

The Interface of Tradition and Modernity: Ideological Manipulation of Translators

Behzad Ghonsooly (Ph.D)

English department, Ferdowsi University of Mashhad

Nasrin Ashrafi (M.A)

English department, Ferdowsi University of Mashhad

Doi:10.5901/jesr.2012.v2n3p377

Abstract Recent progress, being currently made in sociology of translation, has focused on people behind the text i.e. the translator. During the process of translation, translators as intercultural mediators between two different socio-cultural systems of thought are inevitably influenced by target texts, which are the ideological product of the "other" thought. These ideological interactions between source and target what? become more pronounced in the clash between tradition and modernity. Using the Tradition-Modernity questionnaire, which is designed and validated for the purpose of this study, we examined 150 English translation students who voluntarily completed the questionnaire. Their scores on the questionnaire were then correlated with their scores on literary and political translation to find out whether there is any meaningful relation between the level of modernity, which is closely related to translator's proper presupposing and their success in practical translation. It is worth mentioning that literary and political texts are selected on the grounds that the translator's ideological decisions are better manifested. Furthermore, students with appropriate level of local cultural competency are more successful than target-oriented students.

Keywords: *Sociology of translation, Tradition-Modernity questionnaire, literary translation, political translation, translator's ideology*

1. Introduction

In the light of the 'sociological turn' in Translation Studies heralded by Wolf (2006), the recent research tendencies have moved towards the development of a new subfield called *Translator Studies*. In Chesterman's (2009) view, Translator Studies consists of three big branches: cultural, cognitive and sociological. Broadly speaking, all these three branches are interacting worlds (Popper, 1972 cited in Chesterman, 2009). Cultural branch associated with translator's ideologies affects cognitive process of translator's decision-making; ultimately the outcome of these interdependencies is manifested in translator's observable behavior (sociological branch). Broadly speaking, linguistic and extra-linguistic presuppositions (Fawcett, 1997) of the source text or Language are the rudimentary precondition for translators. In the process of translation the translator is involved with cultures and ideologies. In Bakhtin's (1981) words, translation is a "dialogic" event in which translator's cognitive orientation is to some extent shaped.

The status of translations draws attention towards the status of translators. The status of translated literature is not the same all over the world. In *Scandals of Translation: towards an ethics of difference*, Venuti (1998) argued the marginal status of translation in hegemonic countries. However, in literary system of developing countries such as Iran, the translated literature has the primary position and translators play decisive role in literary as well as sociopolitical system on national scene. In traditional settings, translators are recognized as "ambassadors of modernity".

Generally, due to the constant exposure to modern Western culture, some third world translators are affected by modern fundamental issues such as secularism, religious tolerance, individualism and pluralism while these tenets are not generally accepted by common people and even the traditional educated people. It is perhaps true to say that the translator's ideology shapes the final translation product. In the face of rarity of experimental research to investigate the role of modern thought in translation practice success. This study seeks to find out whether there is any meaningful relationship between modernization and success in literary and political translation.

2. Review of literature

2.1 What is Modernity?

"Modernism" as the dominant worldview of the post-medieval West (Oldmeadow, 2007) was the outcome of the cluster of

interconnected ideas, which were influential in the ways people thought about the social world and human relationships. Most of these ideas are rooted in "philosophes" of Enlightenment era (Hamilton, 1992). Lord Northbourne (1963 cited in Oldmeadow, 2007) typifies modernism as 'anti-traditional, progressive, humanist, rationalist, materialist, experimental, individualist, egalitarian, free-thinking and intensely sentimental'. Superiority of science over other forms of knowledge, critical rationality striving to gain intellectual mastery over nature and society, positivism, along with empirical science, individualism, liberalism and universalism are among the underlying assumptions of "modernity project".

Considering the fact that there is no consensus on defining "modernity", Mirsepassi (2000) postulated two major perspectives toward the nature of modernity called liberal and radical modernists. While liberal modernists consider Western world as an indispensable part of modernization, to radicals, modernity is a shared property by all men and women all over the world cutting across all boundaries of geography and ethnicity, of class and nationality, of religion and ideology (Berman, 1988). In this sense, *modernity* transcends the *Traditional East /West* boundaries. It is a truism that the West is the leading figure of this project but in the age of globalization and telecommunication, it starts the cross-cultural journey. As Hall (1992, p.13) maintains "cultural processes deal with less tangible things- meanings, values, symbols, ideas, language and ideology what cultural theorists call the symbolic dimension of social life".

