonymous, impersonal nature of Parisian society, in which so many people feel alone and disconnected ('Il regarde la ville, cette superposition de mouvements. Ce territoire infini d'intersections, où l'on ne se rencontre pas' (128)). At times, Thibault feels that he has tired of this hostile environment (108-9). Nevertheless, he has no intention, or desire, to leave Paris ('Maintenant il sait combine la ville est brutale et qu'elle fait payer le prix fort à ceux qui prétendent y survivre. Et pourtant, pour rien au monde, il ne repartirait' (234)).

Mental health problems caused by loneliness. Due to this chronic loneliness, and especially his relationship problems, Thibault's mental and physical health gradually begin to suffer. He experiences insomnia ('Il n'arrive pas à dormir. Il n'arrive pas à dormir parce qu'il l'aime et qu'elle s'en fout' (18), feels emotionally unstable and sad ('Il ne va quand même pas pleurer comme un con, enfermé à quatre heures du matin dans une salle de bains d'hôtel, assis sur le couvercle des chiottes' (16)), is tired and irritable ('La fatigue avait suffi à faire de lui cet être à fleur de peau […]' (247)) and sometimes has difficulty concentrating at work (81). In addition to this, as he feels that he has become emotionally weakened by his relationship (18), his self-confidence has been affetced ('Pendant des semaines, il a perdu son temps en hypothèses et en conjectures. Il a cherché ce qui n'allait pas, chez lui, ce qui faisait dissonance' (201), he angers easily and he has violent thoughts ('Une fraction de seconde, Thibault se voit sortir de la voiture, se précipiter sur l'homme et le rouer de coups' (107). Eventually Thibault becomes exhausted, both mentally-emotionally and physically ('Il arrive un moment où le prix est devenu trop élevé. Dépasse les ressources. Où il faut sortir du jeu, accepter d'avoir perdu. Il arrive un moment où on ne peut pas se baisser plus bas' (234-5)).

Dealing with loneliness and mental health problems. As Thibault has witnessed many cases of loneliness and mental health problems in his work as a doctor, he is familiar with strategies which can be used to deal with these and clearly puts them into practice himself. He uses positive self-talk ('[…] il s'est répeté qu'il allait y arriver' (38)), ends the relationship which was at the root of his problems (52) and uses techniques to calm his anger ('Alors il allume la radio, monte le son. Il inspire' (107)). Although he has difficulty sleeping and is sometimes tempted to smoke (232), he is able to use self-soothing techniques, such as listening to music and taking time to reflect (235). Very importantly, Thibault talks about his problems with his colleague and close friend, Frazera (54-5), and, despite not socialising regularly, he resolves to reconnect with old friends (201):

> Le week-end prochain il s'achètera un écran plat pour ses soirées DVD. Et puis il invitera ses amis de fac, ceux qui se sont installés à Paris mais qu'il ne voit jamais parce qu'il travaille trop. Il organisera une petite soirée chez lui, il achètera de quoi boire et manger. Et peut-être pousseront-ils la table et les chaises pour danser dans son salon. Comme avant.

Thibault clearly has much is common with previously discussed Mathilde. When the two characters' paths ultimately cross in the *métro*, medically trained and observant Thibault notices the signs of Mathilde's physical exhaustion, but is embarrassed to be identifying with this stranger (248):

> Il lui a semblé que cette femme et lui partageaient le même épuisement, une absence à soi-même qui projetait le corps vers le sol. Il lui a semblé que cette femme et lui partageaient beaucoup de choses. C'était absurde et puéril, il a baissé les yeux.

Although Thibault wants to talk to this woman, Mathilde leaves the densely packed carriage at the next station and he misses the opportunity to connect with her (249). For Thibault as for Mathilde, the novel ends pessimistically. Thibault is resigned to the fact that his loneliness – and that of his fellow citizens – is inevitable in this anonymous and impersonal capital city (249):

> Emporté par le flot dense et désordonné, il a pensé que la ville toujours imposerait sa cadence, son empressement et ses heures d'affluence, qu'elle continuerait d'ignorer ces millions de trajectoires solitaires, à l'intersection desquelles il n'y a rien, rien d'autre que le vide ou bien une étincelle, aussitôt dissipée.

4)Treatment of loneliness in *Les heures souterraines* in relation to current practices in the West

Instances of loneliness have increased dramatically in recent years and currently present significant social problems in twenty-first-century, Western society. *Les heures souterraines* provides a perceptive and sensitive insight into the loneliness experienced personally, professionally and socially by two middle-aged, French adults in present-day Paris, and demonstrates how this phenomenon causes each of the characters both mental health problems and physical ill-health. Although Mathilde and Thibault have varying degrees of success when employing currently advocated self-help strategies to deal with their loneliness, the outlook for both characters ultimately seems bleak; both are resigned to the inevitability of their situation and seem unable to envisage an effective means of changing their fate. It is significant that neither Mathilde nor Thibault consults a therapist about their issues. In twenty-first century Europe, talking therapy is a widely used approach to dealing with the emotional loneliness which these two characters experience; this approach may, ultimately, have offered both Mathilde and Thibault effective means of acknowledging and dealing with their feelings and of moving forward positively.

5)Translating representations of loneliness in *Les heures souterraines*

Thus far, the present article has focused on representations of loneliness in Delphine de Vigan's *Les heures souterraines* and on Mathilde and Thibault's experience of this social phenomenon. It has provided background information on each character, has identified how each experiences loneliness in their personal and professional life and in society at large. It has also considered how loneliness has resulted in these characters' suffering from mental health problems and how they have each dealt with their loneliness and associated problems.

In its Introduction, this article posited that literature which concentrates on mental health issues may be not only informative to those affected (sufferers, their family, friends and carers), but also comforting to all concerned, particularly those who are suffering. If these two functions which are present in a given source text (ST) are to be preserved in its corresponding translation, both the factual content of the original text and its style, which communicates much about the affected character's experiences, feelings and thoughts, must clearly be rendered in the target language (TL). Against this background, this section of the present article sets out to identify how these objectives have been met in literary translator George Miller's 2011 English-language translation of *Les heures souterraines.*

In brief, Delphine de Vigan's treatment of loneliness and the mental health problems in which this can result, is detailed, perceptive and sensitive. Throughout her work, the author blends factual content and insightful descriptions of the characters' emotions in order to successfully convey Mathilde and Thibault's torment. The following pages present a selection of excerpts from the character's respective stories, paying attention to experiences of loneliness in their personal and professional lives and in society, to their mental health difficulties and to how they deal with these. In each instance, Miller's corresponding translation is offered in order to determine how De Vigan's representations of loneliness have been preserved for an Anglophone audience.

i)Mathilde

Context	ST (De Vigan 2009)	TT (Miller 2011)
Personal life. Loss of husband	Aujourd'hui, la mort de Philippe n'est plus une douleur. La mort de Philippe est un manque qu'elle a apprivoisé. Avec lequel elle a appris à vivre. Philippe est sa part manquante, un membre amputé dont elle garde la sensation précise (144)	Today Philippe's death doesn't hurt any more. Philippe's death is an absence which she has tamed. Which she has learned to live with. Philippe is the missing part of her, an amputated limb of which she has retained a precise sensation (146)
Personal life. Unable to commit to another relationship	Depuis dix ans, elle a vécu des histoires, en marge de sa vie, juste au bord, à l'insu de ses enfants. Et les histoires, au fond, elle s'en fout. A	For ten years she's had affairs in the margins of her life, just on the edge, without her children knowing. And ultimately she couldn't care

	chaque fois qu'il a été question de réunir les meubles et le temps, de suivre la même trajectoire, elle est partie. […] peut-être que ça n'arrive qu'une fois, oui, et qu'ensuite plus rien de cet ordre n'est possible (225)	less about the affairs. Every time the question of sharing their furniture and their time has come up, of following the same path, she's left. […] maybe that happens only once, and afterwards nothing like that is possible (233)
Professional life. Bullying treatment at work	Une somme de petites choses insidieuses et ridicules, qui l'avaient isolée chaque jour davantage, parce qu'elle n'avait pas su prendre la mesure de ce qui se passait, parce qu'elle n'avait pas voulu alerter (35-6)	A collection of insidious, ridiculous little things which made her more isolated every day, because she hadn't been able to take stock of what was going on, because she hadn't wanted to raise the alarm (28)
Professional life. Felt the need to call automated telephone lines in order to be addressed politely	Du fond de son bureau, elle parle à quelqu'un qui n'est personne. Quelqu'un qui a le mérite de lui répondre gentiment […] (186)	She's sitting in the back of her office, speaking to some-one who is no one. Someone who has the merit of answering her nicely […] (192)
Society. Anonymous, impersonal nature of city life	Mathilde se tient à l'écart, elle observe les gens, la fatigue sur leur visage, cet air de contrariété, cette amertume à leurs lèvres. […] Il lui semble qu'elle partage avec eux quelque chose que d'autres ignorent. Presque tous les soirs, côte à côte, dans ce courant d'air géant, ils attendent des trains […]. Pour autant cela ne les rassemble pas, ne crée aucun lien entre eux (226)	Mathilde is standing by herself, watching people, the tiredness on their faces, that look of upset, the bitterness in their lips. […] It seems to her that she shares with them something which other people are unaware of. Nearly every evening side by side they wait for trains […]. And yet this doesn't bring them together, doesn't create any link (234)
Mental health problems experienced: anxiety and exhaustion	[…] le trottoir se dérobait sous elle, par endroits, ou bien étaient-ce ses jambes qui pliaient sous le poids du renoncement ? C'était un affaissement vers le sol, imperceptible, comme si son	[…] the pavement seemed to give way beneath her, or else it was her legs which were folding under the weight of having given up. It was as if she were imperceptibly subsiding into the ground, as

