

گرایش‌های هویتی دانشجویان مترجمی و نگرش آنها به سانسور^۱

رؤیا علیپور^۲، حسین بحری^۳

و مهوش غلامی^۴

چکیده

این پژوهش گرایش‌های هویتی دانشجویان مترجمی را از دیدگاه جامعه‌شناختی و روان‌شناختی بررسی می‌کند؛ به عبارت دیگر، چگونگی تأثیر جنبه‌های مختلف هویت شخصی، اجتماعی، رابطه‌ای و جمعی شرکت‌کنندگان بر نگرش آنها به سانسور در ترجمه بررسی شده است. برای یافتن پاسخ به سؤالات این پژوهش، از روش کمی توصیفی-تحلیلی استفاده شد و به گروهی از دانشجویان مترجمی که حداقل یک سال سابقه ترجمه از انگلیسی به فارسی داشتند، پرسشنامه‌ای داده شد. سپس، داده‌های نمونه‌ای متشکل از ۱۴۳ شرکت‌کننده جمع‌آوری شد و مورد تجزیه و تحلیل قرار گرفت. یافته‌های پژوهش حاکی از آن است که تمامی گرایش‌های هویتی دانشجویان مترجمی—به جز هویت جمعی—رابطه مستقیمی با مخالفت با سانسور در ترجمه دارند. همچنین، با تجزیه و تحلیل داده‌ها، می‌توان اینگونه نتیجه گرفت که در حالی که دانشجویان مترجمی با هویت شخصی قوی‌تر، مقاومت بیشتری در برابر سانسور نشان می‌دهند، مترجمانی که هویت جمعی قوی‌تری دارند بیشتر پذیرای سانسور در ترجمه هستند.

واژه‌های راهنما: دانشجویان مترجمی، رویکرد جامعه‌شناختی، رویکرد روان‌شناختی، سانسور، نگرش، هویت

۱. این مقاله در تاریخ ۱۴۰۲/۰۴/۲۴ دریافت شد و در تاریخ ۱۴۰۲/۰۶/۲۸ به تصویب رسید.

۲. دانشجوی کارشناسی ارشد مترجمی زبان انگلیسی، گروه زبان‌های خارجی، دانشکده ادبیات و علوم انسانی، دانشگاه خوارزمی، تهران، ایران، پست الکترونیک: roya.alipoor@gmail.com

۳. نویسنده مسئول: استادیار، گروه زبان‌های خارجی، دانشکده ادبیات و علوم انسانی، دانشگاه خوارزمی، تهران، ایران؛ پست الکترونیک: hbahri@khu.ac.ir

۴. استادیار، گروه زبان‌های خارجی، دانشکده ادبیات و علوم انسانی، دانشگاه خوارزمی، تهران، ایران، پست الکترونیک: mahvashgholami@khu.ac.ir

Trainee Translators' Identity Orientations and their Attitudes Towards Censorship¹

Roya Alipour², Hossein Bahri³
& Mahvash Gholami⁴

Abstract

This study examines trainee translators' identity orientations from sociological and psychological perspectives and investigates how personal, social, relational, and collective aspects of the translators' identities may have an impact on their attitudes towards censorship. To achieve this objective, the quantitative descriptive-analytic method was employed, and a survey was administered to a group of translation students who had at least one year of experience in translating from English to Persian. Subsequently, data from a sample of 143 participants was collected and analyzed. The findings of the study indicated that all aspects of trainee translators' identities except the collective identity had a positive correlation with opposition to censorship and based on the data analysis it was concluded that trainee translators with stronger personal identities tended to be more resistant to censorship and those with stronger collective identities tended to be more tolerant of censorship.

Keywords: Attitude, Censorship, Identity, Psychological Approach, Sociological Approach, Trainee Translators

-
1. This paper was received on 15.07.2023 and approved on 19.09.2023.
 2. M.A. Candidate in Translation Studies, Department of Foreign Languages, Faculty of Literature and Humanities, Kharazmi University, Tehran, Iran; email: roya.alipour@gmail.com
 3. Corresponding Author: Assistant Professor of Translation Studies, Department of Foreign Languages, Faculty of Literature and Humanities, Kharazmi University, Tehran, Iran; email: hbahri@khu.ac.ir
 4. Assistant Professor of Translation Studies, Department of Foreign Languages, Faculty of Literature and Humanities, Kharazmi University, Tehran, Iran; email: mahvashgholami@khu.ac.ir

1. Introduction

Identity is an essential concept that has sparked a great deal of interest in both translation sociology and translation psychology. Identity is defined by one's traits, characteristics, social relationships, roles, and associations with particular social groups (Oyserman, Elmore, & Smith, 2012). In sociology, the focus is on collective identity, where a person's identity is closely linked to their role behavior or the collection of group memberships that characterize them (Burke, 2020) whereas, in psychology, the concept of identity is most commonly used to refer to one's personal identity or to the distinguishing characteristics or traits that make a person unique (Cheek & Cheek, 2018).

The various components that make up an individual's identity have traditionally been divided into two major structural categories: personal identity and social identity. Personal identity is the individual's internalized sense of self and subjective sentiments of uniqueness. It encompasses aspects of a person's self-concept, such as their personality traits, interests, values, and experiences. Whereas, social identity pertains to the aspects of an individual's identity that are tied to their membership in various social groups. Relational identity develops from interpersonal roles and connections with significant persons (such as family, close friends, or coworkers), and collective identity stems from belonging to larger social groups. The relational identity is linked to the basic need for caring and feeling cared for through solid and lasting connections, while a sense of membership in social groupings that are categorized by objective characteristics (such as gender, occupation, etc.) is necessary for collective identity (Etilé & Rémi, 2020).

