Tuesday 24 July | 09.00 – 10.30
Whitla Hall

Welcome and Opening Plenary Session
Professor Ciaran Carson

Tuesday 24 July | 10.45 – 11.05
Whitla Hall

Meeting the challenges of translation in a multilingual Europe (to be confirmed)

Mr Rytis Martikonis, Director-General for Translation at the European Commission

Tuesday 24 July 2012 | 11.15 - 11.45
QFT Screen 1

Panel 4 - Media and/in Translation: exploring synergies and representations across language and culture boundaries

The role of translation in news reporting by Amnesty International
Ms Wine Tesseur

Aston University Transnational non-governmental organizations (NGOs) enjoy strong public reputations as neutral experts providing vital information on pressing issues (Ron, Ramos & Rodgers 2005: 557). Over the years, Amnesty International has come to produce increasingly more press releases. This paper will trace the production of these press releases and the role translation plays in it, basing its findings on fieldwork conducted at Amnesty International Vlaanderen and on a corpus analysis of texts gathered at this institution. A first part of the paper will focus on the functioning of the press & communication department of Amnesty International Vlaanderen. Following Bielsa & Bassnett (2009) who found that translation of news is not translation as generally understood and that journalists object to being labelled as translators, the paper will examine the translation practices and policies at Amnesty International Vlaanderen. Is the situation different for an NGO than for a mass media institution? Are there actual translators working in its press and communication department? Does the institution require staff with foreign language competence? To what extent is there collaboration with other sections in other countries of Amnesty International? Next to this, the paper will trace how press releases at Amnesty International Vlaanderen are produced. Central questions are: which sources are used, and in which languages? In which way is translation involved here? Who writes and/or translates the texts? Who takes the decisions and why at which point? Although Amnesty International has a strong reputation as a neutral provider of news, previous research has pointed out that their selection of news is influenced by a number of other factors besides the human rights conditions aspect, such as state power, US military assistance and a country’s media profile (Ron, Ramos & Rodgers 2005). Could language also be said to be an influential factor for the selection of news items? Taking into account the findings of the extratextual research, the paper briefly looks at some texts and demonstrates how the processes and policies observed through the fieldwork are reflected in them. It will be demonstrated which transformations occur in the re-contextualization process from the original source text to its final representation by Amnesty International. Finally, the findings of the Amnesty International case study will be framed in a wider discussion of the translation of political discourse at both governmental and non-governmental institutions in the light of news reporting.
Panel 13 - Innovation in Translation and Interpreting Pedagogy

Evaluating translation processes: opportunities and challenges

Prof. Gary Massey and Maureen Ehrensberger-Dow
Zurich University of Applied Sciences

Translation pedagogy has long recognized the importance of students reflecting on decisions and actions during the translation process and the role that such reflection has in the development of translation competence. More recently, it has also recognised that evaluating translation performance can be aided by knowledge of the process by which it came about. Many of the methods that are used to investigate translation processes in laboratory-based and workplace research projects can be exploited in translation pedagogy to encourage self-reflection and to complement traditional teaching techniques and product assessments. A simple method such as examining screenshot recordings allows teachers and students to re-construct the process between intermediate and final solutions, thus gaining insights into search behaviour as well as use and integration of thematic and linguistic material from parallel texts and other sources.

In addition, the transparency facilitates individual coaching more than traditional evaluations of translation products can, since many of the considerations in reaching translation solutions can be observed and do not just have to be assumed.

Supplementing screenshot recordings with cue-based retrospective verbalisations encourages reflection and fosters self-awareness not only by the students but also by teachers. In a study designed to evaluate how knowledge gleaned from observing processes is integrated into existing conceptions of translation competence, teachers sometimes related what they saw in the recordings of their students’ translation processes to their own teaching practices. They also seemed to acquire new knowledge of the individual and often non-standard behaviour of their students, which would indicate the usefulness of these process research methods in both diagnostic, formative student evaluation and the provision of genuinely needs-based training. Students frequently commented on how insightful and instructive they found viewing their own and their peers’ recordings to be. While reflecting aloud about what they were observing, they seemed to be acquiring information about their own and others’ problem awareness and identification, search behaviour, resource use, revision practices, and work efficiency. Learning about one’s own and others’ practices in such a non-threatening way has the potential to be both enlightening and empowering.

At our institute, we have started transferring the findings from our research by applying these methods in the translation classroom. In addition to viewing and commenting on their own and peers’ processes, students are able to observe those of professionals and teachers, potentially providing them with good practice models for their own translational behaviour. The teachers, in turn, can benefit both from richer information on individual students’ competence and from the self-reflection such methods appear to encourage among all participants. The challenges of using process recordings for pedagogical or evaluation purposes include time, infrastructure, resources, students’ proficiency, and group size. With careful planning, however, they need not exceed those presented by wholly product-oriented methods.

Tuesday 24 July 2012 | 11.15 - 11.45
QFT Screen 2

Panel 3 - Can loss be more? Audiovisual translation and its potentials for linguistic and cultural representation

The Gleetalian Job: Glee’s Italian promotional paratexts
Dr Chiara Bucaria
University of Bologna at Forli

While Genette’s (1987) notion of paratext has been so far applied mainly to written texts in the context of Translation Studies, not enough attention has been devoted in academia to the key role of the translation of paratextual information related to audiovisual texts. Yet the pervasiveness of filmic and televisual texts in today’s globalized world clearly points to the crucial importance of successfully translating/adapting not only the content of the audiovisual text itself, but also the film’s or TV show’s paratexts for different linguistic and cultural contexts (Viezzi 2004, Bucaria 2010). Specifically, more
attention needs to be paid to the apparatus surrounding audiovisual texts (e.g. related merchandise, specific advertising techniques, and multicultural promotional campaigns) (Gray 2010) and to the role that translation plays not only in culturally framing these texts for the target audience but also in potentially impacting their economic success. The present paper considers the TV show “Glee” (2009-in production) – by now an undeniably global phenomenon – and some of the promotional audiovisual material used for the Italian launch of the show. I will look at examples in which the dubbed Italian version was superimposed on the English original and also at locally produced promos in Italian. The analysis will highlight the translation/adaptation strategies adopted and a certain amount of creativity used – albeit with mixed results – in an attempt, among other things, to account for the need to convey the show’s linguistic playfulness and to accommodate the unavoidable presence of visual, cultural elements on screen.


Tuesday 24 July 2012 | 11.15 – 11.45
QFT Rehearsal Room
Round Table

**Tracing the Contours of a Welsh Translation History**
Stefan Baumgarten

Our interest is in trying to provide some epistemological, theoretical and methodological pointers towards the development of a Welsh translation history. The main research question to be addressed is as follows: which historiographical methods and discourses of (meta-) theoretical reflection might be fruitfully adopted to investigate the historical role and function of translation in Wales? Our epistemological enquiry will focus on some modern historiographies (White 1975, Evans 1997) and philosophies of history (Bell & Colebrook 2009; Delanti & Engin 2003; Kuhn 1970, Feyerabend 2010) before relating these meta-theories to approaches in translation history in general (D’Hulst 2001, Niranjana 1992, Pym 1998) and to the Welsh historical experience in particular (Hechter 1998). In order to assess the respective practicability of the these paradigms, we intend to trace discourses on translation practices surrounding the first translation of the Bible into Welsh and those discourses surrounding the translation of Welsh poetry into English. Thus we intend to take the Welsh and English languages as a case in point, aiming to highlight supplementary academic perspectives for historical research on translational contact between dominant and dominated cultures. Our aim is to sketch a Deleuzian ‘emergent history’ of asymmetrical cultural relations with specific reference to translational dynamics. Our overall aim is thus concerned with charting historical relations along interconnected dimensions of power, discourse and ideology.

Tuesday 24 July 2012 | 11.15 – 11.45
Room 108, 11 University Square
Theme 7: The translator / interpreter as cultural broker in a transnational world

**Auto-neo-occi-orientalism, the soft power in Chinese to English translation: to what extent is it manifest in text, para-text and meta-text, and what effect does it have?**
Dr Valerie Pellatt
Newcastle University

China is now a major player on the world stage, and the trend of direction of translation is changing, not imperceptibly. While the 20th century saw a wave of translation from foreign languages (mainly English) to Chinese, in the 21st, we see China as a wealthy, technologically advanced superpower spreading its own message, rather than restricted to receiving Others’ messages. Scholars have
written convincingly about the effect of Orientalism on Western literature and art, and there has been a degree of investigation of its counterpart, Occidentalism, on Chinese literature and art. Inevitably, we are drawn and at the same time repelled by Otherness. In the ‘West’, China has been, and still is, feared as a threat in political and commercial terms, yet many non-Chinese around the world have espoused with enthusiasm what they perceive as Chinese culture. The Chinese similarly, while perhaps disliking and disapproving of ‘Western’ mores and food, welcome with open arms what they perceive to be ‘Western’ culture, devouring English-language literature and investing in French wine and designer accessories. Attitudes to the Other and the generalism of ‘Oriental’ and ‘Occidental’ are already complex. There is added to the mix the ingredient of translation. The size of China and the enormous numbers of everything abstract and concrete that is produced there create a situation in which Chinese native speakers are frequently translating into English (other languages too, but mainly English). We laugh at the crass errors disseminated on the internet, but there may be more serious hidden anomalies in China’s determination to auto-translate. Official Chinese English, also known as ‘China English’ is recognised, supported and promoted in China. Official Chinese English and its student imitations show an attitude to translation that has a conventional, idealised view of China as a mysterious, romantic place that the West does not know; while appearing to reach out to the West, OCE has a circumscribed view of Western knowledge. In addition to the choices made by auto-translators of Chinese texts, there are significant messages embedded in paratext and meta-text. These phenomena are not in themselves unusual in translation, but they may be misguided: is it the case that the Chinese auto-translator is making false assumptions about what the foreign reader knows and does not know, wants to know and needs to know, and thereby sending a message which does not reflect the reality of modern China?

Tuesday 24 July 2012 | 11.45 – 12.15
QFT Screen 1

Panel 4 - Media and/in Translation: exploring synergies and representations across language and culture boundaries

Changes and adaptation: Translating TV news in the age of global infotainment

Dr. Claire Tsai
National Taipei University of Technology

It is suggested that research into TV news translation should not neglect the influence of the rapidly developing market-driven journalism and its most prominent features generally known as infotainment, sensationalism and tabloidisation. In recent years TV news has become less informative and more entertaining, a notion that has been aptly coined “infotainment”. The popularity of infotainment does not abase despite continuous criticism it has received. The debates have revolved around the production, distribution and reception of the media messages. What is missing in discussion of this emerging phenomenon in journalism is its implications for news translation. While broadcast journalism studies had paid scant attention to the inter-lingual dimension and the role of TV news translators, translation studies had rarely brought in new ideas from journalism studies in discussion of the shaping and transmitting of TV news. This paper aims to establish a harmonious and reciprocal, if not competing, relationship between translation and journalism and contribute to a better world of information where international news is aptly shaped and disseminated through the skilful hands of TV news translators. This paper argues that TV news stories produced with sensational features and narrated in dramatic story-telling modes may result in stronger audience emotional arousal and more positive evaluations. Sensational production features also enhance audiences’ attention and recognition of the news. Translation scholars have talked about the changing role of translation in the transmission of international news information and called for news translators’ adaptation to such changes. In order to cross cultural boundaries and bring foreign news closer to the local audience, it is essential that news translators recognise what the changes are. Recent research into news translation in translation studies has primarily concerned the more well-trodden field of translation of the print media whereas translation of news on television has been inadequately explored. This paper seeks to look at this less charted area and bring to attention how the changing face of journalism shapes the way broadcast news is produced and translated. By examining authentic broadcast news items collected from a commercial television news station in Taiwan and
interviews conducted with senior news translators, this paper unveils the new profile of television news translators in the age of global infotainment.

Tuesday 24 July 2012 | 11.45 – 12.15
Brian Friel Theatre

Panel 13 - Innovation in Translation and Interpreting Pedagogy

**Developing translation competence through networked learning within a collaborative translation pedagogical approach**

Dr Viviana Gaballo
University of Macerata

Society is changing at a fast pace. Many aspects of life – from communication and information-sharing to finance and shopping – are moving into the digital world. As network technology rapidly expands, and internet-based teaching and learning increasingly replaces traditional classrooms, also Language Studies (LS) and Translation Studies (TS) programmes need to apply updated pedagogical approaches that can meet the emerging needs of the Net g learners of today. Based on previous research on translator education (Kiraly 2000; Pym 2009; Gopferich & Jaaskelainen 2009; Stewart, Orban & Kornelius 2010) and on the systemic-functional model of translation competence recently developed (Gaballo, 2009), this study aims at providing a coherent picture of students’ experiences of collaborative translation in both LS and TS classes. The innovation of the suggested approach lies in the introduction of Networked Learning as defined in Goodyear, Banks, Hodgson & McConnell (2004), i.e. learning in which ICT is used to promote connections: between one learner and other learners; between learners and tutors; between a learning community and its learning resources. Networked learning is deeply rooted in costructivism, and in another emerging theory which provides a context and background for this study: connectivism (Siemens, 2005). Connectivism assumes that learning occurs as part of a social network of many diverse connections and nodes. Within the network of connections, teachers empower their students to take control of their learning and make new connections with others who will strengthen the learning process. Within this new learning setting, the role of the teacher is that of a network Sherpa, i.e. to teach students how to build their personal learning networks and to take advantage of learning opportunities to enhance their translation competence in a way that more closely reflects the connected practice of today’s translation industry professionals.

Translation is a tool for cultural mediation. The approach a translator takes is shaped by translational constraints. A translational constraint is any factor in the translation process that limits the realisation of an optimally approximated translation (Darwish, 2008). As a peculiar type of translation, subtitling faces more and characteristic constraints including linguistic and social norms and specific technical hindrances (especially the time and space constraints). This study attempts to reveal the translator’s approach to cultural mediation in providing English subtitles for Chinese feature films.

Three Chinese feature films are chosen as the subjects of this study. A comparative-analysis method is employed to examine the entire English subtitles of the three films. In the comparative phase, the source text (the original film dialogues) and the target text (subtitles) are compared at the “transeme” level (van Leuven-Zwart, 1989) in order to identify and total translation shifts that are “departures from formal correspondence in the process of going from the source language to the target language” (Catford, 1965/2000: 141). The comparative phase is to lay the foundation for discussions in the analysis phase. Text World Theory and Relevance Theory provide theoretical framework and analytical tools for the analysis phase where patterns and tendencies of translation shifts are mapped. This leads to a detailed description of the linguistic adjustments made in the process of subtitling and the possible reasons behind them. The translator’s approach towards cultural mediation in subtitling is therefore revealed. The findings show that although translational shifts take place at various levels – be it semantic, syntactic, pragmatic or stylistic, the translator makes linguistic adjustments to give priority to the primary illocutionary point of an utterance (the meaning to get across) over the actual wording, which has confirmed Pedersen’s assumptions (2008). Viewers are regarded by the translator in the context of subtitling as cultural outsiders who have little knowledge of the Chinese culture in general. The translator employs a wide range of translational strategies in the effort to guide the viewers to access the original message. At times the translator’s ideological judgement and personal preference appear to be mingled in the subtitles, which could have a strong influence in viewers’ reception of the feature films; hence the metaphor “translator as benevolent intruder”.

References
seventeenth-century English writings on translation. My aim is to establish a genealogy (Venuti 1991, 1996; Copeland) of the trope, by exploring the ideological, cultural or aesthetic tensions that the discourse on ‘improvement’ or ‘restoration’ may disguise. In particular I am interested in the role played by these topoi in the increasingly competitive culture of translation developing in seventeenth-century England, and in their ties with the emerging neoclassical discourse on literary history. Ultimately, my aim is to demonstrate the benefits of a keener historiographical consciousness among historians of English literary translation, and to suggest some methodological tools for a duly historicised study of literary translations over the medium or long term.

Tuesday 24 July 2012 | 11.45 – 12.15
Room 108, 11 University Square

Theme 7: The translator / interpreter as cultural broker in a transnational world

Publishers or Educators? – Literary translations in the pre-copyright era in Taiwan
Ms Jui-yin Chao
University of Manchester

Acknowledging the potential of paratextual commentary in positioning literary translations in different fields (Appiah, 1993; Baker 2006: 133), this paper focuses on translational footnotes with a sociological approach combining the notion of thick translation and the concept of capital (Chao, forthcoming) in order to examine the publication of literary translations in Taiwan during a historical period. In 1992, the enforcement of the copyright regulation on translation rights that requires publishers to obtain consent before conducting their translating tasks significantly reshaped the contemporary publishing field of Taiwan. During the pre-copyright era, publishers enjoyed freedom in translating and publishing whichever author and text that interested them, provided they had the resources to handle the task. Such conditions led to two phenomena observable among translated publications of this era. One is the publishers’ intention to educate the general readership through translations and translational paratexts. The translational footnotes in these early translations of canonical literary works, for example works by authors winning the Nobel Prize for literature, are useful in exploring the historical dynamics of literary translations produced by different institutional bodies with different cultural concerns. The other issue is the availability of various versions of translations of the same source text, a direct result of the lack of legislative regulation. Examining translational footnotes among these translations thus invigorates the study of literary translations in the history of translation in Taiwan. A pilot study will be conducted by drawing materials from two major publishers operating during this period: Zhiwen Publisher (志文) and Vista Publisher (遠景).

Zhiwen has had a strong tradition of translating canonical literary works since the 1960s, among its series of Xinchao wenku (新潮 文庫, New Trend Library) includes Moby Dick (1984), War and Peace (1985), One Hundred Years of Solitude (1990), and so on. Vista introduced literary works winning the Nobel Prize for literature in its Nuobeier wenxuejiang quanji (諾貝爾文學獎全集, The Collection of Nobel Prize for Literature) in 1982, which was later complimented by another series named Shijie wenxue congshu (世界文學叢書, The Collection of World Literature). By disentangling the various layers of linguistic, literary and cultural capital shared by the source text, the thick target text and the overall Taiwanese publishing field (documented in the translational footnotes in these publications), it is hoped that the findings can enrich our understanding of an important turn in the Taiwanese publishing field.


Tuesday 24 July 2012 | 12.15 – 12.45
QFT Screen 1
The concept of world literature became more known by Goethe’s interpretation of it. In the last two decades of more, world has come much close and more and more people are now travelling to different parts of the world. There is vast cultural diversity, but when people are exposed to different cultures, they come to know that despite dissimilarities, there is much which whole of the humanity shares. And when people cannot travel physically to each and every part of the world, they read literature, see films and come to know about the vastness of humanity in the world. For long time literature has been Europe centric, but for the last three decades or so, literature from Asia, Africa and Latin America has left deep impact on human societies, thus in last two decades or more only Latin America, Asia or Africa has produced big names in literature and arts. Chinua Achebe, Nadine Gardiner, Ngugie wa Thiongo, Marquez and this year noble prize winner Maria Llosso are all from Africa and Latin America. Many writers after Rabindarnath Tagore have contributed from India to the development of world literature, so have from China, Japan, Pakistan and Bangladesh. Russian literature had made such deep impact on whole world literature through translations of Tolstoy, Dostoevsky and many other writers. And reading literature in integrated manner is the requirement for the growth of world literature. Literature must have its national-geographical-cultural identities as well as universal humanist values to make it a part of world literature. In the fast developing technological devices, an integrated world literature is coming into existence. Present paper would focus upon Indian literature’s contribution to the development of world literature through the texts of 24 languages, recognized by Indian Academy of letters (Sahitya Akademi) .Incidentally it would be a study in intra-cultural translation as well, as inter translation of literary texts from 24 Indian languages through two mediating languages—Hindi and English is itself an interesting area of studies in translation.

Tuesday 24 July 2012 | 12.15 – 12.45
Brian Friel Theatre

Panel 13 - Innovation in Translation and Interpreting Pedagogy

Translation for other learning contexts: towards interdisciplinary networking
Dr. Maria González-Davies
University of Ramon Llull

The time may have come to go beyond the field of Translation Studies and design interdisciplinary networks that provide a broader scope while furthering development in other fields. The main aim of this paper is to take research and good practices related to translation beyond the field of translation studies and explore its possibilities as a skill in itself and also as a spontaneous or directed learning strategy relevant to develop linguistic skills and intercultural competence in learning contexts that involve languages and cultures in contact. In this sense, I suggest that a distinction could be established between what may be called Translation for Other Learning Contexts (TOLC), here defined as translation to acquire linguistic mediation skills and intercultural competence in fields other than Translation Studies, vs. Translation to acquire professional translator competence. Also, that translation in other learning contexts is not only possible but also desirable as these other fields can benefit from Translation Studies. The potential of translation in other learning contexts has not been systematically researched and neither have the possible advantages that its directed and informed use may suppose for efficient learning. This exploratory study aims at bridging this gap in the literature by reflecting on the possible theoretical framework that can be drawn upon as a starting point to address this issue (mainly Bloom (1956/2001), Byram (2008), G. Cook (2010), V. Cook (2001), Cummins (1984), Gonzalez Davies (2004, 2012), House (2009), Kelly (2005), Kiraly (2000) and Skinner (1985)) and by exploring the perceptions and performance of 24 teacher trainees as foreign language learners at the Faculty of Education (FPCEE Blanquerna) at the University Ramon
Llull (Barcelona). In this paper I will draw mainly from the literature in Translation Training to establish tentative links between translation competence and the competencies for language learning presented in the Common European Framework of Reference for Languages (2001). The following general research questions for TOLC establish the framework for the approach: 1. Can research and good practices in Translation Studies be transferred to other learning contexts that involve the use of a foreign language? 2. Can translation be used as both a skill and a strategy to improve linguistic mediation skills and intercultural competence in other learning contexts that involve the use of a foreign language? 3. Can learning material and procedures such as projects where translation is pivotal be designed to improve linguistic mediation skills and intercultural competence in other learning contexts that involve the use of a foreign language?

Tuesday 24 July 2012 | 12.15 – 12.45
QFT Screen 2

Panel 3: Can Loss be More? Audio visual translation and its potentials for linguistic and cultural representation

How you perceive how others perceive you. The facts that figures reveal
Prof. Delia Chiari and Giuseppe De Bonis
University of Bologna

The distinctive element of multilingual films is that their plots are generally based on what can be defined in terms of ‘intercultural encounters,’ in which characters with different lingua-cultural backgrounds interact, at times successfully, at others with difficulty. In such films, not only does multilingualism play a relevant role in the plot, but also in viewers’ perception of cultural diversity – an element that becomes crucial both for the story to unfold and with regards to the reality depicted on screen. The conflict and/or the effective dialogue between linguistic and cultural identities present on screen are, in other words, strictly connected to how we perceive others as well as how others perceive us. On a diegetic level, the success of intercultural communication, upon which multilingual films are built, depends on the different perception each character has of cultural otherness and the role of stereotypes thus become paramount. But what happens as we move to viewers’ perception of intercultural encounters? In particular, how do we perceive the way others perceive us? Our presentation will describe the result of research conducted on the perception of multilingual films, focusing on the role and the relevance of cultural stereotypes in viewers’ perception of the reality depicted on screen, especially when viewers share one of the cultural and/or linguistic identities involved in the intercultural communication process present in the film. By adopting crowd-sourcing techniques as a means of creating a sample made up of cinema goers, ten different video clips, extracted from ten different multilingual films (five comedies and five dramas, each of them presenting a significant cultural stereotype of contemporary society) were used to gather a variety of opinions and attitudes. As the title of the presentation suggests, our study aims to shed some light on the way viewers perceive the way others perceive them in a clear attempt to combine translation studies, particularly audiovisual translation, with relevant concepts from cultural studies into an interdisciplinary and integrated approach. Furthermore, our work intends to push new methodological experimental frameworks by using the world wide web as a sampling frame.

Tuesday 24 July 2012 | 12.15 – 12.45
QFT Rehearsal Room

Round Table

History of philosophy and history of translation: parallel narratives?
Nayelli Castro

The history of Western philosophy relies heavily on translation. However, philosophy historians have not probed into the implications of philosophical translation for the practice of philosophy and for its constitution as an academic field. Let us consider the example of Hegel’s history of philosophy, which
focuses on tracing the development of the spirit throughout its different stages until the moment it can be grasped as a universal concept. Very little is said about the way Hegel retrieved the information that allowed him to formulate this thesis from sources which were probably written in different languages. This has led translation scholars to point out that translation’s role in history is either invisible or condemned. Based on this statement, translation historians have attempted to rehabilitate translation’s role in history. However, philosophical translated texts and their role in the history of philosophy have not yet received enough attention from translation scholars. Perhaps the reason for this is the relationship between philosophy and translation studies. German romanticism, hermeneutics and deconstruction have indeed provided translation studies with sound paradigms to conceptualize translation, but have not been studied as translated texts that belong to the development of an academic field. I argue that, so far, translation historians and philosophy historians have produced parallel narratives. In my opinion it is desirable to investigate how these two narratives can merge to produce a better understanding of philosophical traditions. Thus it is necessary to find a common ground for what seems to be a shared interest. Recent sociological developments in translation studies could provide this common ground for the meeting of the history of philosophy and the history of translation. On the one hand, for translation scholars, sociological approaches have been productive because they have allowed them to analyze the role of translations and translators in different social contexts. On the other, cultural sociology can contribute to a better understanding of philosophical arguments because it links them to their historical context and provides an account of the actual social conditions in which philosophical ideas are produced.

My intention is to use a sociological perspective to delve into the relationship between the history of philosophy and the history of translation in a particular linguistic context: philosophical translation into Spanish in Mexico during the 20th century. I will focus particularly on the translations of works related to the history of philosophy and to the philosophy of history. The history of philosophy has held great importance in Mexico due to its role in developing a “national” philosophy and a significant number of works pertaining to this field have been translated from German (Dilthey’s works), English (Collingwood) and French (Groethuysen). Defining the agents and their stakes in this translation enterprise can prove productive for showing how translations of this field of philosophy can shed a different light on a portion of intellectual history.

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Room 108, 11 University Square

Theme 11: Transnational media and their role in facilitating, or discouraging, intercultural understanding

The role of Paratexts in Cultural Encounter: a case study of English-Chinese news translations on five events

Prof. Zhang Meifang
University of Macau

The concept “paratexts” was first proposed by Gerard Genette about “conventions that mediate between the world of publishing and the world of the text” (1997: xvii), and was later borrowed by translation researchers to refer to different extra-linguistic elements or cultural factors that play an important role in mediating or discouraging intercultural understanding. This study attempts to investigate the role of paratexts in news translation, with special attention paid to the strategies and methods applied in dealing with cultural and political conflicts in news translation, and to discuss the possible paratextual elements behind the translational decision. News translations on five events that happened in the years between 2008-2010 are selected for examination. The five events are (1) Tiger Woods’s Divorce, (2) Hillary Clinton’s response to a student’s question during her African trip (2009), (3) the American CNN anchor Jack Cafferty’s remark about the Chinese (2008), (4) the American movie star Sharon Stone’s comments on the 2008 earthquake in Sichuan, and (5) Chinese and American reports on a U.S. navy surveillance ship’s encounter with Chinese navy vessels in the South China Sea (2009). Our pilot study shows that the translation of international news mainly involves trans-editing. Traditional translation concepts, such as “equivalence” or “faithfulness to the source text”, no longer seem to hold any value in news translation. It is assumed that in the field of international news reporting, translated materials are usually shaped or edited for consumption by the
target audience. It is also argued that paratextual elements such as social values, readers’ expectations, ideology, and nationalism play important roles in international news translation.

Tuesday 24 July 2012 | 13.30 – 14.00
QFT Screen 1

Panel 4 - Media and/in Translation: exploring synergies and representations across language and culture boundaries

Renarrating Leadership in the Greek translated press items

Mrs Themis Kaniklidou
Hellenic American University

While in the past decades Greek news discourse has attracted scholarly attention (Politis and Kakavoulia 2006; Politis 2008) yet news translation has, with some exceptions, (Sidiropoulou 2004) remained in the background and its meaning creation potential obfuscated. This paper then attempts to make up for the limited focus awarded to the translated news text as a cultural and linguistic territory that carries within it the potential for rewriting meaning. This is a data-driven paper that draws on translated articles culled from the Greek newspapers of mass circulation namely I Kathimerini, Ta Nea and To Vima which have consistently accommodated translations from newspapers such as The New York Times, The Guardian and The Economist. To analyze data this paper zooms in on issues of unforced translation shifts at lexical level, on intrasentential configurations and manipulation of metaphors to fuel different conceptualizations. By using as a main unit of analysis the unforced translation shifts identified after cross-textual juxtaposition of ST and TT pairs, this paper attempts to flesh out meaningful conclusions on how the identity of the political Leader and the concept of Leadership itself are narrated in the Greek press through translation. To follow-up on the Leader-related narrations that emerge in translated texts this paper takes a closer look at translated Greek press items that orbit around and narrate President B. Obama and looks at how his personality is reconfigured through translation to either reflect culturally established representations linked to Leadership and Leader or create new Leader-related identities. This paper ultimately argues that Leadership is a culturally grounded and institutionally promoted concept that is also narrated through media and co-articulated by and through translations which in turn either mirror target expectations in terms of what a Leader should be, or subtly vehicle new narrations Leadership. Keywords: Translation, news text, leadership, leader, meaning, re-narrating

Tuesday 24 July 2012 | 13.30 – 14.00
Brian Friel Theatre

Panel 13 - Innovation in Translation and Interpreting Pedagogy

Characteristics of the language of Translation and interculturality for a corpus-based translation pedagogy

Dr Diva Cardoso de Camargo
University of the State of Sao Paulo/UNESP

Characteristics of the language of Translation and interculturality for a corpus-based translation pedagogy Diva Cardoso de Camargo (University of the State of Sao Paulo, Brazil) Abstract: With the purpose to devise a variety of translation-based activities aimed at developing students’ interlinguistic and intercultural competences, we compiled an aligned parallel corpus of study with ten contemporary Brazilian novels and their translations into English. This paper intends to develop a methodology for translation investigation and teaching by combining three approaches for discovering regularities in linguistic and translational behaviour alike. The departure point of this investigation is provided by Baker’s (1996, 2000, 2004) proposal to study the linguistic patterns of translational language that are manifestations of explicitation, simplification and normalisation. For cultural markers, the investigation draws on works on cultural domains (Nida 1945; Aubert 2006) in order to investigate various aspects of material, social, ecological or ideological culture. For discovering the regularities in the foreign
language, we draw on a student-centred teaching approach (Johns 1991a, 1991b; Laviosa 2008, 2010). The paper then reports on a case study of professionally-oriented corpus-based translation pedagogy underlain by the three procedures adopted. The study uses the WordSmith Tools program to permit rapid access to surface features of whole texts. In addition, the British National Corpus (BNC) is used to compare the linguistic patterns characterizing translational English with the patterns of original English. In this way, the corpus-based analysis can help learners investigate the respective expectations, experience and knowledge of the linguistic communities involved. In the process of identifying equivalents between source and target texts, learners acquire information about the way in which both discourse and cultural markers are laid down in the two languages. Also, they can use corpus evidence to translate new texts (Zanettin 1998). By looking for cultural markers, collocational patterns and their equivalents, learners are also able to examine similarities and differences across languages and cultures as well as search for vocabulary and phraseology, thus engaging in a meaning creation activity and developing translator skills. Keywords: Computer-aided approach, Translator training, Parallel corpus

Tuesday 24 July 2012 | 13.30 – 14.00
QFT Screen 2

Panel 3 - Can loss be more? Audiovisual translation and its potentials for linguistic and cultural representation

What is gained and what is lost in the translation of vocatives in audiovisual dialogue?
Dr Maicol Formentelli
University of Pavia

Audiovisual media play a crucial role in contemporary society, and in particular the language spoken in films has a significant impact on people’s everyday lives and human relations. On the one hand, audiovisual dialogue effectively reproduces on the screen patterns of language typical of social interactions (Rodriguez Martin 2010). On the other hand, audiovisual products constitute powerful means of global communication, favouring the sharing of knowledge and information across different languages and cultures through processes of screen translation, such as dubbing and subtitling. This calls for a detailed analysis and description of original and dubbed audiovisual texts to better understand the mechanisms of language production in this spoken genre. The present paper aims to investigate the use of vocatives in 24 British and American films and their dubbed versions into Italian, taken from the Pavia Corpus of Film Dialogue (Freddi, Pavesi 2009). The rationale behind the choice of these linguistic constructions is twofold. Firstly, address terms serve important functions in the organization of discourse and the management of interpersonal relations (Leech 1999). The occurrence of address terms in audiovisual dialogue may thus contribute to enhancing the audience’s emotional involvement and participation. Secondly, English and Italian have typologically different address systems (Braun 1988, Helmbrcht 2005): the former does not distinguish between formal and informal pronouns of address, and codifies social deixis lexically through vocatives; the latter mainly exploits a binary T/V pronominal distinction (Tu vs. Lei) alongside a less pervasive usage of nominal address forms (cf. Renzi 1993). Hence, different patterns of address are expected to be found in the two languages, and may constitute a challenge in screen translation processes (cf. Pavesi 1996, but also Guillot 2010 on the representation of the T/V pronominal distinction from French into English). Preliminary results show a great variety of address forms in English film dialogue, which reflect the sociolinguistic variation of language according to speakers’ gender, age, social class, region of origin and ethnicity. Particularly effective is also the usage of vocatives for the codification of interpersonal attitudes such as friendliness (e.g. mate), affection (e.g. darling), aggressiveness (e.g. bastard), and for the reproduction of intercultural communication, interethnic conflicts and cultural stereotypes (e.g. nigger, paki). Dubbed Italian texts, on the contrary, exhibit a more limited repertoire and a lower number of vocatives, which often take the form of translational routines (e.g. amico, bello, ragazzi, tesoro) and neutralize the sociolinguistic information conveyed by vocatives in the source text. At the same time, however, the interplay of alternative linguistic strategies (or cues, cf. Guillot 2011), such as discourse markers, grammatical compensation, weak connectors, repetitions and reformulations, exclamations, tags, contributes to preserving the pragmatic forces and interpersonal meanings as codified in original dialogue. The target text is thus
enriched through translation (Pavesi 2011), revealing the potential of audiovisual modes of translation to make up for their inherent limitations.

Tuesday 24 July 2012 | 13.30 – 14.00
QFT Rehearsal Room
Round Table

The Share of Translations in History
Anne Lange, Daniele Monticelli

Translation as an isolated research object is not able to go beyond description and ‘explain’ itself as the sum of all its parts; it does not yield the rationale motivating its different degrees of presence (or absence) within a given historical context. We attempt to rethink the theoretical implications of studying the interrelations between translation and its historical context on the basis of the regularities and incongruencies emerging from an analysis of historical data on translation in Estonia under Soviet rule. The questions at the basis of our research are: what kind of expectations does the background of a historical period raise in the study of translation, and what kind of impact does the actual analysis of translations have on these expectations and the consolidated historiographic image of the period in question? In the Soviet context, translating involved relating to the standardized Soviet discourse that circulated throughout social life at all levels. By adopting a Bakhtinian perspective, we will treat the ‘dialogism’ of translation and focus on those translators who have stood out in cultural history as public figures and cannot be treated as discursive ‘products’ of either their translations or profession. This implies a refinement of the dichotomous approaches (‘compliance and resistance,’ ‘repression and freedom,’ ‘truth and dissimulation’, etc) often used by historians to characterize the position of social and cultural agents under totalitarian regimes and a special attention to the full complexity of the socio-historical situation: agency need not be an act effecting change, it can also aim for continuity; resistance need not take the form of the dissident counterculture, but can express itself also in an active engagement within a broader framework of cultural values that maintains cultural heritage in ‘a deterritorialized milieu’

Hence the anachronies, dislocations, estrangements through which we will try to characterize the position of translators under the Soviet rule and which we will suggest as possibly heuristic concepts for the study of the complex relations between translation and history particularly in the case of authoritarian and totalitarian regimes.

Tuesday 24 July 2012 | 13.30 – 14.00
Room 108, 11 University Square

Theme 12: Translation/interpreting and its politics

Legalising Legal Interpreters: A Case for National Registers
Mr Fabrizio Gallai
University of Salford

In today’s globalised world, characterised by mass migration flows, demand for public service interpreters has never been greater. In particular, legal interpreters have been shown to “play a vital role in facilitating a communication within the judicial system” (Martinsen and Wolch-Rasmussen 2003: 41). However they are still not entirely seen as competent and reliable professionals, partly due to horror stories publicised by the press (e.g. Bynorth 2008). Much of this ‘beliefs’ on legal interpreters has indeed some empirical foundation. Research on the provision of legal interpreting services (e.g. Corsellis 2005, 2008; de Pedro Ricoy et al. 2009; Mikkelson 2010; Towsley 2011) shows that some of the deficiencies blamed on interpreters are the result of systemic problems, such as the lack of uniform education and testing to develop professional competence, and the failure to further mechanisms for service delivery. Underlying these factors there appears to be the lack in public resources and levels of payment for interpreters (e.g. Laster and Taylor 1994; Hertog and Van Gucht 2008). This paper examines whether and to what extent EU governments and, in particular, the UK government have been prepared to pay that cost in order to ensure competence and reliability in the field of legal interpreting. We will present an overview of existing EU legislation, in which “top-down” (O’Rourke and Castillo 2009: 33) policies and initiatives on legal interpreting are grounded, and evaluate recent collaborations aiming towards the harmonisation of professional
standards. In particular, we will focus on recommendations on official registration systems, i.e. national registers that list all legal interpreters according to their level of competence. Furthermore we will provide a concrete example of a model of good practice in one member state, the UK’s National Register of Public Service Interpreters (NRPSI), and discuss its current state of crisis following the Ministry of Justice's outsourcing project for the provision of legal interpreting and translation services in England and Wales. We will conclude by looking at future challenges, with a focus on the EU projects ‘Building Mutual Trust’ and ‘Trafut’.

Tuesday 24 July 2012 | 13.30 – 15.30
OG/074 Lanyon North
Flash Presentation

Revisiting Literal Translation in the Era of Globalisation

Pei-Yun Chen
Also Featuring: Ya-mei Chen and Wan-shuan Lin
Tamkang University

The contribution of the cultural turn in the 1990s is the awareness and recognition of the role of the translator. In other words, there is always interpretation and power manipulation involved in any translating act. This is especially emphasized by the “Manipulation School”, whose approach is descriptive and target oriented. Hence, when exploring any translation phenomenon, this school seldom pays attention to the strategy of literal translation since this strategy, compared with domestication, provides less evidence of manipulation in the translation process. However, in the era of globalization, the rapid development and innovation of internet technology result in time-space compression, and make it more convenient to convey, obtain and share information. Such technological tendency fosters the appearance of new practices in translation, that is non-professional or user-generated translation, whose emergence is to a great extent related to media. This type of translation is undertaken by a virtual community of likeminded volunteers, who are usually savvy internet users, and is gaining popularity in several fields of media translation, such as anime subtitling, video game translation and news translation. Unlike professional media translators, who tend to employ the methods of adaptation and rewriting to reshape the original texts, non-professional translators usually adopt the strategy of literal translation to retain the source as it is. Accordingly, this panel will revisit literal translation as involved in media translation. There are various types of media, and hence media translation needs to be approached from an interdisciplinary perspective. The topics covered in this panel will focus on non-professional media translation, translation of multimedia texts, web translation and fanfic translation. The panelists specialize in the fields of mass communication, literary theories, cultural studies and linguistics. By interpreting multidisciplinary media translation and exploring literal translation, this collaborative research project can better respond to the actual translation practices in the era of globalization.

Tuesday 24 July 2012 | 14.00 – 14.30
QFT Screen 1

Panel 4 - Media and/in Translation: exploring synergies and representations across language and culture boundaries

(Ad)diction to Fashion from a Trans-Linguistic/-Cultural and Visual Perspective
Ms Rosita Maglie
University of Bari

Given the nature of post-modern culture which involves forms of signification that purposefully defy any linear interpretation, this paper examined the enigmatic fashion advertisement which, through pictorial and written means, resists conventional interpretation. The mysterious advertising landscape was thus explored to discover how the highly persuasive language of fashion causes (ad)dition in individuals. Specifically, the strategies fashion language uses to persuade consumers to purchase were analysed in advertisements shown in the British and Italian versions of Vogue, the classic
fashion magazine, according to a trans-linguistic/-cultural and visual codification in order to see clearly
whether, and to what extent, fashion changes to best speak to the target audience.

Tuesday 24 July 2012 | 14.00 – 14.30
Brian Friel Theatre

Panel 13 - Innovation in Translation and Interpreting Pedagogy

A Corpus-assisted and Learner-driven Approach to Translation Pedagogy

Dr. Wallace Chen
Monterey Institute of International Studies

Translation students in the current Internet era rely heavily on search engines such as Google to find readily available answers to many translation problems they encounter. Although Google provides lightning-fast and ultra-rich search results, it does not necessarily present the most appropriate and relevant translation solutions to students. On the assessment side, translation students mostly look for guidance and suggestions from their instructors, paying less attention to peer performance that might shed some light on the improvement of translation skills. This study attempts to address these two issues by exploring a methodology to build do-it-yourself corpora and query them with concordancers. Specifically, the corpora referred to in this study are 1) a translation learner corpus (TLC) consisting of English transcripts made by trainee translators in their Chinese-English sight translation classes, and 2) a reference corpus (RC) of speeches and domain-specific documents in English. Detailed procedure of building these corpora as well as their applications will be presented and discussed. By consulting TLC, learners will be able to systematically identify error patterns, individual styles and issues, length of delivery, and the possible connections between lengthy delivery and language use. RC, on the other hand, serves as a benchmark against which translation trainees can compare their sight translation outputs at various linguistic levels, including collocation, terminology, idiomatic expression, verification of intuition, translation equivalent, target language patterns and new expressions. It is further suggested in this presentation that the corpus-assisted approach to learning sight translation offers an empirical tool to complement traditional approaches that are based on intuition, personal experience, subjective judgment and restricted knowledge of subject matters. By adopting a corpus-assisted and learner-driven approach to learning sight translation, students will be able to access more linguistic choices in addition to what they can find on Google or from other conventional resources.

Tuesday 24 July 2012 | 14.00 – 14.30
QFT Screen 2

Panel 3 - Can loss be more? Audiovisual translation and its potentials for linguistic and cultural representation

Creating coherence in university classrooms: subtitling and multilingualism
Prof Jan-Louis Kruger
North-West University

In South Africa, as elsewhere, English has major currency in the tertiary environment. In this context (as well as in the major part of primary and secondary schooling), English is the dominant (and often only) language of teaching and learning, with Afrikaans being the only other language used at all educational levels. The result of this reality is that the majority of South African tertiary students study through a language that is not their mother tongue, but that has become the only language through which they engage with academic material. This has a negative impact on the academic success of many of these students who lack the academic literacy skills required for academic success at this level.

Where the educational system has failed most spectacularly to date, is to capitalize on the benefits that the multilingual background brings to these students. At the Vaal Triangle campus of North-West University in South Africa, a project has been running since 2010 to determine the impact of SLS on aspects such as academic success, academic literacy levels, and subject-specific comprehension. After encountering various technical and design problems, this project is now in its third year and
fourth cycle (see Lacroix 2011). This paper will report on the findings of the third cycle in which subtitled video recordings of classes were shown to students in revision classes (English SLS). The results of these students in the subject concerned will be compared with that of students who did not attend the revision classes. In addition, the paper will report on an eye-tracking study that will be conducted on one recorded lecture from this module. The main aim with this experiment will be to determine whether the presence of subtitles (in a context where all students should be able to also understand the spoken words of the lecturer) results in split attention in an already cognitively demanding environment, or whether the subtitles enhance comprehension through double exposure. In doing so the study will engage critically with a number of studies that have investigated the positive impact of subtitles (for example Vanderplank, 1988, 1990; Garza, 1991; Newman & Koskinen, 1992; Huang & Eskey, 2000; Bird & Williams, 2002; Ayonghe, 2010). Ultimately, the paper would like to come closer to an understanding of how subtitling contributes (or could contribute more effectively) to teaching-learning.

Tuesday 24 July 2012 | 14.00 – 14.30
QFT Rehearsal Room
Round Table

**The Explanatory Role of Translation in Historiography**

Samuel Lopez Alcala

Translation as a historical phenomenon has traditionally been of interest mainly to translation historians, philologists and linguists. To professional historians in general, translation is often relegated to the role of an ancillary tool they use to gain access to sources written in languages unknown to the scholar. I will argue in favour of the promotion of translation in historiography to an interpretative or explanatory role. Historians ought to include translation events, meaning both translated texts and translators, in their selection of facts. Translation can contribute invaluable insights to the historian’s search for meaning and considerably broaden our understanding of past events. A case in point of the additional context historians can gain by including both translation and translators in their interpretative frameworks can be found in US-Mexican borderland history. Unnoticed by scholars of this dynamic and changing border region, the translation work of an obscure Spanish convert to Mormonism in the nineteenth century becomes a key factor to a more complete understanding of the settlement by white Mormon colonists of Northern Mexico between 1885 and 1912. Meliton Trejo was a Spanish Army officer born in Spain in 1844. While serving in the military, Trejo heard of a remote people living in the Western United States called the Mormons and who had a prophet in their midst, much like the prophets in Biblical times. Intrigued by what he heard, Trejo left the army and travelled to Utah, where he joined the Latter-day Saints, LDS, or Mormons lead by their president, prophet and colonizer Brigham Young. Soon after his conversion, Trejo engaged in the translation into Spanish of the most popular LDS book of Scripture, the “Book of Mormon”, under the direction of the Mormon hierarchy. The result of his work was “Trozos selectos del Libro de Mormon”, the first translation of fragments of the original English text into a foreign language. This translation and a later one, this time of the full English text held sacred by the Mormons, became the key to a missionary and exploration program launched by the Latter-day Saints in Mexico. The Mormons baptized thousands of Mexican converts south of the border and went on to establish colonies of American Mormon settlers at a later time, in the hopes of fleeing what they considered a campaign of persecution lead by US Congress against the practice of polygamy. A translation of a sacred text into Spanish by a convert to the LDS faith becomes a key contextual and interpretive factor for historians attempting to study and understand a particular episode in the history of the frontier territories between the US and Mexico in the Nineteenth century. This case study reminds historians of the value of translation and the role of translators for the reconstruction of the past, not only that of translation itself, but of other events seemingly unrelated to translation at first glance.