	corps ne savait plus comment tenir debout (223)	if her body no longer knew how to remain upright (231)
Dealing with loneliness	Là-dessus, elle n'a jamais lâché. S'habiller comme avant. Enfiler une jupe, un tailleur, se maquiller. Même si parfois elle n'avait plus la force (130)	She has never given up on her appearance. She dresses as she used to. Wears a skirt, a suit, puts on make-up. Even if sometimes she doesn't have the energy (131)
Final outcome	Elle n'a pas téléphoné [au medécin]. Au moment de composer le numéro qu'elle venait de trouver sur internet, il lui a semblé que cela n'avait aucun sens. Elle n'est pas malade. Elle est fatiguée. Comme des centaines de gens qu'elle croise tous les jours. […] Elle n'aurait pas su lui dire. Dire simplement : je ne peux plus. Et fermer les yeux (56)	She didn't call [the doctor]. Just as she was on the point of calling the number she found on the Internet it seemed to her that it was pointless. She isn't ill. She's tired. Like hundreds of people she passes every day […]. She wouldn't have known how to tell him. To say simply: I can't go on. And shut her eyes (50)

ii)Thibault

Context	**ST (De Vigan 2009)**	**TT (Miller 2011)**
Personal life. Lonely in past relationship	Il suffit de les regarder quand elle marche à côté de lui sans jamais l'effleurer ni le toucher, il suffit de les observer au restaurant ou à n'importe quelle terrasse de café, et cette distance qui les sépare […] (18)	You'd only have to look at them when she walks beside him, never brushing against him or touching him. You'd only have to see them in a restaurant or on a café terrace, and that distance which separates them […] (9)
Personal life. Sceptical about committing again	Recommencer. Encore. Est-ce que cela est possible? Est-ce que cela a un sens? (150)	Start over. Once again. Is it possible? Does it have any meaning? (152)
Professional life. Loneliness witnessed at work	Des hommes et des femmes qui parfois appellent un médecin, simplement pour voir quelqu'un. Entendre le son d'une voix. Parler	Men and women who sometimes call the doctor simply in order to see someone. To hear another human voice. To talk for a

	quelques minutes. Au fil des années, il a appris à reconnaître l'isolement (174)	few minutes. Over the years, he has learned to recognise the signs of isolation (178)
Society. Anonymous, impersonal nature of city life	Il regarde la ville, cette superposition de mouvements. Ce territoire infini d'intersections, où l'on ne se rencontre pas (128)	He watches the city, all these superimposed actions. This place of endless intersections where people never meet (129)
Mental health problems experienced	Il arrive un moment où le prix est devenu trop élevé. Dépasse les ressources. Où il faut sortir du jeu, accepter d'avoir perdu (234-5)	There comes a moment when the price becomes too high. Exceeds your resources. When you have to get out of the game, accept you've lost (243)
Dealing with loneliness	[…] il invitera ses amis de fac, ceux qui se sont installés à Paris mais qu'il ne voit jamais parce qu'il travaille trop. Il organisera une petite soirée chez lui […]. Et peut-être pousseront-ils la table et les chaises pour danser dans le salon. Comme avant (201)	[…] he'll invite his university friends, the ones who've settled in Paris whom he never sees because he works too much. He'll organize a little get-together at home […]. And maybe they'll push the furniture aside and dance in the living room. Like they used to (207)
Final outcome	Emporté par le flot dense et désordonné, il a pensé que la ville toujours imposerait sa cadence, son empressement et ses heures d'affluence, qu'elle continuerait d'ignorer ces millions de trajectoires solitaires, à l'intersection desquelles il n'y a rien, rien d'autre que le vide ou bien une étincelle, aussitôt dissipée (249)	Carried along by the dense, disorganised tide, he thought that the city would always impose its own rhythms, its haste, its rush hours, that it would always remain unaware of these millions of solitary journeys at whose points of intersection there is nothing. Nothing but a void, or else a spark that instantly goes out (257)

Delphine de Vigan's *Les heures souterraines* provides both a factual and a deeply personal and emotional insight into loneliness and the mental health problems in which this phenomenon can potentially result. As the above selection of ST-TT pairs demonstrates, thanks to his overwhelming close and very accurate translation, George Miller succeeds remarkably well at preserving the factual and stylistic content of De Vigan's work in his 2011 *Underground Time.*

This translated work could therefore certainly be both informative and comforting to Anglophone readers who are affected by the issues with which this work deals.

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[i] De Vigan (2009: 128).

[ii] In his 'Stephen Fry, Ian McKellen and Melvin Bragg share stories of how literature can help with mental health problems', Gallagher (2016) explores how some famous people have turned to literature in moments of crisis. Lord Bragg, for instance, who grew up in the north of England in the 1950s and was unable to talk about his depression, found comfort in the poetry of William Wordsworth. Similarly, Stephen Fry, who famously suffers from Bipolar Personality Disorder (BPD), acknowledges the value of poetry and poetic form. Fry believes that the metrical stresses of poetry, in which the emphasis falls on certain syllables, can help people to cope with the mental and emotional stresses of modern life.

[iii] The factual content of this section of the present article is informed by the following sources: De Vigan (2009: 3); <www.franceinter.fr/personne-delphine-de-vigan> [accessed 18 May 2018].

[iv] Similar views are expressed by Kate Bolick (2015: 10; 71) and Helen Croydon (2014: 13; 16).

[v] MIND: <www.mind.org.uk/information-support/tips-for-enjoying-living/loneliness/#W73F02hKjlU> [accessed 18 May 2018].

[vi] As the wording of this sentence is virtually identical to that of a previously discussed phrase which describes Mathilde's feelings (138), the reader becomes acutely aware of the similarity between the experiences of these two characters.

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Dr Claire ELLENDER
19, Peterhouse Close, Peterborough, PE3 6EN, England
Email: claireelle@yahoo.co.uk

Iranian Literary Translators’ Emotional Intelligence: Description of Facets

Nazanin Shadman, Masood Khoshsaligheh[1], Reza Pishghadam
Ferdowsi University of Mashhad

Abstract

The current study explored indications to the various dimensions of emotional intelligence (EI) of eminent contemporary Iranian literary translators to contribute to a gap in the barely investigated area of Translator Studies in the Iranian context. To this end, using secondary qualitative data, the study analyzed a purposive sample of published interviews with select celebrated contemporary Iranian literary translators. The results revealed various indications to all the EI factors, yet the descriptive results showed that none of the four factors stood out as substantially more or less evident. Nevertheless, the several facets under each of the EI factors were shown to be more diversely evident and variously manifested. The facets of Self-esteem, under Well-being factor; Self-motivation, under Sociability factor; and assertiveness, under Sociability factor had the highest frequency of indications in the data. Within a descriptive paradigm, the achieved insights into the EI state of the eminent Iranian literary translators are discussed in the light of the related literature.

Keywords: *literary translators, Emotional Intelligence, factors, facets, Iranian*

1. Introduction

Translation Studies (TS) has undergone significant changing trends, increased diversity, and critical shifts in focus during the last decades. Drawing on Hodgson's (2008) standpoint, TS cannot be viewed as a single, unidimensional field, but “a composite, interdisciplinary network of data, methods, theories, and hypotheses”, (p. 2) from a vast majority of fields. Tymoczko (2005: 1082) also describes TS as “a cluster concept with an open definition”, and it is precisely this open-ended nature, together with a lack of exact boundaries, that has liberated TS to adapt to various cultural conditions, social functions and emerging technologies.

Although the knowledge of language and language use are essential elements for the translators, cognition also plays a part in translational success (Robinson 2007, Wills 1998). As Rojo (2015) points out, in recent years, cognitive science has begun to notice and investigate various topics of interest from the realm of Translation Studies, ranging from interpreting (Albl-Mikasa 2017), translation process (Rojo 2015a, 2015b), to literary translation (Kolb 2017). One key element of cognition science is intelligence, the significance of which is well-discussed in the literature (e.g., Bellgrad 2006; Crossly 2007). In addition, the importance of different types of intelligence in translatorial success is also confirmed in various studies (Heidari, Khoshsaligheh, & Hashemi 2015, 2017; Pishghadam, Shayesteh, & Heidari 2016; Zavalaa 2012). Along with these studies, emotional intelligence (EI) has received much attention in the research literature and was conceptualized as “the ability to monitor one’s own and others’ feelings and emotions, to discriminate among them and to use this information to guide one’s thinking and actions” (Salovey & Mayer, 1990: 189). Since

[1] Corresponding author. Email: khoshsaligheh@um.ac.ir

then, the significance of the concept has frequently been discussed in the literature (e.g., Mayer, Salovey, & Caruso 2004; Perera & DiGiacomo 2015; Wong & Law 2002). The concept of intelligence can be approached from different perspectives: a unidimensional concept (Binet 1904), a multidimensional concept (Gardner 1983) and of course an emotional concept (Salovey & Mayer, 1990). Goleman (2006) contends that *"*there is an intelligence based on emotion*"* (p. 23) and emotional quotient (EQ) can be defined as "the abilities such as being able to motivate oneself and persist in the face of frustration, to control impulses and delay gratification; to regulate one's moods and keep distress from swapping the ability to think, to emphasize, and to hope" (p. 34). Although there are many studies conducted on the relationship between EQ and different language skills, few researches up to now have examined the relevance of EI to translation (Hubscher-Davidson 2013b, 2016; Shangarffam & Abolsaba 2009). Building on the premise that EI is a critical variable in both developing a well-rounded personality (e.g., Goleman 2006; Lopes, Salovey, & Straus 2003) and achieving professional success (e.g., Cote & Miners 2006; Wong & Law 2002), the aim of the current study is to explore and trace indications to the various dimensions of EI in Iranian literary translators in their own self-reports. Overall, the findings of the study tend to contribute to the little investigated area of Translator Studies (Chesterman 2009) in the Iranian context, specifically the cognitive branch which deals with mental processes, emotions and personality of translators and interpreters.