Identity serves as a point of direction, a lens through which to construct meaning, and a focus of attention to certain aspects of the immediate context. Applying the identity lens to translation studies can offer significant insights because identity orientations have a particular impact on how people think, feel, and act. The importance that people place on different aspects of their identities affects how they behave. For instance, people who have a strong focus on their social identity

place a high value on the opinions of others, which makes them more likely to be influenced by social pressures. (Wade & Brittan-Powell, 2000). Another study has shown that people with higher levels of personal identity are more prone to developing positive attitudes and build personal ideas of control over a given behavior, whereas, people who lean towards social aspects of identity are more prone to give others' beliefs a high priority when developing intentions (Hagger, Anderson, Kyriakaki, & Darkings, 2007).

The sociology of translation is also intertwined with the concept of censorship because as Tymoczko (2003) maintained, the translator is necessarily located in an ideological position in the target culture. Many scholars view censorship as a form of control, regulation, and filtration that is used by ideologically and politically dominant powers to control what individuals hear, see, and say in society (Baker & Saldanha, 2009; Billiani, 2014). Bourdieu (1991), makes the argument that censorship may be a necessary structural requirement as a result of his investigation into the formative role of language. And in line with Bourdieu's view, Leonardi (2008), states censorship is a method of monitoring and controlling the ideas and information that are disseminated within a society. She believes that it is a vital social process that safeguards the fundamental institutions of society—the family, the church, and the state.

Translation is not a neutral activity; hence it is unquestionably one of the most fruitful areas for investigation of censorship. According to Billiani (2009), translators can also function as self-censors; in other words, they can apply a form of individual censorship. The following section briefly reviews literature on identity and censorship in translation studies.

2. Review of Literature

Gentzler (2008) advocated extending the notion of translation to include social and psychological factors. For example, the development of psychoanalysis has had a significant impact on translation studies by bringing identity research to light. Identity, as defined by Cheek and Cheek (2018), is the construct that

characterizes who or what a person is. Several studies have shown how identity orientations affect people's emotions and how the identity process functions as a control system (Stets 2005; Stets & Burke 2005; Stets & Cast 2007). The following research in the field of translation studies are particularly pertinent to the question of identity:

Simeoni's (1998) pioneering study in the field of translation investigating the intellectual biography and norms of translators is specifically relevant to the area of translators' identity. Sela-Sheffy (2014) suggested the integration of the ideas of identity work, particularly as inspired by Erving Goffman and the American micro-sociology traditions, within the discussion of translators' habitus, to elaborate on the micro-level, situation-dependent ongoing negotiations of translators' role and translators' competence by the individual actors.

Farahzad and Varmazyari (2018) investigated identities of Iranian and Italian trainee translators' from a sociological perspective based on some aspects of Bourdieu's sociology and ANT to see how trainee translators' personal, social, and professional identities were related and how these identities were influenced by and influencing translation pedagogies. They found that Iranian trainees tended to have a more socially oriented identity, whereas the Italians displayed a stronger personally oriented identity. They proposed adaptations to translator training methods, which accommodated students' identities.

Singer Contreras et al. (2020) examined how translation students develop their professional identity, involving their translation-related beliefs, self-perceptions, and professional self-projections. They found that student and translator identities progressively separate as students complete their program.

In his multiple case study, Geng (2023) identified four types of identity narratives, namely, personal, public, conceptual/disciplinary, and metanarrative. He found that in addition to transferring translation knowledge, translators believe that translation experience contributes to a professional identity which gives a more translator-centered vision of translation knowledge.

The history of translation is also linked with the concept of censorship. Leonardi (2008) discussed the issue of censorship in translation as a means of manipulating or rewriting the original text in order to exert control over the readers. She maintained that from a linguistic perspective, translation is composed of words that may have a specific ideological positioning.

Billiani (2009) examined the topic of censorship as a reality that is often coercive and forceful. Censorship, in her view, serves to suppress, manipulate, and control intercultural communication and its primary objective is to direct the emergence of forms of aesthetic, ideological, and cultural communication. Furthermore, Billiani (2014) studied how the extent of censorship depends on the position of predominance or subordination of an actor (such as a translator, author, publisher, or political and mediating authority) in an overarching and dynamic structure defined by the habitus within a given field.

Mollanazar and Ghaderi (2018) examined how the activist Persian translations published illegally as White-Cover books were resistant to the target culture. They found that resistance to censorship was more evident in the text selection and the non-verbal paratexts, whereas resistance to the dominant ideologies and the state was more visible in the verbal paratexts.

It is hypothesized in the current research that the four identity-related decision-making factors of personal, social, collective, and relational identities, may have an impact on the translators' attitudes towards censorship. Since translators, as agents with their own beliefs, interests, and individualities, play a crucial role in translation, studying the relationship between their identity orientations and their attitudes towards censorship might be an effective approach to understanding the translation process. The first step is to investigate whether such a relationship exists. Consequently, the purpose of the current research is to provide answers to the following questions:

Q1: Is there a relationship between trainee translators' personal, social, relational, and collective identities and their attitudes towards censorship?

Q2: Which identity type of trainee translators is more tolerant of (or less resistant to) censorship and which one is more resistant to (or less tolerant of) it?

3. Method

The methodology used in the current study is based on participant-oriented research (Saldanha & O'Brien, 2014). Following the type of variables in the research questions we adopted a quantitative survey method and the data required to carry out the study was gathered via a questionnaire. The theoretical framework, participants, instrument, and the procedures used in the study are explained in the following sections.

3.1. Theoretical Framework

The theory underlying identity orientations of this study was proposed by Cheek and Briggs (2013) on different aspects of identity. Their tetra-partite model of the self makes a distinction between personal, relational, social, and collective components of identity and proposes that people differ in the degree to which they are oriented towards or value these various self-aspects. In their model the personal self reflects individual's private beliefs about their psychological traits and abilities, the relational self reflects how individuals see themselves in the context of their intimate relationships, the social self reflects how people see themselves in more general interpersonal contexts, including their social roles and reputation, and the collective self reflects how people represent their various reference group identities.