Tuesday 24 July 2012 | 14.00 – 14.30
Room 108, 11 University Square
Theme 5: Translation, minorities, and language rights

Ad hoc interpreting for refugee applicants in the Korean Administrative Court

Dr. Jieun Lee
Ewha Womans University

Since Korea became a signatory to the Convention Relating to the Status of Refugees in 1993, there have been around 3,000 refugee applications. The rejection rate runs high, and advocacy groups have raised voices about communication problems during the interview for assessment. When refugee applicants want the Korean government to review their cases, they resort to Administrative Court. The Administrative Court, which follows the Law of Civil Procedure, has held the refugee applicants responsible for providing their own interpreters during the legal proceedings, and that is why NGO volunteers have become involved with interpreting at the Court. This practice of relying on ad-hoc interpreters has caused a problem with the quality of interpreting during the court hearings. Drawing on the audio recordings of approximately 8 hours' courtroom examinations of applicants and witnesses, this paper examines issues in interpreting for refugee applicants, and calls for the policy change on the part of the court to seek competent and impartial interpreters.

Tuesday 24 July 2012 | 14.30 – 15.00
QFT Screen 1

Panel 4 - Media and/in Translation: exploring synergies and representations across language and culture boundaries

The Media Images of the National Socialist Regime between the Wars

Ms Elisabeth Möckli

Within a highly intercultural context like Europe, political discourse relies heavily on translation and reactions to statements made in one country are often reactions to how these statements have been rendered in another language (Schaffner 2004: 120). In this respect the mass media play an important role since they not only provide the society with information about political issues but also select what aspects of the source culture discourse to transmit and how they will be presented. This clearly has implications for the translations in question and affects their reception in the target culture. This paper aims to investigate what media images of the National Socialist Regime (NS-Regime) were created through the translations of Goebbels' speeches published in two right wing newspapers, the British Daily Mail and the French Figaro, during the inter-war period. In order to do so, this paper draws on media studies regarding the function of quotes in news texts, critical discourse analysis and sociological approaches to Translation Studies. The focus lies on framing strategies and qualitative selection/non-selection patterns on the macro- and micro textual level. Thereby it will be shown, that what passages of Goebbels' speeches have been translated or not been translated and how they were translated affects his characterisation and subsequently the image created of the NS-Regime. This touches upon the question of the effects of media images upon the target culture what will be investigated by mirroring them against the foreign policy of France and the United Kingdom at the time (Perez 2001: 239ff). To go beyond a purely descriptive approach, a number of sources will be drawn upon to explain why the two newspapers might have used particular news frames and translation strategies (Brownlie 2003: 111ff). Initial results suggest that the major political events regarding Germany's expansion politics, as well as the ideological profiles of the newspapers and governmental intervention on behalf of France, the United Kingdom and Germany have played a decisive role in the news framing and translation process. In doing so, this paper highlights the importance of accounting for socio-political factors and agents in translation and in the translation of politically sensitive texts in particular.

Two trends are converging to create a dynamic research area in translation. With the development of technological tools, distance education is becoming an increasingly viable and accessible option for translator training. In addition, language technologies (computer tools that can assist translators in managing and carrying out high-quality work efficiently) are becoming increasingly important and present in the workplace and in translator education programs, as well as more and more available and accessible. One example of this increasing availability is LinguisTech, a language technologies toolbox developed by the Language Technologies Research Centre, which provides students with access to language technologies that they can test and use in their work, training materials for use with these tools, and other related information and resources. Currently, Canada has a shortage of translators and relatively few translator training institutes. The development of distance education programs could make translator education accessible to more potential students. Moreover, research has revealed significant gaps between technology training as it has conventionally been delivered and real-world demand for the knowledge, skills and hands-on experience required for optimal use of language technologies. Professionals working in the field today have reported being dissatisfied with their level of knowledge about language technologies and have identified gaps in the content and availability of training. Thus, an effectively designed distance education course on translation technology could assist current and future translators in acquiring the skills necessary to optimize the use of language technologies and satisfy the requirements of employers.

The goal of this research is to gain a deeper understanding of the issues involved in making a transition from classroom and computer lab-centred language technology training to the implementation of distance education, by developing and giving a hybrid language technologies course. In the model described here, three of thirteen course modules have been adapted for online delivery using a Blackboard course website (with both individual and group components) and the LinguisTech toolbox. The remaining modules continue to be taught face-to-face, providing a basis for comparison to assist in evaluating the experience. After an examination of the methods and resources currently available for teaching language technologies online, this case study will present the choices in and the process of developing and teaching the hybrid course, the issues and challenges encountered, and student reactions to the hybrid approach adopted and the resources used. The study will allow us to explore some ways in which teaching language technologies online differs from teaching them in a conventional setting and the adaptations required in teaching technology via technology. Answers to these questions are relevant not only to trainers, but also to tool developers, language professionals, students and researchers in the field. By further investigating the methods currently used and the potential of new models for teaching translation technologies, we can help to close the gap between theory and practice and to better prepare future and current translators to meet the needs of the workplace.
The medium of film is saturated with foreign languages, by which I mean languages which are not the language of the film’s primary or domestic audience. We cannot now say, and perhaps could never say, that it is a monolingual medium, that film has an ‘original’ language. Film does usually, however, have a dominant language, which suggests that consideration of the power relationships between languages in film is worth study. This paper argues that translation in popular film functions as a major vector for the acknowledgement of linguistic otherness. As Michael Cronin, among others, has argued, ‘the inability to make articulate, understandable sounds, i.e. speak the language of the group, deprives speaking others of their humanity’ (Cronin 2000: 14). Translation (usually) differentiates between barbarous babble and meaningful speech, identifying subtitled speakers, or speakers whose words are interpreted on screen, as sentient, more or less articulate beings whose utterances deserve to be transmitted. The tendency towards the inclusion of subtitled heterolingual dialogue in film may thus be seen as a positive development. At the same time, we must recognise that uses of foreign language in popular film are highly problematic. Language may be inauthentic to the point that it cannot be understood by native speakers of the language; or it may be misidentified (as often happens in the case of lesser spoken languages); or it may be used in such a way as to reinforce stereotypes about characters or ethnic groups. Even in sympathetic treatments, the framing of indigenous dialogue through translation may achieve a fetishising, museum effect. This paper considers a corpus of recent films in which linguistic representation is politically inflected and in which translation is prominent, with a view to drawing conclusions about the role of translation in acknowledging otherness on screen.

Tuesday 24 July 2012 | 14.30 – 15.00
QFT Rehearsal Room

Round Table

Researching scientific translation in historical contexts: disciplinary concerns and interdisciplinary tensions

Maeve Olohan

My interest is in the conceptual and methodological challenges of doing research at the point of intersection of translation studies and history of science, two academic disciplines which are rich in scholarship but whose potential convergence has seldom been considered. I aim to characterize this point of potential disciplinary intersection by identifying commonalities and tensions in conceptual and methodological concerns from both disciplines, exemplifying them, where appropriate, through research on 19th century scientific translation activities. It can be argued that the translation of science is marginalized by both history of science and translation history, so the tensions to be explored may be intradisciplinary as well as interdisciplinary. If we acknowledge that translations and translators have played an important role in the shaping and circulation of knowledge throughout the world and over the course of many centuries, the scope for historical studies of scientific translation appears almost limitless, but I would argue that these studies will be most effective when they have a firm basis, not in one or other discipline, but in a conceptual and methodological shared ground.

Tuesday 24 July 2012 | 14.30 – 15.00
Room 108, 11 University Square

Theme 2: The role of translation in terms of conflict resolution, mediation and reporting


Dr. Jehan Zitawi and Dr. Mohamed Abdel Wahab
Abu Dhabi University and Cairo University

Arbitration as the most prominent method of out-of-court dispute resolution is a form of private justice that is founded on the principle of party autonomy. As a wholly consensual process, international commercial arbitration has established itself as the global business community’s best solution to transnational business disputes that require a high degree of certainty and predictability. To that
effect, most international disputes arising out of, or in connection with, international contracts are submitted to the jurisdiction of international, and in many cases multicultural, arbitral tribunals. It is not infrequent, and in fact standard, to have such contracts drafted in bilingual form, with a possibility of giving equal value to both languages. In light of the above, the authors intend to provide a critical analysis of certain practical, and indeed legal, lingo-cultural challenges in international commercial arbitration. The practical examples provided by the authors shall shed light on certain crucial matters that may very well influence the outcome of the proceedings and the substantive rights of the parties, amongst which are: (a) the selection of arbitrators and the lingo-cultural barrier; (b) the arbitral tribunal’s right/obligation to determine the primary language of the proceedings; (c) the function, scope, value, and limitations of translation in arbitral proceedings; (d) the socio-cultural influence on translation; and (e) the eventful deficiencies in translation and the adverse ramifications and liability issues associated therewith. In addressing the above mentioned pertinent issues, the authors shall refer to factual examples of real life cases in an attempt to discern the value and risks associated with language and translation in international arbitral proceedings.

Tuesday 24 July 2012 | 15.00 – 15.30
QFT Screen 1

Panel 4 - Media and/in Translation: exploring synergies and representations across language and culture boundaries

Metaphors for climate change in the European online press: a cross-linguistic comparison

Dr Silvia Samiolo, Prof Maria Teresa Musacchio,
Department of Anglo-Germanic and Slavonic Languages and Literatures
University of Padova, Italy

When lexical metaphors are used, experience is made sense of by means of associations between different domains. These associations are often culture-specific and value-laden (Lakoff and Johnson 1980: 19, 22). When grammatical metaphors are used, grammatical categories are chosen which are not the ones typically, or, in SFL terminology, “congruently” selected to realize particular meanings (Eggins 2004: 99, Martin 1992: 17). This process, too, offers language new ways of representing and making sense of experience (Halliday [1997]2004: 181-198, Goatly 1996: 537- 560). Both kinds of metaphors involve the representation of something in terms of something else. Lexical metaphors represent concepts in terms of other concepts – e.g., by talking about politics in terms of war. Grammatical metaphors encode meanings by means of structures which would typically be used to represent different kinds of meanings – e.g., by encoding processes by means of nouns, whose typical function would be to represent entities. This paper offers an analysis of the metaphors used to represent climate change in a bi-directional, comparable, parallel English-Italian corpus of articles taken from the website www.presseurop.eu, where articles from the main European newspapers’ websites are reproduced, completely or partially, and their translations are offered in various European languages. Climate change metaphors will be studied both in terms of their frequencies in the different sub-corpora, and, following Goatly (1997), in terms of their Vehicles and of the Grounds for comparison that they deploy. In addition, they will be divided into constitutive, or science-inherent, and pedagogic metaphors (Boyd 1979). Even the grammatical metaphors involved in the representation of climate change will be included in the analysis, following Halliday (2004: 586-658). Moreover, the study will analyse the extent to which metaphors in the translated articles are maintained, or replaced by different metaphors, or translated by non-metaphorical expressions (van der Broeck 1981: 77). The comparisons between the sub-corpora will make it possible to better understand the two cultures’ (Italian and English) values and attitudes towards science and climate change. In addition, it will allow us to make hypotheses as to the degree to which metaphors for climate change are common to the two languages. The analysis of grammatical metaphor will also allow us to gain further insights into how climate change is construed and into the extent to which the press reproduces phenomena which are typical of scientific language, such as nominalization. Finally, the metaphors used by journalists and translators will be analysed in the light of the particular text type in question, i.e., articles to be published on-line.
References


Tuesday 24 July 2012 | 15.00 – 15.30
Brian Friel Theatre
Panel 13 - Innovation in Translation and Interpreting Pedagogy

Why and how to empower the interpreter trainee: a didactic experience using formative assessment as a learning trigger in the consecutive interpreting classroom.

Ms Lara Dominguez
University of Vigo/Universitat Autonoma de Barcelona

Formative assessment has always been an important part of interpreter training, due to the recurrent use of feedback in the interpreting classroom. Nonetheless, its importance has traditionally been overlooked in favour of final, summative and grading assessment, being this a requirement of any training course. The current evolution of university teaching, more and more focused on the learning process, on the one hand, and the latest trends in interpreting training, in which pedagogy and the development of cognition are playing a more important role, on the other, are bringing formative assessment to the fore. This paper explores the importance of formative assessment in interpreting training as a way to boost learning from its earliest stages. For that purpose, it accounts for an experience of consecutive interpreting teaching in which several forms of formative assessment were put in place in order to enhance involvement of trainees in their learning. Firstly, it reports on the pedagogical principles that constitute the pedagogical framework of empowerment and diversity in which the educational project was developed. Secondly, it explains the sequence and features of the various kinds of formative assessment practices employed in the interpreter training classroom. Last, it shares reflections and suggestions on its strengths and weaknesses, in order to contribute to the improving and implementation of empowering training methods. Assessment forms reported include basic-goals evaluation, selfassessment, online teaching and learning assessments, teacher feedback, partial tests, peer-to-peer evaluation, mock and final exams, as well as support tools such as tutorials, on-line platforms and rubrics.

Tuesday 24 July 2012 | 15.00 – 15.30
QFT Screen 2
Panel 3 - Can loss be more? Audiovisual translation and its potentials for linguistic and cultural representation

How Pan-television changed TV cookery. An empirical study on Italian audience consumption and perception of TV cookery programmes

Dr Linda Rossato
University of Bologna
There is no doubting the fact that food discourse is vital and fashionable nowadays, and that the increasing interest for worldwide culinary traditions is among the most interesting and productive trends within modern society at the turn of the new millennium. Furthermore, since the introduction of cable, digital terrestrial and satellite technologies and the advent of food and cooking specialty channels, the food business has definitely transformed the television business landscape as well. Many of food thematic channels are broadcast across national borders via satellite TV reaching wide audiences in distant countries and geographical regions; British and American cookery series “sell like hotcakes” on the international TV market, almost competing with fiction TV series. Given the exponential increase in national and supra national TV cookery channels, it is reasonable to assume that the analysis of TV cookery consumption could be a preferential tool to monitor more general social and cultural transformations in modern audiences across trans-national boundaries. The first food-dedicated channel to be ever conceived was the American Television Food Network, launched in 1993 in the USA, followed by the BBC Food Channel, launched in UK in 2002 and remarkeated as BBC Lifestyle in 2008 after having been tested and launched in Singapore and Hong Kong in 2007. In Italy, with the foundation of Sky Italy in 2003, the thematic channel Raisat Gambero Rosso has become an important virtual meeting place for young Italian and international chefs and food experts. After the contract between Sky Italy and the Italian public broadcast station RAI expired in 2009, RaiSat Gambero Rosso Channel was given up by the RAI management, and is now entirely owned and managed by Sky Italy. The present article sets out to present the outcome of an empirical study conducted in Italy among a demographically mixed sample of television watchers, both satellite and pay TV subscribers and not, in order to investigate if and how their consumption of televised cookery has significantly changed since the introduction of terrestrial digital television channels in Italy (2011). The study has also the objective to find out if and how their perception of this kind of programmes has evolved in response to recent technological advances. Combining the results of a focus group, qualitative in-depth interviews and ad hocuestionnaires, the paper considers the audience evolution in terms of preferences and consumption habits of both subtitled and voiced-over products of Italian cookery programmes vs. foreign programmes and analyzes any differences that may emerge between the enjoyment of translated gastronomic series vs. Italian cookery programmes.


Tuesday 24 July 2012 | 15.00 – 15.30
QFT Rehearsal room

Round Table

**Investigating translator papers**

Mr Jeremy Munday

My interest is in the study of (literary) translator papers, manuscripts and related archives. Such primary resources, central to the historian’s research, are massively underutilized in translation studies research. They are, I contend, an indispensable resource for the investigation of conditions, working practices and identity of (especially literary) translators. For this, translation studies scholars need to be aware of the methods employed by historians but tailor them in a way that fits with the interests of translation studies. I am particularly concerned with the use of primary resources and the methodologies for using them. In addressing this question I will draw on research carried out over several years in the Archive of British Publishing and Printing (at the University of Reading, UK), the Translator archives (University of East Anglia, UK), the Penguin Classics archive (University of Bristol, UK), the Latin American special collection (Princeton University Library, US) and various translators’ papers at the Harry Ransom Center (University of Texas at Austin, US). Such primary resources typically encompass: (i) archives (the business of records of publishers, for instance); (ii) manuscripts
Legal interpreting began to draw attention in Japan during the period of the bubble economy in the 1980s with the rapid increase in the number of foreigners involved in criminal cases. It has gradually been recognized by the judiciary that providing interpreting services in each stage of criminal procedures is essential for protecting a defendant’s right to a fair trial. The issue of poor quality of interpreting, however, has not attracted much attention of the judiciary. In May 2009, Japan introduced the so-called lay judge system as an important element of its judicial reform. In this system, felonies which can involve the death penalty or imprisonment without a fixed term, such as murder, robbery resulting in death or injury, arson, etc. are judged by six citizens randomly selected from the eligible voters list along with three professional judges. They decide whether a defendant is guilty and in the case of a guilty verdict, they decide the sentence as well. From May 2009 until the end of 2010, the total number of lay judge trials which needed court interpreters was 142.

Introduction of this system has presented new challenges to court interpreters. First, duration of court sessions are very long and interpreters face the problem of increased possibility of fatigue induced errors. Second, unlike conventional trials, emphasis is on oral evidence, which means that the importance of what is spoken in front of the lay judges has increased. Accuracy of interpreting is more important than in conventional trials. Third, compared with professional judges, who are expected to view the facts objectively, lay judges seem to be more emotional and focus their attention on the defendant’s character, mentality, and feelings (Hotta, 2008). This implies that the way things are expressed in court affects lay judges. Therefore, the ways court speeches are interpreted can have an impact on lay judges’ decisions. In lay judge trials, court interpreters are required to achieve not only semantic equivalence but pragmatic equivalence between the original speech and its interpreted version. This paper introduces several interpreter-mediated lay judge trials in which problematic or unethical practices of court interpreters or linguistically poor performances of them might have affected the decision making of lay judges, and analyzes in what ways court interpreting could serve as a detrimental factor to guaranteeing fair trials for non-Japanese-speaking defendants. The analysis is based on the data sets which the author has obtained from mock trials and court experiments conducted since 2007 along with the findings through questionnaires and interviews to court interpreters. The purpose of this research is to identify problems which are specific to interpreter-mediated trials with lay participation in the Japanese context and suggest what the quality interpreting really means.

Drawing on an interdisciplinary approach to the language of advertising, this study attempts to carry out several research aims with regard to one of the most controversial text types. Specifically, focusing on print advertising the subliminal functional value of persuasion will be discussed by investigating not only its co-semiotic properties – that is, what is ‘around’ the creative language of ads (situation, accompanying discourse, music and pictures) and what is ‘inside’ the unconventional language created by the imaginative use of graphic and phonic paralanguage (Cook, 1992) - but also the new cross-cultural trend in marketing strategy known as “emotional branding”. To this end, some examples of emotional adverts in English and Italian will be examined to detect and discuss whether similarities and/or dissimilarities can be seen between the two languages with respect to the assumed universality of basic emotions and values across different cultures.

The main objective of the proposed analysis will be to examine whether English and Italian similarly or differently adopt semantic universals as well as culture-specifics according to their appeal to the target audiences' social and psychological external shields (i.e. attachments to culture, reference group, social class and emotionally grounded experiences) and internal shields (i.e. overall perspective of the world tied to current beliefs and values). Specifically, this paper will show that one of the most remarkable aspect emerging from this brief intersystemic study concerns the use of different reference groups adopted as idea(tiona)l models to affect the consumer’s expectations and satisfaction. In particular, we will see that more creative reference groups are very common in British and American advertising as a whole, even in ads for products of everyday use. The more attractive the reference group, the greater the motivation to submit to its persuasive endeavours. In Italy, on the other hand, it may seem that with the exception of some notable upmarket product categories such as fashion and spirits, advertisers generally tend to go for less brilliant and less creative but more reassuring solutions based on traditional values such as the happy heterosexual marriage and family model. (Brancati 2002). The more traditional and reassuring the reference group, the greater the motivation to adhere to its norms. Indeed, it is difficult to persuade people to change their behaviour if doing so conflicts with reference group norms. In general, conformity to group norms is reinforced by people’s desire to harmonize their relations with others, but this varies according to the target cultural context. Thus, the study of such models will provide a pivotal and privileged entry to advertising not only as social discourse, but also cultural and ideological discourse. Indeed, advertising is one of the most powerful mechanisms through which members of a society assimilate their cultural heritage and cultural ideologies of domination. Ideology refers to images, concepts and premises that provide the frameworks through which we represent, interpret, understand, and try to understand some point of view of social life (Hall 1981). Ideologies synthesize ostensibly diverse elements into a distinctive set of meanings. The transformation and transmission of cultural ideologies in advertising, as well as in any other social practice, is a collective process, albeit often an unconscious one, not the result of individual consciousness or volition.

Tuesday 24 July 2012 | 16.00-16.30
Brian Friel Theatre
Panel 13 - Innovation in Translation and Interpreting Pedagogy

Enhancing Instructor Presence through Asynchronous Video Communications (AVC) in an Online Introductory Course in Translation

Prof Éric Poirier
Universite du Quebec a Trois-Rivieres

It is more than a truism that teaching and learning always involve knowledge and communication, a concept and activities that lie at the very root of human nature. Although specific technological requirements and modules are necessary for the delivery of online training courses, in translation as well as in any other field of knowledge and/or practice, the effective instructor in an online environment must master two skills: transmitting messages clearly and accurately and maintaining positive interpersonal relationships, as White and Weight (2000: 10) point out. Successful instructor presence in online courses can be provided in three ways: written messages posted on a discussion forum or by email, live or recorded videoconferences, or asynchronous video communications (AVC) – in other words exclusive video content, or any combination of multimedia (such as static images or
slides) and audio content, moderated by the instructor. With regard to communication between instructor and students, we feel that AVC can enhance instructor presence in an online course provided the instructor uses this tool as an integral part of the course rather than a substitute for lectures, as is often the case. Our recent experience in teaching translation online shows that AVC can be used profitably to impart new content or explanations supplement and diversify textbook and other course material, and stimulate critical thinking. This presentation examines different formats and methods of video content delivery available for online courses, such as videoconferences or other synchronous video communications, streaming video contents, asynchronous video communications such as webcasting or podcasting, and screencasting, focusing on their advantages and drawbacks in the context of translator training. It will consider a few uses of AVC (scenarization of videoclips, wrap-ups, role playing, formulas for off-line lecturing) and their pedagogical implications for enhancing instructor presence in online translator training. Integrating these tools brings new responsibilities to bear upon instructors, requiring them to be flexible and develop new communication skills. These considerations will shed light on other roles of the instructors and the specific needs of the students in an online training program.

Tuesday 24 July 2012 | 16.00 – 16:30
QFT Screen 2

Theme 4: Cultural translation between ethnic groups, particularly majoritarian and minoritarian

Linguistic and cultural challenges in the production of audiovisual materials on health care

Professor Maribel Tercedor and Ximena Iglesias Carrillo Clara Inés López Rodríguez
University of Granada

Universal access to health is a basic right that however is far from being accomplished due to language and cultural barriers. This proposal deals with the challenges faced in the design and methodology of a cooperation project aimed at improving access to health by the indigenous population of Yucatan, Mexico. Interlinguistic and intercultural mediation is the focal point guiding the design and methodology of this joint project carried out between the ISIT and the INALI in Mexico and University of Granada in Spain. After analysing the conceptual domains where access to health is a priority in the indigenous communities, we set out to design the materials that best reach the population and the contents that best target the areas of work, from an intercultural perspective. The materials produced are both in printed and audiovisual format. The video production cycle will be analysed in order to assess the technical, linguistic and cultural aspects that should be considered in the production of health materials for the general public. Audiovisual materials have been recognised to be an important means for learning languages and bridging communication obstacles. We focus more extensively on the semiotic, cultural and translation aspects encountered in this project. Within these, the contact between cultures and languages (Mayan and Spanish) necessarily shapes the terminological and translational options in the creation of materials. Additionally, the tension between internationalization and localization of contents is a key issue which determines the focus and usability of materials aiming to impact mainstream health systems as well as small communities. We propose that visually and aurally representing basic concepts in health care is an important tool for health education in general and a basic step into a better intercultural and interlinguistic communication.

Tuesday 24 July 2012 | 16:00 – 18:00
QFT Rehearsal Room

Flash Panel

The Human Element in Translation Technology

Dr Dorothy Kenny
Centre for Translation and Textual Studies, Dublin City University
This panel showcases doctoral research underway in translation technology at the Centre for Translation and Textual Studies (CTTS), Dublin City University. Much contemporary research in translation technology is concerned with the technical improvement of technologies. The studies presented here, however, belong to a small but growing body of research concerned with how people use translation technologies, and how human users of translations respond to the texts produced in highly technologised workflows. Using methodologies favoured in human-computer-interaction research – contextual enquiry, participant observation, eye-tracking, interviewing, etc – the six studies aim to put humans at the centre of research into translation technology. The first two studies investigate how translators use specific platforms and interfaces, and what influence the design of such platforms/interfaces has on the decisions they make. Moorkens investigates, by asking those involved in translation revision (among other methods), whether translation memory tools deliver the consistency they promise, and if not, why not? The final three studies are concerned with machine translation: Doherty looks at how target language readers respond to machine-translated texts produced under different conditions and de Almeida and Mitchell are both interested in post-editing, from the human post-editor’s point of view. These projects are supervised by Drs. Minako O’Hagan, Sharon O’Brien and Dorothy Kenny at the CTTS.

Magdalena Dombek
This study investigates motivation in crowdsourced translation (translation completed online and free-of-charge, following the model most famously adopted by Facebook). It focuses on the role that the design of collaborative translation platforms used in translation crowdsourcing may play in motivating volunteers.

Fionnuala de Barra Cusack
Little is known about how users of dictionaries and contemporary termbanks use classification information (embodied in subject field headings) in making lexical choices during translation and other tasks. This study aims to ascertain how users of the Irish-English termbank focal.ie actually use such information.

Joss Moorkens
This study investigates consistency in translation memories provided by industrial partners. The research establishes a typology of consistency/inconsistency applicable to translation memory scenarios, and attempts to explain using insights provided by translation revisers why inconsistencies might arise in certain circumstances.

Stephen Doherty
This study researches the effects of controlling input on the readability and comprehensibility of machine translation output. It uses eye-tracking and post-reading tasks to evaluate how readable and comprehensible short (controlled and uncontrolled) texts, translated using the MaTreX system, are to a group of native French speakers.

Giselle de Almeida
This study investigates the impact previous translation experience may have on post-editing performance, and whether similar post-editing strategies are employed across languages of the same family. Ultimately it aims to propose ways to make the postediting process more efficient and satisfying and to draw up guidelines for re-training translators as post-editors.

Linda Mitchell
This study investigates the post-editing of MT output by monolingual TL speakers and bilingual SL/TL speakers, with a view to comparing post-editing productivity and the quality of the post-edited output. It is also interested in how monolingual and bilingual post-editing differ cognitively, and in how this knowledge can be used to optimise postediting environments.

Tuesday 24 July 2012 | 16.00 – 16.30
Room 108, 11 University Square

Theme 9: Interaction between the cultures of ‘large’ and ‘small’ nations
Recurring patterns in interpreted discourse

Stefanie Dose
University of South Africa

Toury (1995) has proposed the existence of two translational laws, Growing Standardisation and Interference, either of which may affect the nature of translated text depending on the socio-cultural status of the relevant source language or text: When the source language has a relatively low status compared to the target language, then translators are, according to Toury (1995), more likely to produce patterns of Growing Standardisation; if the source language's status is comparatively high, then Interference is predicted. A number of studies have confirmed the occurrence of both laws in translated text (Laviosa-Braithwaite 1995, Kenny 1998, Mauranen 2000). This paper addresses the question whether manifestations of any of the two laws can also be discovered in interpreted speech and whether the high status of a source language such as English has an effect on the patterns observed in the target language speech. In order to determine whether interpreted speech is governed by laws of translational behaviour and whether the status of the source language has an effect on the types of laws adhered to, three corpora of interpreted and non-interpreted German speech from the European Parliament are analysed: non-interpreted German speech is compared to speeches interpreted into German (a) from a variety of source languages and (b) from speeches originally delivered in English. In order to also determine whether the status of the source language makes a difference, the two corpora of interpreted German speech are compared to each other as well. The frequency of occurrence of a number of collocations typical of communicative norms of the relevant languages is compared across all corpora during the three comparative steps. The paper examines the results of the study, which reveal that differences in the frequencies observed are not of statistical significance and that interpreted language is not subject to any of the laws of translational behaviour that have been found to apply to written translations, regardless of the source language's status. Possible explanations for these differences between translated text, which has been shown to be affected by the above-mentioned regularities and the source language’s status, and interpreted speech, are offered. The analysis of the results furthermore reveals that there is, however, a tendency of interpreters in the corpus to produce a different kind of pattern, which is discussed in the paper and explained with reference to certain constraints that apply to simultaneous interpreting. The fact that a source language's status does not appear to play a significant role with regard to the recurring patterns produced in interpreted speech is addressed, too.

Tuesday 24 July 2012 | 16.30 – 17.00
Brian Friel Theatre
Panel 13 – Innovation in Translation and Interpreting Pedagogy

The Use of Screen Recording for Research into Translation: A Proposed Method for Coding and Classifying Users’ Online Actions

Dr. Vanessa Enriquez Raído
SELL

This paper discusses the use of screen recording as an observational method for capturing users’ online translation and research tasks, among others. The paper is structured into two main parts, focusing on aspects of data processing and data analysis, respectively. In the first part, I propose a data transcription method for coding and classifying users' online actions on individual spreadsheets, in which each action is designated by a separate line of code. To exemplify this transcription method, the paper draws on the results of a web searching study in translation, where a distinction is made among three types of online tasks: translating, web searching and problem-solving reporting. Online actions represent different events within each online task. For example, translation task-related actions may involve typing, adding, deleting, and/or modifying text rendered in the target language. Web searching-related actions may include typing a search query, modifying a query, clicking a link or a button, typing an URL, etc. Reporting on web searches performed for translation problem solving include specifying and/or justifying search needs, search goals, search results, and sources of consultation. In the second part of the paper, I introduce a method for analyzing users' task progression profiles from a multitasking perspective, i.e. from the vantage point of handling multiple
tasks through task switching. This method—based on the analysis of screen-recorded data—involves the creation of a timeline that records the exact points in time at which changes from and to the various online tasks are performed by each user. A graphical representation is then created by assigning a number to individual online task, so that switches between these can be represented along said timeline. Both the proposed transcription method and the visual analysis of users’ task progression profiles (based on the demands of working with multiple tasks during their translation processes) seem to be particularly useful for research into cognitive aspects of translation as well as for drawing implications for translator training.

Tuesday 24 July 2012 | 16:30 – 17:00
QFT Screen 2

Theme 6: Translation, public memory and memorialisation

Escaping Recognition: Memorial Translation of Intercultural Attitudes

Dr Siobhan Brownlie
University of Manchester

This paper will illustrate how intercultural attitudes formulated at the time of a distant traumatic event are transferred and transformed through the centuries. It is posited that the result of this long memorial translation is a lack of recognition of the significance of distant memory today with regard to international and intra-national relations. The main case study which will be discussed concerns British memory of the Norman Conquest of England (1066). This conquest involved the violent take-over of England by the Normans who were of French language and culture. Early attitudes towards the Conquest and conquerors are adduced from 11th and 12th century chronicles. In order to capture contemporary attitudes two main sources of data are used: a corpus of articles from British newspapers in which the Conquest is referred to, and a quantitative survey of the British population. Data from the British newspaper corpus and from other sources shows how negative memory of the Norman Conquest contributes to attitudes towards the French and France today, and also to attitudes towards foreigners and immigrants in Britain today. In a smaller parallel study of references to the 1169 ‘Norman invasion’ of Ireland in contemporary Irish newspapers, it is shown that this invasion is linked to English/British rule with negative connotations in opposition to Gaelic Irish culture. But in both case studies newspapers also display notions of cultural integration and positive attitudes towards cultural enrichment through intercultural contact, which mitigate negative memory of violent incursion. The lack of consciousness of the role of negative memory of the Norman Conquest (England) and Norman invasion (Ireland) comes about through several factors. Firstly, through increased complexity of memory due to assimilation of the invaders, and positive attitudes associated with heritage. Secondly, through blunting of affect over time as a result of the distance of the historical event, and finally because memory of the Conquest/invasion amalgamates with memories of other past intercultural events and relations, and thus escapes recognition as a specific phenomenon.

Tuesday 24 July 2012 | 16.30 – 17.00
Room 108, 11 University Square

Theme 17: Other

Statistical Analysis of an Experiment on the Lexical Choices of Court Interpreters
Prof Sachiko Nakamura
Aichi Gakuin University

Japan introduced the lay judge trial system in 2009, wherein six ordinary citizens participate in criminal trial procedures with three professional judges, decide whether a defendant is guilty, and also hand down the sentence. The new system has wrought new challenges in courtroom discourse, including in the practice of court interpreting. For instance, lay judges, according to Mizuno et al. (forthcoming), seem to be more interested in the motive behind the crime and tend to focus more on the defendant’s character, mentality, and feelings, rather than the facts constituting the crime. This implies that they are more likely to be influenced by how the speeches are interpreted. Nakamura and
Mizuno (2009) analysed post-mock trial questionnaires and found that mock lay judges rely solely on the interpreter’s rendition when they judge crime severity and the coherence and credibility of the defendant, if they did not understand the defendant’s language. They argue that the interpreter’s renditions, including the choice of lexis, may affect the lay judges’ assessment of the defendant or witness. Nakamura (2010) discusses issues involving subtle lexical choice such as ‘beat’ and ‘hit’ through a comparison with the native speakers’ general language use by citing the Bank of English corpus extracts. For instance, while ‘hit’ collocates with a wide range of lexes, with no evidence of any specific frame of reference, ‘beat(en)’ co-occurs with more lexes that indicate crime/violence, in such phrases as beat the husband to within an inch of his life, beat me with the baseball bat, and beat his head against the counter. It also co-occurs with lexes showing severity such as badly and severely and results such as death. She argues that although words appear in synonymy, some have more incriminating connotations than others, and court interpreters should be aware that their choice of lexis might affect the judges’ assessment of the crime as well as the culpability of the case. In order to attest the above argument with an actual audience, my team and I conducted a pilot experiment with two scenarios: one with an extensive use of incriminating lexes in the interpreter’s rendition (biased interpretation) and the other with neutral lexes (unbiased interpretation). The results show tentatively that there is a statistically near-significant difference between the two for the coherence of the testimony (p = .063) and a significant difference for the credibility of the witness (p < .05), while no such difference was found for the severity of the crime (p = .125). This could be attributed partly to insufficient scenario manipulation and partly to the limited number of subjects. In this presentation, I will put forth the results of the latest experiment conducted with revised scenarios and more participants.

Dr. Erik Angelone
Kent State University

In recent years, the advent of new technologies in cognitive process research, such as keystroke logging, eye tracking, and screen recording, has paralleled a renewed interest in process-oriented translator training, with innovative methodologies building on established approaches, such as Gile’s Integrated Problem and Decision Reporting (2001; 2006). Of these new methodologies, screen recording has proven to be particularly user-friendly as a learner-centered tool for training self-awareness of such aspects of translation as workflow and style (Pym 2010) and problem solving behavior (Angelone 2010; Angelone and Shreve 2011). A screen recording video provides the viewer with valuable insight pertaining to look-ups and resource utilization, the textual level of translation, revision behavior, and pauses as problem indicators. This paper will elaborate on how screen recording opens new doors for expertise modeling and self-awareness training as part of a curriculum dedicated to process-oriented translator training. It presents a series of curricular objectives, along with concrete learning activities for each, all of which are centered around having students watch and critically analyze screen recordings of their own performance against a backdrop of screen recordings produced by professionals who translated the same texts. To date, students have often been encouraged to engage in such comparative analysis at the level of the respective translation end products. Screen recording offers tremendous potential for complementing and supplementing such analyses, foregrounding the “how” over the “what”. It can enable students to more precisely discern how their own problem-solving, decision-making, and overall translation strategies differ from those of professionals, and by dint of inductive learning, help them become more cognizant of efficacy in these areas.
Theme 17: Other

Reporting verbs in English and Korean

Dr. Park Hyun-Ju

This paper aims to provide a conceptual framework for translating English reporting verbs into Korean by elaborating the causes of diverse English reporting verbs in their semantic attributes and translating them into a limited number of verbs in the Korean target text. The text used in this study is the diplomatic telegrams issued between American Embassy in Seoul and the State of Secretary in USA in 1961 when the socio-political state was highly volatile. The critical political situation arose from the military coup in Korea in May 1961. It is crucial to the relationship between the United States and Korea that diplomatic documents carefully select reporting verbs when describing and reporting the key events and conversations amongst core government and military officials. The careful selection and use of reporting verbs in diplomatic dispatches are rendered more important by the fraught and unpredictable political developments in South Korea in 1961. This was because the military government in South Korea at the time charged the previous civilian government officials with communist involvements and instigated purges against them. Moreover, the United States government of the day was not supportive of the new Korean military government and was cautious about approaching it. In light of this volatile political backdrop, it is important for diplomatic communiques to be careful in its selection and use of reporting verbs. However, English reporting verbs can only be translated into Korean in a limited way. This is due to the fact that the Korean language is indifferent to the semantic attributes of English reporting verbs. The frequently used reporting verbs in the original English text are as follows: say, tell, state, express, articulate, utter, ask, mention, inform, notify, believe, feel, assume, think, reveal, show, indicate, know, maintain, point out, declare. The most frequently used verb in the target text is the verb, say. In the diplomatic dispatches, the verb ‘say’ is not differentiated from other verbs like state, express, articulate, utter, tell, reveal and declare. To better understand the ways in which English reporting verbs have been translated in the diplomatic communiques in 1961 between the American Embassy in Seoul and the State of Secretary in USA, this study will examine the semantic fields of these reporting verbs in both English and Korean. In so doing, this study will provide a conceptual framework for translating English reporting verbs into Korean in other fields outside diplomacy.

Tuesday 24 July 2012 | 17.30 – 18.00
Brian Friel Theatre

Panel 13 - Innovation in Translation and Interpreting Pedagogy

Interpreting in Virtual Reality: an approach to training interpreters and their potential clients in a 3D virtual environment

Dr Sabine Braun and Dr Catherine Slater
University of Surrey

The rise of global migration and multilingualism has fuelled the demand for professional business and public service interpreters across a broad range of contexts and language combinations. Higher education programmes for business and public service interpreting have emerged throughout Europe (Niska 2005), but they urgently need resources and self-study opportunities to alleviate pressure on teaching time while ensuring that trainee interpreters master an ever more diverse range of communication scenarios. At the same time, there is a growing consensus that a client-side understanding of what is involved in working with an interpreter is crucial in many business and public service interpreting settings, but efforts to train and educate potential clients of interpreters are scarce and normally separate from interpreter training. Against this background, this paper aims to report on a collaborative project entitled ‘Interpreting in Virtual Reality’ (IVY) which uses the innovative features of an avatar-based 3D virtual environment, Second Life, to simulate professional practice in business and public service interpreting. The IVY environment allows trainee interpreters to practise their interpreting skills, whilst their potential clients (e.g. students from subjects such as law and medicine)
can observe and explore practice and learn how to work with an interpreter. Both user groups can also interact live in the virtual space. Intended to promote autonomous, experiential and collaborative learning in a virtual setting, this project draws on three strands of research and development: (a) innovative ICT-based approaches to interpreter training as described, for example, by Sandrelli (2005), Blasco Mayor (2007) and Tymczynska (2009), (b) the development of digital audio/video corpora and their use as a resource for trainee interpreters (see e.g. Hansen/Shlesinger 2007; LLP project BACKBONE, see Braun 2010), and (c) the use of 3D virtual environment technology, which has been shown to promote high levels of user engagement and collaborative learning e.g. in language learning (see e.g. Deutschman 2009). The paper will firstly give an overview of the IVY environment, its different working modes (i.e. the ‘simulation’, ‘exploration’, ‘activity’ and ‘live’ modes) and the different types of learning and practice opportunities they offer. It will then discuss the integration of digital content into this environment. The focus will be on how bilingual dialogues, which are at the heart of many interpreter-mediated business and public service encounters, are used in the IVY environment (e.g. by projecting bilingual sound files on avatars) to simulate relevant interpreting situations. The wider aim of this paper is to contribute to the discussion of how the potential of 3D technologies and digital content can be used in interpreter training with the twofold aim of overcoming the scarcity of resources especially for the training of business and public service interpreters and of bringing trainee interpreters and their potential clients together to acquire and apply the skills required in interpreter-mediated communication.

This project is (co-funded by the EU Lifelong Learning Programme (511862-2010-LLP-UK-KA-KA3MP, 2011-2012).

Wednesday 25 July

Wednesday 25 July 2012 | 09.30 – 10.30
Plenary Session
Whita Hall

Keynote Speaker:
Professor Hilary Footitt

Wednesday 25 July 2012 | 11.00 – 11.30
QFT Screen 1

Theme 3: Covert censorship - mediated manipulations and the role of the translator / interpreter


Prof J.A. Naude and Professor Cynthia Miller-Naude
University of the Free State

One of the central metaphors in the New Testament involves the familial imagery of God as “father” and Jesus as God’s “son.” The epithet of “son of God” for Jesus is understood by Christians to be metaphorical, rather than literal, and evokes a complex network of theological concepts. However, for Muslims, the epithet “son of God” is extremely problematic—God “begetteth not nor was he begotten.” This paper has three parts. First, it describes the debate taking place within Christian circles concerning how their sacred text, in general, and one of its central metaphors, in particular, should be translated. Second, it examines the differing ideologies that lie behind the debate and how those ideologies relate in multiple ways to religious translation. Third, it analyses a variety of strategies used by Christian translators of various ideological stances to produce translations of the New Testament that take into account the religious sensibilities of Muslim readers.

Wednesday 25 July 2012 | 11.00 – 11.30
Brian Friel Theatre
Mediated healthcare provision is slowly becoming common practice with interpreters and cultural mediators assuming key roles in the doctor-patient communication. Despite state incentives and funded training programmes in community interpreting and/or intercultural communication, as well as attempts of continuous improvement in interpreters' professional standards, ongoing research reveals certain discrepancies between doctors and interpreters' views on the interpreter’s role(s) and task(s) and their actual impact on the doctor-patient communication. This paper argues that the divergence in doctors and interpreters' views does have an immediate impact on the way discourse unfolds in the course of a mediated consultation. It will be shown among others that the doctors' inability to have control over the interpreted text might result in longer consultations, distrust towards the interpreter’s accuracy while it might even affect patient-centredness and consequently patient adherence. In addition to that it will be shown that the interpreters' code of conduct does seem to pose a challenge to doctors whose expectations of interpreters' role(s) / task(s) might not always be met. The data are drawn from video-recorded consultations involving migrant patients (Russian-, Turkish-, Arabic speaking), trained and certified community interpreters and Dutch speaking doctors in urban hospitals in Flanders, Belgium. Semi-structured interviews with all parties in the triad (doctors, patients, interpreters) have been recorded as well. The participants' views emerged from the interviews are compared to and enhanced by participants' actions as recorded on video during consultations.

Wednesday 25 July 2012 | 11.00 – 11.30
QFT Screen 2

Theme 7: The translator / interpreter as cultural broker in a transnational world

Culturally embedded understanding and the translatability of European Union terminology.