2. Literature Review

2.1. Emotional Intelligence

As previously discussed in the literature (Cherniss 2010; Di Fabio & Saklofske 2014; Kafetsios & Zampetakis 2008; Petrides 2010), scholars propose two types of EI that can be differently operationalized: Trait EI and ability EI: Ability EI deals with cognitive-emotional abilities of individuals, requiring maximum performance measures (Mayer, Salovey, & Caruso 2008; Siegling, Saklofske, Vesely, & Nordstokke 2012). Trait EI on the other hand is defined as a constellation of emotion-related dispositions located at the lower levels of personality hierarchies (Petrides, Pita, & Kokkinaki 2007). It deals with one's ability to process emotional information from a personality perspective. (Petrides & Furnham 2006).

Whether EI is considered an ability or a trait therefore entails a different type of measurement, demanding scholars to approach the topic in different ways. Trait EI has been associated with improved work performance in several fields. It has been studied in relation to different domains such as surgery (Erdman, Bonaroti, Provenzano, Appelbaum, & Browne 2017), affective disorders (Varo et al. 2017), personality disorders (Hurtado, Triviño, Arnedo, Roldán, & Tudela 2016), job satisfaction (Clarke & Mahadi 2017), academic performance (Perera & DiGiacomo 2015; Pishghadam 2009a), perfectionism (Gong, Fletcher, & Paulson 2017;) and socio-political attitudes (Onraet, Van Hiel, & Fontaine 2017). Indeed, EI is clearly an important factor that leads to positive outcomes for individuals by providing the ability to adapt successfully to stressful environments (Ciarrochi, Deane, & Anderson 2002).

2.2. Emotion and Translation

Emotion has been labelled as the representation of internal states and is tied to physical and sensory feelings (Lazarus 1999). As mentioned elsewhere, emotions play a pivotal role in learning and affect cognitive processes such as memory and perception (Parkinson, Totterdell, Briner, & Reynolds 1996). Scientifically, there is no single agreed-upon definition of emotion. However, Freud (1911, as cited in Pishghadam, Adamson, & Shayesteh 2013) draws an analogy between emotion and horse. He likens emotion to a wayward horse which is taken over by rational ego.

As regards foreign language achievement, evidence indicates that second language learning is strongly associated with several dimensions of emotional intelligence (Pishghadam 2009a), the findings of which are compatible with those of Abdolrezapour and Tavakoli (2012) who found a close relationship between achievement in reading comprehension and high scores of EI. Moreover, the results confirm Pishghadam's (2009b) findings on the effects of EI on reading and writing.

Although initially there was a considerable distance between TS and psychology (Rojo 2015), considering the fact that in most of the cases translation can be regarded as a field laden with emotional or sensitive nature (Hubscher-Davidson 2016) and given the fact that recent research on creativity has emphasized the influence of affect-related processes (e.g., Hansenne & Legrand 2012) with an emphasis on recent findings maintaining that there is a possibility to profile translators in terms of translational creativity (Bayer-Hohenwarter 2011), it is worthwhile to give more detailed and meticulous attention to the study of emotions in translation.

Worthy of note in this line of research is the work by Lehr (2011, 2012, 2013) who has investigated the role of emotions in the translation process and their effects on translation performance and expertise. Her research suggests that positive emotions can enhance facets of creativity in translation. In another study, Bontempo and Napier (2011) analyzed the correlation between sign interpreters' levels of performance and a number of psychological traits. The results showed that interpreters' competence was positively correlated to goal orientation and self-efficacy, but negatively correlated to negative affectivity, a significant predictor of interpreters' competence. In another research, , Hubscher-Davidson (2013a) reported a double role of intuition related to translators' capacity to solve two different types of problems: simpler and more straightforward problems, which can be solved rather quickly; and highly complex problems, which involve a slower solution since they demand a more creative type of intuition.. In a recent study, Rojo (2017) elaborated on how emotions can have a say in translation. She maintained that the issue can be approached from four different angles, of which emotion as a feeling that can be regulated by the translator's own personal and professional experience can be related to individual differences among translators. Considering the mentioned studies, one can have a more straightforward imagination of the link between emotion and emotion-laden material with the act of translation.

2.3. Trait EI and Translation

Rojo (2015b) elaborates on the importance of EI in translation and general communication. Given the fact that a successful act of translation needs a great number of competences other than linguistic competence (Göpferich 2009, Pym 2003, Schäffner 2000), a translator arguably needs to mediate effectively between cultures to have an appropriate effect on the reader (Király 2014), to adapt to over-charging market demands, to develop a finely tuned sensitivity to norms and text types in preparation for tackling a variety of new language-related tasks and challenges, to understand a target reader's needs, expectations, and how to communicate a source author's message in a successful way to target reader (Hubscher-Davidson 2013b).

Despite the increasing acknowledgement that emotional aspects of translator behavior may have an influence on translation performance (Hansen 2005, Hubscher-Davidson 2009, Jääskeläinen 1999), this aspect of the translation process has lacked visibility in the literature.

Given the limited amount of research in this area, the role of EI as a relatively novel construct in translation has been probed very recently. One of the pioneering studies examining the relation between EI and translation quality (Shangarffam & Abolsaba 2009) revealed that emotional intelligence does not affect the quality of translation. In another study (Hubscher-Davidson 2013b), the value of studying the EI of translators and interpreters has been highlighted and some recommendations for the study of EI in TS research has been provided. In her call for the establishment of a basis for scientific investigation, she draws on Chesterman's (2005) assertion to cut across boundaries, emphasizing on collaborative work with psychology scholars to explore available psychometric tools already developed. In her recent study (Hubscher-Davidson 2016), 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. As Rojo (2017: 372) puts it, "The topic of emotion is central to literary translation". The intricate and emotion-raising nature of literary texts makes their translation one of the, if not the most, delicate and complex challenges of any translator. The core difficulty of translations of literary works is the versatility and difference between the two at times alienated languages and cultures, (Khatib 2011) requiring the translator to adapt the raised emotions to such states of flux. In fact, the capacity of translators to understand and transfer sensitive and context-bound information, to accurately reflect the meaning of source culture texts, and to have the necessary interpersonal skills to adapt to different working situations are all acknowledged as key skills of competent translation professionals (National Occupational Standards in Translation 2007, cited in Hubscher-Davidson 2016).

Considering these viewpoints, one can draw a more obvious picture of the role of translator's own active abilities in processing the source text. As Shangarffam and Abolsaba (2009: 104) state "the translator has his own feeling about language and his translation". They declare that this feeling consists of intelligence, sensitivity and knowledge and the combination of all these feelings comes into play in the task of translation. In the same line of belief, Coba (2007) argues that even though translators translate the same source text, the produced translations differ, predominantly owing to individual differences. It can be the best answer to the question why some translators are more successful than others in the task of translation.

3. Method

The present research was an attempt to gain insight into the mostly manifested facets of Iranian literary translators' EI. Within descriptive translation studies paradigm, this phenomenological study analyzed secondary qualitative data from a purposive sample of documented interviews with the most celebrated Iranian literary translators. To decide on the list of the most prominent contemporary literary translators, an initial list was prepared by the researchers and the list was later subjected to the comments and minor revisions of several Iranian Translation Studies scholars and select literary translators and editors.

One of the most comprehensive measures of EI (Siegling, Furnham, & Petrides, 2015) was published by Petrides (2009) which proposes that people have, as part of their personalities, a number of emotional self-perceptions and emotional traits which are measured by the respondent's self-report. The model has consistently demonstrated incremental validity in predicting a wide range of outcomes over higher-order personality dimensions (Andrei, Siegling, Aloe, Baldaro, & Petrides 2016; Mikolajczak, Luminet, Leroy, & Roy 2007; Parker, Keefer, & Wood 2011). The model covers fifteen facets under four basic categories or factors. The factors include well-being, self-control, emotionality and sociability (see Table 1). The researchers sought out for indications or statements of the translators which could give voice to any of the facets of emotional intelligence. Using descriptive statistics, the frequency of observing any statement or indication to any of the facets and factors were presented and discussed.

Factor	**Well-being**	**Self-control**	**Emotionality**	**Sociability**
Facet	Happiness Optimism Self-esteem	Emotion regulation Impulsivity Stress management	Empathy Emotion perception Emotion expression Relationships	Emotion management Assertiveness Social awareness Adaptability Self-motivation

Table 1. Factors and facets of EI (Petrides 2009)

Overall, twenty-three extended interviews with sixteen celebrated Iranian literary translators and two books, including the autobiography of one translator and memories of two others were analyzed. The used interviews were published in a period of 24 years from 1992 to 2016 in *Motarjem Quarterly*, an Iranian journal of Persian translation and Iranian translators as well as *Bukhara Quarterly* and *Fiction Literature Monthly Journal*, two Iranian journals of Persian culture and literature. The sample comprised of the documents on twelve Persian native men and four women (Table 2) born between 1913 to 1975 in Iran, five of whom have passed away. Being aware of the fact that this way one cannot find the exact trait EI scores of the population of the study, and acknowledging the limited accessibility to the population of the study, more than one fourth of whom have passed away and the alive ones being too old or too busy, the authors acknowledge that in this article, the translators' actual trait EI scores are not represented. Rather, it has been attempted to profile the EI of celebrated Iranian literary translators without having access to their actual test scores.

Translator	**Gender**	**Date of birth**	**Date of death**	**Published translations**	**Time and Length of the interviews**
Translator 01	F	1942	-	16	2009/ 16 pages
Translator 02	M	1930	2005	11	2004/ 10 pages
Translator 03	M	1939	-	09	2014/ 17 pages 2017/ 20 pages
Translator 04	M	1946	-	17	2009/ 14 pages
Translator 05	M	1974	-	20	2017/ 12 pages
Translator 06	M	1975	-	18	2015/ 09 pages

Translator 07	F	1956	-	20	2004/ 12 pages
Translator 08	F	1958	-	19	2015/ 19 pages
Translator 09	M	1945	-	78	2000/ 13 pages 2009/ 15 pages 2017/ 22 pages
Translator 10	M	1913	1997	63	1994/ 18 pages 1995/ 14 pages
Translator 11	M	1956	2017	23	2015/ 07 pages
Translator 12	M	1946	-	80	1995/ 19 pages 2016/ 20 pages
Translator 13	M	1934	-	22	2006/ 23 pages
Translator 14	F	1944	-	24	2006/ 09 pages 2015/ 17 pages
Translator 15	M	1942	1995	23	1994/ 11 pages
Translator 16	M	1926	2011	45	1998/ 10 pages 1999/ 12 pages

Table 2. Demographic profiling of the select group of translators

As for the validity of the research, Lincoln and Guba's (1985) criteria for trustworthiness in qualitative research including credibility, transferability, dependability and confirmability were carefully considered and applied in the data collection and analysis. As for credibility, peer debriefing was applied. The researchers asked two other TS scholars to code a few statements of the translators who gave feedback on how the analysis were done. Regarding transferability, the researchers used thick description technique to include all the commonalities of the statements by the translators so as to represent all the perspectives 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.