Censorship in the current study is based on ideas of Bourdieu (1991) and Leonardi (2008). From a sociological standpoint, Bourdieu considers censorship as a necessary structural requirement of language and Leonardi believes that translators take on the role of judges in their own linguistic and cultural communities. It is their job to decide what is right or wrong for their readers. Hence, translators work under a variety of internal and external pressures that can result in text manipulation and/or rewriting of the source text, which are instances of censorship.

3.2. Participants

Translation students were the intended participants in this study in order to gather the necessary information. Purposive or deliberate sampling was used for selection M.A. translation students and B.A. translation students (only juniors and seniors). The criteria for their selection was met if they had at least one year of experience in translating from English to Persian. Nobody who took part in the survey was a professional translator. The students were from four universities: Allameh Tabataba'i University, Islamic Azad University-North Tehran Branch, Islamic Azad University-South Tehran Branch, Islamic Azad University-Karaj Branch. The researchers administered the questionnaire to 160 students. In total, 143 participants completely returned the survey. The actual participants comprised 18 M.A. translation students and 125 B.A. translation students. The study sample consisted of both genders including 48 male and 95 female participants. Their ages ranged widely from 19 to 46. However, the majority of the sample—87.4 percent—were between the ages of 20 and 25.

3.3. Instrument

A questionnaire was developed as the study's instrument. The first section of the questionnaire, which measured the translators' identity orientations, was adopted from Cheek and Briggs' (2013) AQI-IV. The questionnaire measured identity orientations in four aspects of personal, social, relational, and collective identities. This section included 28 questions; 7 questions related to each identity aspect. The second section of the questionnaire was related to the items concerning translators' attitudes towards censorship. For this the researchers adapted some questions from a study by Bakhshande (2017, p. 106) and added some items themselves. This part involved 22 questions; 11 questions related to opposition to censorship and 11 ones to tolerance of censorship. For all items of the questionnaire a five-level Likert scale with answers ranging from "not important = 1" to "Extremely important =5" were used. Because all prospective participants of the survey were

native speakers of Persian, the first section of the questionnaire was translated into Persian by the researchers.

The developed questionnaire went under the pilot testing process and was subsequently made available in hardcopy format and the participants were informed about the study. In total, 160 questionnaires were distributed among M.A. and B.A. translation students, and after having them filled out only 143 questionnaires could be used as some of them were incomplete or unreliable. Finally, its reliability (internal consistency) was measured using the Cronbach Alpha test using IBM SPSS Statistics version 26. The reliability index for all items of the questionnaire was .807, which is an indication of a high correlation among the items of the instrument.

3.4. Procedures

After data collection, several statistical measurements and tests were used to analyze the data and present the results. First, the reliability of the instrument was calculated using Cronbach's Alpha (section 3.3 above). Second, descriptive statistics (means, frequencies, and percentages) were used to compare respondents' answers to the items. Finally, Pearson correlation analyses were performed on the respective variables (section 4.2) to measure the existence of a relationship between them.

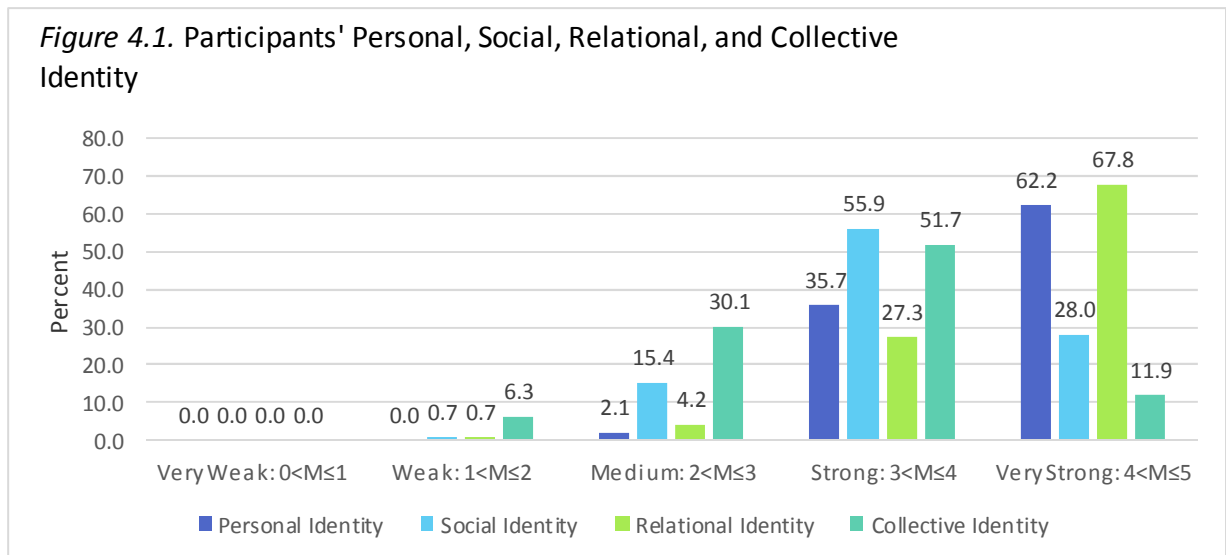
4. Results and Discussion

The following section deals with the presentation of results and discusses the significance of the findings.

4.1. A Description of Identity Orientations and Censorship Attitudes

The questionnaire of the study was developed to measure the participants' identity orientations in four personal, social, relational, and collective aspects, and their attitudes towards censorship (whether they were opposed to censorship or in favor of it). Descriptive statistics indicated that there were differences in the average importance that the participants of the survey placed on their personal and relational identities. In fact, the mean personal identities of 62.2 percent of participants were higher than 4 and 67.8 percent of participants scored greater

than 4 on their mean relational identities. On the other hand, most participants scored around average in their social and collective identities (mean=3.7 and mean=3.2 respectively). Figure 4.1 gives a general view of the participants' different aspects of identity.



As shown in Figure 4.1 most participants had very strong personal and relational aspects of identity compared to their somewhat moderate social and collective identities. Figure 4.2 illustrates the percentage of participants with stronger personal, social, relational, or collective aspects of their identities.