The term "modernity", as Inkeles (1999) puts it, has "many associations and carries a heavy weight of connotations"(Waters 1999: 94). Modernity can be conceived of as style or form of thinking and behavior so it can be found everywhere but "it varies in accord with local conditions, the history of a given culture, and the time at which it was introduced" (Inkeles,1999).

Modernity as a multidimensional model (Giddens, 1990) encompasses several areas from economics to religion and military strategies. Two main strands of thought can be conceived from modernity, one stresses the institutional aspect of modernity while the other emphasizes the cultural and ideological pattern, which assigns primacy to the ways of thinking and feeling (Inkeles, 1999). This second approach that characterizes the "socio-psychological" dimension of modernity, "considers modernization mainly as a process of change in ways of perceiving, expressing and valuing" (Inkeles,1999).

In traditional developing countries in general and in Iran in particular, for mass of the people and actually not for the elite class, modernity is conceived as Westernization, what Al-e Ahmad (1962) called *Gharbzadegi* (Plagued by the West)¹ i.e. detachment from national local identity. When intellectuals find traditional perceptions and attitudes comparatively static, they try to replace it by dynamicity of modernity. For Jonathon Friedman, *modernism* is "an identity without fixed content other than the capacity to develop itself, movement and growth as a principle of selfhood"(Friedman, 1988 p.448). Traditional thinking is associated with acceptance and blind imitation whereas modern critical rationality puts more emphasis on critical look to plurality of views. In his lecture entitled *What is Enlightenment?* Foucault (1986) was at pains to stress that for Kant and for himself, modernity is an attitude rather than a historical period; it is the critical attitude towards present (McGuigan, 1999, p.41).

2.2 Translation competence

We start this section with a simple definition of translation competence (TC) provided by PACTE Group (2005):

"TC is considered to be the underlying knowledge system needed to translate and has four distinctive characteristics: (1) it is expert knowledge and not possessed by all bilinguals; (2) it is basically procedural knowledge (and not declarative); (3) it is made up of various interrelated sub-competencies; (4) the strategic component is very important, as it is in all procedural knowledge" (p.610)

According to Bell (1991, p.35-36), "[t]he translator must, as a communicator, possess the knowledge and skills that are common to all communicators but, in two languages". Regarding this definitions, translation competence is not static rather it is a dynamic developmental process. Among various factors influencing translation competence, bilingualism is considered the rudimentary ability in translation competence (Harris & Sherwood 1978; Toury 1986). The significant role of language in shaping individual's thought is asserted by different scholars (Vygotsky, Sapir Whorf hypothesis). Speaking with more than one language enables the translators to communicate with other people in other parts of the world. It is a truism that bilingualism is the necessary but not sufficient precondition for becoming a translator. Since a language is an indispensable part of a culture, bicultural competency plays a pivotal role.

Translator's bicultural competence may be described as:

"the ability to become aware of and check what is unconsciously known the ability of consciously learning something which is not yet known in both one's own and the other (foreign) culture, and the ability to relate both

cultures to each other, to compare them with the aim of purposeful and situation-adequate reception and production of behavior for the needs of at least two interacting partners from two different cultures in order to achieve communication between these interacting partners" (Witte, 2000 p.163 cited in Schäffner, 2003).

During intercultural interactions, beliefs and ideologies are transmitted and sometimes become internalized in one's thought. This is one of the likely reasons, which would be accounted for the prestigious role of translators in developing countries.

PACTE group presented their first model of translation competence in 1998 but it is remodeled in 2003. One of the main characteristics of their model is that translation competence is an expert knowledge not possessed by all bilinguals (PACTE, 2005). According to this model, translation competence is "procedural knowledge" that changes through time. The TC model proposed is made up of five sub-competencies and psycho-physiological components (PACTE, 2003). These five sub-competencies are bilingual, extra-linguistic, strategic, instrumental and knowledge about translation. As PACTE group (2005) maintains strategic competence is the most important element in translation competence. The strategic sub-competence is associated with solving problems and the efficiency of the process.

Many scholars supported the role of cognitive knowledge in the process of translation. Levy (1967), inspired by game theory, introduced decision-making process as a subset of the problem-solving procedure. To his cognitive viewpoint, translation decisions are not straightforward and sequential but they are so complex and unpredictable. Among various factors, there are four major factors which impact the translator's decisions during the process of translating; Aesthetics, commission, textual pragmatics and cognition and knowledge (Hatim & Munday, 2004).