4. Results

The aim of the current study was to explore and trace indications to the various facets of EI of prominent contemporary Iranian literary translators in their own self-reports. An overview of the results revealing the frequency of each factor as well as each facet, independently of the corresponding factor, is presented (see Table 3).

Factors	***Average Frequency***	***Facets***	***Frequency***
Well-being	27	Self-esteem (Under Well-being)	55
Sociability	25	Self-motivation (Under Sociability)	36
Self-control	23	Assertiveness (Under Sociability)	34
Emotionality	21	Empathy (Under Emotionality)	30
		Social awareness (Under Sociability)	29
		Stress management (Under Self-control)	27
		Emotion perception (Under Emotionality)	27
		Impulsivity (Under self-control)	25
		Emotion expression (Under Emotionality)	18

Emotion management (Under Sociability)	17
Emotion regulation (Under Self-control)	17
Optimism (Under well-being)	15
Happiness (Under Well-being)	11
Adaptability (Under Sociability)	11
Relationships (Under Emotionality)	11

Table 3. Frequency of indications to the EI factors and facets

According to the descriptive results, none of the EI factors of the select translators stood out as especially more or less evident. As shown in Table 1, the average frequency for each main dimension ranged a slight range from 21 to 27 per factor. The various facets of the factors, however, seemed to be more diversely evident and more variously manifested as revealed by the frequency of indications to each ranging from 11 to 5 times more. The results revealed that self-esteem was the most frequently observed facet of the translators (*n*=55) and the least evident facets were happiness, adaptability and relationships (*n*=11).

4.1 Self-esteem

One of the main facets covered mostly by all the translators (*n*=55) was their level of self-esteem. This was the mostly manifested trait in Iranian literary translators.

One of the main areas in which non-expert learners can apply their knowledge of English is the vast realm of translation. Professionals in the field have managed to examine the probable links between self-esteem to a variety of positive indices in second-language learning (Arnold 2007; Cohen & Norst 1989; Dörnyei 2005; Mills 2014).

Feelings of self-worth and self-acceptance play an important role in the process of psychological adaptation and emotional well-being in adolescents (Leary 1999). In this line, it can be argued that the social position of our select group of translators might be a contributing factor to their high level of self-esteem. The findings are in line with that of Hubscher-Davidson (2016) where level of self-esteem was found to have a positive relationship with literary translation experience.

Along with comments specific to the realm of translation, some indications of self-esteem were recognized in the wider contexts of translators' life. Most of the times they were strongly positive about different aspects of their life. For example, one of the translators maintained that "except for myself, nobody can make me do anything. Over all, for all my plans, I am the one to decide and no one else." (Translator 8).

4.2 Self-motivation

Self-motivation was the second top facet manifested in Iranian literary translators (*n*=36). This is in line with much past research in ESL/EFL where motivation has been proved to facilitate a successful second/foreign language learning (e.g., Ellis 2015; Gass & Selinker 2000; Larsen-Freeman & Long 1991; Segalowitz 2016). Drawing on the fact that the preliminary prerequisite for sticking to a special kind of activity is drive and determination (Petrides & Furnham 2006) and considering the studies of European Council of Associations of Literary Translators, emphasizing on the catastrophic situation of literary translators in many countries (CEATL 2010b, as cited in Hubscher-Davidson 2016), it comes to be evident that one needs to have an inner willingness, a kind of innate motivation to follow such a vulnerable working situation. Perhaps unsurprisingly, such innate willingness was repeatedly observed in the statements of translators: almost all the translators (14 out of 16) mentioned that they were eagerly involved in learning the foreign language; Elsewhere, mentions of translation for the sake of their satisfaction were observed: “what strikes me most to translate literature is the feeling of satisfaction in my soul.” (Translator 12).

4.3 Assertiveness

Assertiveness is understood as a form of behavior characterized by a confident declaration or affirmation of a statement without need of proof. The third top facet of EI covered by the majority of the translators was assertiveness (*n*=34). The results are in line with those of previous studies showing that people with higher levels of self-esteem are better at making confident assertions. (Karagözoğlu, Kahve, Koç, & Adamişoğlu 2008; Kolb 1999). Six translators have explicitly answered the interviewers that they do not want to answer one specific question as they have already talked about it, e.g. I have already talked about my relations with the publishers. (Translators 1, 2, 10, 12, 13 and 15). Furthermore, assertiveness was mostly observed in the way they chose the works to be translated. To name but a few, one maintained that “one of the publishers wanted to employ me as exclusive translator in return for a relatively high salary for a translator but as I didn’t like the books, I didn’t accept.” Elsewhere, the same translator mentions that “All my audience need to know is that I will not translate even a page, unless I eagerly like it”. (Translator 4).

4.4. Empathy

Evidences for empathy was observed in the segments by more than half of the translators (*n*=30). Consistent with much past research linking empathy to a variety of positive indices in ESL/EFL learning (Rubin 1981; Schumann 1975), similar results were obtained in this study. Literary translators mostly suffer from feelings of discomfort, illegitimacy and physical invasion by the original text (Anderson 2005). Empathy measures whether one understands other people's viewpoints and their reasons for feeling and acting the way they do. It also looks at how far one takes others’ motives and feelings into account when considering how to respond to them. This is exactly in line with what literary translators do in the real world: They need to actively consider a source author’s feelings, emotions and perspectives so as to communicate it to the target readers in meaningful ways. One of the translators maintained that “while I was translating *The Life before Us*, in some parts I really cried for each one of the characters. I have lived all the moments of the life of the people inside the books I have translated.” (Translator 7). In the same line, another one made a similar assertion: “When I read Anna Karenina, I get sad, something happens in me, I even cry.” (Translator 14). However, their statements relating to empathy was not just limited to the realm of translation and included larger perspectives of life. For example, one of the translators who was of a minor ethnicity in Iran asserted that “I knew that my classmates had heard bad things about my ethnic originality. I could understand them. May be if I was in their shoes, I would have acted the same”. (Translator 10).

4.5. Social awareness

This facet was moderately covered by some of the translators (*n*=29). Social Awareness measures individuals' perception of how aware they are of different situations and how they adapt their behavior based on this awareness. As regards the act of translation, echoing the style and tone of the source text are of the requirements for a good translation work. In this line, some of the assertions of the translators can be categorized as representing this facet: "I know that different situations require different behaviors". (Translator 16). However, a negative evidence was also identified for this facet: "I do show my own real being wherever I am. I don't see any necessity for change". (Translator 5).

4.6. Stress management and emotion perception

Results regarding stress management (*n*=27) confirm those of studies showing that people with higher emotional intelligence are able to manage stress effectively (Mikolajczak, Petrides, Coumans, & Luminet 2009; Sevdalis, Petrides, & Harvey 2007). All translators face deadlines. They need to be particularly well-suited to working on parallel projects with tight deadlines and clashing priorities. As the nature of their work requires them to handle pressure and stress, it becomes clear why literary translators need to develop resilience and coping mechanisms which could explain their moderately high scores in these areas. One of the translators explicitly relates his stress management ability to translation profession: "At times my wife stresses for some issues and I just soothe her. May be I owe this characteristic to my job." (Translator 9).

The other facet that was equally moderately covered by all the select group of translators (*n*=27) was their level of emotion perception. Emotion perception measures how good people are at understanding their and other people's emotional feelings. Those with higher levels of emotion perception are skillful in perceiving and identifying emotions. Like what one of them maintains: "Before writing any word or sentence on paper, I should truly feel it." (Translator 3).

4.7. Impulsivity

The next facet for which certain indications were observed was impulsivity (*n*=25). This facet measures the characteristic way we act: with forethought or unthinkingly. Translators need to be fast in making decisions. The data revealed both positive and negative evidence for this facet. An example of positive evidence can be what a translator claimed: "When publishers ask for the translation of some scientific books, I never accept. I just limited my focus on literary translation from the very beginning". (Translator 10). On the other hand, reverse indications were also observed: "I can never decide soon on the suggestion of publishers to translate a work. I need time." (Translator 7).

4.8. Emotion expression

This facet measures how fluent individuals are at communicating their emotions to others. Literary translators need to be able to use the correct words to express the exact feeling of the source author. However, the present study suggests both positive and negative indications of this facet within the group. At times, they maintained it was hard for them to convey their emotions to others: "When I feel blue, I find it hard to inform the others. I'm not that easy with letting others know about my emotions". (Translator 5).

4.9. Emotion management and emotion regulation

Certain evidences were also observed for these facets (*n*=17). The similar number of evidences for these two facets are in line with the result of studies showing that individuals with high trait EI are better at handling the affective nature of texts (Abdolrezapour 2013). For emotion regulation, one mentioned that "I am naturally good at managing situations". (Translator 8). For the facet of emotion management which deals with individual's ability to manage other people's emotions, some negative indications were observed: "I have never been able to lead the people around me towards anything. I don't know I couldn't, or maybe I didn't want to". (Translator 16).

4.10. Optimism

Some forms of optimism were also observed. Optimism measures the extent to which one views the future positively. Few of the segments include the following: "I consider criticisms as good omens; they are a symbol of attention to my work". (Translator 6). Another one mentioned that "Unlike some who say that novice translators should not translate poems, I disagree. They do the translations with utmost enthusiast and their reward is their enthusiasm". (Translator 4).