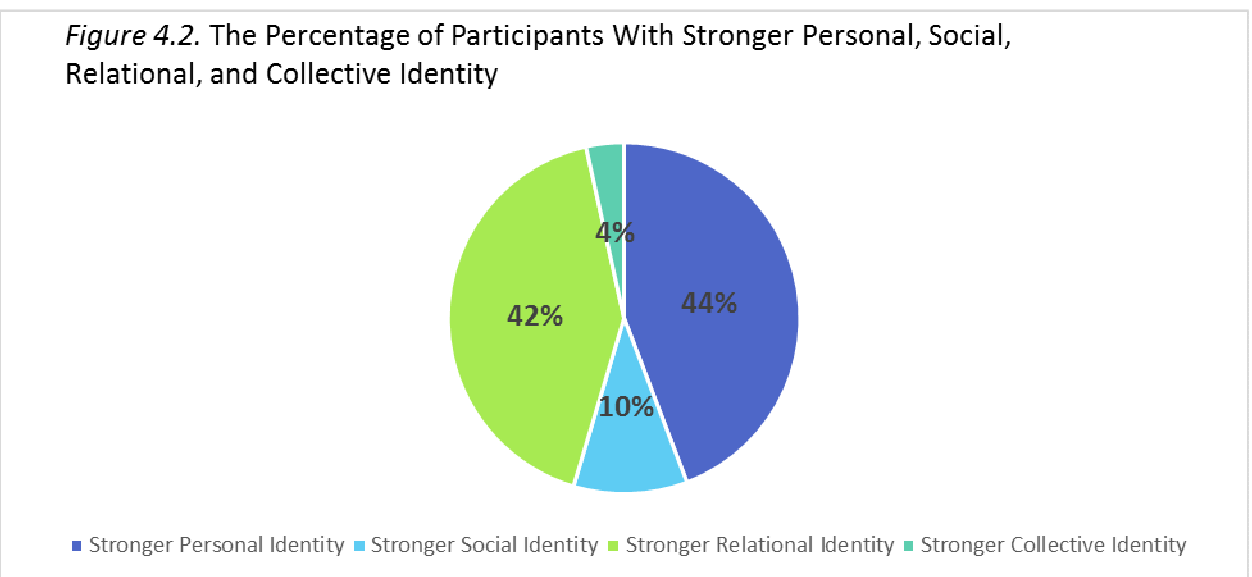
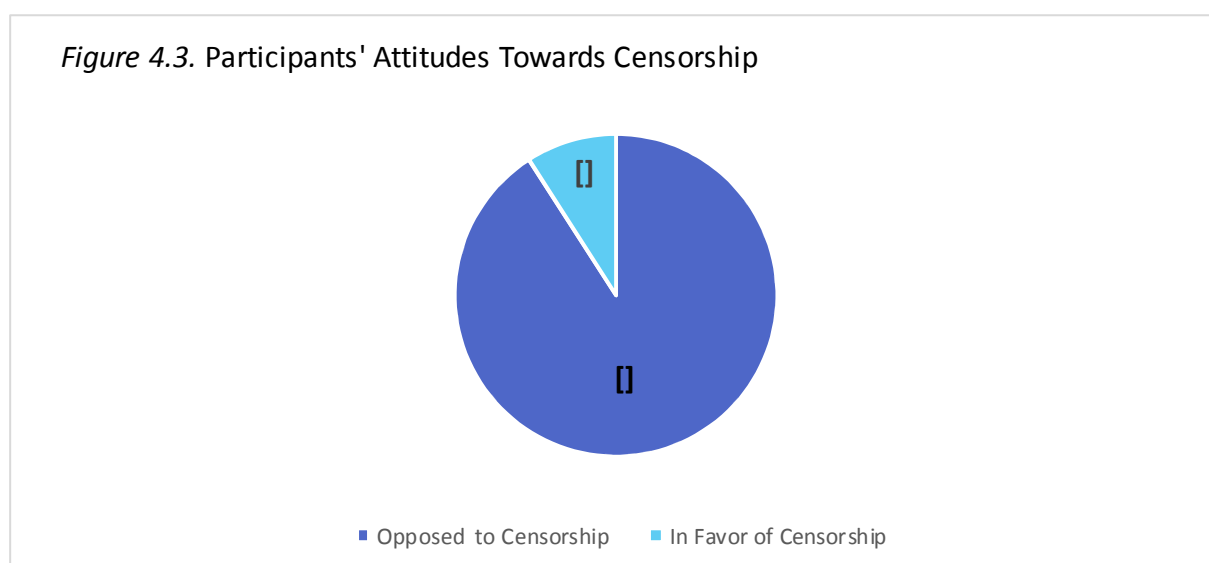


Figure 4.2 shows that for 44% of participants, their personal identities were stronger than other aspects of their identities, for 42%, their relational identities, for 10%, their social identities, and for 4%, their collective identities were stronger than other aspects of their identities.

The questionnaire of the study also featured two sections about the participants' attitudes towards censorship: those who opposed it and those who supported it. In general, as figure 4.3 demonstrates, 91% of participants were opposed to censorship, and only 9% of them were in favor of it.

Figure 4.3. Participants' Attitudes Towards Censorship



4.2. Correlations Between Identity Orientations and Censorship Opposition or Acceptance

In order to find the answers to the first research question – whether there are correlations between trainee translators' personal, social, relational, and collective identities and their resistance to or acceptance of censorship – Pearson Correlation analysis was performed on variables in pairs. Pearson Correlation provides a sample correlation coefficient (r) that measures the strength and direction (+/-) of linear correlations between pairs of continuous variables.

4.2.1. Personal identity and censorship opposition

The Pearson correlation analysis was first performed between the variables measuring personal identity and censorship opposition. Table 4.1 shows the result of this analysis.

