Iranian Literary Translators' Emotional Intelligence: Description of Facets

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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

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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	Emotion regulation	Empathy	Emotion management
	Optimism	Impulsivity	Emotion perception	Assertiveness
	Self-esteem	Stress management	Emotion expression	Social awareness
			Relationships	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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