4.11. Happiness, adaptability and relationships

The least covered facet by our group of select translators was their levels of happiness, adaptability and relationships. Among all the twenty-three collected interviews 11 evidences were found for each. Examples of such utterances include: "Being with my grandchildren and their childish world cheers me up" (for happiness, Translator 9). Adaptability was also one of the least covered facets, an example of which is the following utterance: "For translating *Comedians* by *Graham Greene*, as there was another Persian translation named *Moghalledha* [Imitators], I chose the same title for my own translation. It could make it more comfortable for my readers. I as a translator should increase my flexibility to absorb more readers". (Translator 6). And an example of relationships, is the following assertion: "for my rest-time, I spend time with my friends. It brings up good feeling inside". (Translator 5).

On the other hand, some opposite segments were observed for some of these facets, most remarkably for relationships. This might be in contrast with the ideas of Pym (2006) on how he sees the profession of translation. He regards translation as a creative field of enquiry, mostly open to social perspectives. However, the data in the present study indicates a much higher coverage of negative indications for the facet of relationship in contrast to that of positive ones (17 vs. 11). To name but a few, one explicitly maintained that "I am not a sociable person. I do like my own loneliness". (Translator 12). In the same line, another one asserted "I have always preferred to work individually rather than joining any associations". (Translator 1). One of the translators who is both a translator and a gallery-woman, mentioned that "I prefer translating to being present at the gallery as I am naturally the kind of person who loves silence and loneliness". (Translator 14).Accordingly, some negative evidences were also found for happiness. One stated that "I think I feel grief much more than the people around me. Maybe it is related to my work. I should feel the problems of each character to be able to render the feelings in an appropriate way". (Translator 11). In fact, the low evidences for happiness can be linked to the low ones for relationships. This is in line with the researches showing that people with a more intense relational life are happier (Argyle & Lu 1990; Becchetti, Pelloni, & Rossetti 2008; Sarracino 2012).

5. Discussion and Conclusion

Within a text-oriented, descriptive paradigm, the present study provided insight into the EI of renowned literary translators in Iran. It was revealed that certain EI facets (e.g., self-esteem, motivation) of theirs were evidently more manifest while others (e.g., relationships, adaptability) were observably less so. The results although limited have a say in common with the few previous related studies on the topic. Hubscher-Davidson (2016) found that experience in literary translation correlates with emotion expression, emotion regulation, social awareness, and stress management, two of which are among the most evident facets in the select sample of this study. Similarly, her data on Myers-Briggs Type Indicator (2009), hint at a correlation between successful levels of performance in literary translation and the presence of an intuitive trait among translation students which according to Myers and Myers (1995) accounts for imagination, originality, ingenuity and vision which accordingly can be linked to a number of the facets in the present study with a moderately high frequency of observation, such as empathy and emotion perception.

Obviously, much more descriptive research is certainly needed before attempts can be made to implement the types and extents of curriculum revision that the findings on multiple intelligences and most remarkably EI have resulted in other disciplines. Nevertheless, the potential influence of the two EI facets, self-esteem and self-motivation-for which the highest number of indications were observed in terms of the renowned Iranian literary translators- on translator performance are suspect to lead to didactic implications for literary translator education and could usefully be investigated.

To enumerate some suggestions, translation educators can contribute to the implantation and crystallization of the most evident EI facets observed in this study in trainee translators by adopting certain teaching methodologies and appropriate practice text selection and introduction of relevant materials. Creating an amiable and facilitative environment can help students voice their inner emotions. In such an environment students may become willing to express their thoughts and opinions to approximate an understanding of a literary text at hand as some of the facets with the highest frequency of indications in this research (e.g., self-esteem and motivation) are traits that can be improved and elevated. (Belland, Kim, & Hannafin 2013; Ekeland, Heian and Hagen 2005; Hagen, Abbot, & Nordheim 2004). To take motivation as an example, one can claim that the literary pieces should be appealing enough to nurture a willingness in learners to be actively engaged in the process of reading.

Obviously, most publishers would prefer to publish translated works which are similar in style to those of well-known translators as they better fit the expectancy norms (Chesterman 2016) of the target society and readership. Likewise, when given the option of choosing the best literary pieces by fledgling translators, the ones near in style and writing to those of the renown translators are the priority; Here again, the mostly observed facets of EI of celebrated translators can help the beginners in a way to foster them in their selves as accountable evidence of the relationship between psychological traits and job performance have already been reported (Hogan and Holland 2003; Hurtz and Donnovan 2000; Salgado 1997).

In fact, placing the spotlight on emotional aspects of the life of literary translators can undoubtedly help scholars decipher the role of emotions and their diverse facets during the different phases of the translation process, shed light on the emotional dimensions that define literary translational success, describe how such emotions may be affected by expertise or literary translation competence, or elaborate on the probable connections between emotional and literary aspects of translators' life. When emotional dimensions become the centerpiece of translation research, attention is somehow shifted to the translator as the ultimate performer of those processes, the cornerstone of the present research.

The study may assume significance in that the results although limited, far from being conclusive, could in parts address and provide insights into an untapped and unsettled area of investigation in Translator Studies (Chesterman 2009) in the Iranian context. The study can also be credited in moving a step forward in this uncharted territory in Translation Studies. Given that the current study was merely an initial attempt to explore and describe the state of EI of noted Iranian literary translators, further research is highly recommended in order to further trace the indications and even provide more palpable evidence in terms of the EI aspects of Persian literary and non-literary translators. Future research can substantially benefit first hand qualitative data through in-depth, semi-structured, open-ended interviews with purposive samples of literary translators. Other research can take advantage of the confirmatory and generalizable nature of quantitative paradigm by using data from the administration of several of the existing validated scales and inventories. Other relevant aspects of the literary translation process (initial and professional norms, etc.) and product (translation quality, translation creativity, translational aesthetics, source or target side orientation, etc.) can also be investigated in future studies

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Authors

Nazanin Shadman
PhD Candidate in Translation Studies
Department of English
Faculty of Letters and Humanities,
Ferdowsi University of Mashhad,
Iran
Email: nazanin.shadman@mail.um.ac.ir

Masood Khoshsaligheh
Associate Professor in Translation Studies
Department of English
Faculty of Letters and Humanities,
Ferdowsi University of Mashhad,
Iran
Email: khoshsaligheh@um.ac.ir

Reza Pishghadam
Professor in Education and Psychology
Department of English
Faculty of Letters and Humanities,
Ferdowsi University of Mashhad,
Iran
Email: pishghadam@um.ac.ir

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Employing Consecutive Interpreting Techniques through Task-based Approach: A Case of Iranian Learners

Shilan Shafiei
Mansoor Tavakoli
Hossein Vahid Dastjerdi

Abstract

This paper investigated the effectiveness of teaching consecutive interpreting techniques on Iranian trainees' performance quality through task-based teaching approach. The participants of the study were 50 B.A English translation students from two universities who participated in a quasi-experimental research design. They were assigned to experimental and control group. The experimental group went through a twelve-week treatment, that is to say, consecutive interpreting techniques through task-based teaching approach. The results indicated that the participants in the experimental group showed greater achievement in their performance. The result has some implications for interpreting instructors and practitioners as well as educational policy-makers.

Key words: *consecutive interpreting; task-based teaching, sight translation; note-taking; public speaking skills; memory retention skills.*

1. Introduction

Reviewing the literature indicates that translation teaching complacently has continued with the prevailing and powerful traditional approaches which are well established and difficult to shake off (Rezvani, Riazi and Sahragard 2011). According to Li (2013), translator training remains largely dominated by the traditional transmissionist model of teaching in most training institutions. The most commonly-practiced approaches have been the "read and translate" directive, and "search-and-replace" method by Colina (2002). Baer and Koby (2003) hold that in these approaches the act of translation has been considered as a linguistic activity that might fail to provide opportunities for learners to enhance their translation skills and strategies and more importantly promote their translation quality. This might lead, not surprisingly, to the misconception perpetuated among translation teachers that translation comprised of the mechanical replacement of linguistic elements as pointed out by Nubert and Shreve (1992).

It was in 1974 that translation as an academic field was established in Iran. In the curriculum offered for B.A English translation, there are 3 courses on interpreting; Interpreting 1, 2 and 3 which equal to six credits. Interpreting as an academic discipline does not exist in Iran, and this has been resulted in some major problems. The limited courses on interpreting in academic curriculum along with some other problems related to the understanding of the true objectives of such courses have been led to a kind of chaotic situation in interpreting teaching. Absence of interpreting specific techniques and clear teaching and rating procedures in these courses deteriorates the situation of interpreting training. Mobasheri (2015) conducted a survey on Iranian English translation students with the focus on their interpreting skills and knowledge. The results indicated that out of six Iranian universities studied only the students of two universities were aware of some skills and techniques of consecutive and simultaneous interpreting. Mousavi Razavi (2015) believes that trainers in Iranian academic settings seem to mistake interpreting courses with other superficially similar but actually different courses such as ‘laboratory courses’, where the students are taken to a language lab to improve their listening-speaking skills in their English, or ‘audiovisual translation courses’ where they are taught about the translation of movies and the like. There is also no knowledge on interpreting modes and their specifications (the issue has been investigated by the authors through a survey the results of which will be released soon) as well as on specific interpreting teaching approach in the universities offering such courses.

It is believed that consecutive interpreting training should precede the simultaneous mode in interpreting training programs. According to Janzen (2005) only after consecutive interpreting has been mastered do students begin to move toward simultaneous interpreting. It is believed that by learning consecutive you learn how to interpret and that consecutive is a useful stepping stone to learning how to do simultaneous interpreting. One of the major problems in teaching interpreting courses alongside with the absence of clear teaching methods is the negligence of the importance of consecutive mode. Thus, the present study tried to apply a task-based teaching (TBT) approach to consecutive interpreting teaching.