Table 4.1. Pearson correlation analysis for personal identity and censorship opposition

	Personal Identity	Censorship Opposition
Pearson Correlation	1	.299**
Sig. (2-tailed)		.000
N	143	143

** *Correlation is significant at the 0.01 level (2-tailed).*

Table 4.1 reveals that there is a statistically significant linear relationship between personal identity and opposition to censorship ($r=.299$, $p < .01$). Moreover, the direction of the relation is positive meaning personal identity and censorship opposition tend to increase together. The magnitude, or strength of the association is approximately moderate ($.3 < |r| < .5$). As a result, it can be concluded that translators who had stronger personal identities tended to be more opposed to censorship in the translation process.

4.2.2. Personal identity and censorship acceptance

The result of Pearson correlation analysis for personal identity and acceptance of censorship, Table 4.2, did not report any significant correlation between personal identity and acceptance of censorship. In fact, the direction of the relation is negative, which supports the positive relationship between personal identity and opposition to censorship.

Table 4.2. Pearson correlation analysis for personal identity and censorship acceptance

	Personal Identity	Censorship Acceptance
Pearson Correlation	1	-.073
Sig. (2-tailed)		.385
N	143	143

4.2.3. Social identity and censorship opposition

Regarding translators' social identities and their attitudes towards censorship, Pearson correlation analysis was carried out between the variables measuring social identity and censorship opposition. According to Table 4.3, there is a statistically significant linear relationship ($r=.231$, $p < .01$) between social identity and opposition to censorship. The relationship direction is positive, suggesting that both social identity and opposition to censorship tend to grow concurrently. The strength of the relationship is weak ($0 < |r| < .3$).

Table 4.3. Pearson correlation analysis for social identity and censorship opposition

	Social Identity	Censorship Opposition
Pearson Correlation	1	.231**
Sig. (2-tailed)		.005
N	143	143

** *Correlation is significant at the 0.01 level (2-tailed).*

4.2.4. Social identity and censorship acceptance

Table 4.4 shows that there is a significant correlation between social identity and censorship acceptance at the level of .05 ($r = -.195$). However, the direction of the relation is negative, so it supports the positive relationship between social identity and opposition to censorship. The strength of the relationship is weak ($0 < |r| < .3$).

Table 4.4. Pearson correlation analysis for social identity and censorship acceptance

	Social Identity	Censorship Acceptance
Pearson Correlation	1	-.195*
Sig. (2-tailed)		.020
N	143	143

* *Correlation is significant at the 0.05 level (2-tailed).*

4.2.5. Relational identity and censorship opposition

Relational identity and censorship opposition have a statistically significant linear association ($r = .260$, $p < .01$) according to Table 4.5. Positive correlation direction suggests that relational identity and censorship opposition tend to strengthen one another. However, the strength of the relationship is weak ($0 < |r| < .3$).

Table 4.5. Pearson correlation analysis for relational identity and censorship opposition

	Relational Identity	Censorship Opposition
Pearson Correlation	1	.260**
Sig. (2-tailed)		.002
N	143	143

** *Correlation is significant at the 0.01 level (2-tailed).*

4.2.6. Relational identity and censorship acceptance

The findings of the Pearson correlation analysis for these variables as depicted in Table 4.6 suggests a significant association between relational identity and censorship acceptance at the level of .05 ($r = -.167$). It however supports the positive association between relational identity and opposition to censorship because the direction of the relationship is negative. The strength of the relationship is weak ($0 < |r| < .3$).

Table 4.6. Pearson correlation analysis for relational identity and censorship acceptance

	Relational Identity	Censorship Acceptance
Pearson Correlation	1	-.167*
Sig. (2-tailed)		.046
N	143	143

*. Correlation is significant at the 0.05 level (2-tailed).

4.2.7. Collective identity and censorship opposition

The correlation between variables measuring collective identity and censorship opposition was analyzed at this stage. According to the outcome of Pearson correlation analysis, Table 4.7, there is no conclusive evidence that collective identity and censorship opposition are correlated.

Table 4.7. Pearson correlation analysis for collective identity and censorship opposition

	Collective Identity	Censorship Opposition
Pearson Correlation	1	.020
Sig. (2-tailed)		.815
N	143	143

4.2.8. Collective identity and censorship acceptance

The result of Pearson correlation analysis for the two variables as depicted in Table 4.8 indicates that there is a statistically significant linear relationship between collective identity and acceptance of censorship ($r = .309$, $p < .01$). Moreover, the direction of the relation is positive meaning collective identity and censorship acceptance tend to grow together. The strength of the correlation is moderate ($.3 <$

$|r| < .5$). Hence, it can be concluded that translators who have stronger collective identities tend to be more tolerant of censorship in the translation process.

Table 4.8. Pearson correlation analysis for collective identity and censorship acceptance

	Collective Identity	Censorship Acceptance
Pearson Correlation	1	.309**
Sig. (2-tailed)		.000
N	143	143

** *Correlation is significant at the 0.01 level (2-tailed).*

4.3. Discussion

The results of this study confirmed that trainee translators with high personal identities tended to be more opposed to censorship. High personal identity orientation does in fact indicate a need for autonomy, distinctiveness, and private self-consciousness (Cheek & Cheek, 2018). Hence trainee translators with high personal identity might be more receptive to new thoughts, knowledge, and cultures and more resistant to external pressures that could result in censorship or manipulation of the text. Therefore they may feel stronger tendency to embrace "role-image of ambassadors of foreign cultures, in charge of improving the provincial local taste" (Sela-Sheffy, 2014, p. 50). This finding is consistent with the evidence that personal identity is positively correlated with risk-taking in labour/schooling (Etilé & Rémi, 2020).

The findings also showed that trainee translators who have stronger collective identities tended to be more tolerant of censorship. People with a collective identity orientation view the social world through the perspective of groups and their members because group membership is crucial to their sense of self (Cheek & Cheek, 2018). One of the prime example of group membership is a nation. National identity is the sense of allegiance to the shared elements and symbols of the national community. The language, literature, and culture are the most significant national symbols. Hence, a plausible reason to explain this later finding might be that translators with high collective identity are more concerned with

eliminating threats to their culture, language, and literature. In this sense we can see them as translators who “tend to embrace the role of cultural custodians,” “cultural gate keepers” (Sela-Sheffy, 2014, p. 50). This result is consistent with the study that people with a collective identity orientation prefer their past background and group membership over assimilation to a new culture (Ryder, Alden, & Paulhus, 2000).