Prof. Rita Temmerman
Erasmus University College Brussels/Applied Linguistics

According to Shuibhne (2008) the European multilingual policy amounts to little more than a ‘myth of equality’ among languages. Most of the European information flow moves from an original draft in Euro-English to official translations into Euro-varieties of (in principle and at least) all the other 22 languages (Euro-Italian, Euro-Dutch, Euro-Maltese, Euro-Finnish, etc.). In Temmerman (2011) the dynamics of terminological understanding and the impact of terminology creation in a socio-cognitive multilingual reality was described and it was demonstrated that translators are at the basis of many coinages in the target languages that are given equivalent status to neologisms or new coinages in Euro-English. This means that translators are involved in what Sager (1990: 80) calls “secondary term formation”. In the present contribution we discuss European secondary term formation in translations using recent insights in several disciplines. We start from the concept of “interlingual uncertainty”, which is --as Cao (2003) demonstrates-- a characteristic of all bilingual and multilingual legal texts. Then we go into the need for balance between precision and vagueness, a requirement for all legal documents. On one hand a legal text has to be maximally determinate and precise, on the other hand the text has to cover every relevant situation (Bhatia et al. 2005) and therefore some vagueness is essential. Yet vagueness may cause problems because of the principle of “equal authenticity” as explained by Schilling (2010). Europe pledges allegiance to the protection of legitimate expectations and to the non-discrimination principle. The mix of the EU’s equal authenticity principle, conceptual divergence (Prechel and Van Roermund 2008), cultural embeddedness of terminology (Kocbek 2008), and the fallibility of translators can cause serious problems. It is quite common that equally authentic language versions of a Community law have different meanings if taken on their own. Yet a citizen has every reason and the right to trust his or her own language version. We will start from examples of the fact that how a term is interpreted may depend on several contextual factors, even though the rule of law forms part of our shared European cultural experience. When translating

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QFT Rehearsal Room

Theme 9: Interaction between the cultures of ‘large’ and ‘small’ nations

Recognizing the politics of Noh Translation: Nogami Toyoichirō’s translation theories

Dr Beverley Curran
Aichi Shukutoku University

Since his death in 1950, Nogami Toyoichiro has been remembered primarily as a Noh scholar but his theorization and practice of translation are worth close and sustained critical scrutiny to understand not only his ideas about translation but also how they register the cultural currents that prompted his obsessive return to the topic throughout the 1930s. His essay, “Noh Song Translation,” the twelfth and final chapter of The Rebirth of Noh (1935), positions Nogami not only as a conduit for the circulation of imported notions of translation in Japan, mainly from England, but also how his consideration of Noh translation in this essay shows affinities to Japanese historiography, with its emphasis on using an imported method in order to define a distinct national identity. His essay appeared contemporaneously with the establishment in 1934 of the Kokusai Bunka Shinkokai (Society for International Cultural Relations) the Japanese government’s official cultural agency, and its translation projects and publications in English to promote an understanding of Japanese culture. The same year also saw the appointment of the Japanese Classics Translations Committee by the Nippon Gakujutsu Shinkokai (The Japanese Society for the Promotion of Scientific Research) with the object of rendering “Japanese classics into foreign languages as a means of acquainting the world with the cultural and spiritual background of Japan” (Ichikawa vi). The first project was the translation of the Manyoshu, followed by that of Noh plays; the Special Committee formed to coordinate this project included Nogami. Nogami does not deliver any one definitive approach to the translation of Noh, but there is a suggestion that ideally, Japanese translators with sufficient linguistic ability should undertake the task of Noh translation or the knowledge of a Japanese scholar guiding the Western translator. This is precisely what the Japanese cultural agencies were thinking, as well, as they initiated translation projects to represent Japan to foreigners while controlling the process of presenting a narrative of national uniqueness. Nogami addresses this ongoing debate on the construction of Japanese history in “Noh and the ideology of Nihonshugi,” the fifth chapter of The Rebirth of Noh, locating the mythic origins in Noh songs, but also suggesting that Japan’s power struggle with ‘bigger’ countries, either in Asia or in the West, has a long history, too. This paper reviews Nogami’s thoughts on translation throughout the 1930s, with special attention to how translation is linked to debates of national identity and foregrounding the crucial importance of studying translation as a way of understanding change, and how translation reconstructs relationships with the past and the future.
“Have Poem, Will Travel”: the Poetics and the Politics of Translating Poetry for International Readings

Ms Miriam McIlfattrick-Ksenofontov
Tallinn University

Over the past 20 years a growing number of poets from Estonia, a country of some one million speakers of Estonian, have been reading their poetry at literary and cultural events abroad (literary festivals, poetry slams, poetry and translation workshops, bookfairs). Participation in events in the UK, the US, or other countries where the language of the event is English means performing their poetry in translation, in the language of a “larger” nation, and sharing a stage with peers who write in English. If we view the poetry reading as a live public event, a site of meaning production and reception involving a performer (the poet), an audience, and a poem, then we may say that the poet is performing authorship. A significant difference for a poet from a “small” nation and language, however, is that by performing in English he/she is using words that are not in the strictest sense his/her own. My experience of collaborating with and translating for Estonian poets who attend readings abroad has alerted me to a number of issues relating to the ways in which the roles of the translator, the translated poem, and the performance event are instrumental in shaping the identity of the poet and his/her work. Through an analysis of my own and other translations, I examine how the translator may or may not achieve the distinctness of the original poem and what this reveals about the poetics of translation of the translator, whether the poet recognises his/her voice in translation, and how this impacts on the reception of the poet. I also document a particular discourse of recognition as reflected in poets’ comments on how they select poems for readings, how they perform the poems (original, translated, or both), how they view their role, the response of the audience, and the impact of the event on them as poets and as individuals. I then reflect on how the translator’s poetics or translation and the poet’s discourse rebound on questions that are already on the agenda in translation studies and cultural studies: the presumption of the equal worth of all works regardless of their source, and the extent to which a work in translation may be assessed on its own merits regardless of any standards of the receiving culture. Meschonnic’s poetics of translation are helpful in that they define a single translation target: to produce in another language a new text which does in that language as the original does in the original language. But this only permits the translator to take a first, albeit significant, step towards procuring for the poet an equal footing on the stage at international readings; the intercultural space shared by the audience, the poet and the translated poem is where recognition is acted out.

Cultural Translation and the Politics of Poetic Voices: A Poetics of the Klein Bottle

Prof. Youngmin Kim
Dongguk University

Lacan’s neologism of “extimacy” (extimite: exterior intimacy) refers to the opposition between “inside” and “outside” of the psychoanalytic subject. The structure of extimacy can be visualized in the topology of the moebius strip and the torus. The topology of mobius strip and torus illustrates certain features of the structure of the subject. Since the internal/external transgression of the subject provokes the eccentric (ex-centric: out of center) nature, the subject is decentered, by exiling himself with respect to his situation within the two spheres, the internal and external spheres. Thus, “the outer skin of the interior” and “the inner skin of the exterior” of the torus illustrates the way how the psychoanalytic subject may manage to put himself/herself in the “between-the-two, a strange place, the place of the dream and of Umheimlichkeit.” In short, the unconscious is an intersubjective structure which is located in the space of interstices between the internal sphere and the external sphere. Beyond the topology of mobius strip and torus, Lacan invokes the topology of klein bottle,
which is a bottle whose neck has entered the interior of the torus and inserted itself onto the bottom of
the bottle. This poetics of the klein bottle can provide a tool to look at the language, world, and subject
in the poems from the double perspective of extimacy. Both confessional poetry and language poetry
attempt to open up the stucked and blocked state of mind of the linguistic aporia or impasse, from
which the poet can unblock what is stuck between the two spheres: “the outer skin of the interior” of
the unconscious depth and “the inner skin of the exterior” of the conscious surface. The first person
voice in the American confessional poetry in 1960’s, for example, in the poetry of Robert Lowell, Allen
Ginsberg, John Berryman, Sylvia Plath, & Anne Sexton has created an interesting issue surrounding
identity and self-representation. The voice articulates not only a private anxiety and alienation, but it
also reveals a demonstration of a deep engagement with the social change. From the 1970s to the
present, language poetry, language writing or language-centered writing has been the hot potato in
the era of postism including poststructural, postmodern, postmarxist, postcolonial, postnational, and
transnational cultural translation. The reader’s role after “the death of the author” (argued by the
poststructuralists such as Barthes, Lacan, Derrida and Foucault) is the focus of the language poetry,
and the Lacanian poetics of the klein bottle can provide a tool to see the language poetry from the
perspective of the allegorical, metonymic, synecdochic, signifying chains of borromean knots with
their anchoring poetics of extimacy (inside/outside). In fact, language poetry is such polyphonic,
polyvalent attempt to overcome the linguistic aporia from which the poet can unblock what is stuck,
between the two spheres of a meaning, of a signified, thereby exiling himself/herself with respect to
his/her situation within the two spheres, the internal sphere and the external sphere. The language
poet can even manage to put himself in the between-the-two, a strange place, the place of the dream
and of the Unheimlichkeit, and suture between “the outer skin of the interior” and “the inner skin of the
exterior” of the impossible real of definite meaning.

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QFT Screen 1

Theme 3: Covert censorship - mediated manipulations and the role of the translator / interpreter

The Long Life of Censored Literature: The Spectre of Communism in a Post-Socialist Country

Prof. Nike K. Pokorn
University of Ljubljana

The presentation shall argue that censored translations can survive the collapse of the ideology that
has created them and continue to circulate, hidden from the critical eye. This claim shall be checked
by looking at the current situation of one of the post-Socialist states, the Republic of Slovenia.
Research shows that during the time of Socialist regime, when Slovenia was one of the republics of
the Socialist Federative Republic of Yugoslavia, translations of children’s literature were subject to
ideological censorship, which ended in 1991. In order to see whether the censored translations are
still in circulation, all (i.e. 36) officially accredited textbooks and readers for the course of the Slovene
language and literature (i.e. the mother tongue of the majority of pupils) at Slovene primary schools
for the school year 2010/2011 shall be analysed, focussing on the fact whether the passages in the
textbooks were taken from the translations that had been ideologically changed during the Socialist
times or not. It shall be established that two thirds of Slovene textbooks contain translations that were
censored during the Socialist period, despite the fact that new translations, free from Socialist
ideological intervention have been created in the last twenty years, and that the contemporary
Slovene society is convinced that it made a break with the totalitarian pressures of the Communist
ideology decades ago. Some examples of the censored passages shall be shown and the reasons for
the presence of censored material in officially accredited textbooks shall be proposed. It shall be
argued that on one hand, the lack of topical translation criticism, and on the other, the naive
conceptualisation of a translation as always faithful interpretation of the original text enable the
continuous circulation of censored translations in the target society long after the collapse of the
ideology that has provided the ideological pressure and dictated the changes of the target text.

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Brian Friel Theatre

Theme 7: The translator / interpreter as cultural broker in a transnational world
Mediating culturally-sensitive issues in women’s healthcare dialogue interpreting

Prof. Claudio Baraldi and Prof. Laura Gavioli
Dipartimento di Scienze del Linguaggio e della Cultura, Università di Modena e Reggio Emilia

The idea that interpreting is to a large extent a form of cultural mediation has been around since the end of the Nineties. Studies by e.g. Wadensjo (1998) or Davidson (2000) have observed that interpreters are also talk-coordinators and design interlocutors’ utterances adapting them to the social and cultural context of the interaction. This is particularly clear in those cases where speakers deal with issues which they refer to as potentially sensitive or delicate “for the other culture”. In women’s health, some such issues are abortion, inter-vaginal inspection, contraception and sometimes even pregnancy or labour. In these cases, interlocutors are often engaged in a complex series of activities aimed to treat the issue in a way that is acceptable to the patients and that can thus be talked about.

This presentation focuses on sequences where an issue is introduced and referred to by the participants as a potentially culturally-sensitive one and we analyse the practices that the participants adopt to deal with it and to make it possible for the patients to talk about it. We analyze transcribed audiotaped interactions from interpreting/mediation sessions in obstetrical clinics and gynecological wards or surgeries, in a region of Northern Italy characterized by high migration fluxes. The interactions involve Italian providers, patients from North-and West-African countries, speaking Arabic and African varieties of English, and interpreter-mediators belonging to the same linguistic groups as the patients. In particular we look at the production of narratives referring to culturally-sensitive issues. Mediation is observed both as interactional achievement (Bolden 2000) and as narrative construction (Baker 2006). From an interactional point of view, interpreters’ turn-taking projects interlocutors’ (providers and patients) actions, in a way that is decisive for the construction of the triadic exchange, in particular for increasing or reducing the opportunities for patients’ participation. From the perspective of narrative construction, different interactional organizations achieve forms, which are designed to account for either the production of ethnocentric perspectives, or for the provision of “narrative mediation” (Winslade & Monk 2008), that is the production of stories where patients and providers are joint partners in satisfying the construction of meanings. In dealing with culturally-sensitive issues, particular sequence organizations allow for the distribution and encouragement of patients’ participation to talk, and stories can thus be constructed with reference to the meaning of the issue involved, in the interaction. Distribution of talk and construction of narratives thus provide the two facets to which mediation needs to orient: this research looks at their intersection in these sequences.


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QFT Screen 2

Theme 17: Other

An analysis of localization strategies with the help of terminometric analysis and translation forums

Mr Baris Bilgen
University of Ottawa

This paper examines user feedback on localized terms used in localized software in Turkish. The objective is to evaluate user preferences and assess localization strategies that help users more easily adopt new terms for use in their native language. Among arguments about the purity of language and the need to protect linguistic identity, our focus is on user experience. The paper presents a corpus gathered from terms used in a localized software program in Turkish.
Terminometric analysis is applied to the corpus in order to identify successfully implemented terms, and evaluate the strategies used in their translation. In the light of this analysis, feedback obtained through translation forums is examined with the aim of evaluating user preferences regarding the translation of terms. The understanding of localization strategies that facilitate the use of localized software and the adoption of new concepts will help translators involved in localization processes make more informed decisions about strategies they employ in localizing specialized terminology used in software programs.

Wednesday 25 July 2012 | 11.30 – 12.00
QFT Rehearsal Room

Theme 9: Interaction between the cultures of ‘large’ and ‘small’ nations

**Encounters with English Drama on Czech Stage: Reviewing Polysystem Theory in the Context of POLITICO-cultural Changes in the Czech Republic after 1989**

Mrs Josefina Zubakova
Palacky University, Czech Republic

The theoretical framework employed in the paper draws on the polysystem theory where “translation is seen as an activity dependent on the relations within a certain cultural system” (Even-Zohar 1990). Initially, attention is paid to the socio-cultural events that shape the literary polysystem and receiving culture. Even-Zohar’s other postulates (e.g. the concepts of peripheral and central literatures, positions of minor/major literatures within the (macro)polysystem, conditions which give rise to adopting peripheral/central positions, etc.) prove to be relevant in the selected domain - translations of English plays staged in the Czech Republic after the year 1989. The year 1989 was a major turning point in the history of the Czech Republic. After the Velvet revolution and subsequent fall of communism, the borders of the then Czechoslovakia opened and the turmoil at the politico-geographical stage was soon followed by dramatic changes on the cultural scene. Not only did the publishing industry undergo significant changes, the turnover specifically affected the sphere of translation and translated literature. The production soon multiplied, the stratum of translated literature diversified, systemic changes influenced all areas and genres (including drama translation and staging translated plays).

The database of English plays translated into Czech and staged in the Czech Republic between years 1989 and 2009 offers over 2,400 records and allows further analysis and comparison from the thematic, temporal and territorial points of view. With ideological context in mind, the paper concentrates on the developments in staging translated plays with respect to the country of origin. Further research has been conducted in the area of the quantitative comparison of the domestic and translated literature, frequency of staging specific authors/themes/movements, etc. The chief aim of the paper is to determine the position of English drama within the receiving literary polysystem and to examine the mutual interaction between English and Czech plays in a post-communist period. At the same time the paper strives to draw attention of the translation studies scholars to the possibilities of the statistics-based approach which allows the researchers to come to intriguing conclusions concerning literatures and cultures in contact.

Wednesday 25 July 2012 | 11.30 – 12.00
Room 108, 11 University Square

Theme 10: The role of literary translation in challenging or reinforcing cultural difference

**The Ghazals of Ghalib in English: Translating a Poem Two Lines Long**

Dr Jameel Ahmad
University of Washington

This paper examines the history of English translations of the Urdu ghazals of Mirza Asadullah Khan Ghalib (1797-1869), the most famous classical poet in India. The ghazal is one of the most popular
poetic genres in world literature, especially in the Middle East and Asia. It originated in Arabic, was perfected in Persian, and then moved to Urdu, Turkish, Punjabi, Hebrew, German and many other languages in recent years including English. The ghazal is very strict in its form, and is a symbolic and compact genre without equivalent in Western poetic traditions. Sometimes called a poem “two lines long,” the ghazal always poses difficulties in translation from one language to another, especially Western languages, both in terms of form and content. This paper will investigate the history of English translations of the Urdu ghazals of Ghalib, along with its problems, approaches, and influences. To introduce Ghalib and his work into English has been attempted for almost one hundred years. Based on the dominant approaches to his translation, I divide these attempts into three periods. The first period spans from 1921 to 1968, and is marked by word-to-word literal translation, as well as some rhymed translation which keeps some of the poetic quality of the ghazal. The second period (1969-1980) starts with the centennial of Ghalib’s death, and features translators who focused on producing the effect of the original verse with less attention to the formal demands. The period also features the first attempts at writing English ghazals inspired by translation. The third period from 1981 to the present is dominated by literal translations accompanied by extensive commentary and explanation. This period also shows the blossoming of the ghazal as a poetic genre in English, along with a few attempts, one in Pakistan and another in India, to keep the formal qualities of the ghazal in translation. The paper highlights a gradual progression of ghazal translation from an unfamiliar genre in English to a new genre of English poetry, where translation and creation reciprocate each other through constant exchange. I suggest how translation intervenes in bridging cultural and literary differences by opening new aesthetic horizons.

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Theme 14: Translation and the contesting of nationalist narratives

On Linguistic Hauntings: Erasures, Encryptions and Displacements in Translation Poetics. Examples from Canada

Dr Elena Basile
York University

In recent years scholars have been paying increasing attention to multilingual literary practices that scramble any easy divide between literature and translation and interrogate nationalist narratives of cultural homogeneity through textual manipulations of linguistic diversity. From postcolonial investigations of literary heteroglossia and its attendant “fictionalizing of translation” (Delabastita and Grutman, 2005) to Sherry Simon’s theorization of “deviant” translation poetics in urban environments such as Montreal (2006), attention has turned to understanding how translation enters the monolingual literary space both as a challenge to colonial reading practices and as a tool for articulating dissonant narratives of the nation, which throw into relief the problematic nature of citizenship when sanctioned by normative fictions of territorial and linguistic homogeneity. Whereas most of the critical literature on the topic has to date emphasized issues of hybridization and the political use of code-switching and code-mixing amongst diasporic and postcolonial authors (Apter, 2006, Bandia, 2010), this paper seeks to draw attention to an aspect of multilingual textualities whose elusive presence can be detected only via careful psychoanalytic interrogation. I am referring specifically textual phenomena of linguistic haunting, which reveal the presence of languages displaced or under erasure, and draw the reader’s attention to the weight of psychic wounds that accompany narrative and poetic accounts of cultural identities fractured by imposed borders. In particular, I will examine the work of two Canadian-born poets, Gail Scott and Nathalie Stephens, who explicitly articulate the psychic costs of translation when encountered as a state technology of cultural/bodily displacement and erasure. Both writers mix French and English in their writing. However, in the interstices and fractures hovering between these languages the reader is made to perceive the weighty absence of lost and erased languages haunting the narrative and the psychic landscape of its protagonists. By examining the historical and ongoing wounds of translation in relation to indigenous identity (Scott, The Obituary, 2010) and Jewish diaspora (Stephens, Touch to Affliction, 2006) Scott and Stephens reverse the wager of translation, treating it as an empowering tool for the difficult work of mourning, whose healing possibilities have yet to be historically acknowledged.
Seeber and Zelger’s (2007) model of a truthful rendition in simultaneous interpreting attempts to describe the ethical motivation behind interpreters’ actions and decisions in terms of a constant tradeoff among three message components. The model suggests that in order to achieve a truthful rendition of the original proposition, simultaneous conference interpreters need to decide to which extent they rely on its verbal, semantic and intentional component – a decision that can have deontological or teleological motivations. In this contribution we address the notion of censorship and discuss the extent to which a concept that is traditionally applied to written media or images can be extended and applied to simultaneous conference interpreting. To that end, we scrutinize, compare and contrast the different actors and products involved and attempt to provide definitions of what constitutes censorship. From a general discussion of censorship we then move on to a more detailed analysis of three kinds of censorship: pre-censorship, the process whereby the interpreter or someone else determines in advance what may or may not be said; post-censorship, the process whereby the interpreter or someone else determines after the fact what may or may not be said; and self-censorship, the process whereby interpreters decide to alter their output in order to avoid saying something that may not be said. We conclude by embedding these three notions in our model for a truthful rendition in simultaneous interpreting and contrasting them with existing codes of ethics and professional practice.


The health care sector in the Western Cape, South Africa, is characterised by predominantly Afrikaans and Englishspeaking medical professionals who do not understand Xhosa-speaking patients. Over the past decade various studies have shown that ad hoc interpreting services are the norm within these contexts. In order to bridge the language gap, various individuals generally took on the role as interpreter: family members of a patient, nursing ancillaries, or at times even porters and cleaners. These were confirmed, among others, by Fisch (2001), Schlemmer and Mash (2006), Williams (2005) and Levin (2006). As a result of the fact that these ad hoc interpreters lack interpreting training – both theory and practice – they tend to distort communication and this lead to communication failure, which impact negatively on the quality of the health care that the patient receives. To improve the state of affairs and to relieve the burden of a language barrier, semi-skilled interpreters were employed in some instances in the recent past but they are few and far between. The lack of a proficient interpreting service in health care can consequently directly be related to the quality of the interpreted product that the interpreter renders. However, a quality interpreting service entails more than just the functional linguistic capabilities of the interpreter. Against this backdrop this paper revisits the interpreting practice within the health care sector at three major public hospitals.
Resources

Wednesday 25 July 2012 | 12.00 – 12.30
QFT Screen 2

Theme 17: Other

Translating labels of foodstuffs and cosmetics

Profa. Dra. Cristiane Roscoe Bessa
University of Brasilia

The phenomenon of globalisation has brought some changes to the translation of the labels of industrialized goods, which is characterized by a simultaneous process of internationalisation/localisation. This will require that the translator takes different elements and procedures into account and works with the relativity of the notion of equivalence, which remains thus an assumption underlying the whole study. In this process the function of the original must be maintained in the final product. For this purpose, the study proposes different types and levels of substitutions for these texts, which are to be recipient-based and lead to a localisation of the original label. For the recovery of the original function in the new environment the principles proposed by House for covert translations are of vital importance. The study also analyses a type of artificial language, in our case the INCI, the new International Nomenclature of Cosmetic Ingredients, which has become a must in the translations of labels of foodstuffs and cosmetics in the globalized world. The aim of the creators of INCI was to standardise the names of compounds, colouring agents etc used in foodstuffs, drugs and cosmetics in the world market, as there was, and still is, a great divergence in the use of these elements throughout the world. Throughout the study, the theoretical formulation along with empirical observation have led to the theoretical description of a phenomenon named translation-substitution. In this present work, the professional should be able to produce satisfactory language in transferring, from L1, which may be in principle any language, to L2, that is Brazilian Portuguese, the text of the labels of foodstuffs and cosmetics, so that these labels can provide precision and accuracy and can be commercialized in the domestic market. At the same time, the translator should arrive at a translated text which succeeds in being functional equivalent.

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Theme 10: The role of literary translation in challenging or reinforcing cultural difference

Intercultural Theatre Translation: A case study of the performability and subtext of Chinese opera on English stage

Asso Prof. Ann-Marie Hsiung
I-Shou University

Susan Bassnett has long noticed theatre translation as the “most ignored area.” She published many insightful essays, reiterating the complex issues involved, questioning the existing paradigm, and calling for further investigation. Her opinion on performability then changed from affirmation to rejection, partially explaining the rising divergent views in this field. In her 1998 essay “Still Trapped in the Labyrinth,” Bassnett argued that performability and subtext exist within the European tradition...
only; and claimed the convention of subtext completely absent from Chinese dramatic language, based on a native scholar's field research. This paper, however, proves the presence of both performability and subtext in Chinese theatre tradition and translation. It focuses on what the author believes to be the first English stage-script of Xixiang ji (The Story of the Western Wing) and its public performances. Xixiang ji was considered the best play in the canon of Chinese classics. The Singapore production targeted the multi-cultural Singapore audience, but also toured the genre’s native China. Textual evidence gathered from the stage-script is cross-examined with its performative reality to demonstrate the performability and subtext in the translation and presentation of an Asian theatre masterpiece. Transforming classic Chinese drama to contemporary English speaking Singapore stage requires adaptation or domestication to gain recognition. Yet the recognition in the target culture appears to be in conflict with the aesthetics of the source culture. From intercultural perspective, this paper then explores the audience's horizon of expectation in both cultures as well as the manipulation of the translator-cum-director to achieve performability and communicate subtext. This study finally compares recent scholarly translation of Xixiang ji (1995) with the stage-script to illustrate the distinction between drama translation for readers and that for the stage. This case study may help update information about intercultural theatre and rectify misunderstanding about Asian drama. The study suggests that the skopos of translation should decide the priority of performability or readability, and that performability and subtext are indeed achievable by a translator who has the right training and preparation.

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Room 108, 11 University Square

Theme 10: the role of literary translation in challenging or reinforcing cultural difference

“It’s not essential for me to live, / but it is essential that / I re-create myself”.
Anna ´Swirszczy´nska / Anna Swir's poetry and it's English translations.

Dr Magda Heydel
Jagiellonian University, Krakow, Poland

Anna Swir and Anna ´Swirszczy´nska are two names of one poet born in 1909 in Warsaw as Anna ´Swirszczy´nska. One of the most interesting and innovative poetic voices in post-war Polish literature, an author of nearly twenty volumes of poetry, including the revolutionary account of the 1944 Warsaw Uprising Budowałam barykade (Building the Barricade, 1978), a radical feminist writer, who reinvented the language of love poetry by shifting it from the realm of the spiritual towards the sphere of the bodily and rediscovered the figure of a contemporary woman by taking a disillusioned but compassionate look at everyday life of working class women in the strongly patriarchal society, Swir'/ ´Swirszczy´nska. remains virtually unrecognized in her native country. Her works are long out of print; her selected poetry was published in 1997 (PIW, Warszawa), followed only by an extremely modest volume (92 pages) in 2000. In 2002 a bilingual edition Mowie do swego ciała / Talking to my body with the translations by Czesław Miłosz and Leonard Nathan was published privately by the poet's daughter in Krakow. The Nobel winning poet, Czesław Miłosz who had known ´Swirszczy´nska in Poland during the war and in her old age, was a fervent advocate of Swir’s work in the English speaking countries. "In my opinion Anna Swir’s poems belong to the eminent achievements of the twentieth century poetry" – Miłosz wrote in his introduction to Talking to My Body (1996). In the same year Miłosz published a book on ´Swirszczy´nska. in Polish, Jakiegoś to gościśmy? (O, what a guest we had), he also included some of her poems into his acclaimed anthology The Book of Luminous Things (1996). Interestingly Miłosz was not the first to promote Swir's work in the English speaking world: as early as 1985 a little book I'm the Old Woman in Margaret Marshment and Grazyna Baran's translation was published in England by Baba Books, a publishing house named after the original title of ´Swirszczy´nska. collection: the Polish Jestem baba. A year later the two translator's issued another, much bigger collection of Swir’s poems, Fat Like the Sun (The Women’s Press, London). Neither was Miłosz the last to translate the Polish 'Swirszczy´nska. into the English Swir. In 2011 Piotr Florczyk published a collection Building the Barricade and Other Poems by Anna Swir (Calypso Press) discovering yet another side to ´Swirszczy´nska. poetry. The paper proposes to discuss the creation of the poet’s multiple identities.
through and by translation. How is Swir different from ´Swirszczy´nska.; how does the ideological and literary contexts in both languages influence and shape her identity; how is Marshment/Baran's Swir different form Miłosz's and Florczyk's one; how do gender / ideology / generation differences show in translations and their paratextual frames? These are some of the questions provoked by the reading of ´Swirszczy´nska./Swir, a poet whose essential need – as she says in the poem quoted in my title – was to re-create herself, “to exist somewhere else […] as someone else”. I will try to answer some of these questions in my presentation.

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Seeking Embedded Ideology in Translation Acts: Discourse, Performativeness and “Emic” Entities

Prof. Lenita Esteves
USP - BRAZIL

Common sense holds that the good translations are those that render the source text faithfully, without any loss in meaning, form or tone. It is also well agreed that the task of producing such a translation, despite being an ideal pursued by many, is impossible. This paper proposes a different way of conceptualizing translation: translation as action — which implies an agent, motives and consequences. The most important corollary of this proposal is an alternative way of seeing the role of translators in society — they start being considered as real mediators, leaving behind their function as mere carriers of ideas and meanings. The Speech Act theory, as proposed by J. L. Austin, will serve as a guideline in the exploration of the concept of translation as action, an act performed in the real world. Kanavillil Rajagopalan has argued that illocutionary acts are “emic” entities, irreducibly cultural unities of analysis. Translation acts will also be analyzed as “emic” entities that resist strict generalizations. On the other hand, “families” of translation acts will be presented – “families” in the Wittgensteinian sense (1953) — of groups whose elements do not have an essential feature, but rather several overlapping similarities. These families are: Translation as diffusion of knowledge; Translation as immersion in textuality; Translation as enrichment; Translation as buffering; Translation as political engagement.

Wednesday 25 July 2012 | 13.30 – 14.00
QFT Screen 1

Theme 3: Covert censorship - mediated manipulations and the role of the translator / interpreter

Classics of English children’s fantasy mediated for Soviet and Russian readers

Prof Judith Inggs
University of the Witwatersrand

The image of English children’s literature in the former Soviet Union was a skewed one, in that works were selected for translation and publication on ideological, rather than literary, grounds. This meant that generations of Russian children were familiar with works such as Robinson Crusoe and Tom Sawyer but were less likely to have been exposed to works of fantasy such as Alice in Wonderland. When such works were translated, they were often adapted in order to comply with the requirements of the Soviet regime, or, more recently, with the norms and expectations of Russian children’s literature.

During the period of transition which took place in the late 1980s and the 1990s a number of works appeared in Russian translation which had previously been unknown to Soviet children, such as the works of Enid Blyton. This paper examines post-perestroika translations of English children’s literature, comparing them with pre-perestroika translations where these existed. The aim is to explore the image of English children’s literature as mediated by Russian translators after the stringent conditions of both covert and overt censorship were relaxed. Have the translators continued the processes of adaptation and censorship – the most obvious example of which is Alexander Volkov’s
adaptation of The Wizard of Oz – or have they revised their approach and translated works in a more 'foreignising' manner? Do they in fact mediate between the foreign cultural practices and ideologies or do they rely on increasing globalisation to equip Russian children to access the translations? The paper will focus on one or two classical works such as Alice in Wonderland or Mary Poppins, comparing pre- and post-perestroika translations, and will also consider one or two works from Enid Blyton's Famous Five series, as a newcomer to the literary system of Russian children's literature.

Wednesday 25 July 2012 | 13.30 – 14.00
Brian Friel Theatre

Panel 13 - Innovation in Translation and Interpreting Pedagogy

**Portfolio assessment - bridging the gap between theory and practice**

Mrs Carmen Canfora
Johannes Gutenberg University of Mainz in Germersheim, Germany (translation department)

It is a common view in translation pedagogy that translation theories should be integrated into the translation classroom.

While widely used to examine the translation process in general, or to identify the common ground and difficulties encountered in specific disciplines, translation theories can also support a process of competence development that embraces both "classical" translation competence, understood as a set of subcompetences, such as linguistic, cultural, encyclopedic, research, transfer competences and computer skills on the one hand, and socio-professional competence, such as the ability to work in a team, motivation, communication skills, readiness to cooperate, on the other. In particular, theories about novice and expert knowledge in translators provide valuable insight into dealing with many of the challenges encountered in the education of translators, such as the development of self-confidence, self-awareness, and the ability to solve translation problems comprehensively. In many cases, portfolio assessment has been applied to combine elements of formative and summative assessment and to provide more accuracy and objectivity in the evaluation of students' translation skills. But portfolio assessment can also be used as a link between novice/expert theories and the translation classroom when used in tandem with selected coaching steps during the translation course that help students think about what they already know about translation strategies, what translation problems are encountered in a specific text, and what they have to do in order to solve these problems. In the model presented in this paper, every student is encouraged to set goals regarding the competences they want to develop throughout the course, and to reflect on how to achieve them. Furthermore, every portfolio item has to be analyzed with regard to the appropriate translation strategies to be applied. This process of self-reflection is facilitated by a carefully designed list of evaluation standards that helps to identify areas of improvement in the different sub-categories of translator competence.

The purpose of this paper is to present portfolio assessment as a way to foster students’ strategic abilities and to improve their self-confidence by giving them the opportunity to choose appropriate items for their portfolio and letting them think about how to develop a variety of translator competences and solve translation problems. It is hoped that this approach may be a way of bridging the gap between translation theories and the translation classroom.

Wednesday 25 July 2012 | 13.30 – 14.00
QFT Screen 2

Panel 14 - Epistemicide: Translation and the Globalization of Knowledge

**Hidden Translation: “Doing” Chinese Studies in English**

Prof. Leo Chan
Lingnan University, Hong Kong

A variety of approaches has been adopted over the past few centuries to present China to the West in the English language, beginning with the classical sinology of nineteenth-century Britain and reaching
a climax through late twentieth century China Studies in the States, carried out most particularly in departments of East Asian languages and literature/cultures. But there is one unvarying element in these approaches: translation. Translation (of the philological type, as Maria Tymoczko has noted) has been deployed not only in the translation of the seminal works of Chinese philosophy and literature, but in the presentation of research findings in the dominant language, English (while the Chinese language becomes minoritized), by American scholars as well as Chinese scholars working in American academia. The pervasive use of English as the language of theoretical discourse, combined with the increased hegemony of English in fields beyond those of business, recreation and diplomacy, means that the globalization of forms of knowledge related to Chinese culture and tradition cannot but be inescapable, though fraught with problems. Much has been written said about the linguistic neo-imperialism, but seldom have the misrepresentation, distortion and manipulation carried out through the translation of ideas from Chinese into English been explored. This paper seeks to focus squarely on ideas rather than texts because the cannibalization of a “minoritized language” (term used by Michael Cronin) when translation does not ostensibly take place is more insidious and less amenable to analysis. I propose to examine, in this light, those “translations” of crucial literary terminology—like xiaoshuo (literally “small talk” but translated as “fiction”), shenhua (literally “stories of the spirits” but translated as “myth”), chuanqi (literally “transmission of the strange” but translated as “romance”), (and the list is endless)—as they appear in academic papers in English published by American sinologists in the last decade of the twentieth century, in which the epistemological gaps between the Chinese and English terms are superficially and artificially bridged.

Wednesday 25 July 2012 | 13.30 – 14.00
QFT Rehearsal Room

Panel 2 - Translation, Technology, Status

Investigating post-editing effort in translation: a process-oriented study of professional and student translators' behaviour

Prof. Fabio Alves
Federal University of Minas Gerais (UFMG)

Skills in the use of CAT tools, including translation memory systems, are usually an integral part of translation curricula in most universities with degrees in translation (Bowker 2002). In general, such curricula focus on a computer-aided human translation (CAHT) approach to enhance translators' training. However, as post-editing skills become a prevalent component of professional practice, a change of focus to human-aided computer translation (HACT) becomes more and more desirable. Therefore, the need to reflect upon the way translators should be trained at university level. From a professional angle, translation practice must include proofreading the output from automated systems, quickly identifying problems in machine translation and correcting them with justified confidence. One can hypothesize that novice translators would lack such skills. There are, however, no empirical studies carried out in Brazilian universities which can provide evidence of how student translators process a post-editing task and, consequently, throw light into which of their practices should undergo changes in comparison to the way professional translators post-edit a similar task. Drawing on an empirical experimental approach to translation process research (Hurtado Albir & Alves 2009), this paper aims at investigating differences in professional and student behaviour and, to do so, examines aspects of the performance of six professional translators and 12 student translators when post-editing a 500 word technical text from English into Brazilian Portuguese; their performance being recorded with Translog2011 synchronizing key-logging and eye-tracking data to measure cognitive effort in translation (Carl et al 2011). In three methodological stages, pause analysis of translators' performance is carried out to assess key-logged data whereas eye fixation duration and pupil dilation measurements are used to assess correlated eye-tracking data. At stage one, process data from professional translators yield information as to the number and types of changes registered in the post-editing task. At stage two, process data from student translators provide information concerning the number and types of changes observed in the post-editing task. Finally, at stage three, a comparison of results relating the performance of professional and student translators paves the way for a discussion about the types of pedagogical practices which should be incorporated into translators' training and, as such, argue for a change of focus in translation curricula from a CAHT-oriented approach to, perhaps, a HACT-based view of translators’ training.
Within the ecological perspective (cf. van Lier 2004), languages are viewed “as formal systems that actually construct meaning rather than as structures that merely reflect external, language-free meaning” (Tymoczko 2003/2010: 224, author’s emphasis). Meanings created through language are inextricably related to the wider social and historical context, which shapes and is shaped by them. They therefore reside in text as well as in context and intertexts; they are always in flux and open to change (Tymoczko 2007). Cultures, like languages, are open and heterogeneous systems. Indeed, “any culture is composed of varied and diverse – even contradictory and inconsistent – competing viewpoints, discourses, and textures” (Tymoczko 2003/2010: 226). Also, cultures “are permeable, susceptible to influence from other cultures” (Fay 1996/2010: 70). Hence, the human world is not a medley of “independent, encapsulated, free-floating cultures; rather it is one of constant interplay and exchange” (ibid). Exchange across languages and cultures takes various forms, e.g. representation, transfer, transculturation (Tymoczko 2007), and it involves different kinds of mediation such as foreign language learning, translation, multilingualism, code switching, linguistic borrowing, transculture. This paper explores the role played by language learning and translation in mediating and making sense of cross-cultural experiences. The analysis focuses on salient scenes from the bilingual film “La stella che non c’è” (directed by Gianni Amelio, 2006). Inspired by the novel “La dismissione” (Ermanno Rea, 2002), it is the story of a journey from Italy to China. The protagonist, Vincenzo Buonavolonta, is a maintenance man working in a steel mill which is going out of business and whose faulty equipment has been sold to a Chinese company. Having repaired the mechanical defect by assembling a new control unit, Vincenzo flies to Shanghai. From there, he sets out to find the Chinese buyer, with the help of Liu Hua, a student of Italian, who serves as his interpreter. The search for the steel mill turns into a discovery journey into a world that had only been imagined before. The study shows the connectedness between language and culture and how they both “are discursively constructed, that is, they are shaped as they are enacted and discussed, in social contexts” (van Lier 2004: 184, author’s emphasis). It also evidences the symbolic power enshrined in language as a relational human activity, whereby we co-construct and negotiate personal and social identities, while becoming aware of our own and of other people’s subjectivity, historicity, values, individual and collective memories, emotions, and aspirations (Kramsch 2009, 2010). The pedagogical applications of these findings will be addressed in relation to an envisaged language and translation classroom composed of L1 Italian and L1 Chinese students of English.

**Introduction/Welcome**

Dr. Lorraine Leeson  
Trinity College Dublin

Wednesday 25 July 2012 | 14.00 – 14.30

QFT Screen 1

**Theme 3: Covert censorship - mediated manipulations and the role of the translator / interpreter**

**Translators’ Covert Censorship In English-Indonesian Translation of Donald Duck Comics**

Dr. Issy Yuliasri  
Semarang State University (UNNES), Indonesia

Indonesia has been flooded with translated comics from other countries, especially from the US, Japan, and Europe, and the Walt Disney’s Donald Duck Comics are among the popular ones. Not all aspects of Western culture reflected in the comics are acceptable in Indonesia, so in translating the Donald Duck comics, the translators have part of the obligation to do filtering in order to achieve receptivity by the target readers and parents. This paper is based on the research on the English-Indonesian translation of humorous texts in Walt Disney’s Donald Duck Comics. The research found out that the translators made dominant use of reduction and generalisation techniques so as to reduce sarcasm and harsh language. The reduction technique was mostly used by deleting the bad addressing or labeling of the characters, the swears, and expressions of humiliation. Similarly, the generalisation technique was mostly used by changing bad expressions and address into more general/neutral ones. The interview with the publisher’s Senior Editor and the translation brief also revealed that “decency” was the priority in the translation decision making, followed by clarity of meaning and maintenance of humor. There were cases where the humour was sacrificed for the sake of “decency”, and it was argued that the translators would rather take the risk of generalising or reducing the humour than risking the children as the biggest segment of readers; it was further argued that they had the obligation to consider didacticism of their translation work. The translators’ goal to prioritize “decency” and clarity of meaning over the humor seem to succeed, as 99.68% of the translated humorous texts were rated by two parents as having good/appropriate language for children/teenagers, and 99.37% of the translated humorous texts were rated by one child and two teenagers as clear in meaning. The rating on humour by the group of parents and target readers showed that only 78.33% and 67.84% of the translated humorous texts respectively were considered funny. This paper discusses how the reduction and generalisation techniques were used by the translators as their covert censorship of the humorous texts and how such use of the techniques affect the humour. It also discusses the mechanism of translating by the translator team, including their adherence to the translation brief.

Wednesday 25 July 2012 | 14.00 – 14.30

Brian Friel Theatre

Panel 13 - Innovation in Translation and Interpreting Pedagogy

**Projects in the Classroom: Experiences in MA LSP Translation Courses in Saarbrücken**

Dr Andrea Wurm, Katja Abels  
Universitat des Saarlandes

In this paper, the aim is to present initial experiences in 17 parallel LSP translation projects from different source languages in two different LSP fields. The newly established MA course “Translationwissenschaft” at the Universitat des Saarlandes calls for obligatory project translations in the second year of the course. They have to be accomplished in both languages studied, and in the
LSP field chosen (engineering and IT or economics). This confronts all LSP translation teachers with the need to establish new forms of pedagogy. During summer 2011, a group of teachers consulted regularly, trying to find a common framework and basis. This is meant to encompass terminology work, translation tools, proof-reading and perhaps even project management. The participants should learn to split a translation project into smaller work packages and manage themselves within their group. The teacher can assume different roles, depending on the complexity of the respective project and on the preferences of the teacher concerned. The first project classes will start in October 2011, and will cover translations into German from English, French and Spanish in both LSP fields, and Italian in engineering and IT, as well as translations from German and English into French. Due to the separation into B I (winter semester) and B II (summer semester; B I and B II being the two languages studied), a considerable number of different seminars will have to take place. Altogether, nine teachers will participate in this large-scale experiment. In our opinion, the experiences gained from this first cohort of MA students will permit a comparison of pedagogical concepts under the same institutional constraints, i.e. an important testing of project work in the translation classroom. Don Kiraly’s innovatory approach in many years’ of teaching has given us inspiration, but there is no doubt that every one of the five lecturers, a professor and three freelance translators will provide for individual weighting of the same (or even other) pedagogical and technical principles. Use of translation tools such as Trados or others will be made in different settings, some groups only doing terminology work (filling a common database), others working with translation memories. The outcome could help other translation teachers to choose their approach in an informed manner, knowing what difficulties have to be faced and what highlights can be achieved through challenging students with large-scale projects and real-life text quantities.

Wednesday 25 July 2012 | 14.00 – 14.30
QFT Screen 2

Panel 14 - Epistemicide: Translation and the Globalization of Knowledge

Translating Conceptual Metaphor from English into Indonesian: A Case Study of Translating Economics Textbooks

Dr. Karnedi Bachtiar
Indonesia Open University

This paper aims to discuss the application of conceptual metaphors in economics textbooks and what translation strategies that the translators employ in order to cope with the problems of translating those categories of conceptual metaphors and/or types of metaphors from English into Indonesian. Investigation is based on: (1) a cognitive approach, (2) a corpus-based approach, (3) a comparative model and (4) a theory of translation strategies. The research is conducted on the basis of a qualitative method, particularly a textual analysis in the form of a case study. An analysis of translation as a product is done on the basis of a parallel corpus (data) taken from three English textbooks on economics (the source text subcorpus) and their translations in Indonesian (the target text subcorpus) translated by three translators and published respectively by three local publishers. The use of metaphorical/linguistic expressions in the study corpus is identified by using WordSmith Tools version 5.0. Two research findings are as follows: (1) nineteen types of metaphors are found in the source text subcorpus representing the three categories of conceptual metaphors: eleven types of structural metaphors, seven types of ontological metaphors and one type of orientational metaphor; the frequencies reflect the source text writers’ preference to explain those concepts, theories and arguments in economics, as well as realities of economy in economics textbooks; (2) in order to deal with the problems of translating conceptual metaphors, translators use three major translation methods (i.e. literal translation, faithful translation and semantic translation) based on a number of metaphor translation procedures and translation techniques identified. This translation phenomenon indicates that they adopt the ideology of foreignizing strategy when translating conceptual metaphors in economics textbook from English into Indonesian. These findings to some extent are closely linked to other research findings in translation studies in the sense that the translation of economics textbooks as one type of specific text (genre) with the informative function also tends to maintain the characteristics, forms and meanings of the source language in the target text, rather than the target language. This phenomenon again reveals the three translation methods and the translation ideology being adopted (i.e. foreignisation). However, the communicative method and the ideology of
domesticating strategy (domestication) which gives more emphasis on the target language are also adopted by the translators. In other words, the translators seem to be quite open to the two binary ideologies of translation. To sum up, this research strongly supports other relevant research in association with the theory of conceptual metaphor (cognitive approach) and the theory of translation strategies which consists of ideology of translation, translation methods, translation procedures and translation techniques. Keywords: conceptual metaphor, translation strategies, ideology of translation, translation methods, translation procedures, translation techniques

Wednesday 25 July 2012 | 14.00 – 14.30
QFT Rehearsal Room

Panel 2 - Translation, Technology, Status

The use of translation memories by translators: a comparative analysis of Canadian workplaces

Dr Matthieu LeBlanc
Universite de Moncton

In the past 15 years or so, the use of computer-assisted translation tools (CAT) has increased tremendously in most private and public translation services. In some working environments, the introduction of those tools, most notably translation memory software (TMs), has changed the work of the translators and revisers dramatically. While TMs offer many advantages (increase in productivity and consistency, decrease in repetitiveness), they nonetheless change the way translators interact with texts. The changes may in some cases be minimal, but in other cases, translators no longer translate whole texts in the sense that they are limited to segments and sub-segments, thus transforming their work entirely. Some have even posited that, in extreme cases, this type of work may lead do de-skilling and may even have an impact of professional satisfaction and morale. In this paper, I will present the partial results of ethnographic research conducted in different working environments (one language service provider and at least one government translation unit) with a focus on the role and status of the translator in an increasingly technologized working environment. This research project was conducted in Canada and comes on the heels of a first pilot project which focused on translators in the workplace. First, I will describe each workplace (working environment, business model, staff, tasks, issues) and the role that TMs play in the translator’s work. For example, how do translators interact with TMs? How are they expected to interact with TMs by their employers? More specifically, how much freedom do they have with respect to the TMs proposals? Are they encouraged to reuse as is recycled text in order to increase productivity and bottom line? Or are they given total freedom to accept or refuse what is proposed and encouraged to make use of their full professional judgment? The second part of the paper will focus on the translators themselves. Based on the results of the ethnographic observation undertaken in the workplace – where I’ve shadowed translators at work interacting with TMs – and the open-ended interviews that I conducted with translators, revisers and members of management of each of the translation services, I will examine the translators’ perceptions and attitudes with respect to the work they do. For example, how do they feel about working with TMs in cases where their freedom is limited? Do they feel, as some have suggested, that this type of work can lead to a form of de-skilling or even have an impact on morale? And if so, could this be having an effect on the translator’s role? In other words, what are the positive and/or negative impact of technology on the translator’s social and professional status?