2. TBT approach

Task-based Language Teaching (TBLT) is a method initiated by Prabhu in teaching English as a second language in Bangladore in Southern India (Candlin 1987). In this learner-centered approach, the focus is on the learners, the process of learning, the reflective practice of learning, and the use of real world authentic tasks. Many researchers have called for authentic translation training (Pagano 1994, James, Heulwen, Roffe and Thorne1995; Klaudy 1995, Li 2000). From their stance, all texts given to students for practice should be authentic, unedited, up-to-date and selected because they present real-life translation problems (Dollerup 1994).

Task is an activity “where the target language is used by the learner for a communicative purpose (goal) in order to achieve an outcome” (Willis 1996:23). It is “an activity in which meaning is primary, there is some sort of relationship to the real world, task completion has some priority, and the assessment of task performance is in terms of task outcome” (Skehan 1996:38).

As the learners are active in learning process in a learner-centered approach, they are held responsible for their own learning and they usually develop an enhanced sense of ownership for their achievements.Li (2013) summarizes the characteristics of a learner-centered teaching context as follows*:*

(1) the focus is on the learner as well as the teacher;

(2) learners construct knowledge of their own through experiencing and reflection. The focus is more on learning than teaching; emphasis is placed on the development of learners’ critical and problem-solving abilities. learners interact with peers as well as the teacher;

(3) the teacher facilitates

(4) students learn (construct knowledge) through interactions with peers, the teacher and the materials. Students take responsibility for their learning, which leads to

a heightened sense of ownership and strengthened motivation about learning. Authentic (or simulated) materials and contexts are adopted in teaching.

TBT emphasizes the process rather than the product. This is in line with researchers (e.g. Gile 1993, 1995, Massey 2005, Lee-Jahnke 2011) who have called for the adoption of a process-oriented translation teaching and it seems it can be applicable to interpreting teaching as well. In addition to this merit, the reasons behind the adherence to TBT approach to interpreting teaching in the present study are the following premises classified by Li (2013):

• *process-centered*: the focus of teaching should be the process rather than the product, in an attempt to enable students to acquire professional expertise (Gile 1995);

• *profession-oriented*: students are to be exposed to authentic materials and real world work conditions in the training (Mossop 2003);

• *task-based*: activities should be designed to facilitate learning (González-Davies 2003, Hurtado Albir 1999), whether they are tasks previously performed by the teachers (Vienne 1994), simulated translation tasks (Gouadec 2004, Kiraly 2000), or authentic translation projects (Kiraly 2005, Li 2000, Lee-Jahnke 2011);

• *learner-centered*: the focus should be shifted from the teacher and teaching to students and learning (Nord 1991, González-Davies and Scott-Tennent 2005);

2.1. TBT and translation

The development and implementation of new methods in the area of language teaching have impact on the development of translation pedagogy, leading it into new directions and helping teachers to re-conceptualize the role of translators and address the acquisition of new practical capabilities (Baer and Koby 2003; Bernardini 2004;Gonzalez Davis 2004) . Baer and Koby (2003 :226), report that task-based teaching, an encouraging approach in language teaching and learning, is “an effective method of addressing student needs to acquire the skills and information necessary to be a component translator”. In the same line, Stark (2005) holds that in TBT, students work in groups writing, rewriting and editing their translations, and accordingly they are creating opportunities for collaborative learning. According to Long and Norris (2000), task-based instruction was developed in reaction to teacher-dominant classes. Based on Rezvani and Askari Bigdeli (2013), a substantial number of proposals (e.g., Gonzales Davies 2004 , 2005; Baer and Koby 2003; Nunan 1989; Stark 2005; Rezvani and Akari Bigdeli 2012) were put forth underlining the effectiveness of using TBT approaches to teach translation.

Since a limited time is devoted to interpreting courses in local universities, trainers cannot cover all the nuances of interpreting. Therefore, they should aim to develop their students’ ability to learn by themselves. According to the literature, TBT seems to be promising in this regard. The present study was motivated by the aforementioned advantages of task-based approach and aimed at applying this approach to consecutive interpreting teaching in Iranian undergraduate context.

3. Gile’s effort model for consecutive interpreting

One of the famous models in interpreting studies is Gile's (1997) effort model for consecutive interpreting (See figure 1).According to his model, consecutive interpreting consists of two phases: a *Listening* or *reception* phase, and then, a *reconstruction or reformulation/production* phase: In the first phase of consecutive interpreting (CI), listening (L) and analysis, short term memory (M), note–taking (N) and coordination(C) of ideas are important (p.167):

$$CI = L + M + N + C$$

In the second phase which is the reformulation or reconstruction or production phase, recalling from memory and notes (Rem), reading of notes and production are important (p.168):

$$CI = Rem + Read + P$$

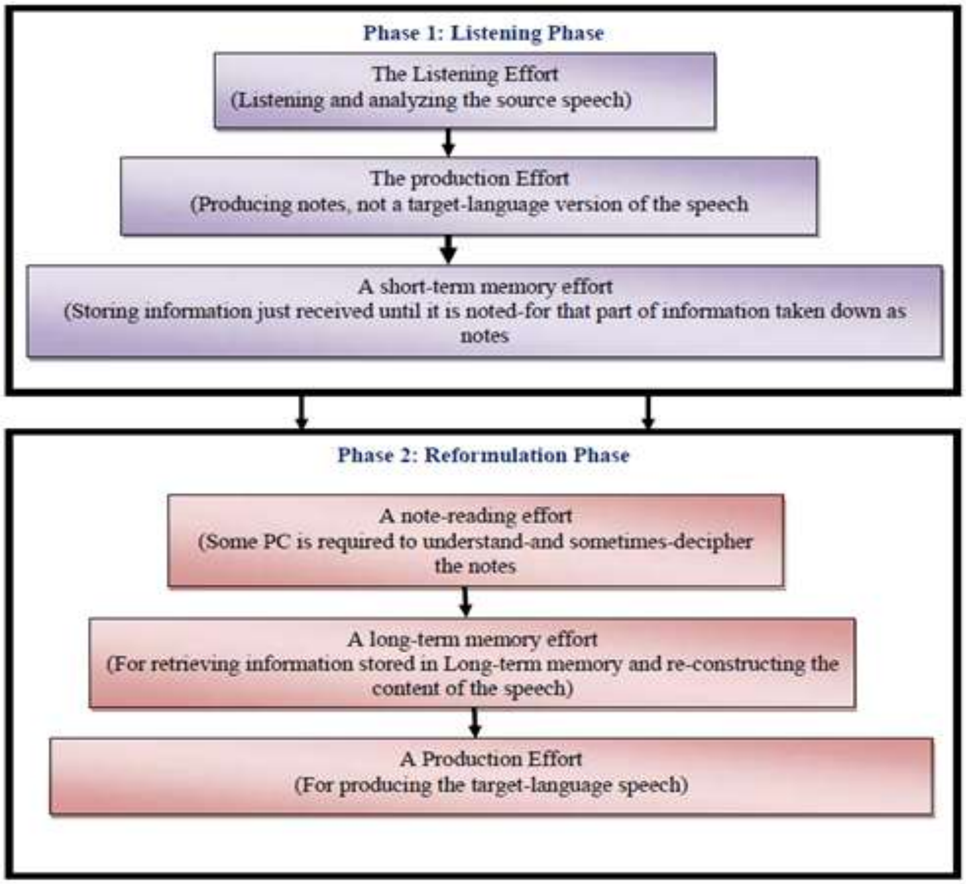

Figure 1 *Giles' model for consecutive interpreting*

In her M.A thesis, *Thuy Duong* (2006) applied the Gile's model for consecutive interpreting to raise the student's awareness of the importance of short-term memory. She designed different activities for her students to enforce their short-term memory and consequently showed the effectiveness of fostering short-term memory and its effect on consecutive interpreting performance. The major difference between translation and interpreting as Mahmoodzadeh (1992) points is time factor. An interpreter's success depends on his/her memory to recall information in a very short time. Therefore, memory-retention skills seem to be important aids in an interpreter successful performance. However, he believes that short-term memory alone cannot possibly keep all the necessary details and fulfill the intermediate process of decoding in the act of interpreting. Notes are therefore suggested as a means or an aid to assist the interpreter in retaining and retrieving the information. Note-taking technique is a filter helping sift through meaningless or unimportant messages (Mackintosh 1990). Note taking, if employed, can activate the memory of the interpreter with cues or signals that call up the information in the speech. With notes, the main ideas, the secondary elements and the links among them become clear and easier for the interpreter to visualize (Hanh 2006).

Another technique or skill which is repeatedly has been suggested as a useful technique in consecutive interpreting which are both helpful in two phases of consecutive interpreting is *sight* *translation* (ST*)*.Viaggio (1992: 45), holds that "Interpreter I became by dint of *sight translation* (emphasis mine) and empiric." According to Martin (1999, as cited in Shunnaq 2006: 20), sight translation "has all the characteristics of a translation whereas the final product has the demands of an interpretation, namely instant understanding and reformulation of cognitive content". Sight translation is an interesting type of interpreting, a combination or hybrid of interpreting (oral input) and written translation (written input) (Angrifoglio 2004: 43). Lambert (2004) argues that due to time stress factor as well as the oral nature of the production, ST seems to have more in common with interpreting rather than written translation. For many scholars, ST is a pedagogical exercise for getting started in the techniques of consecutive interpreting and simultaneous interpreting, an exercise by which interpreter trainees can learn to react quickly and improve their oral skills (Weber 1990; Viaggio 1995). ST requires rapid text analysis, rapid conversion of information from one language to another while avoiding word for word translation, and public speaking techniques (Weber 1990: 50). Reading may be self-paced, but ST delivery speed may not be entirely at the discretion of the interpreter (Brady 1989: 142). Angelelli state that "ST should sound as if the interpreter were reading a document in the target language, which implies smooth delivery devoid of hesitations and pauses"(1999: 27). Albir 2001(as cited in Sampaio 2015) emphasizes that the essential characteristics of sight translation are immediacy in terms of reading comprehension and oral re-expression, combined with the ability to shift from the written to the oral register. Weber (1984) considers ST to be one of the basic ingredients of interpreting. He believes that the instructor should closely observe the skills of the students in the areas such as: public speaking quality, poise, presentation and voice, speed, clarity and conciseness of the rendition. It is obvious that sight translation is important in both reception and production phases of consecutive interpreting.