Regarding the scope of this study, the discussion on translational competence is limited to translator's cultural competence.

For functionalist theorists, cultural competence is one of the components of translation competence, which consists of translator's worldview, experiences and schemata (Nord, 1991). As Nord (1997) maintains, the development of textual meta-cognitive competence as an analytical tool, is in accordance with the actual nature of translation as a purposeful culture-bound activity (Holz-Mänttari, 1984; Reiss and Vermeer, 1991). Furthermore, cultivating students' cultural knowledge in translator training courses is a prerequisite necessity for their competency enhancement.

Taking up a functional approach, Chen (2008) examined the role of cultural presupposition in the process of translation. He maintains that the translator well acquainted with the concept of cultural presupposition has an advantage to apply it freely to successfully achieve goals based on the translation purposes. In this article the researchers explore this hypothesis: Is there any significant relation between translation students' modern thoughts, i.e. the level of orientation towards target ideology for the case of Iranian students, and their academic achievements in translating (literary and political texts)?

3. Method

3.1 Participants and setting

A community sample of 145 people participated in this study, aged between 19 and 25. All of the participants were undergraduate students attending four universities in the city of Mashhad, Iran. Majoring in English translation studies, they were in their last year of undergraduate program. The participants were both males and females.

3.2 procedures

In February 2011, the participants were asked to complete the "modernity-traditionalism" questionnaire which was designed to assess the degree of modernity espoused by individual students of translation studies in Iran. Immediately after taking the questionnaire, they were given two literary and political texts to translate from TL to SL.

3.4 Instrument

The main instrument of this study is a "Modernity questionnaire" which was developed and validated for the purpose of this study. The test was supposed to measure the degree of modernity-traditionalism espoused by individuals. This questionnaire consisted of 21 items designed based on the seven most important basics of modernity. Appropriate statistical methods were used to evaluate the validity, reliability, and responsiveness of the questionnaire presented. In the following section, we have discussed the development and validation of the questionnaire.

3.4.1 Modernity-traditionalism questionnaire (MTQ)

As mentioned earlier, Modernity-Traditionalism scale designed based on seven basic philosophies underlying the modernity project. Considering the fact that there is no consensus on the nature of modernity, the researchers selected most of these qualities, which are mainly rooted in Enlightenment era. The questionnaire consists of 21 items using five-point Likert scale: Strongly Agree, Agree, Neutral, Disagree and Strongly Disagree.

To determine whether all the questions cover the same construct, internal consistency of the questionnaire was assessed. The internal consistency which confirmed the homogeneity of the questions included in the questionnaire was assessed by Cronbach's alpha. The reliability of the scales was very good (Cronbach's $\alpha = 0.70$).

The construct validity of the MTQ was determined by examining its internal consistency and content validity. To investigate the internal structure, an exploratory factor analysis (EFA) was run and yielded a seven-factor, 21-items questionnaire. Kaiser-Meyer-Olkin (KMO) (See appendix 1) measure of .77 indicated a high sampling adequacy for the factor analysis. Bartlett's test of sphericity, which tests whether the correlation matrix is an identity matrix, is significant ($p < .000$). This indicates that the factor model is appropriate. A principal-components factor analysis using varimax rotation was performed. The analysis yielded seven factors having eigen values greater than 1.00 and accounting for 69.56% of the common variance. Using a scree test (See Figure 1) to identify only the major-common factors, seven factors were extracted. A summary of the items that contribute to each of the seven factors is presented in Table 1.