Wednesday 25 July 2012 | 14.00 – 14.30
Room 108, 11 University Square

Panel 15 - Teaching and Capacity Expansion in a Modern Translation/Interpreting Classroom

The importance of impromptu speech in interpreting training- omission in Chinese interpreting class
In China, the interpreting training always highlights the linguistic skills. From sight interpreting, consecutive interpreting to simultaneous interpreting, the contents of the classes above are divided into several parts based on different subjects.

It could not be denied that such basic skills are crucial for the interpretation, however, different from translation, “the original is produced and presented bit by bit, the interpreter has to listen and interpret at the same time”, and “that is a great challenge for the interpreter who needs to create an ongoing text out of these bits that must eventually form a coherent whole.” (Juliane House, 2009:8) As we know, “no matter how much interpreters specialize, there will always be gaps in their knowledge” (Viera Makarova,1994:210). Therefore, the impromptu speech training could serve as an effective tool to help the trainee develop a certain degree of predictability in order to deal with such problems. A comparative experiment is conducted for this research. Two parallel interpreting training classes, each with 20 students in their first year of MTI, joined in this experiment. Except for the impromptu speech training, the syllabus of the two classes is the same. Specifically, during the class, the students will be offered different topics to deliver the impromptu speech and limited time to answer questions from the audience. Their preparation for this class would drive the students to absorb more encyclopedic knowledge, which is the basic requirement for the interpreter. However, more important than that, their extra effort, i.e. speech planning and semantic processing, for the task of interpreting will be reduced by this training. And Q&A practice would sharpen their mind for the quick response, which is complimentary to the Shadowing. In addition to Viera Makarova’s (1994:207) belief that “the ability to improvise as a form of extralinguistic preparation, which complements the basic, that is the linguistic preparation of an interpreter”, I see the impromptu speech training as a psychological preparation for the interpreter as well. The students would gradually get used to master the fluency in the target language under heavy pressure, and manage their mental resources in an efficient manner. The output of the experiment is examined by their interpretation of the distorted texts, that is, the source texts is with slang, interruptions on the speaker, and illogic speech, any problems may be confronted in practical interpretation. The result suggested that the students who got the impromptu speech training, would be more proficient in managing the crisis above, they would quickly find synonym or other plausible word to replace the technical terms or missing word. Their anticipating capability was enhanced because of the training, which will surely contribute to their crisis management in the interpretation.

References

Wednesday 25 July 2012 | 14.00 – 14.30
OG/074 Lanyon North

Panel 16 – A Prescription for Better Access to Healthcare for Deaf People

Deaf People’s Experiences of Healthcare in Ireland

Ms. Carmel Grehan
Trinity College Dublin

This paper reports on the current state of access to healthcare for Deaf Irish Sign Language users in Ireland, drawing on the results of an empirical study of Deaf people’s experiences in this domain, supplemented by a number of reports in the media (e.g. Hands On, a TV programme for the Deaf community) and ongoing work with the Health Services Executive regarding improving access for Deaf patients. While best practice guidelines for dealing with patients whose primary language is not English exist (HSE, 2009) there is growing evidence that there are serious barriers to access for
Irish Deaf people, compounding the situation for Deaf people who are living in relative poverty (Conama and Grehan 2001) and for whom access to information via written/spoken English is highly problematic as a result of educational policy from the 1940s through to the early 21st Century (Conroy 2006). Critical issues that Deaf people identify include the following: Attitudes of hospitals to Deaf sign language users is cited as a critically important issue – what Deaf people experience as poor/negative attitudes may be a lack of awareness of cultural norms in Deaf communities. In GP clinics, there is a need for clarification about who provides (and pays for) interpreters. Provision of Interpreters is problematic and often ad hoc, causing stress to vulnerable, ill patients. Doctors often assume that a deaf patient should/will lipread or write notes and this is problematic for many reasons. Further, assumptions are often made regarding who will “help” by interpreting: doctors sometimes assume that a deaf friend/partner or family member or child should/will interpret. This is highly problematic, not least because there is no guarantee of accuracy and it is not appropriate if they are personally involved. This is especially true in maternity care settings. Further, there is the critically important issue of facilitating informed consent: Deaf people must be provided with appropriately qualified interpreters. Children should not be used as interpreters. Deaf people feel that VRS may offer options for last minute appointments, GPs, emergencies but express concern about the newly introduced emergency text (112) service.

Wednesday 25 July 2012 | 14.30 – 15.00
QFT Screen 1

Theme 3: Covert censorship - mediated manipulations and the role of the translator / interpreter

Adaptation as Censorship: Translating The Vagina Monologues for the Stage in China

Ms Zhongli Yu
University of Nottingham, Ningbo China

This paper examines censorship of female sexuality through adaptation in the two Mainland Chinese translations of The Vagina Monologues (TVM) by Ai Xiaoming (2003) and Yu Rongjun (2003). Adaptation involves rewriting a foreign text for its target readership, making the text suit the tastes and habits of the target culture while maintaining some form of equivalence between the source and target text. As a cultural translation strategy, it is predominantly applied in drama translation (among others) to naturalize the play for a new milieu and achieve the same effect as the source text (Bastin 2009: 3-4). A foreign text is adapted through ‘omission’, ‘expansion’, ‘updating’, or even ‘creation’. The main concern is ‘relevance’ rather than ‘accuracy’. It seeks to transmit the ‘purpose’ of the source text. Adaptation has been regarded as a kind of censorship by many historians and scholars of translation (Bastin 2009:3-6). Obviously, adaptation belongs to the translator’s self-censorship, ‘an individual ethical struggle between self and context’ (Santaemilia 2008b: 221-222).

TVM is a popular play, narrating women’s erotic or violent sexual experiences for consciousness-raising and activism. It is successful in ‘stirring public discussion and private awareness about women’s sexuality’ and in ‘the fight against violence against women’ (Cheng 2004: 333). TVM came to China at the beginning of the twenty-first century when ‘sex norms’ in China had ‘eased considerably’ (Kahn 2004). However, the translations and productions have experienced several layers of censorship: self-censorship by the translators concerning sexuality; de facto rejection by the publisher (both translations have not been published in book form and are available only on the internet); banning of productions by the authorities (such as the banning in Shanghai and Beijing in 2004) and resistance of the public to the production (such as the production in Shenzhen in March 2010). This paper focuses on what has been omitted, added and rewritten concerning female sexuality in the Chinese translations, and discusses the effect of the adaptations.

Wednesday 25 July 2012 | 14.30 – 15.00
Brian Friel Theatre

Panel 13 - Innovation in Translation and Interpreting Pedagogy

Towards a framework of reference for translation competence
This presentation of work in progress relates to two panel topics, namely translation & interpreting competence research and the development & evaluation of curricula. Our starting point is a discussion within the German Department of Mainz University’s School of Translation, Interpreting, Linguistics and Cultural Studies on the overall aims and curricular content of our BA and MA programmes. The approach we take is to ask whether a framework of reference for translation competence could be drawn up that would help us specify aims for translation training in the two programmes and design suitable curricula for both. While we obviously take our cue from the Common European Framework of Reference for Languages, it should be noted that our project is more limited in scope, arising as it does out of the needs of one specific translation department. In our paper we will present the main questions that need to be asked in developing a framework of reference for translation competence:

- How do we define translation?
- What do we mean by translation competence, and what model of translation competence is suitable for our purposes?
- How can different levels of translation competence and/or subcompetences be described, and assigned to either the BA or MA?
- What does this imply for curricular design? We will discuss these questions, some of which may need to be answered differently for the BA and MA programmes, in the context of the Germersheim degree programmes. The example used will be strategic competence.

Wednesday 25 July 2012 | 14.30 – 15.00
QFT Screen 2

Panel 14 - Epistemicide: Translation and the Globalization of Knowledge

**Epistemicide through Translation: an Overview**

Dr Karen Bennett
University of Lisbon Centre for English Studies

This paper offers an introduction to the various ways in which translation is complicit in the destruction of non-Anglophone knowledges. It begins by examining the ideological assumptions underpinning English academic discourse and the processes through which it historically imposed itself as the lingua franca of knowledge in the globalized world. This is followed by a brief review of the state of the art with regard to: i) contrastive rhetoric in the field of academic discourse; ii) the pressures upon foreign researchers to conform to Anglophone norms and the consequences of this for individual acts of translation into English; iii) the effects of translation from English upon other discourses of knowledge; iv) the long-term outcome of these processes for epistemological diversity. It thus serves to contextualise the other contributions within the broader debate on linguistic imperialism in the academic/scientific context.

Wednesday 25 July 2012 | 14:30 – 15:00
QFT Rehearsal Room

Panel 2 - Translation, Technology, Status

**Capturing the realities of the translation workplace**

Prof. Maureen Ehrensberger-Dow
Zurich University of Applied Sciences
Prof. Gary Massey
Although optimal implementation of technology has become a prerequisite to operating efficiently in the domain of commercial translation, systematic research has only recently begun focusing on how translation tools and resources are impacting translators’ practices. People trained as knowledge workers are increasingly expected to be highly competent as technicians, which has implications for their roles in the chain of multilingual text production. Working conditions, educational background, aptitude, and socio-psychological characteristics all play a part in determining translators’ selfconcepts, but today’s technologies, tools, and information resources are presumably also influential. Recent empirical findings suggest that these can affect translators’ decision-making processes and their understanding of what their responsibilities are. We will report on the last phase of a research project using a multi-method approach that has allowed us, in as controlled and non-invasive a manner as possible, to monitor the situated activity of students and staff translators at work. The approach provides data at the micro and macro levels that permit inferences to be made about how psychobiographical factors, workplace settings, and contextual resources interact to allow translators to produce fit-for-purpose translations within the time available. We will discuss differences between translation in an isolated setting, where the translator has sole responsibility for the target text, and translation as part of a chain of activities within a language services organization. The types of texts that staff translators consider interesting and the reasons they give for this help us understand the constraints under which they usually operate and what they consider their role to be. The realities of such non-literary translation carried out by staff translators in highly digitized and tool-oriented environments force a re-examination of the model of the multiply-competent translator working in isolation on which many educational programs have been based. The ergonomics of tools, originally designed to relieve translators of tedious, repetitious tasks, may actually be affecting efficiency and cognitive processes in unforeseen ways. For example, inefficient resource and desktop management, inadequate knowledge of (automated) tool features, ineffective interaction with user interfaces, and an over-reliance on readily available, easily accessible on-line dictionaries can be detrimental by both slowing down the process and diminishing the quality of the product, particularly amongst beginners. It is suggested that these effects can be counteracted by heightening problem awareness, improving familiarity with resource features and capabilities, and adequately evaluating, selecting and manipulating resources.

Wednesday 25 July 2012 | 14.30 – 15.00
Room 108, 11 University Square

Panel 15 - Teaching and Capacity Expansion in a Modern Translation/Interpreting Classroom

Capacities Required of Modern Translation

Dr Yong Zhong
University of NSW

It is commonsense that modern education should address three types of needs, including needs of the service providing industry, needs of the students and pedagogical needs. These three needs are especially apparent in the teaching of translation in Australia and China where a co-author of this paper has taught and researched. But there is another type of need, which has not been accounted for in most existing curricula, that is, the need of the job market. The following questions remain largely unanswered. What is the career prospect like for translators? Are the translators developed by existing curricula the kind of professionals required by the real-life industry? What translators are more employable?

What capacities other than text-based translation make translators more employable? The author of this paper has been monitoring the job market since being put in charge of a translation program at an Australian university for the purpose of continuously realigning the program to the real world. He and his associate conducted another survey recently, which involved job markets in Australia, China and a major international employer of translators and a score of Chinese employers. The survey found that the evolution of the industry has reached such a point that the gap between what is required of professional translators in the real world and the kind of translators we train in the classroom has further widened. This paper will present the findings of that survey, focusing on the capacities and skills required by the industry. The paper will end with a number of reflections and generalizations for trainers of especially Chinese English translators. The discussions carried out in this paper are
anchored on the teaching of Chinese translators in Australia but may be found informative and relevant by trainers working with other languages in other countries.

Wednesday 25 July 2012 | 14.30 – 15.00
OG/074 Lanyon North
Panel 16 – A Prescription for Better Access to Healthcare for Deaf People

Access to preventative and on-going healthcare information for deaf Auslan users: A qualitative study

Prof. Jemina Napier
Macquarie University

This paper will present preliminary findings of the preventative and on-going healthcare communicative requirements of deaf Auslan users. One hundred members of the Australian Deaf community have discussed their perceived health information and access communicative needs through face-to-face interviews conducted in Auslan by deaf research assistants throughout Australia. Making use of ELAN annotation software, the video-recorded interviews have been analysed to identify key themes and issues. The paper will make recommendations building on the known importance of quality of communication between health practitioners and patients for health outcomes, that will feed into policy and provision of signed language interpreting and translation services.

Wednesday 25 July 2012 | 14.30 – 15.00
Council Chamber
Panel 12 - Translations and Translators in Latin America

Translation, Translators, and Empowerment in Latin America: The Exemplary Case of Rodolfo Walsh

Professor Rosemary Arrojo
BINGHAMTON UNIVERSITY -- SUNY, U.S.A.

This paper will focus on “Nota al pie” (“Footnote”), a story first published in 1967 in the collection Un kilo de oro (A Kilo of Gold) by Rodolfo Walsh, the Argentinean author, translator, journalist, and activist who was killed by the country’s military junta in 1977. As Walsh’s protagonist is represented as an oppressed translator who tries to survive working for a publishing house in the repressive years of the Argentinean regime of the 1960’s, his story and its representation of the translator become particularly meaningful. The translator, whose timid interference, always at the service of the author, the publisher, and the government should be limited to the footnote and to the bottom of the page, kills himself and finally manages to subvert the status quo with a footnote that literally invades the space of the story, which is also the narrative of his suicide, giving him the voice and the visibility he was never allowed to enjoy in his profession and in his personal life. As a vivid representation of the invisible subaltern who cannot speak and who manages to find a voice after death, Walsh’s protagonist provides us with exceptional material for a critical reflection on the intimate relationship between language and power, particularly as it is related to translators and the tensions between them and the authors and the traditions they are expected to serve as well as those who are allowed to publish them. Furthermore, as the story and its author are so intimately connected with the struggle of the oppressed in Argentina, it can also be read as an eloquent representation of the empowering role translation has often played in the Latin American context.

Wednesday 25 July 2012 | 15.30 – 16.00
Whitla Hall
Theme 10: the role of literary translation in challenging or reinforcing cultural difference

**The Politics of Misrecognition: Translating “Gay” Literature in Post-Soviet Russia**

Professor Brian James Baer  
Kent State University

This paper examines the translation of Western “gay” literature in post-Soviet Russia as a case of cultural misrecognition. I use the term gay literature to refer to works that have been institutionalized or canonized in authoritative histories and anthologies in the West as affirmation of the existence of a gay and lesbian subculture. While the publication of many seminal works of “gay” literature in Russia since the fall of the Soviet Union might appear to suggest a new openness to sexual and gender diversity, the choice of texts for translation, the paratextual material accompanying those translations, and the critical reaction to them reveal a deep resistance among post-Soviet Russians to Western-style sexual identities and political activism. By inscribing these works within traditional Russian cultural scripts and frames of suffering and resignation, these translations work to neutralize the political implications of Western “gay” literature and to challenge the epistemological foundations of the modern sexual subject. The paper will highlight unique post-Soviet publishing practices, such as the republication of paratextual material from pre-revolutionary or Soviet editions of gay-themed works, typically with the date removed, perpetuating a discourse of silence and euphemism surrounding sexual matters. Analysis of the paratextual materials accompanying recent Russian translations of works by Sappho, Michelangelo, Oscar Wilde, E.M. Forrester, Marguerite Yourcenar, James Baldwin, William Burroughs, Edmund White, and others, reveals a general tendency to avoid terms that would suggest exclusive gay/straight sexual identities and to conflate homosexuality with artistic refinement. The domestication of homosexuality through translation belies a complex act of cultural positioning, revealing the post-Soviet Russian aspiration to belong to world culture and the desire to resist the hegemony of Western social values.

Wednesday 25 July 2012 | 15.30 – 16.00  
Brian Friel Theatre

Panel 13 - Innovation in Translation and Interpreting Pedagogy

**Developing Ethical Experts in Translation: Connected Learners and the Moral Imagination**

Mr Kelly Washbourne  
Kent State University

Myriam Salam-Carr asserts that translator intervention is “inevitably linked with ethical issues” (Translation and Interpreting Conflict, 7). The revelation in recent years of the advantages of such authentic learning models and environments as ‘anchored instruction’, ‘situated cognition’ and problem-based learning (PBL) point to the concomitant need in the curriculum for the targeted development of an ethical literacy and ethical competence (Schaffner’s term, “Translation and Intercultural Communication” 101). This paper will seek to explore the principles upon which an education and training in practical ethics for translation might be made experiential, and responsive to the complex network of stakeholders in the translation process, not only for the socialization of the novice practitioner but also for ethics’ usefulness as a problem-solving heuristic and essential tool for building self-directedness. The heart of the translation enterprise is mediation, which, like ethics, entails negotiation of conflict between the players in the translation production chain, between the translator’s multiple roles, and even between self and ‘otherness’ (theorized as ‘norms of representation’). Ethics, then, forces a widening of the translation task environment into connected knowing, into the broader system in which translations operate. But ethical training must be student-centered. Where ongoing ethical discussions thus far have been relatively silent in Translation Studies is on the matter of ethical maturity: student readiness for moral processing—recognizing, knowledgeably choosing, and acting upon ethical factors in everyday decisionmaking. Models from education theory (some competing, some harmonizing) that attempt to trace ethical development in students will be considered in light of translation aptitude, including William Perry’s scheme (1968) and Milton Bennett’s Developmental Model of Intercultural Sensitivity (DMIS), the latter of which integrates empathy and an ethnorelativistic mindset into what could characterize a
prime outcome for training translators: the culturally competent practitioner who can defend his or her actions ethically, an end-state for which Baker and Maier argue (ITT, 5(1) March 2011, 1-14). How, then, to produce translators who practice social perspective taking and metaethically reflect on their own stances and interpersonal engagements? Ethics at bottom, we can argue, is a type of macrocompetence that organizes and interacts with all the others; translation pedagogy must empower students at different developmental stages to take part in ethical deliberations not as passive recipients but as productive agents, with the goal of their exercising agency as translators through both cognitive reasoning and empathetic reasoning (moral imagination). Finally, we posit ethical training not as delivering deontological rules to be imposed but as a way of protecting the rights of all involved, not only the translators and translated but the very conditions of the translator’s intervention; ethics can be shown to be not a constraint, but, in Chesterman’s phrasing, an “emancipatory discourse”. Ultimately, the translation trainee must realize that value-free translation or translator training cannot be our goal, nor is a translation ethos a luxury outside of our concern as actors in the marketplace.

Wednesday 25 July 2012 | 15.30 – 16.00

QFT Screen 2

Panel 14 - Epistemicide: Translation and the Globalization of Knowledge

Importing scholarly debate: the translation of the “Socialist Register” in Italian

Dr Alessandra Molino
University of Turin

The penetration of English as a lingua franca for scientific communication is a well-known fact and can be witnessed not only in pure fields of the Natural Sciences, where research is detached from contextual specificities, but also in “softer” domains such as the Social Sciences and Humanities, whose concerns are naturally linked to local cultures and languages. Although the adoption of a lingua franca is often seen as beneficial for scientific communication, as it facilitates the circulation of knowledge across linguistic boundaries, thus promoting participation in the international scientific debate, its diffusion also involves some dangers, such as the progressive loss of vernacular genres (Swales, 1997; Ammon, 2003) and the consequent risk of an epistemological flattening on the Anglo-American model of knowledge construction. This paper aims to explore the impact of the diffusion of English on scholarly debate in the field of the Political Sciences in the Italian academic context. According to the data provided by the Italian National Committee for the Evaluation of Research (CIVR, 2006) for the period 2001-2003, in the field of the Political Sciences, Italian remains the dominant language for publication. This suggests that knowledge construction and dissemination are likely to rely on traditional local forms. However, in this domain, too, the English language plays an increasingly important role, as it is the main foreign language for publication and academic translations from English into Italian are frequent (CIVR, 2006). This paper focuses in particular on this latter communicative practice, i.e. translation, which is viewed as a way to import not only scholarly debate but also epistemological assumptions that may have a deep impact on linguistic and rhetorical choices. The study is based on the investigation of a parallel corpus comprising 10 papers in English and their translations in Italian. The academic journal chosen for analysis is the Socialist Register, an authoritative annual publication which analyses current political, social and economic topics from the standpoint of the independent new left. This journal has recently become accessible to a wider academic audience in Italy through the translation of some of the most influential articles from 2001 to the present (Adduci and Cerimele, 2009). The analysis of the parallel corpus is supplemented with the scrutiny of a control corpus collecting 10 equivalent papers originally written in Italian. The purpose is to compare the translated and the original Italian texts to see whether the English language had any impact on discourse patterns in Italian.

Technology and the search for “naturalness” in translation: a corpus-based study of crowdsourced and original Spanish social networking sites

Professor Miguel A. Jimenez-Crespo
Rutgers University

After two decades of intensive corpus-based translation researched, it has been shown that translated texts represent a differentiated textual population with distinct lexical, syntactic, pragmatic and discursive features (i.e. Baker 1996, 1999; Laviosa 2002; Olohan 2004; Mauranen and Kujamaki 2004). This is due to the fact that translation “develops in response to the pressures of its own immediate context and draws on a distinct repertoire of textual patterns” (Baker 1996: 176). In attempting to close the gap between translated and non-translated texts, scholars have proposed different approaches, such as reader based quality evaluation methods (Nida and Taber 1974; Nobs 2006) or corpus use during translation tasks (i.e. Zanettin 1998; Bowker 2002; Zanettin, Bernardini and Stewart 2003; Bernardini and Castagnoli 2008; Beeby et al. 2009) or quality evaluation (Bowker 2001; Jimenez-Crespo 2009c). Specialized corpora of targeted textual populations can help identify the underlying set of features that members of specific discourse communities expect in exemplars of any given genre (Trosborg 1997; Nord 1997). As a result, translators or evaluators can identify “conventional ways of expressing specific meanings and performing specific functions in the relevant text type/variety within the target language” (Tognini-Bonelli 2001:131). This results in more natural sounding translations (Zanettin 1998). Crowdsourced web localization has recently emerged as a response to this challenge, as fans knowledge on the topic and digital genre is assume to lead to “naturalness” in translations (O’Hagan 2009). This study investigates whether the Facebook crowdsourced model produces texts that embody that set of target users’ expectations through a comparable corpus methodology: it compares all the interactive segments in the Spain version of Facebook to a corpus of all interactive segments in the top 30 social sites locally produced in Spain. The working hypothesis is that user generated translations lead to texts that comply with the set of conventions expected by users. The contrastive analysis focuses on linguistic features that differ between translated and non-translated corporate websites in Spanish (Jimenez-Crespo 2008, 2009a, 2009b, 2011a, 2011b): verbal use, terminological conventions and syntactic explicitation. The results show that the Spanish Facebook website matches the set of linguistic conventions found in the corpus of non-translated social networking sites.

Understanding and Redefining Different Capacities Required of Professional Interpreters in the Gaza Strip, Palestine

Dr Mohammed El Haj Ahmed
Islamic University of Gaza, Palestine

Palestinian interpreters and translators are dealing with two languages, e.g. English and Arabic. Since English and Arabic have different cultural and linguistic backgrounds, i.e. English is an Indo-European language, whereas Arabic belongs to the Semitic languages, Palestinian interpreters are expected to face big challenges in the interpreting market. The present situation of interpreting services in the
Gaza Strip shows that practicing interpreters are lacking the theoretical and practical experience as well as the interpreting skills to provide good interpreting skills. In Palestine the demand for translation and interpreting has steadily increased. According to El Fagawi (2000), this is due to the Palestinians’ belief that English has become the language of international negotiation through which they can tell the world about their problem. This motivational interest in English and especially in translation increased after the Oslo Agreement between the Palestinians and the Israelis. As a result, Gaza and the West Bank have become a major focus of international media attention, with large numbers of journalists from all over the world visiting the area to cover the political situation. These journalists from all over the world are willing to listen to all Palestinians, including ordinary people in the street. At the same time, the Palestinian people have shown much interest in talking with these journalists about their painful experiences with the occupation. In most cases, the journalistic delegations hire local interpreters in order to facilitate their communication with ordinary people. Palestinian Arab interpreters are also employed by the local government to help facilitate discussion between leaders and dignitaries, meaning that their level of fluency is vital to translating nuanced and detailed meaning. However, the lack of qualified translators and interpreters and the absence of effective and systematic training in translation theory have led to erroneous translations and interpretations, resulting in distorted communication. In the Departments of English of Gaza universities, the two translation modules which are a major requirement of the degree of BA in English Language and Literature are taught by specialists in EFL and linguistics; none of them has a qualification in translation or interpreting. Some graduates however have got a professional diploma in translation. The professional diploma, which is run by the Continuous Education and Community Service Unit at the Islamic University of Gaza, provides graduates with professional and practical training in translation and interpreting. However, most graduates of this diploma have said that the training they got falls short of their expectations. Given this situation, the graduates of the departments of English as well as the professional diploma graduates will join the profession of translation and interpretation dependent on their intuition and experience, without possessing the training and theoretical tools needed for this job. The structure of the paper: 1. An overview of the situation of translation and interpreting at Gaza universities. 2. An analysis of the translation modules, translation instructors, etc. 3. An evaluation of the professional diploma in translation (one year diploma offered to BA holders of English). 4. An analysis of a questionnaire designed to elicit data, mainly in terms of interpreters’ perception of translation theories and their interpreting training experiences. 5. A working plan aimed at improving interpreters’ performance skills.
Siting Translators’ Agency in Fondo de Cultura Económica and UNAM press (1940-1970)

Ms Nayelli Castro-Ramirez
University of Ottawa

This paper explores the role of translators in the creation of editorial collections dedicated to the dissemination of humanities and philosophy in Mexico between 1940 and 1970. In order to trace the translational activities of Mexican intellectuals who were involved in the editorial milieu during this period, I probe into the catalogues of two major publishing houses: Fondo de Cultura Economic and Universidad Nacional Autonoma de Mexico press. My aim in this paper is twofold. Firstly, I seek to show the translators’ agency in the constitution of an organized repertoire. In other words, the translators’ role is revealed as a multifaceted editorial task, in which translators are in charge not only of the translation itself, but also of the classification of translated books in different collections, copyright negotiations and promotional blurbs. Secondly, based on the traces of this translational and editorial activity, the paper attempts to bring to fore the poetics through which an intellectual community and a specialized readership are built.

Wednesday 25 July 2012 | 16:00 – 16:30
Whitla Hall

Theme 10: The role of literary translation in challenging or reinforcing cultural difference

Constructing the target-text reader’s alliance: Recognition, alignment and allegiance in Anglophone African narratives of colonial conflict

Ms Susanne Klinger
University of East Anglia

The paper draws on cognitive poetics as well as Smith’s (2005) notion of three levels of audience engagement – (i) the recognition of individual characters, (ii) the alignment which controls and organizes our access to the thoughts, feelings, and actions of characters, and (iii) our response on the level of allegiance, that is, our evaluation of and emotional reaction to the characters’ thoughts, feelings and actions – in order to investigate how a postcolonial text depicting the colonial conflict can encourage a Western reader to form a sympathetic alliance with the postcolonial ‘other’ at the expense of a sympathetic alliance with his or her own culture and what the implications are when such a text is translated into another language. One of the main factors to have an impact on the reader’s response on the level of allegiance – the highest level of reader engagement – is the verbal actualization of the narrator’s own response to the characters’ thoughts, feelings and actions. As I will show, in polylingual texts linguistic hybridity can serve to construct this narrator stance. In particular, I will illustrate how the presence or also the absence of linguistic hybridity interrelates with the cultural perspective adopted by the narrator and the reader’s construction of the narrator’s own cultural identity, and therefore the reader’s construction of the narrator’s allegiance to the narrated culture(s). Linguistic hybridity, however, is not only the hallmark of many Anglophone African narratives, but also prone to shifts in translation (see e.g. Batchelor 2009). Therefore, the ST’s carefully constructed narrator’s stance – and with it, the construction of the reader’s alliance – risks being turned on its head in translation, as TT shifts in linguistic hybridity, together with TT shifts in other markers of alignment and allegiance, can affect the TT reader’s mental construction of the narrator’s world-view and the narrator’s identification with – or distance to – the narrated cultures, and consequently the TT reader’s own attitude towards the narrated cultures.

Wednesday 25 July 2012 | 16.00 – 16.30
Brian Friel Theatre

Panel 13 - Innovation in Translation and Interpreting Pedagogy

**Advanced Bilingual Enhancement: Developing translation and interpreting students’ linguistic competence**

Dr Mira Kim
University of New South Wales

This paper reports on an ongoing project that addresses the unequal development of Translation and Interpreting (T&I) students’ working languages. The project explores the persistent challenge in T&I education by drawing on two major educationally oriented theories: one is a language theory, known as systemic functional linguistics (SFL), which Kim has successfully applied to translation teaching (c.f. Kim 2009), and the other is an educational theory known as socio cultural theory (SCT), which has been a powerful source of inspiration for great numbers of translator educators around the world since Kiraly (2000) started to advocate it for innovative translator education (c.f. Kearns 2008). The project has adopted action research as its primary research framework and therefore has a few phases. The first phase of the project was undertaken at UNSW in the second semester of 2011, during which a new course called Advanced Bilingual Enhancement was offered to T&I students at the masters level. The course contents were not set and fixed at the beginning of the semester but they were developed over the semester on the basis of ongoing students’ feedback and needs analysis. This paper will discuss the way in which this course evolved during the semester and major findings from both quantitative and qualitative data. It will also present a series of learning activities in modular form, which T&I educators can incorporate into their curricula to create a multitude of scaffolded acquisition enhancement experiences for their students.

References

Wednesday 25 July 2012 | 16.00 – 16.30
QFT Screen 2

Panel 14 - Epistemicide: Translation and the Globalization of Knowledge

**Translating “Performance,” Engendering Bewilderment**

Dr Joshua Price
Binghamton University, USA

This is an essay about translating knowledge. Thinking across languages, traditions, and ways of knowing leads me in turn to pose questions nature of disciplinary knowledge production as a set of established modes of inquiry into social reality. This thinking also traces a path departing from the euro-centric theories that provide the foundation for the human sciences as they are conceived in the West. An age old calumny has it that while Latin America produces great literature, it is Europe and the United States that produce original theory. The historical tradition that has accompanied this calumny is the long practice of imposing imperial categories on Latin American reality. This intellectual tendency or predisposition to turn to Europe and the United States when it comes to explanatory theory is often misbegotten, even knee jerk, and leads to missing a lot – to what Boaventura de Sousa Santos has called a ‘waste’ of knowledge. It presupposes a hierarchy of knowledge where theory is European theory, or euro-centric. Staying within the staid bounds of European theorizing could even be in some cases intellectual laziness. But the consequences are not innocuous. In this essay, I look at this question of Eurocentrism as a question of translation and
translation theory across the colonial divide. The core of this paper will be considering the translation of the term ‘performance.’ ‘Performance Studies,’ at least in the context of the US, is not only a terminological question, that is, the definition of the word ‘performance,’ but also implies a question of disciplinary foundations: ‘Performance,’ at the core of the nascent discipline of performance studies, has its journals, academic departments, and so on. I will refer at length to the work of Diana Taylor, chair of the Hemispheric Institute of Performance and Politics at NYU, on how to translate ‘performance’ (the concept, the word, but also the discipline) into Spanish and onto Latin America. I will argue that she does not weigh the costs of cultural and linguistic imperialism. Instead, I propose theory-construction that emphasizes or at least acknowledges the epistemic clashes and the relational nature of difference, and of power. Drawing on my experiences as a translator of Latin American philosophy, I suggest some directions this may take, and I include a description of the receptive disposition that can be engendered by working at the junction of multiple cosmologies, a situated moment that can provoke a constructive, reflective epistemic state that can potentially avert the ‘waste’ of knowledge.

Wednesday 25 July 2012 | 16.00 – 16.30
QFT Rehearsal Room
Panel 2 - Translation, Technology, Status

Waving farewell to the warm, analogue world? The technological wrench reaches sign language translation and interpreting

Prof Graham H. Turner and Dr Svenja Wurm
CTISS, Heriot-Watt University, Edinburgh

The ‘technological turn’ of Translation Studies has rarely been seen to reach the world of sign language. And yet a full account of the ‘current panorama’ of the TS field ought to incorporate reflection upon some of the increasingly significant changes occurring in sign language translation and interpreting. This paper therefore takes stock of key developments, connecting these directly to the broader theoretical concerns of Translation Studies. The first shift has been the rapid expansion in the availability of digital video technology. In itself, this has prompted the most significant change, because it has greatly facilitated the everyday recording and distribution of signed products. As is increasingly well-recognised, this in itself has resulted in the rise of what can (Wurm 2010) legitimately be called translation practices in communities previously dominated almost exclusively by interpreting. Many wider consequences can be discerned, from the rise of Deaf translators (Turner 2005) to the emergence of powerful new signed forms (the ‘International Signing’ deployed, for instance, by FIFA during the soccer World Cup of 2010; Al-Jazeera’s attempts to promote pan-Arabic signing; etc). Secondly, with populations of sign language users being relatively small and geographically distributed, the expansion of remote interpreting models (using video-conferencing technologies) has been enthusiastically embraced in some quarters. However, there are now clear concerns (eg Wilson 2007, Krook 2011) that this is leading to a diminution in service quality and to more low-paying, low-status employment, where the expertise of the professional is underappreciated. The next step has been replacing the remote human interpreter with a mechanised service. This has been promoted most enthusiastically in contexts, such as healthcare interactions, where exchanges are characterised by relatively predictable question-and-answer routines: give the professional access to pre-recorded signed utterances and – if all goes to plan – a potentially expensive third-party linguistic intervention service can be replaced by a manageable number of re-useable video-clips. A fourth key element in the picture has been the excitement generated by experiments in the creation of signing ‘avatars’ (eg the ViSiCAST project, Lincoln et al 2001) which, even after a decade and more of development, garner little support from Deaf people. The emerging picture may look discouraging, but the fifth and sixth developments offer cause for more positive evaluations. On the one hand, we do start to see the emergence of translation memory tools produced by and for signing practitioners (eg Lakner 2011) – though it is also clear that their value has yet to be fully accepted by the wider community. Finally, we have witnessed experiments in forms of ‘crowdsourcing,’ eg by the translation team which has worked on the British Sign Language Corpus Project (Pollitt et al 2011). Thus we see both positive and negative impacts of technology on the status of the translator and the value placed on translation. There are evidently both threats and opportunities at play in this sub-field, just as in the
wider sphere. This paper illustrates and explores these circumstances, integrating the emerging account with theory and practice.

Creating a ‘sense of community’ amongst adult translators and interpreters studying online

Dr Kim Wallmach
University of the Witwatersrand

Pedagogically speaking, it is known to be important for students to develop a sense of belonging in their learning environments in order to facilitate learning success and enjoyment, as well as a feeling of common ownership and participation in the day-to-day activities of the classroom. A sense of community is even more important in the online classroom but requires special effort to create it. At Wits Language School, which provides continuing education to adult learners, a number of eight-week professional short courses in translation and interpreting are taught using a blended approach (mixed contact teaching and online learning) in order to enable adult, working students to learn across different times and locations, and to make self-paced learning possible (Carver et al., 1999). The courses articulate with full qualifications such as the Diploma in Legal Interpreting, Honours/MA in Interpreting and Honours/MA in Translation Studies. There are a number of challenges associated with this approach – the fact that students need to learn how to use an online platform as well as a number of tools effectively in order to participate fully in the course, as well as the importance of creating a ‘sense of community’, a sense of trust and belonging within a very short space of time amongst adult learners from a variety of cultural backgrounds and varying levels of technological ability and access. In this paper I examine the following: • What strategies can be used to promote a ‘sense of community’ amongst adult translation and interpreting students? • What are the factors that promote integration and a learning mentality? Why is it that one group will be interactive and the next totally unresponsive? • How does instructor behaviour influence online participation and a ‘sense of community’ amongst adult learners (cf. Arbaugh 2001)? • Are age, gender, or cultural background predictors of online participation by adult learners? • Is online participation related to the level of learning, for instance an introductory interpreting class as opposed to a postgraduate professional short course run by an international trainer? • Does the use of technology inhibit adult students? • Does an adult student’s learning style affect e-learning performance in translation and interpreting (Huang et al 2011)?

List of sources

This paper reports on the first empirical study of the provision of signed language interpreting in medical settings, carried out in 2011-12 under the auspices of the EU funded project, Medisigns.
Leonardo da Vinci), which aims to create focused training for medical practitioners, interpreters and Deaf community members to assist in improving Deaf people’s quality of access to healthcare across the European Union. In this paper we focus on data collected from Irish Sign Language/English interpreters in the Republic of Ireland, feedback from agencies providing ISL/English interpreting services and data from Deaf community members.

Ireland has a population of approx. 6,500 Deaf Irish Sign Language users (Leeson and Saeed, 2012) and while there are some 92 trained interpreters in the country (Leeson 2011, 2012), only 60-65 of these are currently practicing as interpreters. Given that interpreter training is a relatively new phenomenon in Ireland, there has traditionally been very limited access to continuous professional training, especially regarding medical/mental health settings. At the same time, for one national interpreting agency, some 25% of all assignments in 2011 were in the medical/mental health domain (Sign Language Interpreting Service, personal communication). From discussions interpreter agencies/referral services in Ireland and Deaf community organizations, key problems that are inhibiting better service provision are:

- Lack of policy at national level (Health Service Executive) despite the existence of best practice guidelines (2009)
- No obligation on General Practitioners to allow interpreters into their surgeries
- Lack of a statutory register of interpreters (spoken or signed)
- Lack of awareness on the part of Deaf community members as to routes to complain about inadequate services
- Lack of specialist training for interpreters
- Lack of training for medical professionals regarding the work of interpreters and the risks associated with use of untrained personnel
- Need for input to Deaf community members regarding the nature of interpreting (particularly regarding cognitive/interactive models of interpreting, and the functionality of consecutive versus simultaneous modes of interpreting (e.g. Shaffer and Wilcox (2005), Russell (2005), Metzger (1999)).

Interim results from our survey of interpreters show that Irish Sign Language interpreters who engage in medical interpreting typically have 5-10 years of interpreting experience and are aged 30-40 years. They have formally trained as an interpreter, and all wish to access formalized training linked to working in medical settings. Preliminary analysis of data shows that problems arise particularly in finding ISL equivalents for certain medical concepts, and in understanding the accents of non-native medical staff (a phenomena emerging from the influx of foreign trained medical personnel in the “Celtic Tiger” years). The two other key areas of challenge that are reported on are problems with the physical setting for the medical encounter (in one case leading to an assault on an interpreter) and problems associated with the interactive aspect of the event. We will also explore if and how continuous professional training courses offered by the Medisigns consortium in 2011-12 have impacted on practice. We will look at these and other factors and consider best practice approaches to facilitating change that assists the development of interpreter competency, enhances awareness of medical service providers, and engages in Deaf community partnership as the primary basis for pushing forward an agenda for quality, accessible healthcare.

Wednesday 25 July 2012 | 16.00 – 16.30
Council Chamber

Panel 12 - Translations and Translators in Latin America

**Breaking boundaries: Don Quixote made in Brazil**

Mrs Silvia Cobelo
University of Sao Paulo

The first Brazilian version of Don Quixote was made by the publisher, editor, translator and renowned writer, Jose Bento Monteiro Lobato (1882-1948). Published in 1936 and reprinted many times, by different publishing houses up to the present day, Don Quixote das Criancas was even adapted in a comic book format in 2007. John Milton (2003) defines Monteiro Lobato as a central figure in the publishing industry in Brazil. He was the first publisher to develop a book industry as a consumer industry. Milton points out how Lobato’s versions reveal the way in which a country like Brazil can use the first world literary canons. Lobato adapts the source story, changing the original emphasis. Milton draws particular attention to how Lobato “translates” the complicated language of the XIX century
Portuguese Don Quixote edition inserted in the narrative, into a simple Brazilian Portuguese, easily understood by children, his target audience.

The very first translation of this version was published in Argentina in 1937. La Prensa published it as a newspaper serial. One year later, Editorial Claridad published D. Quijote de Los Ninos in book form. It was produced by Benjamin de Garay, a well-known intellectual who played a crucial role as one of the first cultural and literary bridges between Argentina and Brazil. The outbreak of the Spanish Civil War caused many editors and publishers to flee Spain, creating a boom within the Argentine publishing industry. Juan Ramon Prieto, then editor for Losada, invested in translating Lobato’s children books. In 1944, the success in Brazil allowed the publishing house Americalee, and then associated with Losada, to expand its operations to almost every country in Latin America. Lobato’s version of Don Quixote was re-translated into Spanish by M.J. de Sosa. Americalee published the first edition of the translation in Buenos Aires in 1945. In 1947, Montero Lobato spent one year in Argentina, advancing his fame as a writer of children’s literature and negotiating the publication rights for his Complete Works of children’s literature, more than forty stories. With the help of the Argentinian publishing company, the children’s version of Don Quixote translated into Spanish was able to overcome differences between linguistic communities within Central and South America.

Today, Losada Publishing is releasing the same collection, and the present Brazilian version is included in the package. Between 1977 and 1986, Lobato’s work was adapted for a children’s TV program, by Globo TV. A remake aired from 2001 to 2007. The story of Don Quixote was told in both of these instances. These series were exported to several countries around the world. It was seen and read by children around the globe, breaking boundaries not only with the source text, but also with the target text itself, which has become another source text for several different works. Lobato’s version of Don Quixote breaks national, temporal and media boundaries. Key words: Don Quixote, children’s literature, translators, adaptation, historiography, Brazil, Latin America publishers

Key topics: Historiography of translation in Latin America

Wednesday 25 July 2012 | 16.30 – 17.00
Whitla Hall

Theme 8 – Intercultural relations and their political impact

The series Pavillons. Domaine de l’Est (Robert Laffont, 1981-2002) as a cultural mediator between the East and West of Europe

Professor Elzbieta Skibinska

The purpose of the series Pavillons. Domaine de l’Est launched in 1981 by the Parisian publisher Robert Laffont was to introduce works of Central and Eastern European authors into French literary field. The series was to become a mediator between cultures separated by the Iron Curtain and contribute to shaping the image of contemporary Central and Eastern European literatures in France. Even though 1989 saw the disappearance of the wall dividing Europe, the series continued to be published until 2002. The paper will seek to determine the significance and cultural function of the image of Central and Eastern European literatures as it emerges from one of the paratexts accompanying the series, namely the blurbs found of the back cover of the particular volumes. Gerard Genette calls paratexts places of „transaction“ in which a certain strategy of influencing the recipient is carried out: it is to facilitate a good reception of the text and its proper reading, i.e. one assumed by the author and his or her allies. An exploration of paratexts viewed in this way enables very interesting observations, also with respect to translated works. “Rewritten” in a foreign language, they start to circulate in a new cultural context. The accompanying paratexts (original or new) in effect become a field of “transactions” different to than those carried out through the paratextual layer of the source text. Blurbs of the back cover (publisher’s paratexts) are often one the first descriptions of the translated, “imported” work – as well as its author – encountered by the potential reader. Their profile is tailored to the purposes of the publisher, the “importer”. In the case of the Laffont series discussed here, they sought to open the French literary field to works from behind the Iron Curtain (often coming
from authors banned from publishing in communist countries), thus building a certain symbolic capital; these goals and aspirations of the publisher had to be aligned with the demands of the market. An analysis of the cover blurbs found on the back covers of novels published in the series Pavillons, Domaine de l’Est demonstrates that they function as building blocks of the publisher’s narrative about literature from behind the Iron Curtain, aimed at the public sphere. In addition, they build an image of the target group of the series’ French recipients.

Wednesday 25 July 2012 | 16.30 – 17.00
Brian Friel Theatre

Panel 13 - Innovation in Translation and Interpreting Pedagogy

The Importance of Feedback in Fine-Tuning Curricular Design in Specialised Translation Class – A Case Study

Dr Olivia Fox
Univ. Autonoma de Barcelona

Since 2006, the final-year specialised translation course (Spanish to English) in the Faculty of Translation and Interpreting of the Universitat Autonoma de Barcelona has focused on work, in groups, on authentic translation service provision tasks. The aim of the course was to: i) integrate the different knowledge and skills students had acquired during their degree course (language, documentation, translation, new technologies, desk-top publishing); ii) mirror professional practice in small or medium-sized translation agencies where translators often have to work together in a team with other translators on a specialist text about which they know little or nothing, with little face-to-face contact; and iii) develop and assess the soft skills required in the workplace today, such as the ability to design and manage projects, work in multilingual, multicultural teams etc. On completion of the task undertaken, each group of students was required to: i) give a Powerpoint presentation in which individual students described a problem s/he had encountered during the translation process (providing screenshots of the process of documentation, and informing of the decisionmaking process leading to the final solution), and ii) complete an evaluation questionnaire. The Powerpoint presentation was designed to evidence each student’s documentation/critical thinking/decision-making skills; the questionnaire was designed to elicit all the information the translator trainer required concerning: i) students’ understanding of the objectives set for the course; ii) their evaluation of the course and the methodologies used; iii) their self-assessment; iv) their ability to coordinate and plan project work; and v) their ability to work in multilingual multicultural groups. In 2010-2011, as a result of feedback from students, instead of undertaking authentic translation service provision tasks, three texts from different specialist fields (medical, financial, legal) were translated. Students were organised, in alphabetical order, into groups of 3 and roles (documentalist, translator, proof-reader) assigned by the trainer. The role that each student played changed in rotation with each new text. Each group was responsible for one final text which was assessed, although evidence was obtained of each member’s personal contribution (documentalist- glossary, translator- translation, proof-reader-tracking) Results obtained showed that students were more content with i) the translation of a wider range of texts; ii) clearly established roles in the group; iii) in-depth work on documentary resources in several different specialist fields; and, in particular, iv) developing proofreading skills and the ability to detect and solve translation problems specific to different specialist fields. The problem of lack of commitment evidenced in some members of larger groups working on translation service provision tasks was solved as translator, documentalist, and proof-reader were totally dependent on each other for quality final translations. Motivation was also higher.