According to Mahmoodzadeh (2010) public-speaking skills are another area of concern in interpreting performance. Public speaking skills are related to the reformulation or production phase, the last phase of consecutive interpreting model by Gile (1997). Based on Lee (2012), one relevant feature of public-speaking is delivery. He asserts that delivery has three sections, namely, delivery time, average delivery rate and fluency. Delivery time refers to the duration of target text production and fluency the smooth flow of target language rendition without interruptions or hesitations. Dissiliency on the other hand includes hesitations, corrections, false starts, repetitions, stuttering and slips of tongue (Garnham 1985:206). Hesitations may be marked by silent pauses and voiced pauses. Silent pauses are defined as "any interruption in the flow of speech which is manifested in silent form" (Macías 2006). It seems that for providing a successful production in the second phase of consecutive interpreting proposed by Gile (1997), the interpreter should be aware of norms of interaction and rules of speaking. Meaning is situated and the hearers infer speakers' meaning based on their knowledge of the context, contextualization cues such as prosodic and paralinguistic features, facial expressions and pauses, expectations about the thematic progression of the interaction and by drawing on cultural presupposition (Schiffrin 1996, Gumperz 1997).Examples of contextualization cues include intonation, (e.g. Pitch, rhythm and intonation; body positioning (e.g. standing close or faraway from a speaker; leaning forward or against an inanimate object, etc., (Schegloff 1998); head and eye movement (nodding, eye gaze ,etc) (Heath 1992).Therefore it seems crucial not to neglect such important factors which lead to a successful public speaking and a good interaction in consecutive interpreting.

4. The Study

Given the importance of consecutive interpreting as a stepping stone in interpreter training which is absent in interpreting training courses in Iranian universities, the present study designed to investigate the effectiveness of teaching consecutive interpreting techniques through a TBT approach. The major techniques that are compatible to Gile's (1997) two stages of reception and production were selected by the researchers. These techniques, as mentioned in previous section, have been emphasized in consecutive interpreting teaching literature. Accordingly, the present study addressed the following research question:

4.1. Research question and hypothesis

The present study sought to answer the following question:

Does the application of consecutive interpreting techniques through TBT approach have any effect on Iranian trainees' performance quality in consecutive interpreting?

Following Rezvani and Askari Bigdeli (2013) and Li (2013), it was predicted that applying TBT approach has positive effect on the trainees; nevertheless, due to the paucity of research and local empirical evidence on *interpreting training* it would be statistically safer to formulate null-hypotheses (Hatch and Lazarton 1994). Thus, the following null hypothesis was formulated:

H_0: Application of consecutive interpreting techniques through TBT approach has no effect on the trainees' performance in consecutive interpreting.

4.2. Methodology

4.2.1. Participants

Since, in practice, having access to all members of the entire population is often impossible due to time and financial constraints, the present study utilized participants from the population that was readily available. For the purpose of this study, therefore, convenience sampling was used. A sample of 65 B.A trainees majoring in English translation who have passed the same amount of courses on translation and one course on interpreting took part in the study. After homogenization, 50 students remained in the study. They were selected from two universities, a State-run and an Azad university. Students, 25 in each group, were male and female and varied in age from 22 to 28. They were homogenized based on the amount of courses passed on translation and interpretation and a mock TOEFL Test.

4.2.2. Design of the study

A quasi-experimental design which is quantitative in nature was applied in this study. It went through a conventional assessment of the abilities in question (pre-test), an intervention targeting trainee's performance on the task of consecutive interpreting (twelve week),and a final assessment that parallels the initial one (post-test). Pre- and posttest (administration of a 7-minute audio-visual English speech for consecutive interpreting) results were compared, and the difference were regarded as an indicator of the impact of applying the consecutive interpreting techniques through TBT approach as an intervention on promoting trainees' performance in the experimental group in comparison with those in the control group. The trainees' performances in each group in pre- and post-test were videotaped and assessed by two raters holistically.

4.2.3. Treatment

Task-based interpreting teaching will follow the same processes mentioned for TBLT. Present study utilized Willis (1996) task cycle in teaching approach which is composed of three stages, i.e. pre-task, task-cycle and post-task described as follows:

Pre-task: Willis (1996:40) states that "the pre-task phase introduces the class to the topic and the task, activating topic-related words and phrases.

Following Skehan (1996), there are four alternatives for teachers in this stage:

1. Supporting learners in doing a task similar (in form and content) to the actual one they are going to perform
2. Asking learners to observe a model of how to perform the task
3. Engaging learners in activities (such as searching for the vocabulary needed for doing the task) that prepares them for the actual task
4. Strategic planning of the main task performance, i.e to give time to learners to plan how they will perform the task.

Task-cycle: This stage is the actual task performance and includes different options on the part of learners or teacher. Yuan and Ellis (2003 as cited by Ellis 2003:249) have found "if teachers want to emphasize accuracy in a task performance, they need to ensure that the learners can complete the task in their own time. However, if they want to encourage fluency they need to set a time limit".

It is a common belief that in TBT, texts, discursive practices, and the social practices of the classroom should resemble those in real world. To this end, Ellis (2003:251) suggested that pair and group work be used so the learners interact among themselves. This could guarantee the discursive and social practices which alongside a real-world authentic text make up the necessary conditions of a task-based course.

Post-task: This stage includes the follow-up activities. It can be used for the purpose of conducting a feedback on the success of the task and considering suggestions for improving it. Furthermore, learners together with the teacher examine and discuss specific features of the task. It is also an evaluation and reflection phase in which the learners reflect on their performance and evaluate their own performance of the task. According to O'Malley and Chamot (1990), reflection on the task could improve development of strategies of planning, monitoring and evaluation. Teacher can takes notes of the learners' possible errors during the task cycle and then attracts their attention towards them and offers corrections. The correction could be made by the learners themselves.

The general guidelines for pre-task, task cycle and post-task in *interpreting training* are summarized in Table 1.Since there is a word limitation policy in the present journal, the authors present the phase 2 of task cycle in interpreting teaching by giving an example for each technique.

Table 1 *Task cycle in interpreting training*

Pre-task	**The instructor:** - introduces the technique and its supporting strategies and presents related articles and books on this skill - provides the learners with relevant resources - familiarizes the learners with how of the doing the task to have a successful performance **The learners:** -study the resources and make themselves familiar with the intended concepts -ask the instructor about any problems and difficulties they have encountered in understanding the instructions
Task-cycle	**The instructor:** -provides the simulated (preferred for the preliminary sessions) and authentic tasks for the class - divides the learners into pairs or groups -monitors and facilitates the learners' activities -encourages the learners to do the task in a stress-free collaborative manner -takes notes of learners' performance for future evaluation and guidance **The learners:** -do the requested task collaboratively -observe the team-work requirements -ask for any clarification needed to do the task completely and successfully
Post-task	**The instructor:** -gives feedback on the tasks done by the learners -encourages peer- assessment **The learners:** -do self- and peer- assessment -reflect on the process of managing the technique, main task interpreting and the final product -share with the class their viewpoints on the difficulties and problems they have encountered in doing the task -share with the class any solutions or innovation they have tried during the task completion

Examples:

(1) Sight translation (Task-cycle stage): An example of *analytic reading strategy* used in sight translation training

Objective: Developing skimming, scanning and question generation which are helpful for reception phase.

Read the following passage and then answer the Part A questions:

One way to increase the planet's food supply is for people to start eating different plants. There are more than 350000 kinds of plants in the world. Of these, approximately 20000 are suitable for humans to eat. But today, over 50 percent of our food supply comes from just three kinds of plants: corn, wheat, and rice. In fact, it is common in developing countries for people to depend on only one or two plants for their food. A disease or bad weather can destroy these crops, leaving people with nothing to eat.

Part A:
1. What is the passage about?
2. What are the sources of food supplies?

Read the passage again and answer the part B questions?
Part B:
1. How many kinds of plants are there in the world? How many of them are suitable for humans to eat?
2. Which plants make the most supply of human foods?
3. What are the reasons of the crops destruction?

Part C: Sight translate the passage into Persian.

(2) Public speaking (Task-cycle stage): An example of *Improvisation* strategy used in public speaking training

Objective: Developing the imagination and dynamics of the performance which is helpful for production phase

The learner is encouraged to improvise a speech on a specific subject matter in language A. Next sessions the learners are asked to improvise in language B, at the same time another student is asked to interpret his/her speech into language A in front of the other learners.

(3) Memory retention skills (Task-cycle stage): An example of *intensive listening* used for memory retention

Objective: Developing deep concentration on specific information which is helpful for comprehension phase

Ask the learners to listen to an audio/audio-visual text and try to remember the numbers mentioned in the text *without taking notes*, this can be repeated for the dates, proper names and etc. The learners can also be assigned to different groups and asked to focus on specific details mentioned in the texts.

(4) Note-taking (Task-cycle stage)

Objective: Learning the note-taking as an intermediate step bridging the gap between reception and production phases

The learners are asked to listen to an audio/ audio-visual text, say, political. They are asked to take note of the main ideas of the text, the numbers, proper nouns and etc respectively. Based on the strategies they have been introduced to in the pre-task stage, such as, using abbreviations, source or target language coding, symbols and etc. They are encouraged to develop their own system of note-taking besides the prescriptive trends (e.g.Rozan' principles 1956) introduced in the pre-task stage.

Note. Major topics in note-taking studies include: note-taking systems and principles, didactics, cognitive and linguistic aspects of note-taking, choice of form and language, and the relationship between note-taking and interpreting quality, may be introduced in pre-task stage.