This study also indicated that the majority of trainee translators (91%) are opposed to censorship and find it detrimental to translation industry in Iran, and only 9% of them are in favor of it. This finding suggests that there might be a significant conflict between translators and the institutions in charge of censorship given the strict censorship laws in our country. This conflict can place a great deal of pressure on translators, which can impact both the process and the product of translation.

5. Conclusion

In an effort to gain fresh insights into the sociology and psychology of translators, this study concentrated on how the trainee translators’ identity orientations may influence their attitudes regarding censorship. The findings indicated that the majority of the trainee translators had very strong personal and relational identities and moderate social and collective identities. Moreover, 91% of trainee translators were against censorship and only 9% of them were in favor of it.

A moderate relationship was found between trainee translators’ personal identities and opposition to censorship. Furthermore, there were some weak relationships between both social and relational identities of trainee translators and opposition to censorship. On the other hand, it was found that there was a moderate relationship between translators’ collective identities and tolerance or acceptance of censorship. Our results suggested that trainee translators with stronger personal identities tended to be more resistant to censorship and those who had stronger collective identities tended to be more tolerant of censorship. There was a positive relationship between trainee translators’ opposition to censorship

and all aspects of their identities—with the exception of collective identity which had a positive correlation with censorship acceptance.

In translation studies, identity has mostly been investigated through the lens of translator/professional narratives and censorship has been explored as an external factor influencing the translator. An implication of this research might be that it shows the four identity-related decision-making factors of personal, social, collective, and relational identities, can have an impact on the translators' attitudes and decisions regarding censorship. According to Leonardi (2008) translators must decide whether to allow censorship to be forced on them (by outside pressures) or decide to censor their own work (internal pressures). Additionally, it is likely that translators' identity orientations can affect their decision-making processes in translation practice. These in turn can influence their attitudes, behaviors, and choices, either in choosing a work to translate or in finding a proper strategy for translating the source text. All of these issues could be investigated as a separate topic for further research by interested researchers.

Finally, a word of caution should be added regarding the generalization of the findings. The conclusions of this research were drawn from a sample of 143 trainee translators who had at least one year of translation experience. Hence, the results cannot be generalized to larger populations of professional translators with more years of experience. Further studies should be conducted with larger samples including experienced freelance and professional translators. Other aspects of identity and censorship investigated through various models and instruments should also be explored to provide the researchers with a thorough and detailed picture of this area of translation research.

Works Cited:

- Baker, M. and Saldanha, G. (2009). *Routledge encyclopedia of translation studies*. New York: Routledge.
- Bakhshande, F. (2017). *Translation and Censorship in Contemporary Iran*, (Unpublished M.A. Thesis), Tehran University.

- Billiani, F. (2009). Censorship. In M. Baker, & G. Saldanha (Eds.), *Routledge Encyclopedia of Translation Studies* (2nd ed., 28–31), Abingdon and New York: Routledge.
- Billiani, F. (Ed.) (2014). *Modes of censorship: National contexts and diverse media*. London and New York: Routledge.
- Bourdieu, P. (1991). Language and Symbolic Power. Ed. John B. Thompson. Trans. Gino Raymond and Matthew Adamson. Oxford.
- Burke, P. (2020). Identity. In P. Kivisto (Ed.), *The Cambridge Handbook of Social Theory* (pp. 63–78). Cambridge: Cambridge University Press. DOI: [10.1017/9781316677452.005](https://doi.org/10.1017/9781316677452.005)
- Cheek, J. M. & Briggs, S. R. (2013). Aspects of Identity Questionnaire (AIQ-IV). Measurement Instrument Database for the Social Science. *Measurement Instrument Database for the Social Science*, <http://www.midss.org/content/aspects-identity-questionnaireaiq-iv>
- Cheek, J. M. & Cheek, N. N (2018), Aspects of identity: From the inner-outer metaphor to a tetrapartite model of the self. *Self and Identity*, (17)4, 467–482.
- Etilé, F., & Rémi, Y. I. N. (2020). Measuring Identity Orientations for Understanding Economic Preferences: A French Validation of the Aspects-of-Identity Questionnaire.
- Farahzad, F. & Varmazyari, H. (2018). Translators' Identities within Approaches to Translation Sociology: A Comparative Study of Trainee Translators, in *TRAlinea* Vol. 20. <https://www.intralinea.org/archive/article/2289>
- Geng, Q. (2023). Narrative inquiry of translators' identities: A study of meaning-making in narrating knowledge. *Frontiers in Psychology*, 14, 107–178. DOI: [10.3389/fpsyg.2023.1070178](https://doi.org/10.3389/fpsyg.2023.1070178)
- Gentzler, E. (2008). *Translation and Identity in the Americas: New Directions in Translation Theory*. London & New York: Routledge.
- Hagger, M. S., Anderson, M., Kyriakaki, M., & Darkings, S. (2007). Aspects of identity and their influence on intentional behavior: Comparing effects for three health behaviors. *Personality and Individual Differences*, 42(2), 355–367. <https://doi.org/10.1016/j.paid.2006.07.017>
- Leonardi, V. (2008). Power and control in translation: Between ideology and censorship. *Language, Communication and Social Environment*, Voronezh: VGU 80–89.
- Mollanazar, H., & Ghaderi, R. (2018). Resistance in Translations Published as White-Cover Books. *Iranian Journal of Translation Studies*, 16(62), 41–62. Retrieved from <https://journal.translationstudies.ir/ts/article/view/614>
- Oyserman, D., Elmore, K., & Smith, G. (2012). Self, self-concept, and identity. *Handbook of self and identity*, 2, 69–104.
- Ryder, A. G., Alden, L. E., & Paulhus, D. E. (2000). Is acculturation unidimensional or bidimensional? A head-to-head comparison in the prediction of personality, self-identity, and adjustment. *Journal of Personality and Social Psychology*, 79, 49–65.
- Saldanha, G. & O'Brien, S. (2014). *Research Methodologies in Translation Studies*. Abingdon: Routledge.