Wednesday 25 July 2012 | 16:30 – 17:00
QFT Screen 2

Panel 11 - Interpreting and the Social Fabric

Child language brokering in Italy: children’s views on their experience as ad-hoc interpreters

Dr. Rachele Antonini and Dr Ira Torresi
Child language brokering (CLB) is a form of ad-hoc interpreting provided by immigrant children and adolescents for the benefit of the institutions of the host country, on the one hand, and their own families or communities, on the other hand. In countries such as Italy, where resources are seldom available for institutionalized community interpreting services, CLB is one of the spontaneous ways in which migrant communities and public services respond to their mutual communication needs (Antonini 2010). In Italy CLB, although common in everyday practice, has never been investigated until 2007, when the research project In MedIO PUER(I) was launched at the University of Bologna in order to contribute to the relatively scarce literature produced so far at the international level (cf. Tse 1996; Orellana 2009; Hall 2004). So far, the project has investigated the CLB phenomenon at the local level through interviews with providers of public services (Cirillo and Torresi forthcoming; Cirillo, Torresi and Valentini 2010), focus group interviews with former child language brokers (Bucaria and Rossato 2010), and schoolchildren’s narratives about CLB (Antonini forthcoming). For the purposes of this paper, we will present the results of questionnaires administered to ‘scuola media’ schoolchildren (the Italian equivalent of school grades 6-8). The questionnaires were administered in several schools across the Italian region Emilia Romagna, where the school population shows comparatively high proportions of first- and second-generation migrant children (Caritas-Migrantes 2010).

Thursday 26 July 2012 | 16:30 – 17:00

QFT Rehearsal Room

Panel 11 - Interpreting and the Social Fabric

Liaison Interpreting Research in Mainland China

Lihua Jiang
University of International Business and Economics, Beijing, China

Professional interpreting activities in mainland China mushroomed only after China had resumed its position in the UN. Before 1996, interpreting research in China has long concentrated on the interpreting skills involved in the process of interpreting. From 1996 to 2000, more efforts were devoted to the description of the interpreting process itself. Since 2002, with the introduction of Western theories, interdisciplinary perspectives have been integrated into China’s interpreting field (e.g. Seleskovitch ‘sense theory’ 1976, 1978, 1984, Gile’s effort model 1995, Setton’s pragmatic and cognitive approach 1999, a detailed introduction can be found in Liu 2005 and Liu/Wang 2007). However, most of the previous studies have focused on conference interpreting, i.e. the simultaneous and consecutive mode, while in the field of liaison interpreting, the Chinese researcher’s voice is rarely heard till recently (Ren 2010, Jiang 2011). With an increase of exchanges in today’s globalized world, this interpreting research field is calling for the participation of Chinese discourse. In the research field of liaison interpreting, the theoretical and methodological deficits surrounding its concept are responsible for the conflict of the interpreter’s role as a ‘verbatim’ reproducer of messages in another language (Goffman 1981) on the one hand or as ‘advocator’, ‘cultural broker’ or ‘conciliator’ (Merlini and Favaron 2003: 212) on the other hand. To date there is no consensus on which communicative parameters determine the individual interpreter’s role within those two opposite views of literal ‘verbatim’ renderings (‘conduit role’) and active ‘cultural mediation’ within a framework of parameters that influence and control the interpretation process in a concrete interpreter-mediated scenario. In mainland China’s social context, this paper introduces relevant parameters to investigate an individual interpreter’s scope of action in a particular communicative situation. It is suggested that static and dynamic parameters interplay in a triadic discourse communication when an interpreter reproduces a target message. This interplay is assumed to take place in the form of a number of ‘interpreting filters’ (IF) through which a source message M passes to become a target message M’. This whole system is referred to as the Triadic Discourse Interpreting Model (TRIM). Thus, the interpreter’s role is no longer characterized by an ‘either/or’ decision of ‘verbatim’ vs. ‘mediation’ conflict but reflects a decision-making continuum which may change from turn-to-turn as the communication develops, which offers a better understanding of the interpreter’s complex and important social role.
Providing Virtual Training to Interpreting Students in Africa - Evaluation of a Pilot Project

Mrs Carmen Delgado Luchner and Manuela Motta
ETI, Universite du Geneve

In recent years, the UN and other stakeholders operating in Africa have identified a growing need for qualified interpreters on the continent. Moreover, a lack of qualified interpreter trainers possessing the pedagogical background to teach within an institution of higher education, and a lack of institutions providing interpreter training at graduate level, has been noted. In order to tackle this situation, a pilot project was launched at the University of Nairobi, which received support by a number of institutions, among which the Ecole de Traduction et d’Interpretation (ETI), of the University of Geneva. As is generally the case, the MA in conference interpreting offered at the University of Nairobi includes both a theoretical and a practical component. Most of the skill training is provided by practitioners working for the International Organizations. These practitioners are therefore not always available and no continuity in terms of smooth progression of the training can be guaranteed. This situation prompted ETI’s interpreting department to launch a pilot course in virtual practical skill training. While ETI has several years of experience providing virtual training, especially at postgraduate level (training of trainers), the setting of this course was entirely new, as it was the first time trainers at ETI designed a course for a group of MA students in Africa. A short virtual skill-oriented training course was thus designed, including a series of individual and group exercises for consecutive interpretation training at beginners’ level. ETI has developed a tradition of comprehensive evaluation of pedagogical initiatives (cf. the Accreditation process of its MAS for interpreter trainers). This virtual pilot course was evaluated according to accepted guidelines. The authors’ presentation will describe the implementation and evaluation of this first (and hopefully not last) experience, indicating the different challenges trainers and students encountered in this innovative setting and suggesting best practices for this kind of virtual learning experience.
relationship between translation and intellectual history in Latin America. The project investigates the translation practices of a number of Latin American cultural journals during the second half of the XX century. The paper focuses specifically on the translation practices of two influential cultural journals: the Cuban Revista Casa de las Americas and the Uruguayan Marcha. The discussion will be based on the translation practices of these two journals, and will address the role of various agents of translation (e.g., authors, translators, editors), the relationship between translation and editorial policies in these two cases, the strategies, methods, and thematic and disciplinary patterns that can be observed in the translations, and the intersections between the translated narratives and other narratives (e.g., narratives of the nation) and other forms of discourse.

*Wednesday 25 July 2012 | 17.00 – 17.30*

**Whitla Hall**

**Translating for the European Institutions**

*Angeliki Petrits, Language Officer*

*Directorate-General for Translation, European Commission*

*Wednesday 25 July 2012 | 17.00 – 17.30*

**Brian Friel Theatre**

**Panel 13: Innovation in Translation and Interpreting Pedagogy**

**From Investigating Translation Processes to Investigating the Emergence of Translator Competence: More Science or Beyond Science?**

*Dr Don Kiraly*

*University of Mainz, Germany*

A considerable number of scientific studies have been undertaken over the past decade in attempts to better understand the nature of cognitive translation processes with a view towards enhancing the acquisition of translator competence. As the results of these studies begin to accumulate, it is opportune to pause and consider feasible and promising directions for the next wave of research (which is actually well underway) – into the ‘acquisition’ of translator competence. This article will take a constructively critical look at a number of translation process studies as well as related and resulting models of translation competence and what they seem to tell us about their underlying epistemologies and their implications for learning and teaching. The claim will be made that a large number of the translation processing studies published to date appear to be based on a positivist cosmology that may be out of touch with contemporary post-modern thought in the areas of learning theory, pedagogy, educational psychology and educational philosophy.

In this essay, the foundations and implications of modern social science research (based largely on the application of the scientific method, which originated in the hard sciences) will be contrasted with those of post-modern social science research (based on an emergentist perspective) – with a particular focus on research on cognitive translation processes and the emergence of translator competence.

Some questions will arise from this discussion as to the future of translation process research and its potential impact on translation teaching (clearly begging the question of whether translation can be taught at all!). Is the scientific method the only way to go in order to investigate the nature of translation processes? And is the underlying positivist foundation of the scientific method even commensurate with what can be seen as an immeasurably complex process of emergence rather than acquisition? If not, what are some viable alternatives? What role might qualitative case studies and action research play in translator education in this new millennium?

Examples from ongoing qualitative research will be provided to illustrate the kinds of understandings that can arise from an approach based on an emergentist cosmology.

*Wednesday 25 July 2012 | 17.00 – 17.30*
In July 1639, forty-six African slaves revolted in the Amistad schooner ordering the two captive Spaniards to sail in direction of the rising sun back to their homeland—Sierra Leone. However, the Spaniards partially dismissed their instructions, only sailing towards the East during the day and to the West at night, in hopes of reaching another non-African shore. According to the mischievous plan, the sailing went relatively smoothly until the Amistad was sighted and captured in Long Island by the United States Navy. The Spaniards were released; the African incarcerated. And thus, began a series of court proceedings and international correspondence with Spain, until the Supreme Court of the United States determined that the Africans should be released, since they had been captured and sold in violation of numerous international treaties. For the Mende-speaking Africans, the first trial was not favorable—the interpreter in this proceeding was not proficient enough to interpret “accurately”—according to the interpreter’s oath for both state and federal court interpreters. The case was appealed, and a second interpreter was needed. Abolitionist Josiah Williard Gibbs, a professor of theology, went on the search for an interpreter by learning how to count in Mende from one to ten, and then walking back and forth the New York City docks reciting the ten numbers until James Covey, an African-Mende freed slave from England, responded joyfully to the recital. He moved to New Haven for four months where the court proceedings would take place. Mr. Covey’s interpretation skills afforded the lawyer for the Mende inmates an opportunity to hold important attorney-client conferences, plus allowed the defendants to have their day in court. Through the voice of the interpreter, they testified about their journey and the atrocities they experienced at the hand of their captors. After a successful appeal, and a written decision by Quincy Adams, the Mendi speaking defendants were sent back to their homeland. The outcome of this case further enlivened the abolitionist movement in the United States, which in 1865 finally celebrated the abolition of slavery. This paper is the first step in a research project aiming at unfolding the role of Mr. Covey in this historical milestone. We will base the research on depositions, court rulings, church journals, and records, as well as on other original historical documents that we hope to find. While the story of The Amistad is very well known in the United States—motivating Steven Spielberg to make a movie, and a dozen others writing books or operas—up until now, the key role of this court interpreter has been overlooked. This paper opens the door to study the role of this case in the history of court interpreting in the US and to discuss relevant issues to the profession then and today. Furthermore, it attempts to explore the role of court interpreters in liberation struggles, as well as, reveal a multidisciplinary dialogue between due process, human rights, and theology.

Wednesday 25 July 2012 | 17.00 – 17.30
Council Chamber

Panel 12 - Translations and Translators in Latin America

He does it with a better grace, but I do it more natural": A schizoid look at the politics of Shakespeare translation across the Atlantic

Dr Alfredo Michel Modenessi
Universidad Nacional Autonoma de Mexico

Although the visible literatures of Latin-America and Spain enjoy equal reputation and market value, today Latin-American writers prefer to be published by the conglomerates of Spain, whose native readers significantly outnumber their Latin-American counterparts. Thus, the writers of Latin-America not only go where business shows better promise, but also increasingly contribute to widen a gap in cultural recognition, with maybe an impact on self-definition. Translation, as much a creative contributor to literary tradition, doesn’t enjoy the equity but participates in/of the divide. Through the
third quarter of the 20th century, Latin-American translations circulated in Spain as much as those made in Spain; nowadays, however, Latin-American translators depend on what the Spanish industry leaves outside its potent grasp, or else become effective but subordinate labour for publishers who require them to adjust their native practices to the “needs” of Spanish readers. The case of drama is peculiar. Playwrights produce textual matrices for performance. Drama, hence, involves a dual, yet clearly hierarchized, readership: stage agents are its primary targets; general readers come only later, and only maybe. Drama translation renders scripts rather than books. However, Shakespeare's plays are often (mis)construed as the latter. Moreover, as material for translation, Shakespeare beckons prejudice. Source texts may be fixed but translations are creative exercises in separation and difference, not in sameness. Yet, in Latin-America the historic practice has been to automatically render the voices in Shakespeare, howsoever fictional, as if they came from the Spanish side of the Atlantic, upon mistaken but ingrained preconceptions about the authority of Iberian norms, and upon mechanical concepts of what translating a “classic” entails.

Wednesday 25 July 2012 | 17.30 – 18.00
Room 108, 11 University Square

Theme 5 – Translation, Minorities and Language Rights

Current challenges to professional translation from/into African Languages - A Cameroonian experience

Charles Tiayon
ASTI, University of Buea

For a long time in Cameroon, as well as many other African countries in Central and West Africa, professional translator training traditionally involved translating from English-French, French-English or a combination of any such foreign or exogenic languages only. With the recent introduction of workshops on Translation from/into African Languages alongside the traditional combinations offered by the Advanced School of Translators and Interpreters (ASTI) at the University of Buea, Cameroon, many challenges, hitherto unnoticed with the exclusive use of exogenic languages, have emerged. In the past, many interested researchers have tended to limit themselves their arguments to challenges of a terminological nature. The present paper intends to examine mainly four issues. First is the role of language combinations in a translator training programme, with respect to the estimated 280 endogenic languages of Cameroon. Second, is the problem of getting trainees and trainers with appropriate profile for the workshops. Three, there are technical and technological issues relating to translation as a written exercise in the face of essentially oral languages. Last and not least, is the issue of career prospects for trainees. Challenges notwithstanding, there is reason to argue that effective and efficient professional training in translation from/into African languages can contribute significantly to translation pedagogy, as well as translation theory, practice and research. Besides, there is indication that some of the challenges can be transformed into real opportunities, especially as concerns the development of translation technology and communication across Africa and beyond. Although most examples are drawn from Cameroon, a generalisation of the findings remains possible.

Wednesday 25 July 2012 | 17.30 – 18.00
Council Chamber

Panel 12 - Translations and Translators in Latin America

Author-translator power relations in the translations of Carlos Fuentes

Prof. Jeremy Munday
University of Leeds

The Latin American boom writers (Cortazar, Fuentes, Garcia Marquez, Vargas Llosa and a newly discovered Borges) gained international prominence in the 1960s thanks in part to the translations of
their works which served to represent Latin America to the outside world. The systematic funding of such translation in the United States, and the motivations behind it, has already been discussed (e.g. Rastagno 1997, Cohn 2006…) while some of leading translators of the time have described their translation practice and collaboration with their authors (Levine 1991, Rabassa 2005, Grossman 2010…). Within this context, and adopting a descriptive translation studies approach, this paper will set out to explore the micro-level of the author-translator power relations and how these are realized in the process of constructing a target text. In order to do so, it will draw on original archive work carried out on the Carlos Fuentes papers at the University of Princeton Library, examining correspondence and draft translations. Specific attention will be given to Fuentes’ collaborations with Sam Hileman (translator of Fuentes’ early novels Death of Artemio Cruz and Change of Skin), Margaret Sayers Peden (who translated, amongst others, The Old Gringo) and, for the French, the poet Celine Zins. Fuentes is a very interesting example because of his very high competence in the target languages and his high political profile in Mexico and the US. My focus is on examining the interaction between author and translator, where the decision-making power lies, where it is most clearly expressed, how it is affected by external circumstances and how it evolves over the course of time.

notions from complexity philosophy, further enlarging the notion of translation. Apart from mapping out a philosophy of translation, the paper will consider the implications of this philosophy of translation for development contexts. Apart from philosophising on translation, the paper will also present data from the South African context on the cross-cultural nature of translation and on the ways in which it influences various facets of development.

Thursday 26 July 2012 | 11.00 - 11.30
QFT Screen 1

Panel 11 - Interpreting and the Social Fabric

**Interpreters’ Footing in Government Press Conferences in China: Negotiation of (National) Identities and Institutional Alignment**

Dr. Tingting Sun
Beijing Foreign Studies University

Recent research on interpreter-mediated discourse have explored the use of contextualisation cues by various participants and the implications that this may have for the negotiation of identity and the perception of roles being played by different parties to the interaction (Beaton-Thome 2010, Bot 2005, Diriker 2004, Wadensjö 1998). These studies have engaged with interpreter-mediated interaction in both modes in conference interpreting (simultaneous and consecutive) and in both conference and public service settings. However, the relation between interpreter’s linguistic choices and its impact on the evolving participation framework in press conference setting, in particular in the Chinese context, has been so far scarcely investigated.

Drawing on Goffman’s social communicative theory, this study examines the way in which interpreters, with their background as civil servants, position themselves in government press conferences in China through choices that effect changes in footing and participation framework based on video-transcribed data collected from a series of six government press conferences held in 2003 in response to the outbreak of the SARS (Severe Acute Respiratory Syndrome) epidemic. The finding suggests that while attempting to remain invisible and to interpret as literally as they can, interpreters in Chinese government press conferences do take a ‘line’ with respect to the topics discussed and a distinctive footing vis-à-vis different participants from time to time, through devices such as the addition and substitution of personal pronouns and the addition of intensifiers. Through the cumulative use of these linguistic devices, the interpreters subconsciously position themselves as members of the institutional body, and significantly strengthen the national identity and institutional presence. This finding supports the argument that interpreters do not function as a language “voicebox” (Davidson 2002: 1275), or “an impartial, self-effacing conduit” (Cronin 2006: 90); they are rather proactively engaged in the construction of interactional meaning, and may even function as “institutional insiders and ally themselves as such” in certain circumstances (Davidson 2010: 152).

Thursday 26 July 2012 | 11.00 – 11.30
Brian Friel Theatre

Panel 12 - Translations and Translators in Latin America

**Translating travellers**

Prof. Dr. Andrea Pagni
Universitat Erlangen-Nurnberg, Germany

At the outset of the 20th century a great number of French and English travel accounts are translated into Spanish at the Rio del Plata. This is due to the celebrations of the Centenario 1910 and to the cultural politics of the national Argentinian state. At this time growing reading audiences come to exist as a result of the modernization process. If French and English travellers in the 19th century look through imperial eyes at the countries they travel across, Argentinian translators read and translate
those accounts through “national eyes”. In this paper I will analyze a number of translation strategies employed by the Argentinean translators in this context.

Hybrid translation strategies in translated South African children’s literature in Afrikaans and English

Dr Haidee Kruger
North-West University (Vaal Triangle Campus)

South African society is characterised by multiple and intricately interwoven linguistic and cultural configurations, which pose particular challenges for conceptions of translation based on the idea of translation as mediation or exchange between two distinct, fairly homogenous and easily identifiable languages and cultures. This paper explores how the translation of children’s literature in South Africa challenges some dichotomous conceptions within translation studies, particularly those that hinge on the familiar/strange and close/distant opposition, such as domestication/foreignisation. It accomplishes this by an analysis of the textual-linguistic norms evident in the translation of culturally specific material in a sample of translated South African children’s books in Afrikaans and English, with a view to investigating the tensions between domestication and foreignisation, particularly as related to different types of books, such as primers, local picture books and imported picture books. A qualitative textual analysis of micro-level translation choices relating to cultural orientation is presented, comparing the 21 translations in the sample with their source texts, and comparing subsamples of different types of books with one another. The analysis suggests the prevalence of hybrid translation strategies that orient translated texts in multiple cultural directions, but also indicates potentially significant differences in this regard between different types of books, with translations of imported picture books tending towards greater use of domesticating strategies, despite their generally culturally generic background. These findings are interpreted within the context of the interplay of globalised and local cultural exchange in South Africa.

Multimedia Localisation: Cultural Implications for the Adaptation of Multimedia Content

Dr. Ian R. O' Keeffe
Centre for Next Generation Localisation, Localisation Research Centre, University of Limerick

There has been a large growth in online media-rich content in recent times, as demonstrated by the crowd-sourced localisation efforts of Facebook, video clips on YouTube and online news agencies, interactive multi-player computer games, and by the increased requirement for the translation of websites and documentation containing embedded videos, sound clips, soundtracks and images. This new development contrasts strongly with the traditional focus of localisation today: translation, and the transformation of text, although this can be explained in part by the type of content that is traditionally most in demand for translation, online documentation. While current standards and technology can handle the cultural adaptation of images to some extent, they do seem to be a little behind the curve with respect to dealing with sound, video and multimedia, especially in the areas of modification or adaptation and tagging of intended meaning by locale or culture. What is required is a new approach that locates such media, and then attempts to modify or replace the content by looking for a suitable replacement that matches the corresponding target locale or culture. If the media was of a symbolic nature, for example a MIDI music file, it is entirely plausible that the file itself be physically modified to
suit the target culture better. Of course, such cultural adaptation would only be possible if the intended emotional or informational response to the original media was already known. This would require some form of tagging for multimedia content, containing metadata corresponding to attributes or qualities that would be required for looking up and replacing a specific multimedia attachment with something suitable from the target locale or culture. Some attributes could include audio clip duration, intended style or mood, country code, locale or specific cultural guidelines, a possible example being dress-code for actors appearing in a video clip. This presentation will illustrate a proposed approach for the cultural adaptation of audio or video files by target locale within a localisation project. This proposal, by illustrating a proposed approach for the cultural adaptation of audio files by target locale within a localisation project, aims to support the cultural adaptation of the increasingly diverse digital content that is being presented for translation as the industry moves towards more complex web-based documents and dynamic content in addition to the traditional core area of text translation. This has implications for multimedia data, embedded video clips, soundtracks, and interactive media such as Flash, in both the professional, planned and published arena and the disruptive, unplanned, chaotic world of twitter feeds, forums, and social networks.

Thursday 26 July 2012 | 11.00 – 11.30
Room 108, 11 University Square

Theme 15: Recognition of the translator in technologised workflows

Using Business Process Management and Modelling to Analyse the Role of Human Translators and Reviewers in Bitext Management Workflows

Dr. David Filip
CNGL | LRC

This paper and its findings are built around simple process models; our process models are designed to be taken in at one glance to illustrate major points. We build on experience from real life industrial scale projects (mainly in the so called bulk localisation scenario) as well as from experience with high end sophisticated transcreation jobs; set up of new technologies and disruptive innovations within specific client solutions and/or for large portions of the localisation supply chain, as well as specific human translator experience in an environment of automatically generated ‘translation kits’ that the technologists designed to contain – everything and only – what is needed to perform a splendid translation job. The findings and lines of argument are backed by sounding discussions on professional networking forums and interviews with influencers from both sides of the barricade. Apart from original findings, the research is backed with results of the general CNGL (Centre for Next Generation Localisation, Ireland) and LRC (Localisation Research Centre, Limerick Ireland) effort in the area of next generation automated translation, content generation and management, and process automation. We are talking about cloud computing, mobility and ubiquity of computing power, rapid growth of Internet population in emerging markets etc. Although the technologists in many cases may hold conclusive data and may be tempted to argue that there is no inherent issue with their automated translation technology; in business, perceived problems are real problems of the change management and sound technology with many (merely) perceived issues may still utterly fail to deliver ROI (return on investment) due to general inertia and/or key user rebuttal. Human translator is a key stakeholder in the process. Among other reasons, the fact that most translators and reviewers work as freelancers often prevents them from engaging in ‘unbillable’ activities like usability research, interoperability standards input and feedback etc. Usage of Business Process Management techniques – prominently requirements gathering and process modelling – will show us surprising results. We will see that the crowdsourcing/volunteering setting that seems to be structurally quite similar to the traditional bulk localisation scenario has in fact profoundly different automation requirements and necessitates creative web based solutions for many an old problem of the industrial scenario that did not use to be sufficiently critical, such as project discussion rooms, claiming and reporting dashboards, automated terminology lifecycle management etc. The biggest issue of is the failure of tool developers to provide simple, yet configurable, intuitive, yet productive translation GUI (Graphical User Interface). The current mega-trends clearly call for distributed architectures respecting individual contributions with their specialized tools. Traditional localisation toolmakers who unduly strive to build their own ‘walled garden’ ‘comprehensive solution’ will shortly find themselves short of markets that would need their comprehensive solutions. All but the most established players, backed with service revenues and
huge customer and supply chain bases, will have to specialize or perish. If no-one adopts the call the
traditional toolmakers will be swept by relatively new corporate entrants. The translators stand to
benefit from these developments, sooner or later anyway.

Thursday 26 July 2012 | 11:00 – 12:30
OG/074 Lanyon North

Flash Presentation

Foreignization Strategy Peculiar to the Japanese Social Context

Dr Mino Saito
Featuring Yukari Hiratsuka, Kiyoshi Kawahara, Mutsuko Tsuboi, Masaru Yamada, Rika Yoshida

Our flash panel aims at discussing ‘foreignization strategy’ peculiar to the Japanese social context
whose dominant language is a minor language, Japanese. At this presentation, several Japanese
speakers discuss this theme from multiple perspectives in relation to the subtheme, ‘interaction
between the cultures of “large” and “small” nations.’ L. Venuti (1998; 2008) discusses ‘foreignization
strategy’ in a manner that in the United States, due to the English dominance with its greatest
hegemony over the world, ‘domestication strategy’ has been rampant in its mainstream culture and it
has suppressed the foreignness of Target Text, hence realizing fluent and transparent translation. He
further asserts that such ethnocentric and cultural-imperialistic trend based on English imperialism
should be criticized, and that foreignization strategy as ‘resistance’ is benignant to make
translation/translators visible. However, in the Japanese context, the power relation between Source
Language (a large nation language) and Target Language (a small nation language, Japanese) is
quite different, so that historically foreignization strategy tends to have been more accepted. The
historical reason or thought behind which the Japanese favoured producing texts with what seems
foreign or alien to Japanese readers is that unlike the U.S. whose Target Language is English, Japan,
while not seizing hegemony, has been faithfully ‘translating’ (in a broad sense) and acculturating the
civilizations and cultures of more advanced nations in order to develop the Japanese society and
culture or to lead to social change. This tradition has been reflected in the translation (in a narrow
sense) in such a way that intellectuals such as scholars and policymakers preferred foreignization
strategy. Furthermore, this strategy gave birth to the novelty of new Japanese language styles and
played a social and cultural function of prompting renewal of the Japanese language. However, Japan
has recently seen some change and diversity in this trend according to the difference of Source
Language characteristics and translation genres. Here, we linguapolitically regard Japanese as
‘a minor language without power’ and Japan as ‘a small nation’ in order to discuss foreignization
strategy in Japan from the following several perspectives: (1) analyses of different language pairs–
Chinese and Spanish as Source Language and Japanese as Target Language, as well as several
cases of English, ‘a major language’ (a ‘large nation’ language) as Source Language, and (2)
analyses of different translation genres such as literary translation, media translation and localization,
etc. Each panelist discusses social and cultural significances of foreignization strategy in the
Japanese social context since the late 1800s, in order to reveal the difference between the concept of
foreignization strategy of Western countries, especially the U.S., and that of Japan, with linguistic
hegemony and the Japanese translation situation in the perspective of global linguistic ecology.

Thursday 26 July 2012 | 11.30 – 12.00
Whitla Hall

Panel 10 - Cross-Cultural Concepts and Translation Theory

Hierarchies of Genre and Genus: rethinking the categories of human rights literature

Ms Christi Merrill
University of Michigan
At the 2001 U.N. World Conference Against Racism held in Durban, South Africa, a group of Indian activists proposed that caste be considered synonymous with race. They argued that the traditional social hierarchies that had rendered them untouchable and therefore marginal in their country of birth had denied them their basic human rights as citizens. Understandably, they sought to render caste analogous to other forms of racism in a bid abroad for equal treatment at home. Yet, scholars such as Nicolas Dirks and Kamala Visweswaran have warned that categories such as “caste” and “race” are implicated in colonial projects placing Western European man at the top of a moral and racial hierarchy that seems inevitable and neutral. How might these activists (and we scholars, in turn) theorize an alternative to such unsavoury universals? In this paper I will examine translations of Dalit autobiography from Indian languages (Vasant Moon's Growing Up Untouchable in India: A Dalit Autobiography from Marathi, Bama’s Karukku, from Tamil, Joseph Macwan’s The Stepchild: Angaliyat from Gujarati and Omprakash Valimiki’s Joothan: A Dalit’s Life from Hindi) to ask how the genre(s) are marketed online as world literature. At what point is a first-person narrative no longer considered literary? At what point is it no longer accepted as truthful? I will look closely at the genealogies of pairs of incommensurable, linked terms such as “race” and “untouchability” or “autobiography” and “literature” in the Web-based marketing of these Dalit writings in order to ask how the hierarchies of specific computer protocols reinforces traditional social hierarchies we otherwise claim to have evolved away from. I am particularly interested in the etymological link between “genus” and “genre,” and the ways 19thcentury notions of racial hierarchy underwrite our conceptualizations of the relationships between languages and literatures.

Thursday 26 July 2012 | 11.30 – 12.00
QFT Screen 1

Panel 11 - Interpreting and the Social Fabric

Quantum Interpreting' - Behaviour described by Sign Language Interpreters

Ms Yvonne E Waddell

Theoretical approaches in Sign language interpreting have moved to a widely accepted interactionist approach. The seminal work of Roy, (2000) Wadensjö (1998) and Metzger (1999) have described the interpreter as an active third participant in the interpreted interaction whose role involves coordinating turn taking and the flow of talk. The interpreted event is intercultural and interpersonal, with it being unrealistic for the interpreter to be completely neutral. It could be suggested that these approaches do not fully explain the complex nature of our work and the extent of our behaviour within an interaction. Sign language interpreters work in a variety of domains and we find ourselves moving forwards, searching for another model that can explain what we are doing when we go beyond being a participant in the interaction. There is another notion, posited by Turner, as Quantum interpreting. Turners theory of Quantum interpreting begins with an assumption that interpreters are familiar with and actively aware of the interactionist model used in dialogue / triadic interpreting. While building on the premise of the interpreter as part of the interaction, he goes on to discuss that interpreters are co participants, co-collaborators of meaning in the interpreted interaction: “It is a legitimate part of the interpreters professionalism to seek to bring Primary Participants to an overt and active appreciation of the interpretative work – the fine grained semantic, pragmatic and discoursal navigation and management – in which the practitioner is engaged” (2004).

My understanding of how this would manifest within an interaction is that the interpreter is not merely explaining their role and, why they are present, but that at some point in the interpreted interaction that they would explain and describe how they interpreted something or why they made that interpreting decision. In depth semi structured interviews were conducted with 8 practicing interpreters, to gain their honest accounts of their interpreting experience. These were then matched to criteria for Quantum interpreting. Examples of Quantum behaviour are observed before, during and after the interaction occurs. Although instances occur for different reasons, there appears to be instances that are unique to SLI's working across modalities. Whether Quantum is successful or detrimental to the interaction is explored in relation to examples of occurrence in various settings. It is concluded that Quantum interpreting is indeed a strategy employed by SLIs within interpreted interactions to ensure the success of that interaction, however there is still significant confusion on the interpreters behalf over which 'role ' to adopt, and indeed which style of interpreting to apply to any given interaction. From the data I have collected it does seem as though the belief system is that of an idealised conduit notion, but in reality several models are used. Pollard & Dean (2005) go on to say that before we can hope to educate consumers, to lead to more effective collaboration with interpreters, the profession first has to confront these still common beliefs, before we can educate consumers, practicing interpreters, and student interpreters about the realities of interpreting work.
Translation and Hegemony: the Hispano-Mapuche “parlamentos” of the Araucanian Frontier

Ms Gertrudis Payas and Mr Mario Samaniego
Universidad Catolica de Temuco

Pressed by economic difficulties, in 1641 the Spanish Crown decided to put an end to the conquest of the territories that lied south of the Bio-Bio river (at the latitude of present day Chilean city of Concepcion) and established a Frontier protected by a permanent Army. More or less implicitly, the Mapuche peoples were thus recognized sovereignty, and a policy of containment and normalization of relationships was pursued between them. Between the 17th and 19th centuries, some twenty large assemblies were held in the Araucanian Frontier under the auspices of and financed by the Spanish Monarchy. The purpose of these “parlamentos” was the negotiation of treaties and other agreements. The long duration of this policy and the Frontier itself led to the creation of institutionalized mediation bodies comprised by interpreters and other bilingual individuals. Based upon the proceedings of some of these “parlamentos” we will explain the functioning of these mediation bodies while proposing a reflection on how linguistic-cultural mediation in political and diplomatic contexts may contribute to promote the configuration of new subjectivities and social relations. Looking at historical mediation from the perspective of the politics of recognition we may ask ourselves if the practice of translation and interpretation originates subjects that are active counterparts able to exert influence and not only subjects of integration or assimilation. We will argue that it is possible to conceive of linguistic and cultural mediation as a counterweight to hegemony.

Theme 10: The role of literary translation in challenging or reinforcing cultural difference

Portrayal of Daily Life in Children’s Literature: Representation of Western Balkans in English Translation

Ms Marija Todorova
Hong Kong Baptist University

Throughout history, discursive representations of the Western Balkan countries have shown a tendency to accentuate the negative features of the Balkan peoples such as their nationalism, cruelty, readiness to commit atrocities, authoritarianism, and chauvinism. Today this image has not changed much and the countries of the Western Balkans are usually mentioned only in relation to the violent conflicts in the aftermath of the dissolution of Yugoslavia. These stereotypical characteristics continue to appear in children’s literature, forming a major stumbling block to the enhancement of understanding between people of different cultural and geographical backgrounds. As Lawrence Venuti (1998) has pointed out, cultural policies can also be shaped by individuals and/or groups of individuals. These include publishers and editors who commission the translations, pay the translators and sometime/often even dictate the translation method. They also include literary agents, marketing and sales teams, and reviewers. These players often have an agenda of their own and hence power play is an important theme for cultural commentators and translation scholars. Where translation is concerned, power also resides in the deployment of language as an ideological weapon for excluding or including a reader, a value system, a set of beliefs, or even an entire culture. For the purposes of this presentation I will focus on a case study of two diaries published as books and translated into English: Anya’s Diary by Dimitar Bahevski, translated from Macedonian by Will Firth, and Zlata’s Diary by Zlata Filipovic translated from Croatian by Christina Pribicicvich-Zoric. The former work is a portrayal of everyday life of a contemporary Macedonian family seen through the eyes of their cat, and the later is a little girls’ account of the ravages of war in 1990s Bosnia. Cultural policy will be identified through non-structured interviews with the publishers and translators in an attempt to throw
light on the question who makes the decision on which titles get translated, and the factors influencing those decisions. The analysis of translation strategies will focus on the markers of the cultural specificities in the translated texts and their translational choices in terms of the degree of foreignness permitted.

Thursday 26 July 2012 | 11.30 – 12.00
QFT Rehearsal Room

Theme 5: Translation, minorities, and language rights

Striking a harmonic chord: language confrontation in Brazilian Music.

Mrs Marly Tooge
University of Sao Paulo

The search for international recognition has long existed in Brazil, a country “invented” by the foreign eye, under a yoke of inequality imposed by the colonizer in the 15th century and where slavery existed for centuries. Brazilian history, which might somehow resemble that of the United States, developed, though, in quite a peculiar way, especially due to the very different hierarchical positions and colonization policies of these two countries’ colonizers, namely Portugal and England. Indigenous and African roots of Brazilian population also seem to have resisted effacement - having indeed interacted with other ethnic influences - in ways that diverge from those observed in the US or any other former colony. Believing that the “reality” of Brazilian people is entirely due to internal circumstances is, nonetheless, a mistake. As in any other country, Brazilian economic and foreign policies have always depended both on internal forces and on the international political and economic scenario. Once deemed a “Tropical Paradise” (Chaui, 2000), “The Land of the Future” (Zweig, 1941) or the “Racial Paradise” (Freyre, 1933; 1937), Brazil is nowadays part of BRICS, one of the most prosperous economic groups. Since the end of dictatorship in the country in the mid 1980’s, Brazilian governments have engaged in strong policies to reduce inequality and poverty. Despite her position as one of the most prominent emerging powers of our day, Brazil faces the hard task of promoting cultural diversity, tolerance and development. Language, as the main vehicle of culture and identity, has been a stage for struggle, negotiation and compromise. In a country where oral tradition has always been very strong, the voice of popular groups found their way through a nonwritten artistic manifestation: Brazilian popular music became the most important means to convey identity inside and outside the country. Musical works replaced, or rather joined, written ones in the search for recognition. This paper brings a few examples of how language and culture bits have “travelled”, though “musical texts” from a “peripheral position” in Brazilian society to the center of its “official culture” and then from the “periphery” of global community to specific, strategic spots in the core of the so-called “hegemonic nations”. Such travelling processes were, in fact, transculturation ones, in the terms defined by Ortiz (1995) and adopted by Tymoczko (2003) to refer to the translation field. Translation, bilingual “writing” and hybridization are some of the methods used by Brazilian musicians to expose their “ideas of Brazil” and enhance “Brazilian culture(s)” and language in the world.

Theme 17: Other

An exploratory study to validate the reliability of ‘Rich Points’ as a translation quality assessment procedure

Mr Luis Castillo
Universitat Autonoma de Barcelona

The aim of this presentation is to show an exploratory study done to validate the reliability of the quality translation assessment procedure called Rich Points, in relation to PACTE’s research on
translation competence. This procedure was used by the group for its empirical research. Given that we consider translation to be a problem-solving process, the focus was put on the data collection and analysis of specific source-text segments containing translation problems. These segments are called Rich Points (Nord, 1992) and were determined as a result of exploratory studies and pilot tests carried out prior to the experiments. The assessment of the ‘Acceptability’ or quality of these segments in the target text is defined in terms of whether or not the solution effectively communicates (a) the meaning of the source text; (b) the function of the translation (within the context of the translation brief, the readers’ expectations, genre conventions in the target culture); and (c) makes use of appropriate language. The exploratory study was done with a sample of five translations B-A (English-Spanish), taken out of the universe of translations done for our experiment in CT, carried out between October 2005 and March 2006. These translations were done by professional translators, native speakers of Spanish. The target-texts chosen consisted of the best three assessed translations (Acceptability Mean: 1) and the worst two assessed translations (Acceptability Mean: 0.4). After consulting four experts (professional translators and professors of translation) the source-text and the selected five target-texts were segmented into clauses. This resulted in a source text and target texts with 21 segments. Originally only five segments (Rich points) were selected within the source text which were to be assessed accordingly in the target text. In this case, the assessment was to be done with each of the 21 segments into which the text was divided. Two experts were to assess each of those 21 segments for each of the five translations chosen for the exploratory study. For their assessment the experts were given a table where they had source text segment, target text segment, and three empty boxes for the evaluation of three criteria: meaning, function and language. The experts were to write Acceptable (A), Semi-acceptable (SA) or Non-acceptable (NA) in each of those evaluation boxes. The final assessment was to be carried out taken into account the twenty-seven possible permutations (between A, SA and NA) and the numeric values assigned to each category: A = 1; SA = 0.5; NA = 0, all previously established by PACTE in its experiment. The overall result was that the Acceptability Mean was similar if calculated taking the twenty-one segments the whole text consisted of, or PACTE’s five Rich points. Which lead us to conclude that the procedure Rich Points, which only focuses on the assessment of certain segments of the translation, does provide an accurate estimate of the quality or ‘Acceptability’ of the whole target text. Key words: exploratory study, translation competence, empirical-experimental research, Rich points, acceptability

Thursday 26 July 2012 | 12.00 – 12.30
Whitla Hall
Panel 10 - Cross-Cultural Concepts and Translation Theory

A Vietnamese Concept of Translation: from the Colonizer to the Colonized

Dr. Loc Pham
Hoa Sen University

During a thousand years of Chinese domination, from 111 B.C. to 938, the Vietnamese not only remained a distinct people, but also were able to preserve their language vis-a-vis Chinese. It is undeniable that Chinese culture and language have penetrated the life and mind of the Vietnamese. Yet, in their dealing with foreign powers from antiquity through to the modern times, the Vietnamese have demonstrated an interesting case in which they resisted foreign domination by appropriating the very cultural power that sought to dominate them. The fact that the Vietnamese language survives and thrives, despite several transformational shifts in its script, attests to the assiduous work of translation. As translation connects distinct linguistic and cultural communities, it also separates them. This process of connecting and separating, as shown in the case of Vietnam, has served to hinder cultural assimilation. Translation from multiple sources from the troubling position of the colonized has constituted Vietnam as a site of perpetual hybridity and fluidity, and in such a context, the Vietnamese have come to develop a distinct concept of translation. In this paper, I use a historical approach to explore the nuance of this concept in relation other translation traditions, especially those from the English speaking world. I argue that in the current internationalizing turn in Western translation theories, an understanding of how the Vietnamese have conceptualized translation throughout their history would shed new light on the concept of cultural translation as it is enunciated from the perspective of the colonized.
Understanding what is not being said: the importance of prosodic suprasegmental elements in telephone interpreting.

Ms Magdalena Fernández Pérez
Universidad de La Laguna

There seems to be a general consensus among both researchers and practitioners about the fact that public service interpreters' role consists not only of conveying an utterance's propositional content (what is said), but also the pragmatic content (how it is said). The pragmatic content reflects the speaker's attitude and how this attitude is perceived by the listener (Cantero 2002). In face-to-face interpreter-mediated encounters, this is often expressed through gestures and body position. Telephone interpreting (IT), on the contrary, is characterized by a complete absence of visual cues and so pragmatic content is usually conveyed through voice and more specifically through prosodic elements such as intonation. But despite its importance, research on prosody in public service interpreting is indeed scarce. The present study aims at approaching not only intonation as the most analyzed prosodic phenomenon so far, but also other suprasegmental elements to which less attention has been paid despite their relevance for the interpreter's double function of translating and coordinating (Wadensjo 1998): rate of speech, pauses, rhythm, pitch, among others. It has been observed that many ad hoc interpreters do not reflect the prosodic elements of original utterances in their rendition. There might be several reasons for this, such as lack of training or simply lack of awareness about prosody's role in language mediation. However, ignoring or misinterpreting prosodic elements may bring serious consequences, especially in TI, where only auditory stimuli are available to render the message. It may hinder the interpreter from managing the encounter effectively or even result in the interpreter's deviation from the original meaning or intent, sometimes in highly sensitive contexts. For this reason, the command of prosody should be considered an important skill in TI in order to enhance professional practice. Consequently, it should be included in training programs despite the challenges it poses, such as the risk of subjectivity when decoding it, as mentioned by some authors as Nicolayeva-Stone (2001).

This paper examines Machado de Assis and Ricardo Lisias's translation of Dickens's Oliver Twist into Brazilian Portuguese, launched in 2002 by Hedra Publishing Company. The translation of the book was initiated by Machado de Assis in 1870 (in which year it was published from April to May in serial form in Rio de Janeiro newspaper Jornal da Tarde), and concluded by Ricardo Lisias in early twenty-first century. The hundred years separating the abandon of the project by Assis and its continuation by Lisias would alone be prolific for a number of insights into different approaches to translation and translation studies in Brazil. However, specific compositional aspects such as the fact that Assis translated from a French translation (namely, the one translated by A. Gerardin and published by the Librairie de L. Hachette et Cie., in 1864) while Lisias worked with the English original add new perspectives to the analysis as to the strategies used by each translator, how features of style were dealt with, how the second translator worked to recover the material left by the first translator and reconstruct the text in a uniform way (if this was the case), and even if the original illustrations by
George Cruikshank played any role in the translation at any stage. Thus, these aspects will be discussed, aiming to contribute to a view of historiography of translation in Brazil, especially in the twentieth century, as well as of both authors as translators in their respective times.

Thursday 26 July 2012 | 12.00 – 12.30
QFT Screen 2

Theme 10: The role of literary translation in challenging or reinforcing cultural difference

Translating Aboriginality: the case of Australian children’s literature translated into German.

Dr Leah Gerber
Monash University

Edward Said commented on the tendency for Western cultures to emphasise imperial attitudes, references and experiences in their literature, so that literature becomes the primary method used by colonised people to assert their own identity and the existence of their own history (xii). This statement can be applied to the national literatures of all colonised countries including Australia, where the tradition of Australian children’s literature grew out of contributions made by European colonisers and where Indigenous history was largely ignored. Clare Bradford refers to the “deep ideological divides” that have marred the articulation of values in Australia since 1788, many of which are uncovered in Australian children’s texts of past and present (Reading Race 8). A number of scholars have researched the Aboriginal motif as it appears in Australian children’s literature, offering a range of (mostly) similar conclusions about their treatment, from settlement in 1788 to the present. Australian children’s texts are a “product of colonial history” (Bradford “Representing Indigeneity” 90). McVitty adds that Australian children’s literature presents “a shamelessly racist catalogue of prejudice and misinformation, of superficial cliches, offensive stereotyping and entirely subjective interpretation” (7). These scholars also provide timelines that illustrate how representations of the Aboriginal motif have changed over time. By the 1980s, for example, Indigenous authors had begun to express their growing indignation about the authority of white authors on matters of Aboriginality. As more and more writers began to tell their own stories, a sense of ownership and authority emerged about who should be granted the right to discuss matters of indigeneity. Indigenous children’s authors such as Dick Roughsey, Kath Walker, Daisy Utemorrah, Pat Torres, Boori Monty Pryor (in collaboration with his non-Aboriginal partner, Meme McDonald) and, more recently, Melissa Lucashenko, have all explored these or related topics fundamental to their personal experiences as Aboriginal Australians. Additionally, a number of non-Indigenous authors, including David Martin, Victor Kelleher, Gary Crew and Phillip Gwynne, write about Indigenous characters and themes in their texts. Using a selection of Australian children’s texts translated into German, this paper will observe how the notion of Aboriginality – at different points in time – is (a) presented in the source text, and (b) translated into the target culture. It also poses the question: why were certain texts selected for translation? The “majority” versus “minority” stance of (a) Australian post-colonial writers, and (b) German-language translators will be explored in reference to various motifs (including Aboriginal language, Aboriginal English, Aboriginal cultural references, and racist language) from a selection of Australian children’s texts. By examining the translation of Aboriginal themes into German, we can also measure the degree to which target audience expectations of the treatment of this theme differ (if in fact at all), which assists in the understanding of how certain cultural perceptions may be transmitted.