Scree Plot

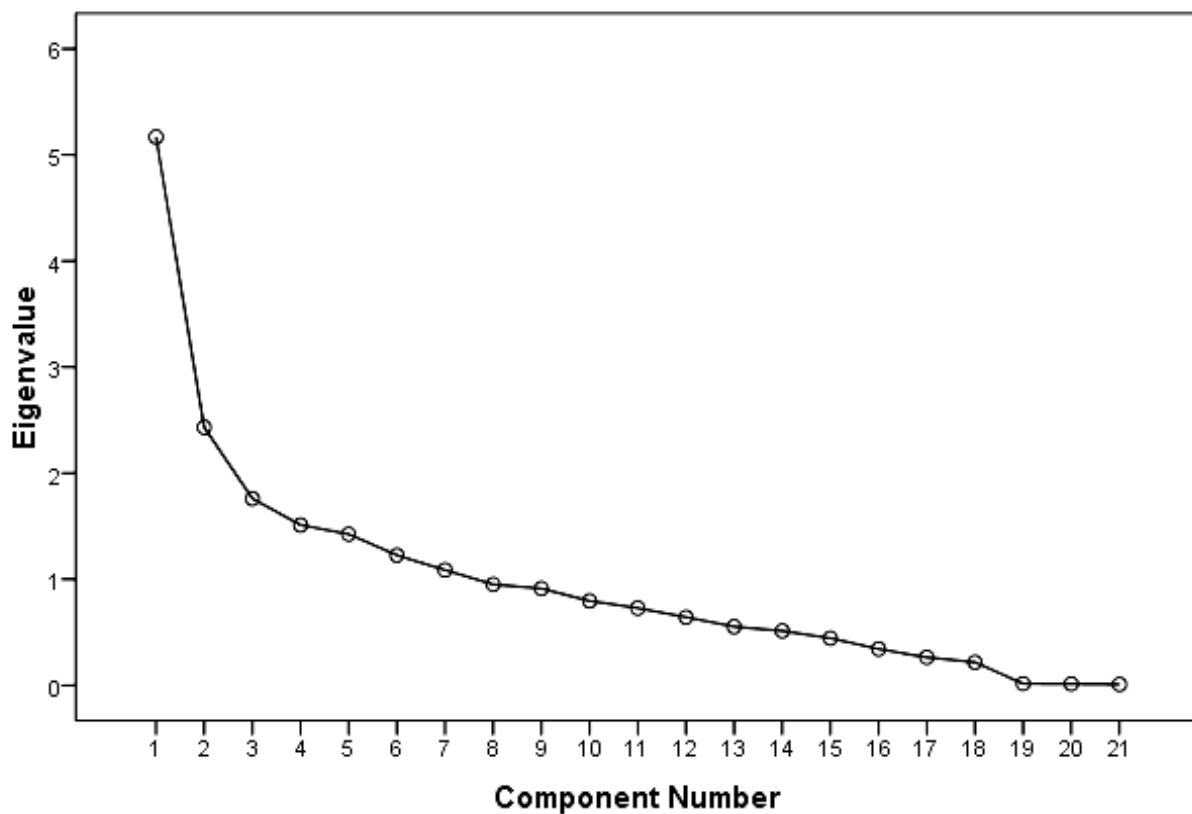


Figure 1. Scree plots with results from factor analyses of Modernity questionnaire

Rotated Component Matrix ^a							
Component							
7	6	5	4	3	2	1	
						.985	v15
						.984	v18
						.983	v17
						.978	v12
						.765	v16
						.763	v13
					-.744		v14
					-.700		v9
					.677		v21
					.541		v1
					.514		v10
				.901			v20
				.884			v19
			.751				v8
			.739				v6
		.854					v5
		.724					v7
	.795						v2
	.618						v3
.671							v11
.641							v4
Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization.							

Table 1. Factor loadings from Exploratory Factor Analysis (EFA)

Regarding this scale, seven themes -or factors- were found to categorize the basic perceptions of modernity: 1) individualism, 2) cultural critical thinking, 3) anti- dogmatism, 4) pluralism and religious tolerance, 5) scientism, 6) critical thinking and 7) Universalism in values.

The first factor was labeled by the experimenters "individualism" and as Table 1 indicates it includes items that seem to assess adherence to individual rights and stress personal achievements where individual is a paramount value. Due to importance of critical thinking in shaping modern thought, on the one hand, and the discouragement of critical reasoning in most of the third world countries including Iran, on the other; in this questionnaire, the researchers devoted two main themes to the subject of critical thinking. One of them is mainly concerned with the cultural dimension of critical reasoning and the other assesses the overall quality of it. Regarding this fact, the second factor was labeled "cultural critical thinking" while the sixth factor mainly deals with critical thinking as a rational reasoning. For cultural critical thinking, central theme among most of the items involved human's reasoning about cultural affairs. Nowadays, with the diversity of cultures and cultural issues the ability to think critically is expected from university students. Students of Translation as the future cultural mediators are expected to be more qualified in terms of cross-cultural matters. In the third world

countries, some translators aim at improving their culture so cross-cultural knowledge becomes indispensable part of translator's competency.