- Sela-Sheffy, R. (2014). *Translators' identity work: Introducing microsociological theory of identity to the discussion of translators' habitus*, Vorderobermeier, Gisella M., ed [Approaches to Translation Studies, 40]. Amsterdam & New York: Rodopi, 43-55.
- Simeoni, D. (1998). The pivotal status of the translator's habitus. *Target*, 10(1), 1-39.
- Singer Contreras, N., Lopez Canete, V. & Basaure Cabero, R. (2020). Professional identity in Chilean translation trainees: initial positioning, perceptions, and valuations. *Íkala, Revista de Lenguaje y Cultura*, 25(2), 455-473. <https://doi.org/10.17533/udea.ikala.v25n02a01>
- Stets, J. (2005). Examining Emotions in Identity Theory. *Social Psychology Quarterly*, 68, 39-56.
- Stets, J. & Burke, P. (2005). Identity Verification, Control, and Aggression in Marriage. *Social Psychology Quarterly*, 68, 160-78.
- Stets, J. & Cast, A. (2007). Resources and Identity Verification from an Identity Theory Perspective. *Sociological Perspectives*, 50, 517-43.
- Tymoczko, M. (2003). Ideology and the Position of the Translator: In What Sense Is a Translator "In-between"? in María Calzada Pérez (ed.) *Apropos of Ideology. Translation Studies on Ideology – Ideologies in Translation Studies*, Manchester: St Jerome, 181-201.
- Wade, J. C., & Brittan-Powell, C. (2000). Male reference group identity dependence: Support for construct validity. *Sex Roles*, 43, 323-340.

Appendix

«پرسشنامه گرایش هویتی و نگرش مترجمان به سانسور»

با سپاس فراوان از تمایل شما برای شرکت در این پژوهش توجه شما را به نکات زیر جلب می‌کنم: اینجانب در حال جمع‌آوری اطلاعات برای پژوهش خود در مورد «بررسی گرایش هویتی مترجمان ایرانی و نگرش آنها به سانسور هستم». بنابراین، در پرسشنامه حاضر، پس از قسمت اطلاعات شخصی، ابتدا از شما در مورد گرایش‌های هویتی خود به شکل علائق و تمایلات فردی و اجتماعی، ... سپس درباره نظراتان در مورد سانسور در ترجمه پرسش می‌شود که با توجه به گزینه‌های موجود، لطفاً فقط یک گزینه را انتخاب نمایید. پرسش‌ها ساده و واضح هستند و حدود ۱۰ دقیقه وقت برای پاسخگویی لازم است. لطفاً توجه داشته باشید که پرسشنامه حاضر بدون نام بوده و تمام اطلاعات جمع‌آوری شده از شما کاملاً محرمانه خواهد بود و بلافاصله پس از تجزیه و تحلیل از بین می‌رود.

*** اعلام رضایت: با علامت زدن مربع مقابل، رضایت کامل خود را برای شرکت در این تحقیق اعلام می‌کنم. □

اطلاعات شخصی:

جنسیت: زن □ مرد □

سن: سال

چند سال سابقه ترجمه از انگلیسی به فارسی دارید: سال
 تحصیلات: دانشجوی کارشناسی مترجمی ترم: هستم.
 دارای مدرک کارشناسی مترجمی دانشجوی کارشناسی ارشد مترجمی دارای مدرک کارشناسی ارشد مترجمی

ردیف	پاسخگوی گرامی لطفاً با علامت زدن هر کدام از گزینه ها نظر خود را در رابطه با عبارت مطرح شده بیان کنید.	خیلی زیاد	زیاد	متوسط	کم
۱	ارزش‌های شخصی و معیارهای اخلاقی برای من مهم‌اند.	۵	۴	۳	۲
۲	روابطم با افرادی که به آنها احساس نزدیکی می‌کنم، برای من مهم است.	۵	۴	۳	۲
۳	محبوبیت من درمیان افراد دیگر برای من مهم است.	۵	۴	۳	۲
۴	تعلق داشتن به یک خانواده ریشه‌دار و با اصل و نسب، برای من مهم است.	۵	۴	۳	۲
۵	رؤیاهای و تصوراتم برای من مهم هستند.	۵	۴	۳	۲
۶	اینکه برای کسانی که واقعاً به آنها اهمیت می‌دهم دوست خوبی باشم، برای من مهم است.	۵	۴	۳	۲
۷	واکنشی که دیگران به حرفها و گفته‌های من نشان می‌دهند برای من مهم است.	۵	۴	۳	۲
۸	اینکه از چه نژاد یا پیشینه قومی هستم برای من مهم است.	۵	۴	۳	۲
۹	اهداف شخصی من و امیدهایم به آینده برای من مهم هستند.	۵	۴	۳	۲
۱۰	داشتن روابط شخصی رضایت‌بخش دوجانبه با دیگران برایم مهم است.	۵	۴	۳	۲
۱۱	مشخصات ظاهری من مانند قد، وزن و شکل بدنم برای من مهم است.	۵	۴	۳	۲
۱۲	اینکه چه دین و مذهبی دارم برای من مهم است.	۵	۴	۳	۲
۱۳	عواطف و احساساتم برای من مهم هستند.	۵	۴	۳	۲
۱۴	داشتن رابطه صمیمی با شخصی دیگر برای من مهم است.	۵	۴	۳	۲
۱۵	شهرتم، یعنی آنچه دیگران در مورد من فکر می‌کنند برای من مهم است.	۵	۴	۳	۲
۱۶	جایی که در آن زندگی می‌کنم یا جایی که در آن بزرگ شده‌ام برای من مهم است.	۵	۴	۳	۲
۱۷	افکار و نظراتم برای من مهم هستند.	۵	۴	۳	۲