Thursday 26 July 2012 | 12.00 – 12.30
QFT Rehearsal Room

Theme 16: The identity of the translator/the translator’s multiple identities

‘Celebrity’ translators on the London stage: the multiple voices of performed translation

Ms Geraldine Brodie
Theatre translation on the London stage differs from many other forms of translation in that a translator is prominently credited, and may even share equal billing with the original author. Such apparent overtness can, however, mask a multiplicity of contributors to the translation, since the name in the publicity will frequently belong to an intra-lingual translator, whose work is identified as a version or adaptation. This could be termed ‘celebrity’ translation. My paper, based on the results of PhD research into a range of translated plays on the 2005 London stage, discusses the politics of translatorial recognition in theatre. I review the cultural standing of the named translators around whom a team of practitioners are gathered, the degrees of participant visibility, and how this stems from the commissioning process which generates a performed translation. Using examples from my research, I analyse the different approaches taken to the role of the translator. This can vary from the combination of a high-profile, establishment director/translator with a frequently performed play, such as Richard Eyre’s version of Henrik Ibsen’s ‘Hedda Gabler’, to new plays with playwrights and translators relatively unfamiliar to mainstream London audiences, such as David Tushingham’s translation of Roland Schimmelpfennig’s ‘The Woman Before’. With reference to these two plays from the spectrum-ends of my research sample, I review the role and identity of the translator in the showcasing of translation for the London audience. Interrogating the received view that the principal role of ‘celebrity’ translators is to sell tickets, my analysis demonstrates the complexity of the translation process in theatre and the contribution of multiple voices, frequently from beyond a translational role, to the performed translation.

Thursday 26 July 2012 | 12.00 – 12.30
Room 108, 11 University Square

Theme 12: Translation/interpreting and its politics

Language Politics in Multinational Companies

Mrs Idara Umoh
The Robert Gordon University, Aberdeen, Scotland

Due to migration and globalisation, the level of multiculturalism in the workforce of most companies has increased. This has brought about a work environment where people with different prejudices, work behaviours, languages, attitudes, approaches to work and schools of thoughts try to find a way to work effectively. Language and culture differences are an obvious barrier to effective intercultural communication and to minimise this, companies need to understand the communication styles and translation needs of their employees. In the bid to overcome cultural and language differences, most companies try to standardize work practices across its various global locations. One major method of standardization used is the adoption of a corporate language and the ‘adopted’ language is usually chosen by the headquarters or those in authority. However, the imposition of a corporate language on individuals who have diverse languages and cultures contradicts the idea of developing intercultural experiences and instead gives birth to a power relationship (language politics) between the headquarters and its subsidiaries. The aim of this research paper is to investigate the language politics that exist in multinational companies. Language politics in the context of this research paper involves the process by which a language is selected as the corporate language and the power control strategy involved. The objective of this paper is to investigate what informs the choice of a corporate language, the rules which govern the adoption and use of particular languages in multinational companies, the background to this and the appropriateness of choosing and promoting a particular language over another. This paper also looks at the issue of translation because certain multinational companies produce internal and external communications documents in the ‘official’ language and then translate them into the languages used by the various subsidiaries. That in itself gives a particular language predominance and power over other languages. It is also very important to understand if these translations are cultural or literal translation of documents. This paper consists of findings from a review of relevant literature on this subject and is also a summary of findings from the PhD research project the author is currently carrying out which is a multiple case study of intercultural communication within three major multinational companies. Findings from this research reveal that although the multinational company prides itself in being able to function effectively in a multicultural environment, the fact that one language seems to be promoted over the other is what has given birth
to the issue of language politics. A shared language is not a shared culture therefore sharing a language does not necessarily mean shared cultural experiences but can be seen as a form of control. In conclusion, this paper should bring clarity and awareness to the fact that there is a possible existence of language politics in a setting which is supposed to be multicultural and adaptive of various cultures and languages.

Thursday 26 July 2012 | 13.30 – 14.00
Whitla Hall

Panel 10 - Cross-Cultural Concepts and Translation Theory

**Autobiographical Memory in Translation: Conceptions and Re-conceptions in the case of Antelme and Humbert**

Dr Sharon Deane-Cox
University of Edinburgh

The concept of memory occupies a central position in multiple (historical, literary, cognitive, philosophical and sociological) fields of enquiry, and as such lends itself to interdisciplinary study. But despite its predisposition for crossfertilization, Translation Studies has yet to explore this transversal concept in any sustained or systematic manner. While previous studies have certainly broached the issue of memory translation by dint of scrutinizing autobiographical writing (e.g. Benert & Helot 2009; O’Sullivan 2006; Ingram 1998), focus therein converges on overarching questions such as identity, hybridity, orality and ideology; and not on the underlying workings of autobiographical memory per se. The present paper seeks to redress this lacuna by elucidating the theoretical and applied encounters between translation and autobiographical memory. It will be premised on a case study of two French autobiographical works which look back on resistance and deportation during WWII, Notre guerre (1946) by Agnes Humbert and L’espece humaine (1947) by Robert Antelme, alongside their respective English translations. The process whereby immaterial memory is ‘crystallized’ in a material ‘site of memory’ (Nora 1989) will serve as an initial theoretical prism through which to explore the analogic relationship between memory substantiation and translation, a correlation which is intimated by their shared lexicon of re-encoding, consolidation, distortion etc. Here, the creation of a site of memory will be conceptualized as an initial act of translation (intangible to concrete) within the source culture. But in order to chart what happens when these autobiographical sites of memory are recrystallized – or retranslated – abroad into a new linguistic and cultural setting, a quantifiable architecture of materialized memory must first be established. This methodological challenge will be addressed by drawing on the work of cognitive psychologists Sutin and Robins (2007) who have extensively reviewed research into the phenomenology of autobiographical memory, identifying ten primary dimensions: Vividness, Coherence, Accessibility, Time Perspective, Sensory Details, Visual Perspective, Emotional Intensity, Sharing, Distancing and Valence. These dimensions – or building blocks – can then be used as a framework for comparison between the source and target texts, directing the focus of the analysis towards passages with a distinctly autobiographical texture. The qualitative analysis of how the texture, or composition, of the source site is reconstructed in the target site will be underpinned by Discourse Analysis (Hatim and Mason 1990), paying particular attention to the pragmatic, semantic and syntactic elements of the above dimensions. Ultimately, this paper aims to bring together new and interdisciplinary approaches to autobiographical memory in order to shed light on how this phenomenon, at once ethereal and substantive, can be understood through and reconstituted in translation.

Thursday 26 July 2012 | 13.30 – 14.00
QFT Screen 1

Panel 11 - Interpreting and the Social Fabric

**Towards a collaborative interpreting model, towards a collaborative research design**

Dr Svenja Wurm
Heriot-Watt University

Regarding interpreting as a social practice in which different agents play an important role in a communication situation as part of a wider social and ideological context, brings with it the challenge of finding appropriate research methodologies. Moving away from text-based analysis, other research methods and methodologies such as ethnographic approaches, are slowly finding their way into Translation and Interpreting Studies research in order to account for a social, political and ideological dimension of translational practice. Further critical analysis of such methodologies is, however, necessary. In this paper, I will explore how one’s research design can contribute to promoting an empowering approach to interpreting as well as an empowering approach to research. It builds on the premises that (i) interpreting is a socially situated and socially constructed practice, (ii) that it is the collaborative responsibility between different stakeholder groups to develop best practice models of interpreting; and (iii) that research should be empowering. This paper draws and critically reflects on an ethnographic study conducted on the translation from English into recorded British Sign Language. The study benefited from a thick description of the process, taking into account a wide range of data sources, including observation, interviews and document analysis, which highlighted the collaborative nature of the event. However, while the interpreting practitioner was placed in the foreground in the study, little attention was paid to the input of other stakeholders. I will argue that the collaborative dimension of the situation could have been highlighted further by taking into account different agents’ views. Going a step further, this paper argues in favour of methodologies, already explored in other social science contexts, particularly participatory methods, that not only take into account different stakeholders’ views but promote a collaborative approach to researching a topic. Overall the paper stresses that we can only work towards promoting interpreting as a collaborative, socially constructed practice by promoting a research design that is equally collaborative and is aware of the social and ideological dimension.

TH IATIS CONFERENCE 2012
Thursday 26 July 2012 | 13.30 – 14.00
Brian Friel Theatre

Panel 12 - Translations and Translators in Latin America

Quebec Poetry in Hispanic America: When “Latinos del Norte” migrate South

Dr Madeleine Stratford
Université du Québec en Outaouais

Since the beginning of the 21st century, French-language Quebec poetry has been gaining visibility in Latin America, especially since the province was guest of honour at the Guadalajara International Book Fair in 2003. Previous research on Spanish translations of Quebec poetry published between 1980 and 2005 (Stratford 2008*) lead to the following observations: 1. many translations came out in 2002 or 2003, implicitly or explicitly for the Guadalajara Fair, creating what could be called a small “boom”; 2. the majority was published and distributed almost exclusively in Mexico, in collaboration with Trois-Rivières publisher Les Écrits des Forges; 3. their diffusion seems to have been rather limited, as the books were printed in limited numbers and aimed primarily at an academic readership. This contribution will focus on the evolution of the production and reception of translated Quebec poetry in Hispanic America in the years following the 2003 Book Fair. First, an updated account of Spanish translations published in book form between 2004 and 2010 will reveal if their numbers increased, decreased or remained stable, and whether the tendencies previously identified still prevail. Then, an analysis of the coverage received by these translations in a selection of mainstream Spanish-language newspapers will indicate which books, poets and translated have been most talked about (if at all), and in which terms (positive, negative, neutral). This study will contribute to mapping the current situation of Spanish translations of Quebec poetry within the Latin-American literary polysystem.

A translated text is often considered to have a double identity: while it re-presents a pre-existing text, it also constitutes a text in itself. The manner in which a reader – and therefore, of course, a translator – approaches a text depends upon multiple variables: not only the text s/he is dealing with, but also his/her language, culture, ideological perspective, etc. Does this mean that the process of translation always leads to transformation of the source text? When divergence between the two pieces of writing exists, can it be measured? Explained? If it is specifically contemporary fairytale literature that is being translated, to what extent is the translator influenced by the classic fairy tales generated within his/her linguistic and cultural sphere (Charles Perrault or the Brothers Grimm, for example)? Professor Lance Hewson has developed a translation criticism approach* for analysing translations of literary works. Hewson’s approach aims to identify, describe and account for the similarities and differences between literary translations and their source texts. More specifically, his approach examines the translation choices made by dividing them into three types of voice effects (accretion, reduction and deformation), where the voice of the narrator and/or the characters is modified, and into three types of interpretation effects (expansion, contraction and transformation), which change the manner in which the reader is likely to read and interpret the target text. My own area of study has led me to extend this approach to another genre: contemporary rewritings of fairy tales. What happens when these works, which have appeared in great number, and mainly in English, since the 1960s, are translated into French? By presenting an analysis of passages from 1) Emma Donoghue’s “The Tale of the Shoe” and Valerie Cossy’s translation into French, and 2) the werewolf-themed tales from Angela Carter’s The Bloody Chamber and Jacqueline Huet’s translation into French, I will demonstrate the application of this approach in order to evaluate the readings generated by the translations, and will put forward hypotheses about what underlies their divergences. What will show through most strikingly is how the translators have significantly adjusted the style of the source text in order both to meet the target readership’s expectations of how this genre should “read”, and to align the text with key paratextual and cotextual alterations introduced within the new context of the French publication. I aim to show that while the translations do not go so far as to “domesticate”, in Lawrence Venuti’s terms, the source texts, they do indeed rewrite Donoghue and Carter to some extent. Thus, in the “cultural transaction” that takes place, cultural difference is neither challenged nor reinforced, but rather concealed. The result is an effective re-appropriation of Donoghue, but a partially reductive reinterpretation of Carter’s complex work. *An Approach to Translation Criticism: Emma and Madame Bovary in Translation. Amsterdam: John Benjamins Publishing Co., 2011.
by a parallel interest in translation issues except for a few isolated cases. As Yli-Jokipii (2006) and Steyaert and Janssen (1997) point out, business translation practices still remain under-investigated and largely unknown, notwithstanding the pervasive importance of translation in a globalized business world. This paper, which is part of a wider ongoing research project, represents one of the first attempts to partially fill this gap. It primarily aims at investigating the practices underlying the translation of corporate ARs in order to identify the nature of the relation between the original and its translation and how it is defined by external legal authorities. ARs are drafted according to a two-fold objective: on the one hand, complying to specific legal requirements regulating financial disclosure. On the other, presenting a company’s performance to inform current shareholders and attract new investors. The status of the translation is thus defined by paratextual performative speech acts and external intervention provided by the surrounding legal environment. The theoretical paradigm we refer to includes Austin’s (1961) and Searle’s (1969) Speech Act Theory and Herman’s more recent notion of external intervention (2007). The methodology adopted rests on a compilation of an Italian-English parallel corpus of ARs issued by leading Italian companies listed on the Stock Exchange. The analysis is centred on the identification of those paratextual and extratextual elements such as written declarations and official stamps of legitimacy, which play a key role in establishing the value of the translated versions. With this paper we are trying to shed some light on the possible relations between source and target text, which, as for such documents, do not lie in the mere comparison of textual elements but both on the recognition of the translation by legal authorities and its perception by the target readership. Therefore, the central question is whether the translation of ARs “stands for”, “represents” or simply “mediates” the original text and to what extent such a definition affects the way the translated version is perceived.

Thursday 26 July 2012 | 13.30 – 14.00
Room 108, 11 University Square

Theme 17: Other

Corpus-based Translation Studies In China: A Critical Review

Prof Kaibao HU
Shanghai Jiao Tong University

In 1993, Mona Baker published her seminal paper exploring the application of corpora in translation studies and its implication for translation studies. Since then, corpus-based translation studies has grown into ‘a coherent, composite and rich paradigm that addresses a variety of issues pertaining to theory, description and the practice of translation.’(Sara Laviosa, 1998). Against this backdrop, the past decade has witnessed a rapid development in corpus-based translation studies in China. A number of corpora designed for translation studies have been compiled and interrogated to inform research on translation per se as a process and a product, including General English-Chinese Parallel Corpus and English-Chinese Parallel Corpus of Shakespeare’s Play. Papers and monographs have been published, which examine features of translation(Huang Libo, 2007; Hu Kaibao, 2008; Hu Xianyao, 2009, Wang Kefei, 2009), translator’s style( HU Kaibao, 2009; Xu Xin, 2010; Liu Zequan, 2010), norms of translation(Hu Xianyao,2008), translator training (Yu Lianjiang, 2004; Wang Kefei, 2004) and features of interpreted texts (Hu Kaibao & Taoqing, 2009). It is noteworthy that corpus-based translation studies has won recognition and support from the academic community and the government, for more than 40 corpus-based translation research projects have been funded by National Philosophy and Social Sciences Foundation and the Ministry of Education in the past five years. However, up till now, corpus translation studies in China has not been combined with the interdisciplinary features of translation studies, and enough attention has not been paid to the study of the individuality of translational language and translation norms, and the study of non-literary translation. In addition, corpus-based interpreting studies is still quite underdeveloped.

Thursday 26 July 2012 | 13.30 – 14.00
OG/074 Lanyon North

Theme 8: Intercultural relations and their political impact
This is an exciting time to be surveying the interrelationship between language and politics, both for political and linguistic reasons (Chimombo 1999: 215). It is not Humpty Dumpty as an individual but the discourse community as a whole (or at least significant fractions of it) that decide what a word means (Teubert and Čermakova in Halliday et al. 2004: 125) “The European economy is in the midst of the deepest recession since the 1930s” (European Commission, 2009). The current crisis the EU is going through is having an impact not only on economic, commercial and financial matters but also on identitarian issues and ideological stances. It also affects and is reflected by linguistic behaviour. Following Calzada Perez (2011), the present paper uses the European Comparable and Parallel Corpora (ECPC) corpus* to delve into the (original and translated) political and economic discourses of today’s convoluted Europe. The ECPC is a bilingual corpus of parliamentary speeches from 2004-2009’s proceedings of the European Parliament (EP), the Spanish Congreso de los Diputados (CD) and the British House of Commons (HC). The corpus draws on work done in projects such as the OPUS open source parallel corpus (OPUS, Tiedemann 2009), the Translational English Corpus (TEC, Laviosa 1998, Baker 1999) and the English Norwegian Parallel Corpus (ENPC, Johansson 1997, 2007). However, it incorporates contextual (sociolinguistic and sociocultural) and metalinguistic (i.e. speakers’ status, gender, constituency, party affiliation, birthdate, birth-place, post, and institutional body and sub-body of representation) data, through XML annotation, that makes it unique. When analysing data from the ECPC corpus, the paper proposes a methodology for the analysis, which combines Critical Discourse Analysis (CDA, Hatim and Mason 1997, Wodak and Weiss 2005) and Corpus-based Studies (CTS, Sinclair 2003, Tognini-Bonelli 2001, Xiao and McEnery 2006) into what is known as Computer Assisted Discourse Studies (CADS, Bayley 2004, Partington et al. 2004). After a brief introduction that poses main concepts and captures the current scenario (section 1), we go from context (section 2) through discourse practices (section 3) to texts and texture (section 4). Within context, we focus on the EU’s multilingual cultural, situational and global settings. Regarding discourse practices, we especially explore Burns and Carson’s (2005) discourse types and assess which predominate in today’s EU. As far as text and texture is concerned (and following Bayley 2004; Chilton and Ilyn 1993; Elpass 2002; Muntigl 2002; Muntigl 2000b; Musolff 2004; Van Dijk 2000, 2002, 2004; amongst others), we spot sensitive semantic nodes and their realization in (original and translated) Spanish and English. The description of texture is performed along the lines of well established corpus linguistics. In short, we commute from macrolevels to microlevels and vice versa with the powerful aid of ECPC.

* The present paper is carried out within the framework of the “Enlarging and Deepening ECPC and ConcECPC 1.0 (FFI2008-01610/FILO)” Research Project, which has been financed by the Spanish Ministry of Science and Innovation from 2009 to 2011.

Thursday 26 July 2012 | 14.00 – 14.30
Whitla Hall
Panel 10 - Cross-cultural concepts and translation theory

Sharing and contesting concepts: social actions and mental phenomena

Prof Sandra Halverson
University of Bergen

To the extent that concepts are recognized by and acted on by more than one individual, there must also be an account of the mechanisms by which they are shared. Sharing itself is not a trivial matter, and must be accounted for. For some concepts, sharing will only be the beginning of the story: concepts are often contested, negotiated, or forcefully imposed in critical situations. It is widely recognized that concepts have a dual nature: they are at the same time both mental phenomena and elements of social interaction. (The same is, of course, also true of numerous other analytical notions, e.g. ‘norm’, for instance). It is possible to isolate one of these perspectives, and derive a theory of concepts that is purely psychological (as is done in cognitive psychology) or one that is predominantly social (as in various areas of the social sciences). One of the more interesting and promising
opportunities provided by the development of cognitive social sciences over the past thirty years is that it allows for attempts at bringing these two perspectives together. This paper will consider two such recent attempts to describe the ways in which cognitive entities are shared and acted on socially (Geeraerts 2008, Sharifian 2003). Both of these accounts build on plausible psychological accounts and at the same time engage with the types of social action that concepts are subject to. It is argued that some attempt of this sort is necessary within Translation Studies in order to come to grips with the idea of sharing ‘translation’ concepts across linguistic and cultural borders.


Thursday 26 July 2012 | 14.00 – 14.30
QFT Screen 1
Panel 11 - Interpreting and the Social Fabric

Weaving the social fabric: ‘Ensemble interpreting’ as a situated practice

Professor Graham H. Turner
CTISS, Heriot-Watt University, Edinburgh

Simultaneous dialogue interpreting – especially in public service consultations and community settings – operates as a facilitative feature of meeting places between users of disparate languages around the world. The last 20 years of Interpreting Studies, since the ‘Interactional Turn’ propelled by scholars such as Cecilia Wadensjö (1992) for spoken languages and Cynthia Roy (1989) for signed languages, have seen a transformation in perceptions of the interpreter’s task. Recognition of the interpreter as a co-participating, active member in a triadic exchange is now well established. Social context affects all construals of others’ utterances: this is not news. However, we still know too little about how speakers use a full range of communicative and social resources to construct understandings. But when meanings are under construction in three-way, interpreted bilingual interaction, observers are naturally afforded a ‘live’ glimpse of construal-in-action: the social fabric is woven before our eyes (and ears). The full impact of the Interactional Turn has yet to make itself fully felt deep in the weave of the social fabric. On the one hand, the triad’s members often misalign. On the other, it remains unclear how the triad enacts its shared sense of alignment when understanding is seen to have occurred. Without socially responsible and robust descriptive and theoretical accounts of these phenomena, how can we be sure that the social fabric itself is substantial? Since IATIS 2009, we have driven forward an experimental project – using a task-based model originally developed by Brown et al. (1994) and subsequently adopted to research a range of settings including the language and communication abilities of children, adults, sleep-deprived soldiers and aphasic adults – which pilots a number of innovations in order to reveal new information about interactional processes, the negotiation of meanings, and the co-construction of interpersonal positioning through dialogue. This paper connects those intersections between disciplines which have enabled such significant progress to occur in Interpreting Studies, and which are set to be most salient (from Davidsonian philosophy to the fine-tuning of Schegloffian Conversation Analysis) in sustaining advances of theory and practice. Plumbing traditions in interactional pragmatics, sign language studies and interpreting studies, this project operates across methodological and disciplinary boundaries to investigate how partners in interpreted talk-triads collaboratively construct a shared sense of social purpose.

Thursday 26 July 2012 | 14.00 – 14.30
Brian Friel Theatre
Panel 12 - Translations and Translators in Latin America

Encounters in and of Translation: Latin America finds itself in Translation

Dr Ben Van Wyke
Indiana University - Purdue University, Indianapolis

Latin America is an optimal site for reflecting on the workings of translation. Its rich history – composed of multiple layers of cross-cultural fusions and assimilations among countless radically
different groups – provides us with ample evidence that translation is not merely, as tradition would have us believe, a secondary, one-way process that facilitates the re-presentation of cultural identities. This paper will begin with a brief examination of the beginning of the colonial encounter that has defined Latin America, focusing especially on how the indigenous people were, in a sense, translated into a new existence, a translation that not only had a great transformative impact on the indigenous populations who it supposedly represented, but also on the Europeans who were undertaking the translation. The focal point of my discussion will then shift to a book of mythical texts, Antes o Mundo Não Existia (“Before the World didn’t Exist”), written in an indigenous language by two Desana Amerindians from Brazil, then translated into Portuguese by one of its authors. The fascinating story of how this book came into existence highlights the primary role translation plays in the production of identities, as well as the impossibility of separating the domestic from the foreign, an “us” from a “them”, and, of course, an original from its translation. Furthermore, I will conclude with a reading of some of the Desana myths themselves in which we can find a narrative regarding identity and translation that serves as an alternative to the one so prevalent in the West.

Thursday 26 July 2012 | 14.00 – 14.30  
QFT Screen 2  
Theme 17: Other  

Underestimating overtranslation in picture books: do editorial decisions result in a disservice to their very young audience

Ms Kate Riley  
Universita degli Studi di Trento

Despite the fact a large proportion of young children’s literature is translated (e.g. up to 40% in Italy and up to 80% in Finland) the quality of these translations, even of modern classics, is sometimes questionable. In part this may be due to the fact that the translators are not specialised in translating for very young children and therefore unaware of certain characteristics and traits in young children’s literature that contribute to the child’s linguistic, cognitive and social development – a direct consequence of cost-cutting on part of the editors/publishers. From their very first encounters with books, children learn (how) to respond to literature. Part of this process is learning to understand what is not said, to make the logical connections to arrive at the intended interpretation, put simply to ‘fill in the gaps’. Given that picture books provide multimedia inputs, the young reader/listener is often, but not always, aided in this interpretation by the pictures and, when the book is read aloud by a caregiver, by phonemic indicators. Nonetheless, given the paucity of text in picture books, there is often a (wide) margin for interpretation, which is why the best picture books often stimulate discussion with the ‘enabling adult’. While acknowledging the fact that many picture books bring sheer delight thanks to their wonderful illustrations and stories, it may be argued that another main function of picture books, which can be read aloud in a matter of minutes, is to promote discussion of meaning. If these picture books are ‘overtranslated’, the gaps are filled and the margins for interpretation are closed, depriving these often wonderful works of two fundamental functions: developing inferencing and interpretation/response skills and stimulating discussion and dialogue with others. This study has found that this overtranslation occurs quite frequently in English > Italian translations, even in the work of established writers such as Babette Cole and Julia Donaldson and also in story books for older children. The study also highlights how this phenomenon can adulterate the very style of some authors, often resulting in a marked loss of humour. Here again there are consequences for the child’s cognitive and social development: the satisfaction and even sheer delight of a child understanding and sharing the joke with the adult enabler, is depriving both of a joyous moment in the child’s development and an appreciation and love for books and literature which they will take with them into adulthood. In short, this study has found that translators, with little or no knowledge of cognitive, social or language development theories, and scant appreciation of young children’s literature as a genre, underestimate children’s ability to make the inferences required to understand and interpret minimal texts, not least to appreciate humour. The result is ‘overtranslation’, which at best hinders reader response skills and at worse can killing the joke and therefore very essence of the text. Publishers and translation trainers alike need to take account of these findings and act accordingly.
When Theo Hermans explains how the status of a ‘translation’ is at risk once it attains equivalence, self-translations, together with sacred texts, contracts and conventions, are cited as examples (Hermans 2007:26). In the front page of Taipei People, Chinese-English Bilingual Edition (2000), Pai Hsien-yung is identified as the author of the Chinese text, as well as one of the two translators. Throughout the paratexts, which, according to Genette, include covers, titles, dedications and inscriptions, prefaces, postscripts and notes, facilitate ‘a better reception for the text and a more pertinent reading of it’ (1997:2), translation appears only as a process to obtain the ‘English text’. More than once, the contents of the Chinese and English texts are declared as identical, and the stories ‘have weathered the sea change from one language to the other’ (Pai 2000:x-xiii) even though none of these remarks is made by the author himself. The paratexts play a significant role to establish the authenticity of the translated text, granting it the same status as the original work. The paper examines how the English translation is authenticated through the layout of the cover and the front page, the contents (in Chinese and English) of the preface (4 pages), the editor’s preface (14 pages), the word from the co-translator (6 pages), acknowledgements (2 pages), appendix (2 pages, in English only) and end-notes. I argue that these paratexts construct the image of Pai Hsien-yung the author and his work, and direct the English readers to reconstruct the same image as they read and pick up traces in the translated text. In this case, the act to attain equivalence does not start with translating but the attempt to define the author and the original.

References

Migratory Pathways: The Evolution of Knowledge from a TS Perspective

Miss Mara Goetz
University of Edinburgh

Migratory Pathways: The Evolution of Knowledge from a TS Perspective Keywords: Interdisciplinarity, Sociology, Sociology of Knowledge, Epistemology, Memes This paper is part of a wider PhD research project concerned with migratory patterns of social approaches to and into TS. Special attention thereby is given to the pathways on which interdisciplinary ideas travel from academic debate to teaching practice. The overall research project is focusing in particular on how and to what extent social concepts have already entered TS curricula at university level, and thereby attempts to gain a more detailed understanding of the mechanisms which govern the process of re-negotiating and incorporating ideas and approaches originating from other disciplines. This paper will highlight some aspects of the evolution and spread of interdisciplinary ideas into and within TS. In recent years, the discipline of TS has increasingly started to employ a number of approaches and concepts that originated in sociology (cf. Pym et al, 2006, Wolff & Fukari, 2007). Sociological terminology and
approaches in TS, such as the concepts of habitus and agency of the translator have begun to play a vital role, e.g. in aspects concerning roles and responsibilities of translators and interpreters. As a discipline, TS has been traditionally inclined to borrow, adapt and incorporate interdisciplinary “loan concepts”. When ideas travel, and the more so when they cross not only linguistic, but also disciplinary boundaries, they arguably undergo a certain process of adaptation and re-negotiation on the receiving side. Following epistemological and social-philosophical notions of the evolution and sociology of knowledge (cf. Munz, 1985, Popper, 1972), it will be argued that the constant re-negotiation, development and spread of knowledge can be described as a social process itself, and furthermore that translators are situated at the forefront of this process. This paper primarily aims to investigate aspects of the nature of travelling ideas and the evolution of knowledge as seen from a TS perspective. For this purpose the notion of memes will be borrowed, as outlined by Dawkins (1976) and continued by Chesterman (1997). This dynamic process will be exemplified by tracing and mapping concepts and conceptual frameworks from the discipline of sociology which can already be located within TS. In conclusion, by exemplifying the mapping and tracing of the travel routes of social themes, concepts and issues in TS from their interdisciplinary origins, this paper represents a step towards a more general understanding of the evolution and spread of ideas within TS. Key Bibliography: Chesterman, Andrew. 1997. Memes of Translation. The Spread of Ideas in Translation Theory. Amsterdam/Philadelphia: Routledge. Dawkins, Richards. 1976. The Shelfish Gene. Oxford: Oxford University Press. Munz, Peter. 1985. Our Knowledge of the Growth of Knowledge. London/Boston: Routledge & Kegan Paul. Popper, Karl R. 1972. Objective Knowledge. An Evolutionary Approach. Oxford: Oxford University Press. (Revised edition 1979) Pym et al. 2006. Sociocultural Aspects of Translating and Interpreting. Amsterdam/Philadelphia: John Benjamins. Wolff, Michaela & Fukari, Alexandra. 2007. Constructing a Sociology of Translation. Amsterdam/Philadelphia: John Benjamins.

Thursday 26 July 2012 | 14.00 – 14.30
OG/O74 Lanyon North

Theme 8: Intercultural relations and their political impact

Translated Politics at the Economic Club of New York

Dr Chantal Gagnon
Universite de Montreal

From time to time, the Canadian prime minister travels to the United States to talk about the Canada-US trade partnership. For example, in the course of their leadership, Canadian prime ministers often make an appearance before the Economic Club of New York. When that happens, the event is well covered by the American media, as well as the English-Canadian and the French-Canadian media. For many, the speeches delivered by the Canadian prime ministers at the Economic Club of New York are seen as a state visit, hence the media attention. With such an event, three cultures (American, English-Canadian and French-Canadian) are at play, along with two languages. Indeed, even if the speeches are almost entirely delivered in English, the French-Canadian media are so interested in what their prime minister has to say that it warrants a translation. Furthermore, since 1969, all Canadian prime ministers have to have their speeches offered to the public in the country’s two official languages, French and English. This paper is going to inquire the political implications related to the translation of speeches delivered by Canadian prime ministers at the Economic Club, between 1978 and 2006. From the perspective of the province of Quebec, the most famous speech delivered at the Economic Club is the one of Rene Levesque, a former Quebec Premier. Our previous research on this 1977 speech shows that when abroad, to achieve balance between a politician’s ideologies and those of the foreign audience can be tricky. Indeed, thorn between his political party’s nationalist ideologies and those of the American businessmen at the Economic Club, Levesque failed to address issues important to his audience, especially in his English translation (the original was written in French). In the present corpus, translation shifts are going to be researched in order to find out if there are similarities between the Levesque speech and those of the Canadian prime ministers. In particular, this study is going to examine if the political line of a prime minister’s party has influence over the translation strategies used in his foreign speeches. When analysing the translation shifts, two specific markers are going to be looked at: the translation of macropolitical entities (i.e., concepts of
nation, people, government or country) and the translation of person deixis terms (i.e., personal pronouns).

Thursday 26 July 2012 | 14.30 – 15.00
Whitla Hall

Panel 10 - Cross-cultural concepts and translation theory

Problematizing Cross-Cultural Concepts: What is a concept?

Prof Maria Tymoczko
University of Massachusetts

Drawing on recent research in neuroscience and cognitive science on language, bilingualism, and memory, I will problematize the notion of concepts per se. Within a single culture, categories and concepts are often intertwined because properties of various concepts are interrelated. This is particularly the case when cultural concepts and categories are considered in the context of a multisensorial inventory which depends on physical patterns of memory storage. When we move to considering concepts cross-culturally, the cross-cutting and intersection of the properties of concepts are very diverse. The implications for divergence of understanding about things that are seemingly simple--natural kinds, such as "locust", for example--are significant. All of this impinges on in-house matters in Translation Studies such as the scope of understanding the concept "translation" itself which is probably affected, for example, by the type of writing system used in a culture or by the material circumstances of translation in a culture, including dominant patterns of orality or writing. In turn such questions about concepts also impinge on both the theory and pragmatics of translation. Conceptual asymmetries need continued attention in the field of Translation Studies beyond the work done by the linguistic and functionalist schools of the twentieth century.

Thursday 26 July 2012 | 14.30 – 15.00
QFT Screen 1

Panel 11 - Interpreting and the Social Fabric

The Sosa Fluidity Model of Reflective Interpreting

Prof Tamesia Sosa
Madison College

©The Sosa Fluidity Model of Reflective Interpreting attempts to bridge the divide between the diametrically-opposed ideologies of the invisible, neutral interpreter and the visible, active co-participant. Although many professional interpreters currently working in the field of healthcare have been admonished to perform their role impartially, sociolinguistic research refutes such notions of interpreter neutrality: "Interpreters enter the interaction with all of their deeply held views on power, status, solidarity, gender, age, race, ethnicity, nationality, socio-economic status (SES), as well as the cultural norms and societal blueprints that encompass the encounter; they use all of these to construct and interpret reality" (Angelleli 2004, 9). Therefore, the Sosa Model acknowledges that the interpreter is not a passive conduit who merely conveys the messages of others. The interpreter is a potential conveyor of his or her own messages, albeit inadvertently. This model proposes that one can never be completely impartial as an individual embedded in the social and political fabric. It promotes professional conduct by first raising awareness of the power the interpreter undoubtedly holds over the triadic encounter: "Through the self, the interpreter exercises agency and power, which materialize through different behaviors that alter the outcome of the interaction" (Angelelli 2004, 10). Such power must be acknowledged by the interpreter so that it can be channeled appropriately. This “accountability clause” challenges the interpreter to reflect deeply on how he/she transmits messages, both verbally and non-verbally as well as any underlying subjectivity. Without continuous reflective analysis, neutrality is indeed impossible and communicative accuracy is irrevocably broken. Therefore, the Sosa Fluidity Model of Reflective Interpreting proposes an ethically-sound and balanced approach to the practice of healthcare interpreting in the twenty-first century. It challenges
the notion of the “neutral conduit”, yet it provides the interpreter with strategies to safe-guard against message contamination. This model does not promote the practice of active cultural brokering. However, it shows the interpreter how to guide the patient and healthcare provider from the periphery of the interaction, so that the interlocutors may forge their own cultural framework. The model discourages direct advocacy, yet it encourages the interpreter to follow the appropriate protocols for reporting discriminatory practices or life-threatening situations as mandated by his/her institution and applicable laws. This paradigm therefore, defines five basic roles of the healthcare interpreter. It introduces a theoretical framework that offers strategies on how to perform each role strategically. Emphasis is placed on professionalism and responsible behavior as well as situational and reflective analysis, thereby enabling the interpreter to overcome both internal and external challenges during the interpreter-mediated encounter. ©2011, Tamesia Sosa. All Rights Reserved. References: Angelelli, Claudia V. 2004. Medical Interpreting and Cross-cultural Communication. Cambridge: Cambridge University Press.

Thursday 26 July 2012 | 14.30 – 15.00
Brian Friel Theatre

Panel 12 - Translations and Translators in Latin America

Translating fiction in Brazil from 1939 to 1942 under the dictatorial regime: modernist poet manuel bandeira and the translation of prose

Ms Celia Luiza Andrade Prado
University of Sao Paulo - Brazil

Estado Novo, the authoritarian regime established in 1937 in Brazil, hindered national literary production and controlled all published works including national productions and translations, from fiction to scientific titles. From 1939 to 1942, a state culture policy by means of censorship strongly influenced book industry by means of censorship. As it frequently occurs under dictatorship, the criteria for banning books were often ill-defined. The pretext ranged from 'strong' language or eroticism to unacceptable political points of view. The arrest of dissident writers followed by mutilation, seizure and/or destruction of their works forced publishers to turn to children’s literature, textbooks and translations of “anodyne” foreign fiction. Among the latter were not only canonical works but detective, adventure, science fiction and love stories. This movement led to a considerable growth in publications, and has been called the “golden period” of the book industry and translation in Brazil. As by that time there were no “professional” translators as we know today, publishing houses hired an array of well-known writers. Among these writers-translators was the modernist poet Manuel Bandeira, who translated 15 books for one of the biggest publishing house, Companhia Editora Nacional, of that time. The aim of this paper is to analyze the impact of censorship in the selection of fictional works translated by Bandeira and if they complied with the dictatorial cultural policy.

Thursday 26 July 2012 | 14.30 – 15.00
QFT Screen 2

Theme 10: The role of literary translation in challenging or reinforcing cultural difference

Encounters Between Cultures: the Case of Voss’s Italian translation

Ms Giulia Zuodar
Trinity College Dublin

This paper is an analysis of the 1965 Italian translation of the novel Voss (1957), by the Australian writer Patrick White. In the light of ‘polysystem theory’ (Even-Zohar 1978), the aim of the paper is to examine, through the lens of translation, a specific aspect of cultural communication between Australia and Italy, i.e. the reception of what was emerging as a ‘new’ literature into the Italian literary context of the 1960s. Indirectly, the paper will touch on the issue of the translator’s individual responsibility in the processes of intercultural communication (cf. the different perspectives of Even-
The analysis is divided into three parts. The first part focuses on source text and source culture: in cultural terms, Voss is a complex novel because it is considered as a milestone of Australian literary identity - a merit for which White was awarded the Nobel Prize in 1973 - yet it is also the expression of a post-colonial, settler culture whose disentanglement from the British tradition remains problematic. The second part of the paper is devoted to reconstructing the target text’s cultural context and, more specifically, to examining some factors which conditioned the recognition of Australian literature in Italy. Among these factors was the dominant position in the Italian literary system of translated American literature, which, since the 1930s had become a source of anti-fascist, democratic and liberal values. Another important factor were the translation practices operative in Italy at the time - for example, the use of ghost translators producing drafts that were subsequently modified by an established writer and solely signed by him. The third part of the paper is an analysis of the target text through a limited number of examples focusing on realia (Vlahov and Florin 1969) and language varieties. The aim of this final part is to examine some different strategies used by the Italian translator in dealing with the cultural specificity of Voss and to read them in light of the relationship between the individual poetics of the translator and the influence of the cultural context in determining different degrees of recognition of the source culture in translation.

Thursday 26 July 2012 | 14.30 – 15.00
QFT Rehearsal Room

Panel 1 - Speech Acts Defining Translation

**Representation through translation: shared maps of meaning**

Prof. Maria Sidiropoulou
University of Athens, Greece

The paper takes as a starting point that all translating is “translating with an attitude” (Hermans 2007:21) and that translators “can be held responsible for the diegetic aspect of their mimesis” (ibid). If defining and evaluating the relation between source and target texts is a performative speech act and translations are claimed to stand for, represent or mediate their originals, the paper focuses on the speech act of representation. In defocusing attention from the practices of reflection and imitation, it seeks to examine the circumstances that allow recognition of different types of representation in the translation of politically relevant texts. The data derive from two political subgenres, namely, (a) political academic discourse in English-Greek translation (ST/TT fragments of Andrew Heywood’s book POLITICS, Palgrave-Macmillan 2007) and (b) psychologically loaded political discourse about mutual mass expulsion between Greece and Turkey, as a result of the Lausanne Treaty in 1923 – which shifted about 400,000 Muslims and at least 1.2 million Greek Orthodox Christians from Greece and Turkey, respectively (by Northern Irish journalist Bruce Clark, author of TWICE A STRANGER, Granta Books 2006). Attention is drawn to meaning-producing processes and framing, i.e. to “the symbolic practices and processes through which representation, meaning and language operate” (Hall 1997:25) in the two target versions, such as the dominant representational paradigms, the selectivity of representation, or the codes – the shared maps of target language meaning-making, which we internalize in the process of socialization. Results show that the historical context and the social perception of the significance of a translation, along with shifts in cultural values associated with different kinds of translation (scientific political vs. political journalistic) allow a theoretical perspective that draws on the rich potential of constructionist theory of representation, in favour of the view that social actors use conceptual systems of their culture to construct meaning in target versions. Attention is thus directed to the illocutionary aspect of the speech act of translating and other pragmatic notions contributing to the constructionist hypothesis.

Thursday 26 July 2012 | 14.30 – 15.00
Room 108, 11 University Square

Theme 17: Other

**Investigating the translator’s style in parallel corpora of English/Brazilian Portuguese and Spanish/Brazilian Portuguese literary texts**
Approaching the translator’s style is one of the steps taken towards recognizing the task of the translator as a unique writing task. Based on this premise, this paper investigates the style of translators’ in parallel corpora of English/Brazilian-Portuguese and Spanish/Brazilian-Portuguese literary texts. The aim is twofold: showing patterns in the translated text that affect the narrative style of the source texts and patterns of distinctive linguistic behavior by the translators, so far more explored in studies with comparable corpora of translated texts. An attempt is also made towards distinguishing the behaviour of literary translators and the one of professional translators of literary texts. Based on Baker (2000), Bosseaux (2007) and Saldanha (2011), the study sets out to analyse patterns of translated texts regarding occurrences of dizer (say/decir) and pensar (think/pensar) and other verbs that introduce characters’ speech and thought (Magalhaes, Novodvorski & Barcellos forthcoming) in two sub-corpora: (1) the translated versions by Sergio Flaskman and Jose Roberto O’Shea of Conrad’s Heart of Darkness; (2) the translated versions by Sergio Molina of three works by Argentinean author Ernesto Sabato. The methodology is the one of corpus-based translation studies, with concordance lines and alignment as the main tools for data analysis. The methodological procedures include quantitative data analysis obtained with software Wordsmith Toolsc 5.0 and manual annotation of discourse presentation categories based on the Semino & Short’s model of 2004. On the one hand, the results show that there are no major differences regarding patterns of occurrences of the different categories of speech and thought in both corpora. On the other hand, they reveal that the different patterns in the use of speech and thought introductory clauses in the translated texts affect the narrative style of the source texts. These findings include different choices of temporal and personal deixis, and explicitation of agency in the translated texts. The choices can be correlated to features of translated texts such as explicitation/implication and normalization which in turn can be mapped onto shifts of expression in the translated texts. Moreover patterns of linguistic behavior found in the texts translated by the different translators of Heart of Darkness can be associated to different styles which may could be further investigated as distinctive profiles of a professional and a literary translator.

Thursday 26 July 2012 | 14.30 – 15.00
OG/074 Lanyon North

Theme 12: Translation/interpreting and its politics

Politics and translation criticism: the translations of the Communist Manifesto

Ms Christina Delistathi
Middlesex University

Scholars interested in translation criticism have concerned themselves with power inequalities between cultures that may be characterised as dominant and dominated. A key premise in my analysis is that power struggles for domination may occur between hegemonic and counter-hegemonic forces, but also among counter-hegemonic forces. The paper will focus on politico-ideological struggles between political formations and will argue that these struggles have shaped debates on the quality of translations of Marxist texts and, in particular, of the translations of the Communist Manifesto into Greek. These debates took place in Greece in the late 1920s and early 1930s among Marxist-oriented forces. In 1933, the Communist Party of Greece issued its own translation of the Communist Manifesto in response to what it saw as inaccurate earlier translations. It will be shown that although, seemingly, the criticism of the previous translations concerned the accurate interpretation of Marxism, it concealed broader political objectives: to control the interpretation of this key text and marginalise other rival translations and interpretations. To this end, translational errors were interpreted by the party as deliberate actions, motivated by the political beliefs of the translators. Thus, the evaluation of the quality of translations, a topic that is not usually associated with overt ideological positions, was politicised. The paper contextualises these debates within broader political struggles at a time when different currents within the Marxist left (e.g. Stalinism, Trotskyism and social-reformism) were proposing competing interpretations of Marxism and when the question of who would be the legitimate representative of the theory in Greece was at the centre of these struggles. The analysis applies an interdisciplinary approach combining textual
analysis with a historical-political perspective. The data analysed include a) criticism of previous translations published in periodicals of the Communist Party and other left-wing forces and b) a comparison of excerpts of Greek translations of the Communist Manifesto. The paper contributes to Translation Studies by discussing issues such as who sets quality standards in translation, by what mechanisms and for what purposes. Additionally, it augments existing research on institutional translations and the politics of translation.