The third factor, which is considered to be a crucial theme in the project of modernity, is anti-dogmatism. A modern man does not insist on his belief whether it is a religious one or not. One of the key characteristics of a modern man is "*awareness of the diversity of attitude and opinion around him*, rather than closing himself off in the belief that everyone thinks alike and indeed just as he does" (Inkeles, 1999, p.98, emphasis in the original). The typical modern man shows less interest in approaching different opinions in an autocratic or hierarchical way (Inkeles, 1999). Anti-dogmatism is closely associated with the fourth factor i.e. pluralism. In the modern era, people respect for dignity of others despite their difference in race or religion. As Berger and Luckmann (1995, p.38) put it:

"Modern pluralism leads to a thorough relativization of systems of values and schemes of interpretation. Put differently: the old value systems and schemes of interpretations are *decanonized*. The resulting disorientation of the individual and of whole groups has for years been the main theme of social and cultural criticism"(emphasis added).

The notion that all human beings are the same and respecting everyone's dignity is the underlying theme of the most sociocultural aspects of modernity i.e. bright side of modernity. The items, which characterize the fifth factor, concerned with the superiority of science in modern societies. Great scientific achievements in modern era have led many scholars to believe in unlimited boundary of science, which Stenmark calls "scientific expansionism"² (Stenmark, 2003, p.783). Scientism -or taking up Stenmark's term, scientific expansion- points out the idea that the boundaries of science can be expanded to many other subjects that has not previously considered as a scientific issue.

The sixth factor includes items, which is involved with critical thinking. The Western origin of critical thought traced back to the Socratic Method; the dialectical method of questioning and reasoning in a dialogue in a classroom setting. A critical thinker puts everything into question, evaluate and criticize the established assumptions and attempts to find proper solution for them. Today, fostering critical thinking skills becomes an ultimate goal of education especially for university students. Most of the developing countries in general and Iran in particular, do not welcome the academic legitimization of critical thinking. This different point of view may be related to the different value system closely associated with cultural discrepancies in modern and other countries. Due to constant exposure to the modern dominant worldview, EFL students especially in third world countries are in a constant struggle between cultural and ideological discrepancies they usually encounter. For students of Translation Studies, this becomes more challenging. They are responsible for importing or exporting ideologies across the world so they should be a professional critical thinker.

The last factor is actually concerned with one of the *philosophes* rooted in Enlightenment era i.e. believe in *uniformity of human nature* (Hamilton 1992). There are universal values independent of any religion, culture and ideology. Honesty, integrity, justice, grace and kindness are among the universal values rooted in human nature without the geographical considerations. In terms of universality of values, what is at stake in the modern arena is the different interpretations of concepts such as democracy, human rights, anti-racism policies, freedom and equality. Some scholars believe that modernity is associated with optimism appeared as a harmony of people interests (Zafirovski, 2007, p. 127).

Authors provided the above explanations to clarify the scale main components. In the following section, you can find the results of the survey, which was carried out in four universities.

4. Findings

After computing the results of Modernity-Traditionalism scale filled by 150 Translation Studies students, researchers set out to identify the likely relationship between students' modern orientation with their academic success. For doing so, the results of MTS - for 43 of participants- correlated with their scores on literary and political translation. Pearson's correlation analysis was used to define the degree of modernity to which affects the academic performance in translation classes.

Pearson correlation analysis (See Table 2 and Table 3) shows that there is a negative relationship between modernity oriented attitude and academic achievement in both literary and political translation.

Table 2. Correlation Matrix between Modernity and translating political texts

Correlations			
Translation of political texts	Modernity		
-.538**	1	Pearson Correlation	Modernity
.001		Sig. (2-tailed)	
1	-.538**	Pearson Correlation	Translation of political texts
	.001	Sig. (2-tailed)	
**. Correlation is significant at the 0.01 level (2-tailed).			

As seen in the Table 2, a negative fair correlation coefficient ($r = -0.53$) was found at $p < .01$ (2-tailed). In other words, there is a negative relationship between the degree of modernity and academic success in translating political texts.

Correlations			
Translation of literary texts	Modernity		
-.397**	1	Pearson Correlation	Modernity
.009		Sig. (2-tailed)	
1	-.397**	Pearson Correlation	Translation of literary texts
	.009	Sig. (2-tailed)	
**. Correlation is significant at the 0.01 level (2-tailed).			

Table 3. Correlation Matrix between Modernity and translating literary texts

The results in Table 3 shows a negative weak correlation coefficient ($r = -0.39$) was found at $p < .01$ (2-tailed). Put it in another way, there is a negative relationship between the degree of modernity and academic success in translating literary texts.

The following chart (See Chart.1) provides a graphical representation of the correlation of students' translations' scores with the aforementioned modernity components.