4.2.4. Text selection criteria

A test of consecutive interpreting was administered to both experimental and control groups. The audio-visual text was selected from among English speeches suitable for learners of English. Text selection criteria for the tasks and test:

a. The text has to have almost a reasonably degree of difficulty in order to be used as a tool to measure the possible result in students' performance. Expert judgment should be utilized.

It has to be born in mind that we are not dealing with professional interpreters; that is to say, by no means do we expect the trainees at the end of the experiment to have turned into totally competent interpreters capable of dealing with interpreting a text with all the natural delicacies and complexities (Mousavi Razavi 2015). Therefore, care was taken to ensure that the text would not pose such difficulties at all. In preliminary sessions, simulated interpreting texts can be utilized which carry all the characteristics of an authentic interpreting project except that they do not have a real client

b. Another criteria is the authenticity, general topic with little specialized terminology and length.

c. Authentic text (here a socio-political speech) which its topic is common in real world interpreting experience. The reason for choosing a political text for the test was its importance in consecutive interpreting. Miremadi (2004) holds that consecutive interpreting is preferred at high level political talks, welcoming addresses, press conferences, speeches delivered on different occasions and court interpreting. Mahmoodzadeh (1994) also considers the political text among the most important types of texts which interpreters deal with.

4.2.5. Raters

To ensure optimal reliability, rater characteristics and rater training need to be considered in the assessment process. Rater variability can be mitigated by clear definitions of assessment criteria, careful rater training, and ongoing monitoring of rater performance (McNamara 1996, 2000). Rater training often takes the form of a moderation meeting, where raters are introduced to the test purpose, construct, content, assessment criteria, and assessment tools such as rating scales and rubrics. However, because of the limitations the raters in this study received the same individual training from the researcher, where they were introduced to the assessment criteria. Two male raters of the same educational and professional background were recruited to assess the interpreting tests.

4.2.6. Data collection instruments

For the purpose of the study, a number of instruments were prepared and used which will be introduced briefly:

4.2.6.1. A mock TOEFL Test. A test of general English (the two modules of Listening comprehension and Reading comprehension) were administered to the students, both in the experimental and control group, in a classroom setting at the beginning of the experiment period. The test papers were scored by the researcher using their corresponding answer key. This served as a proficiency language test for subject selection and homogenization.

4.2.6.2. Audio-visual English text. A 7-minute audio-visual English text served as a consecutive interpretation test. The test takers were watched it and interpreted it into Persian. The English text was divided to meaningful chunks based on reasonable pauses and meaningfulness of the speaker's saying. This was done in order to homogenize the length of the chunks of the text for all the participants who were in the first stages of interpreting learning.

4.2.6.3. Audio and Video recorders. Participants were filmed while interpreting tests. These recordings helped us to see a more in depth understanding of the trainees' performance while doing the task. Filmed interpreting test has this advantage over transcriptions that extra-linguistic factors which have contribution in interpreting also can be assessed. Another reason is that the present study tried to compensate for the lack of audience in a real situation, and the filming is one of the ways to simulate at least a stressful situation for the trainees to see their reactions and performances. Each participant was filmed simultaneously interpreting the source text. During the test, the researcher sat next to the camera as the participant's audience, coordinating the filming and controlling the source text pauses by another computer.

4.2.6.4. Computers and high quality speakers. To play the audio-visual English speech, the computer and high quality speakers were used.

4.2.6.5. Method of scoring. The 50 video-taped tests were scored by two raters holistically. The assessment criteria were *content* (including accuracy and faithfulness) and *presentation* (including fluency and conduct). Ten points were allocated to content and ten points to presentation.

4.2.6.6. Data analysis procedure. The video-recorded data were meticulously assessed by two raters through a holistic approach. To see any significant difference in the pre- and post-test of the two groups of the trainees, the statistical procedure of t-test was used and the inter-rater and intra-rater reliability were measured through Pearson correlation coefficient. The quantitative analyses were performed using SPSS version 22.

4.3. Results and discussion

4.3.1. Pre- test results for the two groups

Experimental group underwent its treatment for twelve weeks that was teaching of consecutive interpreting techniques through a TBT approach, while control group was taught based on a common teaching practice in the most Iranian universities that is mere listening-speaking activities. The descriptive statistics for the performances of each of the two groups on the pre-test have been given in the following table.

Table 2 *Descriptive Statistics for Pre-test- Experimental and Control Group*

Group Statistics

Group	N	Mean	Std. Deviation	Std. Error Mean
control	25	3.9000	3.26917	.65383
experimental	25	3.9200	3.00929	.60186

In order to see if there was any significant difference between the two groups at the outset, an independent t-test was used. The results are presented in Table 3.

Table 3 *Independent samples t-test for the performances of both groups on the pre-test*

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
									95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
score	Equal variances assumed	.023	.879	-.023	48	.982	-.02000	.88867	-1.80679	1.76679
	Equal variances not assumed			-.023	47.674	.982	-.02000	.88867	-1.80710	1.76710

As the results of an independent t-test for the pre-test shows, there is no significant difference between experimental and control group (Sig.= 0.87).This result is desirable since there should be no difference in their pre-test to start the intervention.

4.3.2. Pre-test – post-test results for the two groups

After giving the treatment to the experimental group, that is teaching consecutive interpreting techniques, the same test of consecutive interpreting was given to the two groups. The interval between pre-test and post-test was three months. In order to find if treatment had any significant effect on the Iranian learners, the learners' scores on both pre-test and post-test were compared for each group by using paired t-test.

4.3.3. Pre-test post-test results for experimental group

The descriptive statistics for the performance of the control group is given in the following table. As it can be seen the mean score for the pre-test is 3.9200 with a standard deviation of 3.00929, but the mean score for the post-test is 9.8600 with a standard deviation of 3.007720.

Table 4 *Descriptive Statistics for Experimental Group- Pre-Post Test*

Paired Samples Statistics

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	pre	3.9200	25	3.00929	.60186
	post	9.8600	25	3.07720	.61544

To see any significant difference, the paired t-test was used. The results are provided in Table 5.

Table 5 *Paired sample t-test for the performances for Experimental Group- Pre-Post Test*

Paired Samples Test

		Paired Differences					t	df	Sig. (2-tailed)
					95% Confidence Interval of the Difference				
		Mean	Std. Deviation	Std. Error Mean	Lower	Upper			
Pair 1	Pre - Post	-5.94000	1.76965	.35393	-6.67048	-5.20952	-16.783	24	.000

As the results of a matched t-test for the pre-test and post-test of the experimental group shows, there was a significant difference between pre-test and post-test scores among the experimental group participants in (Sig.= 0.000).

4.3.4. Pre-test post-test results for control group

The descriptive statistics for the performances of control group is given in the Table 6.

Table 6 *Descriptive Statistics for Control Group- Pre-Post Test*

Paired Samples Statistics

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	pre	3.9000	25	3.26917	.65383
	post	6.2200	25	4.46766	.89353

As it can be seen the mean score for the pre-test is 3.9000 with a standard deviation of 3.26917, while the mean score for the post-test is 6.22200 with a standard deviation of 4.45766.again an observed difference can be seen between the performances of control group on the pre-test post-test.

Table 7 *Paired sample t-test for the performances for Control Group- Pre-Post Test*

Paired Samples Test

		Paired Differences					t	df	Sig. (2-tailed)
					95% Confidence Interval of the Difference				
		Mean	Std. Deviation	Std. Error Mean	Lower	Upper			
Pair 1	Pre - Post	-2.32000	2.47437	.49487	-3.34137	-1.29863	-4.688	24	.000

As the results of a paired t-test for the pre-test and post-test of the control group shows, there was a significant difference between pre-test and post-test scores among the control group participants (Sig.= 0.000).Hence, by comparing the mean of pre-test post-test of control group (3.9000-6.2200) to those of experimental group (3.9200- 9.8600), it is clear that the difference is more in experimental group and the participants in this group have outperformed those of control group. So, the null hypothesis of the study was rejected and it was concluded that teaching consecutive interpreting techniques through TBT approach is effective on learner's performance.

4.4. Assessing the Reliability of Rating Data

To assess the reliability of ratings by two raters the inter-rater reliability was checked through Pearson correlation coefficient. The results are as follows:

Table 8 *Inter-reliability check*

Tests		N	Reliability Indexes
Pre-test	**CG**	25	.957
Pre-test	**EG**	25	.985
Post-test	**CG**	25	.823
Post-test	**EG**	25	.895

As the Table 8 shows, the inter-rater reliability for the pre-test and post-test indicates a high degree of agreement between the two raters.

5. Conclusion

According to Baker and Maier (2011), classroom activities should provide opportunities for engaging the students with issues such as conceptual tools which they need to reason critically about the implications of any decision, a range of potential strategies that may be deployed to deal with ethically difficult or compromising situations, and finally educators need to develop a set of pedagogical tools that can be used to create an environment in which students can make situated ethical decisions, rehearse the implications of such decisions, and learn from this experience. Following such a pattern, the major objective of this study was to apply TBT approach to consecutive interpreting in undergraduate program in Iranian context. As for the pedagogical implications for trainees, this study might provide evidence that the application of such techniques and teaching approach can be successfully integrated with interpreting courses of B.A English translation as a pre requisite for the possible simultaneous interpreting techniques and activities in the following courses. Awareness of specific techniques of interpreting pave the way of learning for trainees and set objectives for them that distinguish these courses for other similar courses as mentioned before. It also gives the trainers a kind of framework to the how of teaching of consecutive interpreting. The results of this study also may be useful for other similar contexts in which the interpreting teaching has been limited to a few courses.

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Shilan Shafiei
PhD Candidate in Translation Studies
Department of English Language, Faculty of foreign Languages, University of Isfahan, Iran.
Shilan.shafiei@gmail.com

Mansoor Tavakoli
Professor, Department of English Language
Faculty of Foreign Languages, University of Isfahan, Iran.
Tavakoli@fgn.ui.ac.ir

Hossein Vahid Dastjerdi
Associate Professor
Department of English Language, Faculty of Foreign Languages, University of Isfahan, Iran.
h_vahid@yahoo.com

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