Thursday 26 July 2012 | 15.00 - 15.30
Whitla Hall

Panel 10 - Cross-Cultural Concepts and Translation Theory

**Round Table Discussion on Cross-Cultural Concepts**

Professor Maria Tymoczko

Thursday 26 July 2012 | 15.00 – 15.30
QFT Screen 1
Panel 11 - Interpreting and the Social Fabric

**Sociology and Public Service Interpreting and Translation. Explorations into the translator’s / interpreter’s (in)visibility in PSIT from a Bourdieusian’s Perspective**

Mrs Carmen Valero Garces
UNIVERSITY OF ALCALA, MADRID

Within Translation Studies (TS), Public Service Interpreting and Translation and Interpreting in Public Services (PSIT) (also Community Interpreting) is a relatively recent area of inquiry (Critical Link 1995), still fighting for academic and professional recognition inside and outside the limits of that discipline. The growing interest in PSIT is undoubtedly linked to the migration phenomenon and the intervention of intermediaries (interpreters and translators) who make communication possible is generally recognised. Despite this fact, the controversy regarding the role(s) these intermediaries perform in public services appears to be a barrier to academic and institutional acceptance and recognition. Following the influence of Bourdieu’s social theory in certain areas of TS (Simeoni 1998, Heilbron and Sapiro 2002, Inghilleri 2003, 2005), it is my intention to apply the basic concepts of his theory (’habitus’ ’field’ ’illusio’ ’symbolic capital’) to PSIT in an attempt to explain the performance of these (in)visible interpreters. I will start with a brief introduction about recent sociological approaches in Translation Studies; then I will explore the possibilities of a sociological approach in the specific field of PSIT; from this perspective I will talk about the role(s) of the translator and interpreter in PSIT, illustrating my views with authentic data taken from work field research in PSIT. It is my final intention to propose some initial theoretical approaches that will allow us to glimpse the impact that Bourdieu’s ideas can have on PSIT theory.

Thursday 26 July 2012 | 15.00 - 15.30
Brian Friel Theatre

Panel 12 - Translations and Translators in Latin America

**Cosmopolitan re-writings: translation and avant-garde in Latin America**

Dr Patricia Wilson
El Colegio de Mexico

This paper aims at exploring—and comparing—the translating practices by the literary avant-garde groups in Argentina and in Mexico during the 1920s. The assumptions of a crucial role for translation
in literary history (cf. Even-Zohar, Jose Lambert, Andre Lefevere, among others) on one hand, and of
the disruption in such a history due to the avant-garde movements (cf. Jurgen Habermas and Peter
Burger) on the other, justify a close study of several aspects of the issue. Firstly, the correlation
between the radicality of the avant-garde aesthetic program and the choice of authors/texts to be
translated. Secondly, the concomitant appearance of new translation strategies. Thirdly, the
similarities and/or divergences with mainstream translations—either the products and the agents—
during the same period. The analysis focuses on translations and translation paratexts published in
avant-garde periodicals like Martin Fierro, Proa (in Argentina) and Contemporáneos (in México), as
well as other publications that had young avant-gardists as collaborators (Inicial, Valoraciones,
Sagitario).

Thursday 26 July 2012 | 15.00 – 15.30
QFT Screen 2

Theme 9: Interaction between the cultures of ‘large’ and ‘small’ nations

Translating American ideals, values and dreams into post war Italian society: Fernanda
Pivani’s translation work in the sixties.

Mr Marcello Giugliano
Universitat Pompeu Fabra

The Italian translator, writer and journalist Fernanda Pivano (1917-2009) plays a central role in the
introduction of contemporary American literature and culture in the Italian literary panorama after the
Second World War. Through her translation activity, started under the fascist regime, the censorship
of which she had to endure, she contributes to the diffusion in Italy of contemporary American writers
and poets such as Lee Masters, Faulkner, Hemingway, and Scott Fitzgerald among others. Later on,
challenging the Italian bourgeois morals, she spreads with her translations the poetry of the beat
generation. In her later years, she went on supporting and contributing to the diffusion in Italy of
young often controversial writers, like Erica Jong or Brett Eaton Ellis. My contribution focuses on
Pivano’s early activity as a translator from her beginnings until the decade of the sixties. In the first
part of the study I consider the influence of Pivano’s translations on the Italian literary production of
the time. From the end of the fifties until well into the sixties, poets like Caproni, Giudici, Luzi, and
Sereni, among others, were trying to renew the Italian language of poetry, bringing it closer in tone
and register to everyday speech. A clear relationship of influence can be drawn between these young
Italian poets and North American writers and poets, like Faulkner or Lee Masters, who had already
achieved similar effects in their works, and whom Pivano had been translating since the end of the
forties. Beyond the function of her translations as channel for the transmission of new literary values, I
am also interested in the ideological charge of her work, which I investigate in the second part of the
study. An example is given by her translations of poets of the beat generation, which is just one of the
acts through which Pivano manifested her activism in a time of political and ideological turmoil.
The ideological value of her translation activity can be better understood if considered beside other
editorial activities (like the project “East 128”), aimed at supporting and spreading in Italy the anti-war
ideals coming from the United States. However, it is through her translations that the protest against
the conformism of post war society, against race and gender discrimination, originally born in the
USA, could find its “Italian voice” and be refreshed, further spread and adapted to the Italian society of
the sixties.

Thursday 26 July 2012 | 15.00 – 15.30
QFT Rehearsal Room

Panel 1 - Speech Acts Defining Translation

Constructing Buddhism for North America: A Diachronic Analysis of Representation and
Mediation in the Paratext of Various Editions of Dwight Goddard’s A Buddhist Bible

Mr Todd Klaiman
National Taiwan Normal University
Publishing practices and paratextual conventions increasingly have become recognized as important factors in the construction of both the representative and interpretive frames of texts in translation. With this in mind, the present paper investigates both publishing contexts and paratextual elements as they pertain to and are reflected in various editions of Christian missionary Dwight Goddard’s A Buddhist Bible. The theoretical framework upon which this investigation is based will include notions of paratext put forth by Gerard Genette in his seminal work on this topic, Paratexts: thresholds of interpretation (2001). In fact, Genette describes paratext as comprising both the peritext — everything inside the confines of a bound volume — and the epitext — all related factors that exist outside the bound volume. The aforementioned publishing practices and publishing contexts, therefore, both fall under the umbrella term ‘paratext’ as defined by Genette. As noted by Richard Watts (2005), however, Genette’s own investigation of paratext remains mostly at the peritextual level. In order to explore both peritextual and epitextual elements, therefore, the present paper will draw upon Watts’s own model (2005) in which he historicizes translation and publication events. In other words, the present investigation will not only make a detailed analysis of peritextual elements — covers, title pages, titles, dedications, prefaces and so on — but also compare and contrast changing epitextual features — publishing practices, publishing contexts, historical contexts, and so on — as they exist across the period from 1932 to 2010 in which different editions of Goddard’s A Buddhist Bible have been (re-)published. In particular, then, the present paper will investigate the role played by extra-textual authority as it functions to frame the translated text within the particular historical moment of its (re-)publication. As Watts does with colonial and postcolonial francophone literature (2005), I, too, will investigate the manner in which the content and the form of paratext change over time. In the case of the present paper, the subject of investigation is a text that comprises a collection of translations drawn from a cross-section of Buddhist traditions, and has played a fundamental role in the establishment of ‘Buddhism’ in the English-speaking world: Dwight Goddard’s A Buddhist Bible. In Canada and the US, in particular, this text has constructed a “North American” view of Buddhism through its interpretation and exploitation by the Beat Poets of the 1950s and 1960s. Such a view continues to inform religious, scholarly, and popular notions and writings about Buddhism even today. Moreover, since its first publication in 1932, Goddard’s A Buddhist Bible has been republished more than a dozen times and by more than a dozen publishers. It is perfectly suited, therefore, as the object of the present diachronic analysis of representation and mediation through paratextual elements. By looking at both the peritextual and epitextual elements involved in the translation, writing, and publication of different editions of Dwight Goddard’s A Buddhist Bible published between 1932 and 2010, the present paper hopes to answer the question of how a particular translating and publishing context might be reflected in paratextual changes over time.

The stereotypical use of these translation patterns creates an unnatural sounding “interim language” in the translation classroom which can be distinguished from native Thai by the presence of certain markers. These markers provide information about the grammatical structure (e.g. case, tense, number) of the Pali source language. Is there a tendency to adhere to the grammatical structure of the Pali source text due to the traditional education of translators? If so, is this the (only) cause of some translations from Pali into Thai being poorly intelligible? What are the actual factors that make existing translations into Thai less or more intelligible? The answer to these research questions have been sought by choosing one “Sutta” or discourse of the Pali canon as a case study and analyzing and comparing nine different translations of this Sutta (Mahalisutta, DN 6) into Thai. In my presentation, I will go into detail about various challenges of translating the Pali canon into Thai, such as differences in the grammatical structures of source and target languages, treatment of technical terms and proper names, or the application of a cultural filter, e.g. the use of the royal register for the Buddha and his revered disciples. Obviously, the cultural dimension of this topic, sometimes interwoven with the linguistic one, cannot be neglected nor overlooked, especially since the criticism mentioned above would never be heard in public. In addition, it seems unlikely that a Thai scholar would undertake this research due to the sacredness involved with the subject. In order to dig deeper into the cultural dimension of this study, the comparative text study is complemented by interviews with persons involved with translating or editing the Pali scriptures, with teachers of Pali and with several Thai students in different subject areas. Moreover, some students and scholars have been given the task of translating a part of the above mentioned Sutta into Thai, or of altering a given Thai translation in different ways as an experiment. These methods aim at further exploring possibilities and limitations in the linguistic and cultural dimension and leave space for speculations about what kind of translations from Pali to Thai might be seen in Thailand in the nearer future.

Thursday 26 July 2012 | 15.00 – 15.30
OG/074 Lanyon North

Theme 12: Translation/interpreting and its politics

The Golden Mean – an Idealistic Translation Strategy or a Methodological Blunder in Soviet Translation Studies?

Prof Hannu Kemppanen
University of Eastern Finland

Translation studies have paid only minimal attention to translation practices in the Soviet Union, although it could be assumed that translating in a totalitarian state would offer an interesting research theme, especially after the collapse of the system. One factor that explains this neglect is the great and humble respect that translation studies scholars in post-Soviet Russia have shown for the classics of translation theory of the Soviet era, which they have not dared to criticize. One of the rare exceptions is Alexandra Borisenko (2007, 2008) and her articles on the role of literal translation in Russian tradition. The present study aims at investigating the concept of zolotaya seredina (the golden mean) that was used in Soviet and Russian translation studies for creating “a good” translation. The concept is examined as a part of the Soviet ideological system, where one of the main aims of translation was to civilize the masses. The paper will also combine the results of Soviet translation research with Western studies on translation strategies. Preliminary analysis has shown that the strategy of the golden mean – just as the term indicates – represents a compromise between literal and free translation. Based on their pursuit of the golden mean, translation scholars of the Soviet era labeled their approaches to translation with various terms, such as adequate, realistic, creative, full-value, harmonious and faithful translation. These approaches all reflect the idea that there is an invariant level of translation quality that could be reached. The concept of the golden mean ignores the possibility of using different strategies for different goals. Soviet translation studies are especially characterized by a battle against the use of the literal strategy. Still, the study has revealed that there have been some defenders of literal translation as well. The most famous of them, Mihail Gasparov, has been labeled as the “Russian Schleiermacher”.

Thursday 26 July 2012 | 16.00 – 16.30
Whitla Hall
Interpreting for Europe

David Smith, Head of the English Interpreting Unit
Directorate-General for Interpreting, European Commission (to be confirmed)

Thursday 26 July 2012 | 16.00 – 16.30
QFT Screen 1

Panel 11 - Interpreting and the Social Fabric

Language mediation in gender-based violence settings: redefining the interpreter’s role
Dr Carmen Toledano-Buendía
University of La Laguna – Spain

Since the 1960s, one of the main changes in migration patterns has been the so called “feminization of migration” as a result of the increasing number of migrating women. This phenomenon involves the obligation on behalf of the host countries to consider the specific needs of this group when designing integration and gender equality policies. Immigrant women are more likely to become victims of this type of violence due to economic, social and cultural reasons. Furthermore, they usually have to face additional barriers any time they report their situation or try to gain access to state social benefits or assistance programmes. Therefore, fighting against domestic violence should become a priority for the different stakeholders involved in intervention programmes which are specifically addressed to this particular segment of population.Eliminating language barriers plays a crucial step for women to in order to receive equal treatment when seeking for social, psychological or legal remedies. However, this social responsibility that falls on interpreters is not accompanied neither by specialized training, social recognition nor the subsequent degree of professionalization. The aim of this study is to take Spain’s experience as a starting point in order to analyze the interpreter’s situation in gender-based violence settings. Special attention will be paid to the factors hindering the definition of the interpreter’s role and function within this setting, which involves a great number of stakeholders with different demands and expectations.

Thursday 26 July 2012 | 16.00 – 16.30
Brian Friel Theatre

Panel 12 - Translations and Translators in Latin America

(Re)Siting Conceptual Coordinates: “Latin America”: A “Translation” Continent
Mr Jorge Jiménez-Bellver
University of Texas at Brownsville

When discussing the topic of translation in Latin America, reflection on the conceptual underpinnings of the terms “translation” and “Latin America” is due. Increasingly approached as a “translation continent” (Bastin 2009: 20), that is, a geographical space where translation features prominently, Latin America is commonly portrayed as a geolinguistic entity largely shaped by Iberian colonialism, including translation as an agent of such colonialism. However, the historicity of the very terms of the topic is rarely addressed (cf. Tymoczko 2005: 1083-1086; Rojas-Mix 2009). In other words, “translation” and “Latin America” are unproblematically taken to circumscribe the topic both spatially and temporally. As a result, contemporary research on the topic runs the risk of universalizing a spatially and temporally bound definition of the object of study that is more revealing of certain pretheoretical assumptions than of the multiple facets involved. In this regard, whereas translation as a topic is gaining increasing attention in international conferences of various kinds, the actual contribution of disciplines other than translation studies and its neighbouring disciplines (most visibly, postcolonial studies) to the understanding of translation practices remains heatedly debated (cf. Pym: 143-164). This debate is precisely stirred by the conceptual revision to which the very notion of translation is submitted in recent approaches. In this presentation, I discuss a number of conceptual and methodological faults that are often displayed when addressing the topic of translation in Latin


Thursday 26 July 2012 | 16.00 – 16.30
QFT Screen 2

Theme 5: Translation, minorities, and language rights

The evolution of the role of translation in the promotion of minority language rights in the Canadian province of Ontario

Ms Marielle Godbout
University of Ottawa

Using the taxonomy of potential language rights developed by MacMillan (1998) to illustrate the development of minority language rights in the Canadian province of Ontario, this paper will examine the role of translation in responding to minority language rights and how, in specific circumstances, translation may evolve from a primary to a secondary and, in some cases, to a tertiary vehicle for the promotion and maintenance of minority language rights. Translation was initially relied upon as the sole vehicle in the province’s timid first steps toward a limited bilingual regime. The development of minority language rights in Canada through the 1969 Official Languages Act, the extension of these rights through the 1982 Charter of Rights and Freedoms and the subsequent clarification of the extent of these rights through Charter decisions by the Supreme Court of Canada made it possible for the minority language population of Ontario to move beyond a language rights regime that was essentially based on translation to one that increasingly relies upon the minority language itself as the expression of minority language rights. The limited regime of officialized bilingualism, following the adoption by the Ontario legislature of the French Language Services Act in 1986, necessarily relied upon a cadre of bilingual public servants who were able to both provide services in French to the minority French language population and to operate within the confines of an essentially unilingual English bureaucracy. French language minority rights in Ontario were further extended through the creation in 1998 of a separate elementary and secondary French language school system administered by the Francophone community. The 2002 decision by the Ontario Court of Appeal on Montfort Hospital, Ontario’s sole Francophone teaching hospital, established that language rights also include the right to a community’s basic institutions. Thus, while translation still functions as an essential support mechanism for the promotion of minority language rights in the province, and will inevitably continue to do so in future, the use of translation as the primary vehicle to promote minority language rights in Ontario is increasingly being superseded by the use of the minority language itself as the primary mechanism for the promotion of minority language rights.

Thursday 26 July 2012 | 16.00 – 16.30
QFT Rehearsal Room

Theme 13: Translation/interpreting and its ethics

The ethics of mutual survival: Towards an ethical injunction for translation.

Dr Georgios Floros
University of Cyprus
In recent years, the discussion of the ‘ethical’ in Translation has become resurgent, both in terms of translation practice and translation pedagogy (cf., for example, Tennent 2005 and the 2011 special issue of ITT edited by Baker & Maier). The reopening of this discussion might be seen as a direct consequence of what could be termed the ‘social’ or ‘sociological’ turn in Translation Studies (Baker 2006 and the forthcoming volume by Inghilleri), as well as of the increased attention paid to contexts of misunderstanding and conflict, within which translators may operate (cf., for example, Baker 2006, the 2010 special issue of The Translator edited by Inghilleri & Harding, and Inghilleri 2011).

Translation as social interaction, mediation and agency, and the translator’s in/visibility, are only a few of the most salient topics in contemporary translation theory which prompt the discipline to reconsider existing ethical stances and models with the aim to discuss new directions and possibilities for a guiding ethical principle. Within this context, this paper aims a) to reintroduce the question of an ethical injunction for translation, b) to discuss critically existing ethical principles, and c) to propose the ‘ethics of mutual survival’ as an alternative ground for negotiating the idea of ‘ethical’ practice. The paper starts off by discussing values and narratives in relation to norms governing translation behavior. The discussion revolves around the notion of ‘ethical relativity’, which has been introduced in earlier work (Floros 2011), so as to provide the necessary foundation for revalidating the need for an ethical injunction in translation. The paper then moves on to suggest that cultural formations of any sort (as well as individuals) can be seen as sharing a basic value, that of self-preservation or ‘survival’. This fundamental value provides the grounds for viewing translation practice in terms of an effort to safeguard the mutual ‘survival’ of both the speaker/writer and the audience in situations of conflict. It will be shown that the ethics of mutual survival suggests a change of angle (which allows for a negotiation of textual occurrences), rather than a set of practices to be followed as pre-defined translational behavior. These considerations are illustrated through examples from translation choices within the Cypriot context. This context presents a case of conflict due to the still unresolved political issue which emerged from the Turkish invasion in 1974 and has resulted in the island’s de facto partition.


Thursday 26 July 2012 | 16.00 – 16.30
Room 108, 11 University Square

Theme 5: Translation, minorities, and language rights

Language-related legislation in South Africa, the right to education in a language of one’s choice, and the role of educational interpreting in giving effect to students’ linguistic human rights

Mr Johan Blaauw
North-West University, South Africa

Ironically, South Africa has a model constitution protecting the rights of its citizens, including their linguistic human rights, and a concomitant veritable constellation of legislative measures to ensure that effect be given to the multilingual intentions of the constitution. This also includes legislation pertaining to language in education, which attempts to ensure that the linguistic rights of all the citizens of the country are protected. Why “ironically”? The irony lies in the fact that despite all the seemingly perfect regulatory measures that are in place, very little is done in practice by the South African government to assist institutions in giving practical effect to the legislative measures that have been decreed. A language plan and, particularly, an implementation framework to allow all 11 official languages to come into their own have been sitting on the shelves gathering dust for more than a
decade. Without the enactment of these vital legislative means, effect cannot properly be given to provisions for multilingualism contained in other legislation. As regards language in education, the National Language Plan for Higher Education (par. 6) states, “The challenge facing higher education is to ensure the simultaneous development of a multilingual environment in which all our languages are developed as academic/scientific languages, while at the same time ensuring that the existing languages of instruction do not serve as a barrier to access and success.” On the one hand, therefore, government is saying that institutions are free to choose their medium of instruction, yet on the other hand it says that an institution’s language of instruction may not act as “a barrier to access and success”. It offers no solution to this quandary, and institutions are left to their own devices to find a way of complying with this apparent contradiction in terms. The solution to this problem devised by the North-West University (NWU) was to opt for educational interpreting, which rapidly grew to the point where more than 1 000 periods per week are interpreted. This has enabled the Potchefstroom campus of the NWU to continue to meet the need for Afrikaans-medium tertiary instruction among a significant proportion of the community, yet simultaneously to open up a significant proportion of its instructional offerings to students preferring to study in English. The NWU is one of only four universities (from a total of 23) in the country still able to provide a major portion of its courses in Afrikaans. Based on total enrolments, it is the fourth-largest university in the country and it has a richly diverse student population, something contributed to in no small measure by the large-scale interpreting services offered as part of its functionally multilingual language policy.

Thursday 26 July 2012 | 16.00 – 16.30
OG/074 Lanyon North

Theme 17

When “gecekondu” encounters “favela” or “township” and all are translated into “shanty town”: translating the local into the language of the international

Dr Elif Daldeniz,
Okan University

and Dr. Nihal Ekin Erkan
Marmara University, Istanbul, Turkey

Shanty towns in the outskirts of towns and cities are (mostly) a phenomenon since the Industrial Age. Whereas in Brazil common people as well as social scientist speak of “favelas” near the Brazilian big cities, migrants coming from the countryside to urban areas in Turkey (used to) live in dwellings called “gecekondu”; literally a place “built overnight”. Recently, many of these shanties have been transformed into middle-class suburbs worldwide. Although these shanty towns share many economic, social and political circumstances, they possess local characteristics rooted in the related societies. These local differences are signaled in the names given to them in the respective languages. As a social phenomenon, the development and transformation of these shanty towns is an important object of research in various disciplines like city planning, urban studies or sociology. Due to the local differences triggering the development and transformation of these squatter settlements, the local names appear next to terms like “shanty towns” or “squatter settlement” when drafting scientific literature in English or when translating related texts into and from English. This paper aims to focus on the (scientific) discourse about “shanty towns” in Turkey from a translational perspective. Thereby the aim is to discuss what happens when the local phenomenon is analyzed and discussed with and translated into conceptual tools of the international, scientific context; i.e. when the local meets the international. Being part of a project (No.110K 406) funded by TUBİTAK (The Scientific and Technological Research Council of Turkey) and focusing on the development and transformation of key concepts of urban studies in Turkey, the study presented in this paper is based on an interdisciplinary framework. This framework is based on analytical tools of Translation Studies whereby approaches to the study of concepts as developed in Conceptual History have been used. The texts constituting the corpus are analyzed according to the three-dimensional framework of Critical Discourse Analysis.

Thursday 26 July 2012 | 16.30 – 17.00
QFT Screen 1
Religion, despite predictions about its extinction and the secularizing trends in many contemporary societies, can even today be said to form a present and, at times, even an influential phenomenon both on a global scale and in the lives of individuals. However, religion has received far too little attention in the field of Interpreting Studies, although there are numerous religious settings in contemporary societies across the globe in which interpreting is practiced in a wide variety of modes and manners. This paper aims to present one religious setting in which interpreting is practiced; the Pentecostal Church of Tampere, in Finland.

Both in the academic study of Pentecostalism and according to the self-understanding of Pentecostals, religious experience, or encountering God personally, is an important aspect of the denomination (Hollenweger 1997:329, Miller & Yamamori 2007:14, Cross 2009:6). Religious experience also plays a part in the volunteer simultaneous interpreting practices in the Finnish Pentecostal Church that is examined in this paper. My aim is to focus on the role of the interpreter, a volunteer church member, as a mediator of religious experience in the services he or she interprets and as a participant in the religious experience him/herself.

In this paper, my purpose is to describe the ways in which the attendants can participate in the services verbally, physically and spiritually by analyzing the different genres present such as prayer, songs and the sermon. The ways in which these genres are interpreted are also discussed. It is important to note, however, that in this paper genre is not understood as a mere tool for categorizing spoken texts on the basis of their form or content. Rather, genres are seen here as “typified rhetorical ways communicants come to recognize and act in all kinds of situations, literary and nonliterary” (Bawarshi 2000:335). Thus, genres can be said to represent social action (Miller 1984), and the concept becomes useful not only in the study of language but in the study of the social dimensions connected to it.

The paper reports on an ethnographic study, the data of which consists of field notes, conversations with interpreters and document sources as well as of my personal experiences; I volunteered as an interpreter at the church for two-and-a-half years prior to this study.

Translation, Diglossia and the Quest for Recognition in the Basque Country

Dr Ibon Uribarri Zenekorta
University of the Basque Country

Translation, Diglossia and the Quest for Recognition in the Basque Country Since devolution of the Spanish state in 1980, the Spanish Basque Country has been officially bilingual, and therefore there is significant recognition of the Basque language from a legal and formal point of view. However, the real use and social presence of the two languages is very uneven. Spanish is present in all aspects of social and cultural life, while only a portion of the population speaks Basque and the language is absent in many areas. As a result, many Basque speakers cannot exercise the right to use their mother tongue in many situations. In this diglossic reality, the result of a conflictive political and cultural history, translation is symptomatic of this disparity. Spanish literature (literatura espanola) is understood to be literature written in Spanish (and never in Basque), but Basque literature (euskal literatura) is not naturally accepted as literature written in Basque, since authors of Basque origin who
write in Spanish also claim to produce Basque literature. The paper will focus on various aspects of
this imbalance involving translations into Basque, translations from Basque into other languages and
the situation of translation studies in higher education. The co-official status of Basque and Spanish
has greatly increased the amount of translation work as documents generated by local and regional
governments must be in both languages. However, translations from Spanish into Basque
predominate, and practical problems arise sometimes.
The introduction of Basque into the educational system has also generated a lot of translations of
training materials and children's literature. But this area, with a strong presence of large Spanish
publishing houses, produces mainly translations from Spanish, or even through Spanish for original
works in other languages such as English or German. An important way to improve the social status
of Basque is to increase its presence through translations. Spanish is the first and most important
language into which Basque literature is translated, often by way of self-translation. By this means,
the Spanish-speaking community in the Basque Country can discover some of the literature produced
by its Basquespeaking neighbors. At the same time, very few works have been translated directly
from Basque into Galician, Catalan or French, English, German or Italian. Instead, the Spanish
translation of the Basque original has almost always been used as the source text. Thus, Behi
euskaldun memoriak (Memoirs of a Basque Cow) by Bernardo Atxaga has become Memorias
de una vaca (Memoirs of a cow), not only in Spanish but in all versions except the direct German
translation, Memoiren einer Baskischen Kuh. In terms of educational structures, translation studies
took off in 2001 in Vitoria-Gasteiz with separate programs for students with Basque or Spanish as
their mother tongue. However, this equality between Basque and Spanish is only apparent, since all
students learn foreign languages from teachers who do not know Basque and have Spanish as a
language of reference. In addition, students with Spanish as a mother tongue have a broader choice
of foreign languages in their curriculum in comparison with those in the Basque program. In the future
the role of translation will continue to evolve one way or the other depending on the political and
cultural developments favouring either the stagnation in a diglossic bilingualism or a path towards a
more balanced bilingualism.

2012
Thursday 26 July 2012 | 16.30 – 17.00
QFT Rehearsal Room

Theme 13: Translation/interpreting and its ethics

**Constructing a code of ethics for South African Sign-Language interpreters – guiding
principles, approach and practice**

Mr Johan Blaauw
North-West University, South Africa

The presenter researched the general composition of codes of ethics as part of a master's degree
study on developing a code of ethics for text editors (Blaauw, 2000; Blaauw & Boets, 2000). In the
process, types of codes of ethics were identified, as well as certain common denominators. Also
studied were processes that should be followed so as to achieve maximum buy-in by those to whom
such a code applies. This paper sets out the main types of codes, the pros and cons of each, the
common denominators of codes of ethics, the basic approaches that could be followed when
designing a code of ethics (CoE) and the optimal approach to adopt in practice. During a workshop,
presented under the auspices of the Deaf Federation Western Cape and the Western Cape Provincial
Language Services, in the Western Cape Province of the Republic of South Africa, with a group of
Sign-Language interpreters, members of the Deaf community and other stakeholders, this approach
was followed to design a CoE for Sign-Language interpreters. The presenter of this paper facilitated
the exercise during two sessions some months apart. Participants were guided through the principles
and processes necessary to make a decision regarding the format and the content-in-principle of the
CoE. The decision was in favour of the concise type of code, with an accompanying set of rules
explicating its content. Subsequently a draft CoE was compiled by consensus of the participants,
followed by the preparation of a set of rules giving practical effect to the content of the code. The code
and rules were disseminated among participants and other stakeholders in the Western Cape
Province where the code was developed, and a decision was taken to make it available more widely
via the Deaf Federation of South African and the South African Translators' Institute. This process is
ongoing.
Classrooms are complex cultural settings, and inclusive classrooms with deaf students require social mediation or ‘brokering’ (Mather, 2005). It has been consistently demonstrated that maximizing the achievement of school students involves active and effective instruction. Active instruction is important because it ensures and maintains student engagement. Effective instruction involves the use of a number of key classroom instructional and cultural practices, which are based in effective interaction and communication between teachers and students—both collectively and individually. In regard to the latter, the nature of the dyadic interaction between teachers and students is critical to effective instruction. Through their interactions with their students, effective instructors assess student understanding and provide feedback in order to put new and difficult information into contexts that makes it accessible. Effective instructional interactions are particularly important for students with limited abilities or other impediments to their access to the curriculum. The quality of teacher-student interactions are even more critical to the success of such learners and to the culture of the classroom. Very little research has considered the nature of the interaction between teachers and deaf students in classrooms, where communication is facilitated by a sign language interpreter. More than 85% of deaf children in Australia are integrated into regular schools (Leigh, 2010), yet there has been no classroom interaction research conducted in Australia. There remains an open question as to whether the quality of dyadic interaction in instructional environments is impacted by the intercession or ‘brokering’ of interpreters in inclusive educational environments. This paper will outline the findings from a pilot project that sought to address the questions of whether, and how, teachers modify their teaching behaviours when their interaction with deaf students is brokered by an interpreter. Specifically, the study used an established non-participant observation classroom interaction analysis methodology (see Brophy, 1970) to study authentic teacher-pupil interaction in classrooms, where communication was facilitated by a sign language interpreter. The study sought to compare and contrast—in both quantitative and qualitative terms—the interactive turns and types of instructional behaviours used by teachers in interaction with deaf students with those same parameters for hearing students in the same classes. In regard to interaction turns, the study also sought to determine whether teachers engage with deaf and hearing students differently and, based on well-established evidence of the effects of different interaction styles, determine how much the interpreter serves in the role of cultural and educational broker in the classroom.

References

This paper discusses four films directed by Wong Kar-wai (In the Mood for Love; 2046; Eros; Ashes of Time) as adaptations. Loosely based on a variety of works ranging from self-conscious, modernist fiction to martial arts novel by writers from Hong Kong and mainland China, these films by the premier auteur of Hong Kong cinema afford a good opportunity to address questions concerning the conceptual status and textual strategies of adaptation as a form of intersemiotic translation, e.g. Does the film adaptation textually foreground the fact that it is an adaptation? Does it encourage the audience to experience it as an adaptation? Does it create a knowing audience? Is it a self-conscious film adaptation? Does the film adaptation problematize medium-specific models of adaptation (e.g. ‘novel tells; film shows’)? What happens when a self-conscious novel is adapted into film? How does adaptation complicate the concept of auteur?

Thursday 26 July 2012 | 17.00 – 17.30
QFT Screen 1

Panel 11 - Interpreting and the Social Fabric

Interpreting for Korean overseas adoptees

Dr. Nam, Won Jun
Hankuk Univ. of Foreign Studies

This presentation aims to i) describe my experience of supervising undergraduate T&I students working for Korean overseas adoptees; ii) explore the role of the interpreter as advocate of Korean overseas adoptees (especially when serving as aid of communication between native Koreans and Korean overseas adoptees); iii) investigate the cultural clashes/differences and the difficulties they present for interpreters (Korean birth families tend to force adoptees to abide by Korean traditional culture); iv) the identity crisis that adoptees go through (they tend to think that Korea has sold them like a product; they have lived as a minority in their adopted countries, and now they're back in Korea, so what now?). Since the end of the three year-long Korean war (1950-1953), the war-torn nation of Korea has garnered wealth not only through exports of manufactured goods but also its children, especially those who have been left without any means of survival as they became orphans. According to statistics, “over 150,000 Korean children have been placed in families overseas”(Donnell 2009: 109) since 1955. It is certainly a painful and heartbreaking facet of Korea’s modern history. Most of these children are adopted to Western countries. And once they are adopted, they are raised under Western culture. Thus, it’s only natural that they grow up confused; they feel as if they are a Twinkie (yellow on the outside, white on the inside) (111). They discover that they cannot become a fully accepted member of either the white community in the country they were raised or the Korean immigrants’ community; so, they return to their motherland in search of their roots. In recent years, NGOs have been established to assist these Korean overseas adoptees during their visit to Korea, and one of the pivotal areas that call for special attention is interpreting because these adoptees, in almost all cases, cannot speak Korean and have come to their motherland for the very first time since they’d been adopted.

Thursday 26 July 2012 | 17.00 – 17.30
QFT Screen 2

Theme 9: Interaction between the cultures of ‘large’ and ‘small’ nations

Translation: a middle path between homogenizing and self-immurement?

Mrs Ann Lange
Tallinn University

For the approximately one million Estonians, among the oldest permanent inhabitants of Europe with a predominantly colonial history that began in the 13th century with the German conquest, a significant component of their identity has always been their linguistic difference. Culturally, however, Estonians cannot deny their dependence on Western civilization, for it was Baltic-German intellectuals who, in the spirit of the Reformation, Enlightenment, and Romanticism, had acknowledged the value
of the Estonian language and culture and advanced both. Estonian intellectuals, while constructing Estonian identity, have always had to consider the heterogeneous nature of Estonian culture, fully aware that borderlines between nations and cultures do not necessarily coincide. The 1905 call of the Young Estonia movement – let’s be Estonians, but let’s also become Europeans – launched a sharp debate, or “culture war”, in Estonia which has never ceased, opposing narrow ethnic nationalism and self-closure on the one hand with open cultural contact on the other. My paper would treat the pivotal texts or text types in Estonian literary history that have recognized Estonians as subjects of their separate culture; these tend to be either heavily translational (intertextual) or, paradoxically, translations into Estonian. This is translation that has been the primary means of sustaining the Estonian ability to interact with other cultures, and translation has also been the means of preventing the stereotyping of Estonian ethnic identity that would otherwise have been tightly scripted. However, as translation has all too often been a compulsion inflicted on Estonians by hegemonic cultures, translation as a phenomenon tends to be overlooked in Estonian cultural histories, which often cherish national narratives at the cost of a more nuanced understanding of the workings of culture. Against this backdrop the paper also discusses recent developments in Estonian cultural studies that rely on the international solidarity of translation scholars.

Thursday 26 July 2012 | 17.00 – 17.30
QFT Rehearsal Room

Theme 13: Translation/interpreting and its ethics

Voicing the perpetrator’s perspective: translation, authorship, responsibility.

Mrs Anneleen Spiessens
University College Ghent

My paper draws on narrative theory and discourse analysis to explore the role and ethical positioning of translators (and ‘mediators’ in general) in relation to the texts they relay. Translators are not only mediators in the sense that they circulate a text in a wider community and address a new reading public. They are also literally ‘in the middle’, intermediaries negotiating between the text and the reader. In this capacity, they are sometimes – or maybe more often than we realize – confronted with texts expressing ideas and values they strongly disagree with but nevertheless transmit. My corpus consists of testimonies delivered by perpetrators of mass political violence and genocide (in Rwanda, and during the Second World War). The translation and circulation of these texts inevitably raise questions of ethical and social responsibility, and of accountability: indeed, why give the perpetrator a voice and an audience? Mediators are therefore often compelled to disclose their own moral position in relation to the text they transmit and counterbalance the perpetrator’s discourse. A discursive analysis will lay bare the polyphonic or “multivocal” (Hermans 2007) nature of the mediated testimony. It will moreover reveal that mediators resort to specific ‘framing’ strategies (Baker 2006), mobilizing rhetorical strategies to manipulate the text’s interpretation and possibly even undermine its key positions. This paper also aims to take part in the debate around translation and authorship. There has been much discussion around the position of translators and their responsibility for the translated text. Some scholars object that translators can speak with a voice of their own and deny them authorship in the ethical sense (cf. Pym 2011). I will refer to Goffman’s formal pragmatics, in particular to his ‘footing’ analysis, to point out that translators speak in fact with more than one voice (cf. Hermans 2007).

Adopting the theatrical metaphor introduced by Goffman, I argue that translators stage themselves as mere ‘animators’ (expressing no personal opinion, cf. Venuti 1994) in the translated text. We can distinguish, then, the performed ‘figure’ from the ‘addressing self’, simulation from critical judgment. It is precisely the translator’s ‘split personality’, this marginal space between the translator and its figure, that creates the possibility for an ethics of translation. I believe this is a crucial and integral part of translation practice that allows us to understand its social, political and cultural meaning.

Thursday 26 July 2012 | 17.00 – 17.30
Room 108, 11 University Square

Theme 12: Translation/interpreting and its politics
The Institutionalization of Community Interpreting as a Complex Matter of Recognition

Mrs Sofia García-Beyaert
IGOP - Universidad Autónoma de Barcelona

Recognition has become a pivotal concept in the social sciences and particularly among political and social theorists. Among the large body of work around this concept, Charles Taylor’s benchmark “Multiculturalism and ‘The Politics of Recognition’” (1992) builds up a discussion on the idea that recognition has come to mean two different things.

According to some, equal recognition should be based on the universal human characteristics and hence should be blind to differences through state neutrality, procedural fairness and the search of individual autonomy. An opposite view, however, defends the idea that equal recognition should be based on the ‘politics of difference’ ensuring that different groups are granted the recognition of special rights to account for different specific needs and avoid the disparagement of diverse identities. Debates around religion or education, for instance, have evidenced the relevance of both approaches. Both have their roots in equal dignity, says Taylor. Language access to public services, however, has traditionally widely escaped the public debates and the institutional and political agendas. It is nonetheless a topic of special relevance in the configuration of multicultural societies. Community interpreting services, provided they are efficiently implemented, ensure individual autonomy (approach 1) but require as a precondition the recognition of special needs (approach 2). Thus, it can be argued that the somewhat invisible debates around language access may be trapped in the dichotomy that surrounds “the politics of recognition” that is described above. Based on the research that I am conducting for my PhD dissertation, I will use the case of Ontario in Canada and the way intercultural communication is managed in public and community settings in this province to discuss the issue of Community Interpreting and its development - or lack thereof - in the light of the different theoretical approaches to the politics of recognition.

Canada, as a country with an inherent multicultural character and that has long embraced political multiculturalism, but yet still faces significant challenges to ensure efficient language access, represents a puzzling example of the complexities behind the institutionalization of language access management. I will use an empirical approach to analyze such complexities with the aim to gain knowledge on the institutional development side of Community Interpreting.

Keywords: community interpreting, multiculturalism, diversity management, politics of recognition

Thursday 26 July 2012 | 17.00 – 17.30
OG/074 Lanyon North

Theme 7: the translator / interpreter as cultural broker in a transnational world

“Kumarajiva: Bringing genius to light”

Ms Paula Tizzano Fernandez
Universitat Jaume I, Castellón, Spain

This paper outlines relevant, timely and committed proposals for research in Cultural Translation based on the life and work of Kumarajiva (344-413), one of the most accomplished translators in History who has remained invisible to Western Translation Studies for over sixteen centuries. Among Buddhologists and Chinese historians —from Huijiao (c. 531) to Nichiren (1275), from Robinson (1967) to Zurcher (1959 / 2007), from Ikeda (1986) to Chandra (Chandra 2011:1-20)— Kumarajiva is acknowledged for producing the most compelling and philosophically precise translations of Buddhist corpus to Chinese and for creating the textual interface which sustained the spread of Buddhism to the rest of the world.

The macro and microanalysis of his versions reveal creative, intelligent and compassionate approaches to translation, which renew the vision of our activity in contemporary times. Kumarajiva had an eventful life exposed to political changes, but he coped with power struggles and transgression in a composed, self-reliant way, enduring a long reclusion as a political prisoner which kept him away from translating until the advanced age of 57 years. On regaining freedom, he produced 300 volumes of textual perfection in the short term of twelve years (Ikeda 1986). He rejected familiarizing
Buddhism through Taoist terminology, as other translators did (Chu 2000), and instead decided to create a new Chinese semantic universe, a psychosphere based on Buddhism's own conceptual frame. Remarkably, to convey the musical flow and rhythmic beauty of Sanskrit, he transformed Chinese diction and opened up hidden potentialities in the target language and culture, which changed Chinese literature in the following centuries. Kumarajiva created an extraordinary State-sponsored Translation Bureau in Chang'an, with over 2,000 disciples, editors, and scribes, where he implemented an innovative methodology combining oral translation, master lessons on Buddhist doctrine, and a collective translation workshop (Sai 2008:14). This School, I suggest, can be seen as an advanced integrated model for the translation of specialized genres. Thus in this paper, I intend to 1) introduce Kumarajiva as an effect and a cause of interculturality; 2) outline Kumarajiva’s approach to translation as a cultural “transcreation”, and 3) propose ethic paradigms around Kumarajiva which can be inspiring and value-creating in our age. In conclusion, I intend to bring Kumarajiva’s genius to light and propose new lines of research based on his work, focused on the exciting challenges of Cultural Translation in the 21st. century.


Friday 27 July 2012 | 09.30 – 10.00
QFT Screen 1

Theme 16: The identity of the translator/the translator’s multiple identities

Why do you translate? Warm glow, identity work and TED translation

Dr Maeve Olohan
University of Manchester

This paper starts from an interest in the question of why people engage in translation activities on a voluntary basis and seeks to apply to volunteer translators the notions of pure and impure altruism (Andreoni 1990) employed in a range of other contexts of giving and voluntarism. Through analysis of the statements made by volunteer translators for TED (www.ted.com), including their response to the question ‘Why do you translate?’, the stated and implied motivations for translating are found to include the warm glow experienced from helping others, the fulfilment of translators' own intellectual interests, their desire to share with others and contribute to the TED community, to effect social change, to experience fun or excitement or to achieve networking benefits. Moreover, by considering those statements as a form of crafted self-presentation, they can also be used to study the identity work (Watson 2008) performed by the volunteer translators, as they negotiate between ‘internal’ and ‘external’ identities and seek to construct a self-identity (Giddens 1991; Watson 2009) which is coherent with the social situation in which they are operating. In analysing translators’ profiles in this way, the paper aims to present and exemplify conceptual tools from neighbouring disciplines, notably behavioural economics, sociology and organisational studies, which can be useful in research on translators’ identity work in general and which can enhance our understanding of volunteer translation in particular.

Subjective Theories and the Politics of Translation

Subjective Theories and the Politics of Translation In Translation Studies when we talk about theories of translation we think of functional theories, linguistic theories, descriptive theories, feminist theories, postcolonial theories and so on. In this paper I wish to explore a set of theories of translation that have received relatively little attention to date – but which have been and continue to be extremely influential in our field. They were described by Nord in an essay she wrote in 2001 on the response of the German press to a new translation of the bible as ‘subjective theories’, i.e. the ideas about translation held consciously or unconsciously by receivers of translated texts: “[…] the receivers of a translation are not normally aware that their theory is subjective; many of them would not even be able to define or describe it. Subjective theories need not be consistent; they often include even incompatible or contradictory elements” (2001: 188). In my paper I will argue that it is not only receivers of translated texts who have subjective theories of translation but also commissioners of translations. In support of this argument I will present evidence from the localisation industry, the corporate sector (in particular, marketing and the construction industry), the public sector (see Inghilleri [2003]) as well as from some policies of the European Union. This set of theories is shown to be held by extremely influential individuals and organisations that shape the way translation is both practised and viewed across the globe. I will conclude my paper with some proposals about how we might deal with the wide-ranging implications and consequences of subjective theories of translation.

Friday 27 July 2012 | 09.30 – 10.00
QFT Screen 2

Panel 11 - Interpreting and the Social Fabric

“Es mi companero de chabolo (He’s my cellie)” The issue of trust in interpreting in prison settings

Dr Aida Martinez-Gomez Gomez
Monterey Institute of International Studies

Allegiances, as an inherent component of human relations, permeate each and every sector of society, and the sector of society which lies within the walls of a prison is, by no means, an exception to this. In the prison setting, where interpreting is, more often than not, performed by prisoners themselves, the issue of trust seems to be at the very core of cross-language communication. This paper aims to reflect on the implications of the issue of trust for interpreting and interpreting quality in prison settings, by drawing examples of actual communicative events mediated by nonprofessional interpreters in two Spanish prisons (C.P. Mallorca and C.P. Castellón I). Following the example of Alexander, Edwards and Temple (2004), the first part of the paper will deal with the perceptions and expectations of prisoners and prison staff regarding the qualities of a good interpreter. Stemming from those views, trust will be presented as the main criteria applied in the interpreter selection process in these prisons. The second part of the paper will concentrate on how this apparently trust led selection process may ultimately affect interpreting quality. In that sense, users’ satisfaction with the mediated event will be discussed, especially in connection with the relationship between the interpreter and his interlocutors. Their statements will, however, be complemented by the opinions of interpreting experts –trainers and practitioners–, who also assessed the interpretations in the study at hand. At the crossroads of users’ and experts’ views, the issue of the role of the interpreter will also come to the fore.

Panel 6 - Translation to and from Portuguese in areas of military conflict, political upheaval, and economic change

Translation to and from Portuguese in areas of military conflict, political upheaval, and economic change: an overview

Dr John Milton
Univ. São Paulo

This presentation will act as an introduction to the papers on the panel session(s). It will give a historical overview of the spread of Portuguese as a colonial language to Brazil, Africa and Asia, emphasizing the various circumstances of each of the colonies and the very different ways in which Portuguese has developed in each area, particularly in terms of contact with and translation to and from indigenous languages. In Brazil Portuguese is the first language of more than 180,000 speakers; in Mozambique and Angola it is the lingua franca and the language of the educated; in East Timor it is the “new” official language but is well-spoken by few; in Macau it is an official language but spoken by a tiny minority. In other words, this presentation will provide a background to the presentations of the other speakers. Questions which will be raised are: What are the differences between the position of Portuguese in the different regions where Portuguese is a major language? How did this come about? What are the characteristics of the interaction of Portuguese with both indigenous and foreign languages? How have wars, and political economic change affected the position of Portuguese? What role do translation and interpreting to and from Portuguese play in both economic and literary life?