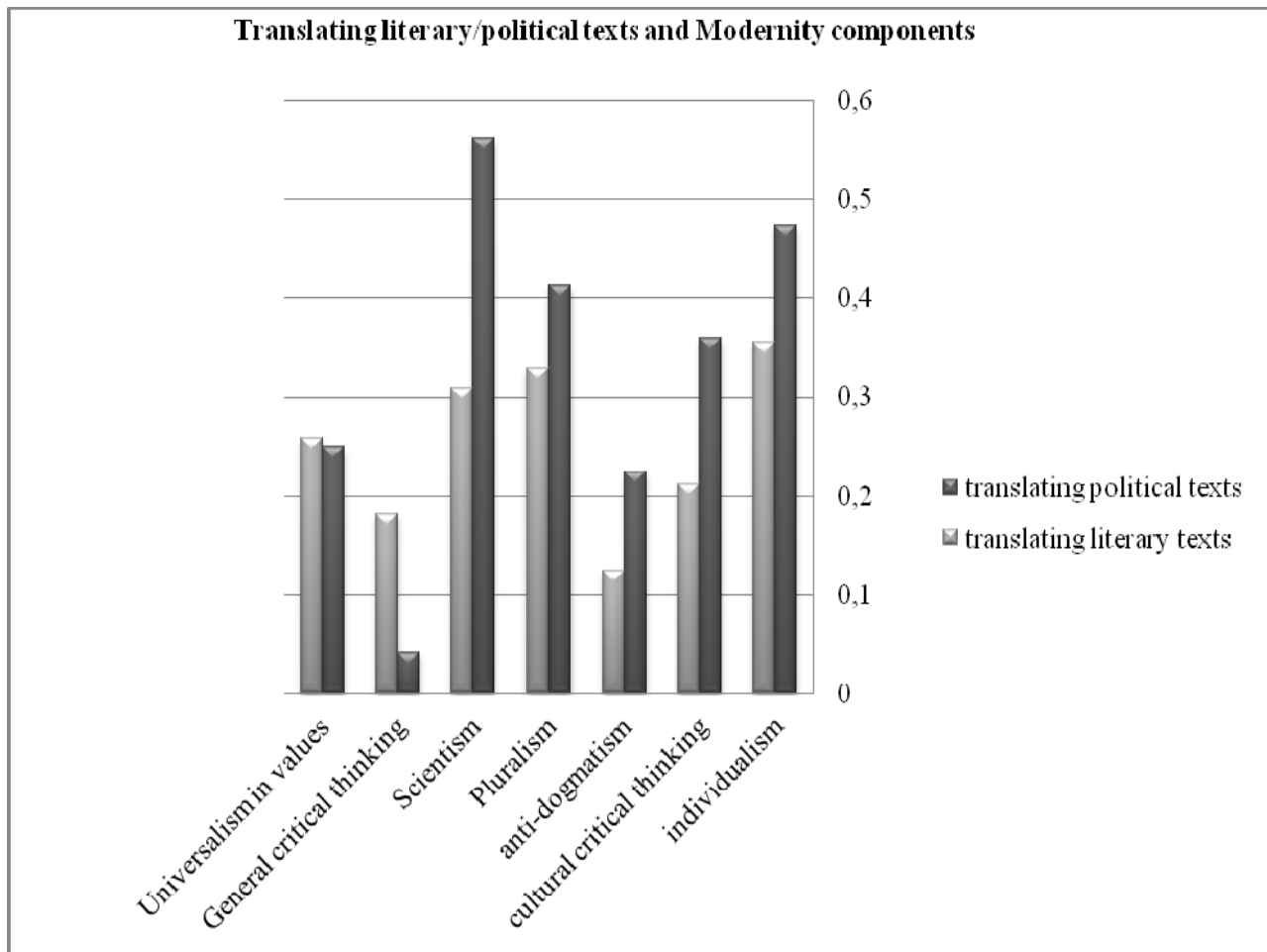


Chart 1. Pearson Correlation between Translating literary/political texts and Modernity components*

As the findings show, there is a strong significant relationship between students' scores in both literary and political texts with the concept of modernity, but in opposite direction. As the results of our survey suggest, modern-oriented students who are ideologically closer to Target system of thought and values, obtained lower scores in translating literary and political texts.

In the next section of this paper we attempt to shed light on the likely causes of these interesting results and its consequences on the academic discourse of Translation Studies as a academic discipline and ultimately on the policy of translation as a cross cultural communicative event.