۱	۲	۳	۴	۵	توانایی درک افکار و احساسات واقعی بهترین دوست یا شریک زندگی‌ام برای من مهم است.	۱۸
۱	۲	۳	۴	۵	جذابیت من از دید افراد دیگر برایم مهم است.	۱۹
۱	۲	۳	۴	۵	احساس تعلق داشتن به جامعه برای من مهم است.	۲۰
۱	۲	۳	۴	۵	ژست‌ها و شیوه رفتار من و تاثیری که بر دیگران می‌گذارم برای من مهم است.	۲۱
۱	۲	۳	۴	۵	داشتن تجربیات و خاطرات فراوان با دوستان نزدیکم برای من مهم است.	۲۲
۱	۲	۳	۴	۵	روشهایی که در مواجهه با ترسها و نگرانی‌هایم اتخاذ می‌کنم برای من مهم است.	۲۳
۱	۲	۳	۴	۵	احساس تعصب به کشورم و افتخار به شهروندی آن برای من مهم است.	۲۴
۱	۲	۳	۴	۵	رفتار اجتماعی من، مثلاً رفتاری که در ملاقات با مردم از خود بروز می‌دهم برای من مهم است.	۲۵
۱	۲	۳	۴	۵	داشتن روابط صمیمی با افراد دیگر برای من مهم است.	۲۶
۱	۲	۳	۴	۵	احساس منحصر به فرد بودن و متمایز بودن از دیگران برای من مهم است.	۲۷
۱	۲	۳	۴	۵	زبان، لهجه یا گویش منطقه‌ای من یا زبان دومی که می‌دانم، برایم مهم است.	۲۸
۱	۲	۳	۴	۵	تا چه میزان متعهد هستید که ترجمه متنی را که مخالف ارزشها و عقاید شماست نپذیرید؟	۲۹
۱	۲	۳	۴	۵	تا چه اندازه موافقید که مترجم نباید تحت هیچ شرایطی در معنی متن مبدأ تغییر ایجاد کند؟	۳۰
۱	۲	۳	۴	۵	تا چه اندازه موافقید که مترجم نباید عقاید و نظرات خود را در ترجمه دخیل سازد؟	۳۱
۱	۲	۳	۴	۵	تا چه اندازه در ترجمه متن سفارش داده شده وفادار به مشتری و خواسته‌های او هستید؟	۳۲
۱	۲	۳	۴	۵	تا چه اندازه موافق انتقال بحث‌های چالش برانگیز قومیتی، نژادی، جنسی و ایدئولوژیکی متن مبدأ به متن مقصد هستید؟	۳۳
۱	۲	۳	۴	۵	تا چه اندازه به آزادی بیان اعتقاد دارید؟	۳۴
۱	۲	۳	۴	۵	به نظر شما وجود سانسور تا چه میزان موجب آسیب به صنعت ترجمه در ایران می‌شود؟	۳۵

۱	۲	۳	۴	۵	تا چه اندازه موافق حذف نهادهای سانسور و ممیزی هستید؟	۳۶
۱	۲	۳	۴	۵	به نظر شما وجود سانسور تا چه میزان اصالت متن مبدأ را خدشه‌دار میکند؟	۳۷
۱	۲	۳	۴	۵	در ترجمه مواردی که با ارزش‌های جامعه مقصد همخوانی ندارد تا چه میزان موافق وفادار ماندن به متن مبدأ هستید؟	۳۸
۱	۲	۳	۴	۵	به نظر شما تا چه اندازه سانسور موجب فقر فرهنگی جامعه می‌شود؟	۳۹
۱	۲	۳	۴	۵	تا چه اندازه وجود ممیزی و سانسور را در ترجمه ضروری می‌دانید؟	۴۰
۱	۲	۳	۴	۵	به نظر شما وجود ممیزی و سانسور تا چه میزان موجب بهبودی متن می‌شود؟	۴۱
۱	۲	۳	۴	۵	در مواجهه با سبک‌های زندگی نامتعارف در جامعه مقصد، تا چه میزان موافق سانسور متن مبدأ هستید؟	۴۲
۱	۲	۳	۴	۵	در مواجهه با موارد توهین به مقدسات مذهبی و دینی تا چه میزان موافق سانسور متن مبدأ هستید؟	۴۳
۱	۲	۳	۴	۵	در مواجهه با موارد تحریف وقایع تاریخی تا چه میزان موافق سانسور متن مبدأ هستید؟	۴۴
۱	۲	۳	۴	۵	در مواجهه با کلمات تابو و جزئیات مراودات جنسی تا چه میزان موافق سانسور متن مبدأ هستید؟	۴۵
۱	۲	۳	۴	۵	در مواجهه با موارد متضاد با ایدئولوژی و سیاستهای جامعه مقصد تا چه میزان موافق سانسور متن مبدأ هستید؟	۴۶
۱	۲	۳	۴	۵	در مواجهه با موارد توهین به فرهنگ و هویت اقوام و اقلیت‌های قومی و مذهبی تا چه میزان موافق سانسور متن مبدأ هستید؟	۴۷
۱	۲	۳	۴	۵	در مواجهه با موارد تبلیغ و ترویج قانون‌گریزی، بی‌بندوباری و لابی‌گری تا چه میزان موافق سانسور متن مبدأ هستید؟	۴۸
۱	۲	۳	۴	۵	در مواجهه با موارد توصیف و ترویج خشونت تا چه میزان موافق سانسور متن مبدأ هستید؟	۴۹
۱	۲	۳	۴	۵	تا چه میزان موافق وجود سانسور در ترجمه کتابها، فیلمها و محصولات سرگرمی مخصوص کودکان و نوجوانان هستید؟	۵۰

«پاسخ‌های شما بسیار ارزشمند است. مجدداً از مشارکت شما در این پژوهش سپاسگزارم.»