5. Discussion

As the results show in this survey the students' orientations towards the target ideology did not help them to get better scores. To discuss the obtained results in detail, we divide the argument into two parts: Students' Metacognitive competence and translation evaluation in academic environments.

As far as translational competency is concerned, cultural awareness as an analytical tool supposed to be a necessary part of students' competency. It is worth mentioning that the most significant aspect of this study lies in the great discrepancy between two different socio-cultural systems of Source and Target language. The recently designed Scale (See 3.4.7) comprises major strands of thought prevalent in Western modern world³.

Communication between Iranian community and modern communities is not a tradeoff between equals. In the age of globalization and telecommunication, the geographical boundaries blurred but in the religious Eastern countries like Iran, to some extent, cultural specificity is still remains. Iran's culture is intertwined with religious considerations. Some

* All the values in this chart are negative.

modernity components such as pluralism and individualism are not accepted issues in this community. In translating political texts, characterized with the transmission of ideologies, the translator who looks at religious issues through the lens of pluralism or individualism is condemned (See Chart 1).

In this study, we used literary and political texts as touchstone of students' cultural competency in both source and target sociocultural system of thought. Since literary texts are embedded in the source culture, translator "must be at home in two cultures" (Fenyő, 2005). Transferring literary texts, as a treasury of local *realia* requires sufficient level of cultural competency. Fenyő (2005, p.62) defines *realia* as "cultural terms, names of culture-specific items and historic events, characteristic of the source culture but often unknown in the target culture". Most of the well-known translators in Iran are not the academic educated students in this major, Translation Studies, but they are the ones who study and learn the second language in the target socio-cultural context.

The term "culture" is a complex word without the stable identity. Its evolving nature brought fresh insights in intercultural communication including Translation Studies. In *cultural formations of modern society*, Bockock (1992, p. 231-234) presented five main definitions of the term "culture":

1. Culture as a word addressing the cultivation of lands, crops and animals
2. Culture as a cultivation of the mind, the arts and civilization
3. Enlightenment conception of culture as a general process of social development
4. Culture as a shared meanings, values, and ways of life among nations, groups or classes

Moreover, last but not least is "Culture" as a collection of practices, which produce meaning.

Regarding the current debate in this paper, the two latter definitions give the true sense of the word "culture". Iran and UK (or USA) does not have common meanings, values or ways of life (except universal values in some cases), so they have different cultures. In translating literary texts, the translator should be culturally competent enough in both. Most of the EFL university students in Iran, due to constant exposure to the foreign dominant worldview (English), tend towards less rigid view of East/West division. Translators are in contact zone between at least two sociocultural system of values, they attempt to open the global gates for their local readers but this is somehow reminds us the utopian dream of "*Dialogue among Civilization*"⁴.

On the other side of the coin, there is the gap between theory and practice in the realm of translation assessment and scoring criteria in academic environment. As Lauscher (2000) has pointedly argued, the use and application of evaluation parameters is determined by situational and individual factors. We see this conflict in the academic and professional translators. While, academic approaches in evaluating the quality of translations are more concerned with linguistic aspects of translations, the professional translators are more attentive to the market requirements, reader expectations and publisher's ideas.

This survey is performed in four different universities with the participation of future translators. In accordance with the current theoretical debate on the biculturalism of translators, the students more acquainted with the target culture and ideological strands of thought expected to be more successful than those who are limited themselves to their own culture and local ideology. Despite the theoretical part, in actual situation, the evaluator specifies the evaluation parameters of the translations.

Considering the academic discourse of governmental universities, all the professors are required to be ideologically in line with dominant standpoints of the mainstream ideology. Accordingly, the great discrepancy between Iran's anti-West today policy praise those students not bicultural but faithfully local and national.

6. Conclusion

The present study uses statistical procedures to take a more objective look at the ideological aspect of translating and evaluating the translations.

The Modernity-Traditionalism Scale is designed and validated for assessing translation students' ideologically orientations towards the English worldview (as a target sociocultural system of values). Regarding the concept of cultural competence as a part of translational competence, this paper supported the claim that although translation studies experienced the huge achievements on the theoretical aspect but the gap between theory and practice remains. Beside the huge differences between source and target culture, the lack of applicable objective tool for evaluating students' translation in academic environments, and the gap between academic and professional translations are among the involving factors impacts the results of this survey.

7. Limitations and Recommendations for Future Research

It is important to note the methodological and procedural limitations of this study. As previously discussed, one of the important limitations of this research is the limited number of participants. Another limitation of this survey is its reliance on the correlation data. The lack of objective reliable parameters in evaluating students' translations is one of the major limitations of this research. Devising an appropriate assessing tool can bring more reliable and stronger causal relationships between the variables.

Finally, although the questionnaire in this study showed adequate reliability but we assume that for assessing modernity as an attitude designing a scale based on the characteristics of a modern man as well as using open questions provides better tool for measuring such constructs.

NOTES

¹ Translated into English By Paul Sprachman (1982), Delmar: NY.

² This term proposed by Mikael Stenmark in an article "Scientism" in the Encyclopedia of science and religion (Thomas Gale, 2003).

³ Since our participants are the English translation students, by modern world we mean modern English-speaking countries especially UK and USA.

⁴ Former Iran's president (Mohammad Khatami) proposal of Dialogue among Civilizations (UNESCO, 1999) as a response to Samuel P. Huntington's theory of a Clash of Civilizations (Foreign Affairs, 1993).

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APPENDICES

Appendix 1

KMO and Bartlett's Test		
.773	Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	
2201.12	Approx. Chi-Square	Bartlett's Test of Sphericity
210	df	
.000	Sig.	

Appendix 2

Total Variance Explained									
Rotation Sums of Squared Loadings			Extraction Sums of Squared Loadings			Initial Eigenvalues			Component
Cumulative %	% of Variance	Total	Cumulative %	% of Variance	Total	Cumulative %	% of Variance	Total	
24.300	24.300	5.103	24.618	24.618	5.170	24.618	24.618	5.170	1
34.735	10.435	2.191	36.197	11.579	2.431	36.197	11.579	2.431	2
43.423	8.688	1.824	44.576	8.379	1.760	44.576	8.379	1.760	3
50.994	7.571	1.590	51.770	7.194	1.511	51.770	7.194	1.511	4
57.932	6.938	1.457	58.552	6.782	1.424	58.552	6.782	1.424	5
64.030	6.098	1.280	64.391	5.839	1.226	64.391	5.839	1.226	6
69.562	5.533	1.162	69.562	5.171	1.086	69.562	5.171	1.086	7
						74.090	4.528	.951	8
						78.429	4.339	.911	9
						82.217	3.788	.795	10
						85.679	3.462	.727	11
						88.735	3.056	.642	12
						91.367	2.633	.553	13
						93.806	2.439	.512	14
						95.916	2.110	.443	15

						97.542	1.626	.341	16
						98.796	1.254	.263	17
						99.830	1.034	.217	18
						99.901	.070	.015	19
						99.963	.063	.013	20
						100.000	.037	.008	21
Extraction Method: Principal Component Analysis.									

Appendix 3

Universalism in values	General critical thinking	Scientism	Pluralism	Anti-dogmatism	Cultural critical thinking	individualism		
.259	.181	.309*	.328*	.125	.212	.356*	مقدار آماره	Translation of literary texts
.097	.252	.047	.034	.432	.177	.021	Level of significance	
42	42	42	42	42	42	42	تعداد	

Universalism in values	General critical thinking	Scientism	Pluralism	Anti-dogmatism	Cultural critical thinking	individualism		
.250	.042	.562**	.412*	.225	.360*	.474**	مقدار آماره	Translation of political texts
.136	.803	.000	.011	.180	.028	.003	Level of significance	
37	37	37	37	37	37	37	تعداد	

Appendix 4

A sample of Modernity-Traditionalism Scale

4. Every phenomenon has scientific justification.

- A) Strongly Agree
- B) Agree
- C) Neither agree nor disagree
- D) Disagree
- E) Strongly Disagree

11. I believe that, there are universal values, which are common among all the people in all over the nations.

- A) Strongly Agree
- B) Agree
- C) Neither agree nor disagree
- D) Disagree
- E) Strongly Disagree

15. I prefer my individual tendencies to collective ones.

- A) Strongly Agree
- B) Agree
- C) Neither agree nor disagree
- D) Disagree
- E) Strongly Disagree

18. The followers of all the religions, who are steadfast in doing good deeds, will get eternal salvation.

- A) Strongly Agree
- B) Agree
- C) Neither agree nor disagree
- D) Disagree
- E) Strongly Disagree

19. I become angry and stressful, In facing with people with opposing viewpoints, values and even contrary beliefs.

- A) Strongly Agree
- B) Agree
- C) Neither agree nor disagree
- D) Disagree
- E) Strongly Disagree