Theme 1: The crisis in models of multiculturalism and integrationism

The Development of a Task Based TV Foreign News Writing and Interpretation Course, a Pilot Study

Dr Sheng-jie Chen
DAFL, National Taiwan University of Science and Technology

The Development of a Task Based TV Foreign News Writing and Interpretation Course, a Pilot Study

Sheng-jie Chen (Ph.D) Associate Professor Department of Applied Foreign Languages National Taiwan University of Science and Technology Republic of China

The objective of the study is to develop a foreign news writing and interpretation course based on the authentic tasks practiced by foreign TV news writing and interpretation professionals. More and more departments of foreign languages in colleges in Taiwan are offering interpretation courses, but there is little need for conference interpreters due to Taiwan small interpretation market. On the other hand, with 10 TV news stations and numerous other TV stations that have foreign news departments, there is a significantly greater demand for foreign news writers/interpreters. It is a well known fact that foreign news writing and interpretation quality in Taiwan have been poor; partly because there is no training programs currently available that train students to do news writing and interpretation and partly because most of foreign news writers/interpreters acquire the skills on the job (e.g. news interpreting). This case study uses qualitative methods to collect data and analyze them to complete the report. The course is structured based on the decomposition model of program design in which several training components (conceptualized based on authentic tasks practiced by professionals) make up the training program. The tasks in turns are further divided into smaller training subtasks. The participants are the instructor/researcher and some 20 students in a interpretation course in the department of applied foreign languages in a university in Taiwan in 2011-2012. The author is the instructor/researcher/participant who has attended a workshop on foreign news writing for three semesters, taught interpreting for 14 years, and co-authored a book titled “A study of television
international news translation in Taiwan" with a professional practicing foreign news writer. The data derives from the participants’ oral and written output, the instructor’s reflective notes, class observation notes, and headnotes. Students who complete this course are expected to be able to have the required skills for performing foreign news writing and interpreting for TV. With further on the job training they can become competent news translators and interpreters.

This study attempts to answer the following questions:
1. What tasks and subtasks are involved in foreign news writing and interpretation?
2. How can such tasks be integrated in training components and be sequenced in a training course?
3. How to implement a foreign news writing and interpretation course?
4. How do the students react during the training?

The results of the study are expected to shed light on interpreter training in general and news writing and interpreting in particular. Keywords: foreign news writing, news interpreting, news translation

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Friday 27 July 2012 | 09.30 – 10.00
OG/074 Lanyon North

Theme 16: The identity of the translator/the translator’s multiple identities

**From micro to macro: a multimodal account of interpreters’ multiple identities**

Miss Elena Davitti
University of Perugia; University of Manchester

Recent literature on dialogue interpreting (DI, Wadensio 1992, Mason 1999) has recognised interpreters as fully ratified participants (Goffman 1981) in interaction, expected to perform a number of functions and tasks which can be encompassed under the umbrella term of "intercultural mediation", e.g. clarifiers, culture brokers, advocates, coproviders of service (Leanza 2005; Merlini 2009; Zorzi 2007). Studies like Mason (2005, 2009) and Merlini (2009) have also highlighted that dialogue interpreters project multiple ‘identities’, which constantly undergo a process of dynamic evolution, resulting from the interaction among all the parties-at-talk. In particular, Mason’s discussion of interpreters’ projected and perceived identities (2005, 2009) employs Davies & Harré’s (1990) concept of “positioning” as an analytic tool. Positioning is not conceived as pre-existent and pre-determined, but rather as a shifting entity, which is emergent through the participants’ mutual orientation to the ongoing interaction. The notion of positioning is central in our study as it suggests a dynamic way of accounting for the fluid and multifaceted nature of interpreters’ multiple identities. This paper builds on two small corpora (4h and 4½h) of naturally-occurring interpreter-mediated interaction; these triadic encounters have been video-recorded in Italian pedagogical and healthcare settings and involve migrant families and migrant patients respectively. The approach adopted draws on the interaction- and discourse-oriented paradigm to the analysis of DI, which has now become widely accepted as a major line of research in Interpreting Studies (e.g. Angelelli 2004a, 2004b; Bolden 2000; Davidson 2000, 2001, 2002; Gavioli 2009; Mason 2001; Roy 2000; Traverso 2003). Relying on the tools provided by Conversation Analysis (Sacks et al. 1974, Schegloff 2007, Levinson 1983) and multimodal analysis (Goodwin 2000, 2003; Mondada 2006; Stivers & Sidnell 2005; Streeck et al. 2011), our study carries out a comparative analysis between the two settings with a view to investigating how multiple identities are negotiated in interaction. In particular, the paper analyses at what points in interaction identity shifts occur; whether the identities negotiated are linked to any specific discursive actions; what is the relationship between the local achievement of identities and larger sociolinguistic constructs (such as power and epistemic authority); and what is the role of multimodal factors in the co-construction and negotiation of multiple identities. In particular, we argue that shifts in positioning can be pinpointed by carrying out a multimodal analysis of the interaction, which integrates specific non-verbal cues (in particular gaze) in the analysis of verbal behaviour. This is the most innovative aspect of the present study in that the scarcity of research on multimodal communicative resources is a major gap in current research on DI. Adding the extra-layer of information provided by the non-verbal dimension can refine our understanding of a complex interactional event like interpreter-mediated interaction. Our paper contributes to a more nuanced understanding of such processes by linking the findings obtained from a micro-analysis of "talk-in-interaction" (Schegloff 1987) to a macro-level of investigation, with a view to seeing whether the constant negotiation of identities facilitates or hinders the achievement of dialogic transformative mediation (Baraldi 2009).
Theme 16: The identity of the translator/the translator’s multiple identities

T/I identities: here, there, in-between, or beyond?

Ms Floriana Badalotti
Monash University

‘Linguistic schizophrenia’ is an expression used to describe the difficulties that bi- and multilingual people purportedly experience in reconciling the different worlds represented and conveyed by the different languages they know (e.g. Pavlenko, 2006; Todorov, 1994). The role played by language(s) in the formation and performance of identities (personal, social, cultural, etc.) is well known and researched, yet professional multilinguals’ experiences and points of view are rarely considered. If both the text and the translational activity are acknowledged to have a double location (Bassnett & Lefevere, 1990), what would that mean for the cultural identifications of language professionals? In line with the sociological turn in the field, in this paper I attempt to address some of the unexplored social, cultural and psychological aspects of translators and interpreters as multilingual and multicultural professionals, based on data from a recently conducted survey with Australian T/I. Translation and Interpreting is depicted as an ‘unimagined’, largely misunderstood activity, directly related to the social and political discourses surrounding multilingualism and multiculturalism in Australia.

Interpreters in Their Own Words: Stepping Out from the Shadows of the Great and the Infamous

Ms Ellen Sowchek
Pace University, New York

Interpreting is a skill and an art that is very much in and of the moment, with the most successful interpreters being those who are able to preserve their neutrality and their “invisibility”. This is particularly true of those who are called upon to work in the glare of the spotlight, at the highest levels of world politics and diplomacy. In order to understand the role that interpreters can and do play, from time to time it is worth looking back at some of the significant – and now almost totally forgotten – practitioners. Who were they? Where did they come from, in terms of education and social class? What role did they play in the shaping of event outcomes? How did they evaluate their own performance? How do they want history to remember them? This presentation focuses on the individuals who served as interpreters for some of the major figures of the 20th century: Franklin Roosevelt, Winston Churchill, Adolph Hitler and Joseph Stalin. Each of them has written published memoir, so we will allow them speak for themselves.

Strategies for overcoming the linguistic deficit in Timor-Leste
Dr Edson Luiz de Oliveira
University of São Paulo

The Portuguese navigators arrived in Timor-Leste by the beginning of the sixteenth century, interested in the sandalwood tree that abounded in the forests of that island. As they practised their trade, Catholic missionaries settled in the land, spreading Christianity and teaching the Portuguese language. Over time, exploration without criteria resulted in the extinction of the fragrant sandalwood. However, the Portuguese language remained. Today, the Democratic Republic of Timor-Leste, a nation that resulted from the painful process of independence started in 1974, has Portuguese as one of its two official languages (the other is Tetum), guaranteed by the Constitution. Timor-Leste is also an integral member of the Community of the Portuguese-Speaking Countries (CPLP). However, there is still a colonial past to be digested. To justify the status of Portuguese as a co-official language with Tetum, in a country of 16 indigenous languages and a number of dialects, the defenders of the Portuguese in Timor-Leste have used various arguments. Among these, there is the thesis of the Portuguese being part of the Timorese identity. According to Geoffrey Hull, the fact that the “Portuguese have survived the persecution that has been moved, proves that it is an integral part of national culture, unlike the Dutch language, which disappeared completely after independence from Indonesia” (Hull - 2001). With the Portuguese was the exact opposite. Being spoken by the main separatist leaders, the Portuguese became the language of the Timorese resistance: “The language of the former colonizer has become so marked by the ambivalence of political polarization, that it was a libertarian means of expression against the physical and cultural genocide sponsored by the Indonesian dictatorship” (Abdala – 2004). There is a linguistic deficit, and to remedy this situation, the young developing country has a very interesting language policy of gradual implementation of the Portuguese as the language of instruction in schools in Timor-Leste. However, the implementation of a new language policy always represents a challenge for a number of reasons: most of the time, only those teachers who have completed secondary education before 1975 speak reasonable Portuguese. The others, comprising the vast majority of teachers were educated in Bahasa Indonesia. Students who study with teachers who have not themselves proficient in Portuguese are less able to achieve mastery of subjects in case.

Portuguese is only the third or fourth language for many students. Brazil has been collaborating by sending teachers, law and financial consultants. I took part in the first Brazilian Technical Cooperation, along with 49 other Brazilian teachers.

Arriving in Dili, with the assignment to produce teaching materials in Portuguese for use in secondary schools – together with the Temorese we worked in the Ministry of Education, translating the syllabus guidelines. We produced textbooks in Portuguese for Biology, History, Geography and Physical Education. This need was considered basic, as most textbooks available was still written in Indonesian language, reminiscent of the times of occupation. On the other hand, the Timorese have their own forms of very ancient cultural expression – its orally transmitted literature in the 16 languages spoken within the territory. Tetum, long considered the “lingua franca” of Timor, is also the one that has more written texts, often in bilingual format in partnership with the Portuguese or English. Last but not least, literature and politics converge in many moments in the historical development of Timor-Leste: the current President (Ramos-Horta) began his career as a journalist, and the Prime Minister Xanana Gusmão is no less than the greatest of the Timorese poets.
feedback and sharing of practice within the group are among the key tools for designing such training. Pedagogy and technology are closely interrelated and evaluation must take into account both aspects. Around the world, interpreter training is offered to different groups of learners whose needs overlap in basic skill training, but diverge in terms of the actual setting in which these learners will ultimately perform professionally (courses, conferences, medical settings, conflict zones, etc.). From an institutional point of view this creates challenges with regard to the level(s) to which the training should be pitched. In this paper we propose that course design should be informed, among other things, by the European Qualification Frameworks (http://ec.europa.eu/education/pub/pdf/general/eqf/leaflet_en.pdf) in order to comply with the labeling of qualifications developed within EQF and thus to allow for mobility across countries. These quality standards also provide an excellent framework for program self-evaluation, a process that usually precedes accreditation. Interpreter training has been offered as an academic course of study either at graduate, post-graduate or professional certificate level for a number of decades and the general trend in higher education towards accreditation of academic courses of study will certainly not spare interpreter training. The Quality Assurance Standards recently developed within the EMCI are but one example of how program evaluation in interpreter training is evolving. Designing skill-based training for course delivery into conflict zone of crisis needs to account for additional parameters such as security, access to the learning environment, the traumatic context, confidentiality and the lack of a community of practice. The second part of this paper attempts to answer the questions of what and how to proceed with the evaluation of skill-based training? The what will help examine student satisfaction, look into field needs in terms of whether skill training corresponds to skills needed in the field, help measure effectiveness of the entire enterprise, and analyze issues of drop-out. It will further examine the domains that will be evaluated: learning strategies, technologies, resources, assessment, collaboration, human resources and overall access to the learning environment. The how will answer the modality issue. Evaluating a techno-pedagogical learning environment is a multi-faceted process that evolves in a spiral-like fashion. It starts with a review that informs course providers during the project conceptualization phase as to the place their course/program occupies in the educational and professional landscape. Needs assessment guides the design phase and the development process. Formative evaluation then allows course leaders to create, debug, and enhance the learning environment; this in turn provides the basis for catering to the remaining 3 functions of evaluation: Effectiveness evaluation to determine whether the immediate objectives are met; impact evaluation to measure the degree of transfer from the learning to the working place; and maintenance evaluation to examine the viability of the entire enterprise.

Friday 27 July 2012 | 10.00 – 10.30
OG/74 Lanyon North

Theme 7: The translator / interpreter as cultural broker in a transnational world

The Voice of Love Project: Interpreting for Survivors of Torture, Trauma and Sexual Violence

Ms Marjory Bancroft, MA
Cross-Cultural Communications

THE VOICE OF LOVE Project was initiated in January 2010 as a national all-volunteer project in the U.S. The goal was to develop specialized training and resources for interpreters who work with survivors of torture, trauma and sexual violence. Around the world, survivors seek refuge and then must confront the task of social, emotional and spiritual reintegration into the social fabric. Without a voice, these survivors cannot communicate their pain or process the trauma easily. Without interpreters, many of them have no voice. THE VOICE OF LOVE appears to be the only national project in the world entirely dedicated to interpreting for survivors of major trauma. The program is directed by Marjory Bancroft, MA, a national community interpreting leader in the U.S. who serves as the volunteer Executive Director, and Karen Hanscom, PhD., a clinical psychologist and the Executive Director of a torture treatment center in the U.S. In February 2011, the project incorporated as a not-for-profit organization. PROJECT OVERVIEW Many survivors of torture and trauma do not speak the dominant language of service and cannot access the excellent services available around the world. Yet little specialized training is available. As a result, interpreters are often traumatized by
the information they hear, and many burn out. Others interfere inappropriately to “help out” the client or provider and do not understand how they may harm rather than help the survivor. Often, for example, interpreters soften a lawyer’s apparently harsh line of inquiry or add comments to a psychotherapist’s questions. In so doing they may sabotage an asylum case or therapy. In addition, many interpreters in this field cannot sit with silence, interpret accurately, or use first person, because they need to set emotional distance between themselves and survivors. Interpreters may be shocked or confused upon witnessing a client’s dissociative symptoms, emotional outbursts or physical expressions of anger. They may want to “polish up” or “tone down” what a survivor says. Cultural barriers add to the interpreter’s dilemma about the interpreter’s role in such complex circumstances.

To investigate these challenges, in 2010 THE VOICE OF LOVE project held 15 focus groups across the U.S. for providers, interpreters and torture survivors in mental health, refugee resettlement and torture and trauma services and conducted two online surveys. The needs assessment discovered that: • Most interpreters in the field have suffered secondary trauma. • A high percentage (more than one quarter of those surveyed) witnessed verbal abuse and/or physical violence while interpreting. • Emotions are so intense that everyone—client, provider, interpreter—may be crying or showing a deep emotional response, Interpreters in report that they need: • Assistance with specialized terminology and words that lack conceptual equivalents in the target language (e.g., PTSD, flashbacks, survivor guilt) • Coping strategies to relieve stress • Specialized guidance on interpreting techniques Virtually all interpreters in this field appear to be emotionally affected. Clearly, they need special training, guidance and support.

Friday 27 July 2012 | 11.00 – 11.30
QFT Screen 1

Theme 16: The identity of the translator/the translator’s multiple identities

Multi-tasking translators

Dr Outi Paloposki
University of Turku, Finland

Translators have often had other professions, apart from translating, as Anthony Pym notes. He suggests that multiprofessional translators may have more power than translators who stay within the realm of translating. However, this observation could be seen more as a call for further investigation into the issue of translators’ multiple occupations and the reasons for it than a research finding as such. As it is, the notion seems to hold true for some translators only. Multiprofessional translators do not necessarily have more power than the ones who “only” translate; instead, in some cases, multiprofessionalism may follow from financial distress and a need to engage in more than one job in order to survive. But influence and economic power do not always go hand in hand; a translator might still have been influential even if he or she worked in conditions deemed unacceptable today. In my presentation, I intend to look at the biographical and professional profiles of five Finnish translators, three from the late 19th century and two from the mid- 20th century. I am using archival material such as the translators’ correspondence and other personal notes to document their background and link the findings from these data to the translators’ position in negotiating contracts, translation briefs and pay. The question of influence (in importing literature and creating language) is also touched upon. The study is part of a wider study of the translators’ work circumstances and the development of the profession in Finland.

Friday 27 July 2012 | 11.00 – 11.30
Brian Friel Theatre

Panel 9 - Minority languages and the tensions of translation

Social and cultural effects of translation in Asturias

Cristina Valdéz
Asturias is a small region in northern Spain where both an ‘official’ language, Spanish, and a minority language, Asturian, are spoken. Some decades ago, a process of protecting the Asturian language has promoted translation of other literary works into Asturian with different purposes, all of them aimed at establishing a textual canon to help integrate language-learning at primary and secondary education.

We will describe the choice of literary works which have been translated, the internal debates about how to translate between writers and linguists at a time when the Asturian language norms are being standardised and the cultural and ideological reasons and effects which this process of translation has given rise to.

Parodies, self-translation and intertextuality are some of the textual choices which have characterised the literary production and translations into Asturian language and which reflect ideological positions of writers and institutions. This debate cannot be understood disregarding the social and academic tensions which underlie the translation decisions. Examples will serve illustrate the conflicts and decisions.

Friday 27 July 2012 | 11.00 – 11.30
QFT Screen 2

Panel 11 - Interpreting and the Social Fabric

Facilitating service take-up among communities of limited-English speakers in Salford, UK

Ms Rebecca Tipton and Julia Spencer
University of Salford

Problems in relation to the take-up of health and social services among communities of limited English speakers have been well documented in the literature (e.g. Wilson and Gilbert, 2006) and yet there are few initiatives that have attempted to address the issue directly. At the University of Salford (UK), the University of Salford Community Action Teams (USCATs) and the School of Humanities, Languages and Social Sciences is working in partnership to develop a volunteer community interpreter scheme designed to engage local residents in information-giving events hosted by local service providers. The service is positioned as an ‘upstream’ service that paves the way for subsequent one-to-one interventions between service users and service providers, which would be facilitated by professional interpreting services. For the volunteers it is a way to develop skills, engage with the wider community in a highly supervised manner and a stepping-stone to professional interpreting training. This paper provides a review of the project’s development and implementation and is framed within a broader examination of the socio-political realities affecting service-take up and gaps in interpreting provision not usually filled by professional language services; a view of public service interpreting as a ‘networked activity’ is therefore promoted. The paper also presents an alternative perspective to the delivery of interpreter-mediated services through an emphasis on a ‘one-to-many’ configuration in contrast to the triadic exchange that forms a common unit of analysis in PSI research.


Friday 27 July 2012 | 11.00 – 11.30
QFT Rehearsal Room

Panel 6 - Translation to and from Portuguese in areas of military conflict, political upheaval, and economic change

Translation on the Semi-Periphery: Portugal as Cultural Intermediary in the Transportation of Knowledge

Dr Karen Bennett
The concept of the semi-periphery was originally formulated by Wallerstein (1984) within the context of world systems theory and has been applied specifically to Portugal by Santos (1985). According to this analysis, semiperipheral countries are positioned, geographically and economically, between the core and the periphery of the world system and have characteristics of each; thus, they are essential to the functioning of the world system, providing a buffer zone between rich and poor as well as mediating change. As traders and transporters of economic and cultural assets, semiperipheral countries are also translators par excellence. For example, Cronin (2003:76-103) has shown how Ireland’s semiperipheral location and status with regards to the UK and to Europe enabled it to become “an important node in the new global economy of translation” (Idem: 81), today dominating the market in the software localization industry. Portugal plays a similar role with regard to the transmission of knowledge. Not only has it traditionally mobilised its intermediary status to transport Western science to the Portuguese-speaking parts of Africa, it has recently become active in the opposite direction; major research projects in the area of epistemology organised by the Centre for Social Studies at Coimbra University have been instrumental in bringing “Third World” knowledges to the attention of the West. This paper surveys Portugal’s role in the transmission of knowledge since the 15th century. By assessing the volume, nature and direction of scientific translation to and from Portuguese, and the volume, nature and direction of scientific voyages and migrations to and from Portugal at various periods up to the present day, I suggest that Portugal has always played a pivotal role in the transportation of knowledge between the centre and the periphery, both textually and physically. Special attention will be given to those cases where Portugal (the territory) and Portuguese (the language) operate as crucial transition zones for scholars and texts heading from the centre to the periphery and vice-versa. References: Cronin, Michael (2003), Translation and Globalization, Abingdon and New York: Routledge. Nunes, João Arriscado & Maria Eduarda Gonçalves (eds) (2001) Enteados de Galileu? A Semiperiferia no Sistema Mundial da Ciência, Porto: Afrontamento Santos, Boaventura de Sousa (1985) ‘Estado e sociedade na semiperiferia do sistema mundial: o caso português’. Análise Social, Vol. XXI (87-88-89), 3.º-4.º-5.º, 869-901. Wallerstein, Immanuel (1984) The Politics of the World-Economy: the States, the Movements and the Civilizations, Cambridge: Cambridge University Press.

Friday 27 July 2012 | 11:00 – 11:30
Room 108, 11 University Square

Theme 17: Other

Public Service Interpreting skills and analysis of bilateral interpreting difficulties in a Postgraduate Training Programme

Dr. Raquel Lazaro-Gutierrez and Bianca Vitalaru
Universidad de Alcalá

The authors of this article belong to the FITISPos and FITISPos E-Learning Groups from the University of Alcalá (Training and Research in Public Service Translation and Interpreting) that offers a European Master’s Degree in Intercultural Communication, Interpreting and Translation in Public Services at the University of Alcalá, Madrid, taught in several language pairs (Spanish-Arabic, - Chinese, -French, -English, -Polish, -Romanian and -Russian), with a total of 80-100 students each year. The programme focuses on the training of both translators and interpreters in specific fields: intercultural communication field, medical field and legal and administrative field, combining traditional teaching with new technologies applied to different kinds of activities and tasks that students must carry out in the different subjects of the programme. Generally speaking about interpreting training, Kalina (2000: 4) refers to the “different contexts and situations in which interpreters work”, pointing at the wide variety of knowledge and abilities students must acquire to become efficient interpreters. In her words “interpreters will have to make use of their procedural knowledge about ways of solving linguistic, cultural, situational or other problems in the interpreting process, and they will have to act appropriately and professionally when confronted with any new difficulties arising during a given conference”.

Considering the basic competences and abilities that public service interpreters must have, as well as the specific aspects of several activities of our training programme, the main objective of this paper is to analyse the types of difficulties our students have in the training process as well as the different
strategies and techniques they use to solve these problems. The study presented by means of this paper consists of three main phases. In the first one, real interpreter-mediated conversations carried out both by professional interpreters and ad hoc interpreters in public services will be analysed, paying special attention to the ways of rendering information and dealing with difficulties such as specialised vocabulary, cultural differences amongst the participants in the conversation, lack of knowledge of their role, and so on.

The comparison of both types of interpreting performance will allow us to draw conclusions about common difficulties in public service interpreting and efficient interpreting techniques, so as to be able to elaborate (second phase) some tips for the European Master’s Degree in Intercultural Communication, Interpreting and Translation in Public Services students.

The third and final phase will consist of analysing the performance of these interpreting students in simulated conversations so as to obtain a complete view about the most difficult aspects they confront with when carrying out interpreting activities, as well as about the strategies and techniques they use to solve them. This analysis will allow us to monitor the students’ learning process and will give us the chance to improve and reinforce the contents and formative tasks in our training programme.


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Friday 27 July 2012 | 11.00 – 11.30
OG/74 Lanyon North

Theme 6: Translation, public memory and memorialisation

**Retranslation as a means for re-creating collective memory: the case of Plato and Aristotle into Modern Greek**

Miss Effrossyni Fragkou
University of Ottawa

In Modern Greece, the process of forging and sustaining national identity and a strong collective memory founded on language, race, and intellectual continuity is intrinsically related to the politics of reviewing and revisiting the Classics, especially Plato and Aristotle, via retranslation. Plato and Aristotle’s comprehensive treatises deal with all aspects of the polis and its citizens, and its various political systems and organizational forms, examined from a practical (tangible) and theoretical (philosophical) standpoint. The European Idea is largely inspired by Plato’s and Aristotle’s philosophical principles, hence the link that connects Greece, a small modern state, to larger nations and justifies its right to belong to important political formations such as the European Union, currently an issue of particular significance for Greece.

Intralingual retranslation of the Greek Classics as part of the memorialisation process could re-focus the debate on the historical and symbolic power of the Greek language as Europe’s philosophical language par excellence as well as on questions of intellectual heritage and the importance of repositioning classical philosophy within the Greek and European social imaginary. This paper will explore the process and politics of 19th and 20th century retranslations into Modern Greek of Plato’s Banquet, a hymn to philosophy, and the Republic, a unique model for communal life, justice in the city, and the exploration of the Theory of Ideas, as well as Aristotle’s Politics, an extensive analysis of all human affairs in the polis that launches a debate on political philosophy. This corpus covers an important period from the creation of the first Greek Independent State in 1830 to its integration into Europe. Using Halbwach’s paradigm on collective memory (1997), Foucault’s concept of historiography (1969), and Castoriadis’ philosophical theses (2002-3) on the historical society’s capacity to question significations and institutions and to create new meanings, this paper will argue that retranslation is primarily an act of creation that encompasses new forms of historical enunciation, which, in turn, produce vertical and interdependent relations with other forms of enunciation. When treating philosophical texts as potential monuments, retranslation becomes a means of transforming them into ‘updated’ historical monuments that carry representations, self-representations, and imaginary significations of a given historical present. Retranslation is society’s reflective work on meaning through the negation of its de facto status (meaning is what it is because it was given to us as such) and the attribution of a de jure validity to it. Seen from this point of view, retranslation becomes an important tool in expanding meaning and allowing it to grow beyond its own limitations.
Finally, retranslation is in part a way of preserving the past in the present in so far as it allows the text to become a monument (both material and imaginary) of the past in which are inscribed collective representations of the present and aspirations for the future.

Friday 27 July 2012 | 11.30 – 12.00
QFT Screen 1

Theme 16: The identity of the translator/the translator’s multiple identities

Fictional interpreters in historical research on WW2

Professor Pekka Kujamaki and Kaisa Koskinen
University of Eastern Finland, Joensuu

During recent years there has been a growing interest in Translation Studies in looking at literature and other cultural products (mainly films) depicting translators and interpreters (e.g. Andres 2008; Cronin 2009). This kind of data can indeed be used to analyse what kinds of cultural values, attitudes and stereotypes these fictional representations reveal. In our presentation, we take our cue from this kind of cultural analysis, but we take this literary analysis into a particular setting, that of the Second World War, and the real interpreting that took place in the contacts between the Finns and the Germans and the Russians during the war. In Finland, a wealth of war novels describing the war events and the day-to-day life in the frontline has been published during and after the war (Niemi 1988), and new books in this genre still come out yearly. From the total mass of around 1.000 titles, we have selected a small sample of novels where fictional interpreters and/or ad hoc interpreting can be found, and we will test how this kind of data can be used as a means of reconstructing the real-life events. The presentation is part of a larger research project on military translation cultures during the WW2 (see http://translationinww2infin.wordpress.com/). Within this particular historical context, we will seek to answer the following question: what can fictional data tell us about historical reality? In answering, we will conduct a descriptive analysis of how interpreters and interpreting events are depicted in the sample novels. Our research agenda, mixing fiction and reality, can be considered slightly unorthodox, and we will therefore also devote attention to methodological issues. We will discuss the nature of this particular genre; the limits and risks of fictional data; and the possibilities of complementing other sources of information (war archives, biographies, previous research etc.) with data mined from war novels. In practice, the usability of this fictional data will be tested by contrasting the representations found in the sample novels with evidence gathered from other sources.

References

Friday 27 July 2012 | 11.30 – 12.00
Brian Friel Theatre

Panel 9 - Minority languages and the tensions of translation

Translation into French in Bilingual Canada: Towards Cultural Hegemony?

Professor Denise Merkle
Université de Moncton

Canada is an officially bilingual State whose language policy is, in theory at least, meant to safeguard the country’s charter languages. Despite official languages legislation, the Francophone populations in Canada, especially those in minority settings, are being assimilated at an alarming rate. In an attempt to come to a better understanding of the process of cultural and linguistic assimilation and the role of translation in the process, I shall consider Moscovici’s concepts of social representation and compliance (versus conversion) and Gramsci’s concept of cultural hegemony.
Translators are generally members of the target society. Society’s members share a worldview that provides them with “a code for social exchange and a code for naming and classifying unambiguously the various aspects of their world and their individual and group history” (Moscovici 1973, p. xiii). Taken together these codes can be likened to the social norm that cultural hegemony creates and imposes (Gramsci 1992, pp. 233-238) through the totality of shared concepts communicated through language, common sense, and a shared belief system. When meaning in these three spheres is effectively managed, cultural hegemony is created. The social reality appears natural, differences disappear and the people consent to hegemony. In other words, they share social representations, which are linked to social practice.

Translation is, of course, a social practice (Wolf and Fukari 2007). A specific form of social representation is a stereotype, a rigid form of cognition. Stereotypes abound, often contributing to the reinforcement of existing power relations that favour dominant, powerful groups. Not simple conduits, translators are players in these power relations, members in the network of society’s gatekeepers, whose translation strategies can be adapted to the target audience. However, translators working from a dominant to dominated language in an official language setting where the languages are supposed to be equal are faced with translation choices that can have implications for the survival of their culture. Target texts anchored or objectified within the worldview of the target culture can help perpetuate the cultural hegemony of the minority culture. However translations that are not domesticated may invite minority-group readers to comply with, if not convert to, the views expressed in the source texts. Translating into a dominated language from a dominant one can thus contribute to the assimilation of the target culture into the worldview of the dominant culture, with translators playing a role in the process through their choice of translation strategies. We shall examine examples of translation that reinforce the distinctive worldview of Canadian francophones, as well as examples that contribute to the compliance, conversion and assimilation of the dominated culture.

References

Friday 27 July 2012 | 11.30 – 12.00
QFT Screen 1
Panel 11 - Interpreting and the Social Fabric

Transposing European Directive 2010/64/EU in Spain: Redefining the Socio-Professional Status and Role of Legal Interpreters

Mrs María Jesús Blasco Mayor and Mr David Cabrera Sánchez
Universitat Jaume I

In spite of the proliferation of translation and interpreting degrees in Spanish universities, court and police interpreting in Spain are mostly not carried out by translation and interpreting graduates, due to different factors, amongst which are the tensions amongst the different LIT figures – certified TIs, court TIs -; low socio-professional recognition of court interpreters - in many occasions lower than that of unskilled workers - and the lack of specific legal interpreting training, due precisely to the above, thus creating a catch-22 for longer than a decade. Under the new European Directive that has just come into force, which will have to be transposed by European member states by October 2013, quality interpreting becomes a defendant’s right and therefore both interpreters’ working conditions and training will have to undergo deep transformations in Spain in order to meet the standards set by the Directive, such as the creation of national registers of accredited interpreters and the adoption of a code of conduct. At the same time, the socio-professional status and role of legal interpreters in Spain as it is at present requires an urgent update in such changing scenario - up to now dominated by outsourcing of the court interpreting service in most Spanish regions - with the added contingency of a forthcoming ISO Standard on community interpreting. In this paper we address all these issues under the light of a number of initiatives that have generated from the different stakeholders regarding the professional regulation that needs to take place within the Spanish legal context, in the hope that it will help to contribute to a win-win situation and rule out unfair practices.
Friday 27 July 2012 | 11.30 – 12.00
QFT Rehearsal Room

Panel 6 - Translation to and from Portuguese in areas of military conflict, political upheaval, and economic change

**Imagining transfrontieral spaces in Mia Couto’s The Last Flight of the Flamingo**

Dr Gisele Wolkoff
John Milton/USP

Imagining transfrontieral spaces in Mia Couto’s The Last Flight of the Flamingo Can the subaltern speak is a famous question in postcolonial theory, first raised by Gayatri Chakravorti Spivak’s 1988 article entitled the same. Can magical realism depict postcolonial residual politics? It seems that in Mia Couto’s novel O Último Vôo do Flamingo, translated into English by David Brookshaw as The Last Flight of the Flamingo, there is an intersectional space between the discussion on postcolonialism in Mozambic and the issue of cultural translation in a time of transition. How does the novel as a practice of cultural translation account for a new society after Mozambic’s civil war? Moreover, how can language in translation help in its account? This paper reads the novel and its translation as postcolonial spaces of the subaltern, away from silence into rumored fado, as it focuses on Paul Bandia’s (2008) concepts of translingualism and interculturality.

Friday 27 July 2012 | 11:30 – 12:00
Room 108, 11 University Square

Theme 17: Other

**Retranslation in Ottoman and modern Turkish societies: A preliminary bibliographical study**

Dr. Ozlem Berk Albachten and Co-authors of the paper „Sehnaz Tahir Gurca” glar and Saliha Paker Bogazici University

Retranslation in Ottoman and modern Turkish societies: A preliminary bibliographical study Ottoman-Turkish Translation History Research Group Bogazici University Istanbul The paper will introduce a project launched at Bogazici University by a group of researchers involved in translation history and present an overview of its initial findings. The 3-year project which was launched in April 2011 consists of compiling a preliminary bibliography of retranslated works in the Ottoman and Turkish societies and has already produced over 3000 entries in a web-based data base. Studies in translation history, in Turkey and abroad, show that translated works may signal, trigger, result in linguistic, literary and intellectual change in the target culture, as may retranslations. Studied from this perspective, the translation of a source text and its retranslation/s are also inseparable from cultural developments and need to be studied historically. It has been established by scholarship that translation has had a culturally transformative function in early Ottoman, late Ottoman and republican Turkish societies. But the periods in between have not yet been explored from the angle of translation activity, output and functions. The phenomenon of RE-translation too, despite the abundance of corpora of retranslated works throughout the Ottoman and modern Turkish tradition, has yet to be examined more closely. Such research would have to be undertaken on the assumption that a source-text was retranslated with different purposes and functions (literary, linguistic, social, ideological or political) with a view to questioning and establishing (diachronically and/or synchronically) the different uses of a source text that has been rewritten several times, in many cases, from a previous retranslation, or, in some, contemporaneously. The project which was recently launched at Bogazici University aims to establish a basis for such multidisciplinary research by preparing a preliminary bibliography of retranslations as part of cultural history, from the pre-Ottoman 13th century to the present date. This project, proposed as the first of its kind in Turkey and elsewhere, will provide bibliographical data on source texts and their retranslations, and on published studies relevant to those texts. It will create a unique bibliography of fresh data coming from newly published and ongoing research as well as selected and collated items from the existing library catalogues and published bibliographies in Turkey, well known works as well as isolated studies. It will stimulate and enhance further comprehensive and interdisciplinary research on relatively
untouched areas of intercultural transfer and interaction and the dissemination of knowledge with a focus on the dynamics of the retranslated texts within their historical context. The paper will offer the interim findings of the project based on the titles compiled in the bibliography and will stress the importance of bibliographical studies in historical research. It will also present the bibliographical methodology and the procedures implemented during the creation of translation bibliographies based on literary or historical sources outside of translation studies. It will further problematize the challenges emerging from the difference in perspective in a multidisciplinary project such as this one.

Friday 27 July 2012 | 11.30 – 12.00
OG/074 Lanyon North

Theme 6: Translation, public memory and memorialisation

The effect of translation on autobiographies

Dr Marion Winters
Heriot-Watt University

Research on the text genre of autobiography is concerned with genre distinction, the self and the other, the private and the public, immediacy and memory and authenticity among many others. What is often, or even usually, not taken into account is the effect of translation on autobiographies, neither in the disciplines where life writing is mostly studied, such as literary studies, nor has the genre of autobiography attracted great interest in translation studies so far. In this paper, I will argue that a translated autobiography requires a different reading from the original, in particular due to the autobiographical I and the connected genre demand of authenticity and autobiographies' status as non-fiction. I will investigate whether and if so to what extent and how the translator may influence the narrative and the narrative frame.

The initial case study is based on the autobiography Memories of a Mischling (2002) by Marianne Gilbert Finnegan and its translation into German by Renate Orth-Guttmann entitled Das gab’s nur einmal (2007). An initial analysis of paratexts reveals a different framing of the narrative, namely a shift from the personal towards the public level of narration. The subsequent textual analysis, based on corpus methodologies, shows in how far the results of the paratextual analysis can be corroborated. The findings of these analyses lead to further questions, for example, about the level of selfrepresentativeness of translated autobiographies and the additional fragmentation of the multiple autobiographical I.

These issues will be discussed as well as possible reasons for the observed shifts.

Friday 27 July 2012 | 12.00 – 12.30
QFT Screen 1

Theme 16: The identity of the translator/the translator's multiple identities

Women Translators in China and Their Language Education

Ms Jia-chen Chuo
Shih Chien University

Scholarly interest in Chinese women has increased in the past decades, especially as feminist theories have strengthened our consciousness of the idea of “herstory.” Among this research on Chinese writing women, much scholarship has been devoted to the study of poetry, song lyrics, essays, drama, and short stories (including plucking rhymes) written by women. Translation, however, does not seem to be an area of interest for these women’s studies researchers as there is still controversy over whether or not translation can be viewed as a genre and whether or not it can be seen as a creation which speaks for the translator. This paper aims to investigate Chinese women translators at the turn of the nineteenth century, a time when women started to have access to foreign
cultures, and the education they have received. I argue that although the status of women gradually improved at the time, with the promotion of education during the late Qing and early Republican eras, language ability for women did not receive the same degree of attention, partly due to traditional stereotypes about foreign languages and partly due to the fact that society was not ready to give up control over women (language ability could give women the mobility to move beyond their traditional inner quarters). Late Qing society accepted that women should learn more, but this was only so that they might prove beneficial to the country.

I have gathered my evidence from leading women’s magazines circulating during these periods in order to examine society’s attitudes towards language education for women. Such attitudes can somewhat explain the lack of female translators in the market and the minimal participation of these female translators in discussions about translational discourse and standards. During more traditional times, Chinese women were told not to express their emotions or opinions. Through the practice of translation, women were encouraged to work not just as the converters of languages, they were also asked to elaborate on source texts and express their opinions about these texts. These translating women gradually directed social attention to women as literary beings, rather than just social beings, while society as a whole constructed a grand, new, discourse, which saw the roles of women in a utilitarian light. For late Qing women translators, translation is an activity which required frequent transitions back and forth between traditional Chinese and modern Western ideas and texts. Not only were these women learning to express themselves in public by means of their translation work, they were also exploring their recently-adopted roles as new women. In this paper, I will first discuss language education for Chinese women to provide a historical background for the appearance of women translators in China. Next, I will investigate women roles encouraged in late Qing to demonstrate that society is not favorable for writing and translating women. In the last section of the chapter, I shine the spotlight on the few women translators who were able to publicly voice their views on translation.

Friday 27 July 2012 | 12.00 – 12.30
Brian Friel Theatre

Panel 9 - Minority languages and the tensions of translation

**Foreignizing assimilation – The translation of onomatopoeia and performance elements in Japanese translations of Ainu chanted myths**

Dr Nana Sato-Rossberg
University of East Anglia

The Ainu people are an ethnic minority group in Japan but only since 2009 officially recognized as a Japanese indigenous people. The Ainu had their own language and culture. However, large parts of these were lost in the late 19th century as a result of Japanese colonization policies. Mashiho Chiri (1909-1961) was born to Ainu parents but grew up in Japanese, learning Ainu language only later. Displaying a talent for research early on, he was admitted to the renowned University of Tokyo. Later, Chiri became a native anthropologist and then devoted his life to translating enormous numbers of Ainu oral narratives into Japanese and researching Ainu language and culture. In this paper I will analyze Chiri’s translations of Ainu chanted myths. Originally, Ainu oral narratives were rendered in performances where onomatopoeia were frequently used to create theatrical elements. These performative aspects were important to the Ainu people, and the native anthropologist Chiri was eager to maintain them in his Japanese translations. But how were those characteristics of oral narratives translated from Ainu into Japanese and brought into written forms? How would Chiri choose between assimilation and foreignization of such non-verbal content? Focusing on Chiri’s translations of performance and onomatopoeia, and building on Jacobson’s concept of sound symbolism and Wittgenstein’s idea of translation of sense, I will show how Chiri’s translations are ingeniously assimilating to Japanese and at the same time actually foreignizing.

Friday 27 July 2012 | 12.00 – 12.30
QFT Screen 2

Panel 11 - Interpreting and the Social Fabric
InterpretAmerica and Professional Unity: A Case Study

Ms Marjory Bancroft
Cross-Cultural Communications

"Across North America, interpreters have been isolated in sector-specific silos such as court, conference, medical, military, community and business interpreting. As the need for language assistance expands in leaps and bounds, interpreters have become crucial for social integration, public service delivery and communication.

In the U.S. more than many countries, interpreters have sought to change the social fabric without building a unified profession. InterpretAmerica offers a window into how interpreters have recently come to see the urgent need to build a profession without borders through a focus on language access, quality services and outcomes for the end user. By launching an annual North American summit for interpreting across sectors, InterpretAmerica has galvanized a profession into action. Attracting attendance from several countries in Europe and beyond, these summits have also inspired others and collected a unique body of data through a complex work group process.

This presentation addresses the results of the data collected by five workgroups during the 2nd North American Summit on Interpreting held on June 17-18, 2011 in Washington, D.C. The three greatest areas of consensus and action to emerge from the InterpretAmerica summit workgroups were:

1. The need for a national umbrella organization to represent interpreters.
2. A compelling call for a national generalist interpreter certification in the U.S.
3. The urgent need to embrace interpreting technology.

Friday 27 July 2012 | 12.00 – 12.30
QFT Rehearsal room

Panel 6 - Translation to and from Portuguese in areas of military conflict, political upheaval, and economic change

Translating the Angolan civil war: “Jeszcze dzie´n´zycia”/”Mais um dia de vida” by Ryszard Kapu´sci´nski

Ms Magdalena Nowinska
Universidade de São Paulo

This presentation proposes to discuss the Angolan-Portuguese translation of “Jeszcze dzie´n´zycia” (“Another day of life”, 1975) by Ryszard Kapu´sci´nski, the Polish journalist. The book is an account of the three months preceding the official independence of Angola from Portuguese colonial rule, on November 11, 1975, which also meant the outbreak of one of the longest civil wars of modern times, the Angolan civil war. Kapu´sci´nski relates from Luanda, abandoned in haste by the Portuguese administration, and from the Angolan hinterland, in which the civil war already starts to take shape, fuelled by the interference of different nations and different ideological positions into the turmoil of Angola’s struggle for independence. The Angolan-Portuguese translation of the book (“Mais um dia de vida – Angola 75”) was made and published 30 years after the publication of Kapu´sci´nski’s book and the declaration of independence in Angola. The discussion of the books and the translation is made both ways. In the Polish text, Kapu´sci´nski inserts terms from Angolan Portuguese, explaining them to his Polish readership; his translations of the Angolan terms and realities will be looked at. At the same time, the translation into Portuguese will be compared with the Polish original, considering questions of the point of view both of a reporter from a Soviet bloc country in a conflict dominated by questions of the Cold War and of his translators 30 years later.

Friday 27 July 2012 | 12.00 – 12.30
Room 108, 11 University Square
Theme 12: Translation/interpreting and its politics

Reception of Foreign Literature by General Readers in 1920s’ Japan: Publishing Policy of ‘En-pon’ Collections of Translated Foreign Literature

Dr. Miki Sato
Sapporo University

In the second half of the 1920s, there was what is called an ‘en-pon boom’ in the publishing circles in Japan. En-pon (one-yen book) refers to collected literary and philosophical works, each volume of which was sold for one yen apiece.

The price was fairly reasonable so that general readers could readily afford to read canonical works. Given the fact that before the publication of en-pon the principal readers of literary works, especially of foreign ones, had mainly been academics or intellectuals, this new type of publication exerted great influence on the formation of new literary circles in Japan. The aim of this paper is to explore how Japanese reception of foreign literature was changed or broadened by means of en-pon collections of translated foreign works. In order to achieve the aim from a contextual perspective, this paper will conduct an extratextual-source-based DTS which will focus on discourses on translations and foreign literature that appeared in monthly leaflets supplemented to each volume of the en-pons as well as in publishers’ advertisements for them. Those discourses clearly illustrated publishers’ translation policies. First, publishers asserted that it was not academics nor intellectuals, but the general public whom they expected as their prospective readers of the en-pons. Secondly, they mentioned that previous literary translations had been so pedantic and difficult to understand that new and more comprehensible versions were necessary for ordinary readers to easily access great works. Hence, they actually offered brand-new or completely revised versions for almost all works included in the en-pon collections. Thirdly, the publishers’ intention was to enlighten the general public. They emphasised the importance of being a citizen of the world and of understanding the thoughts and cultures from around the world. These policies, on the one hand, might have been a strategy to conceal publishers’ real intention of expanding the market of translation. However, on the other hand, it is also true that the publication of en-pon collections changed the basic relationship between academics or intellectuals and editors / publishers, with the latter gaining more control over what was published and how it was translated for new readers (i.e. ordinary readers).

Friday 27 July 2012 | 12.00 – 12.30
OG/074 Lanyon North

Theme 6: Translation, public memory and memorialisation

Interpreters’ testimonies in commemorations and memorial projects

Mrs Manuela Fernandez
University of Granada

Historians have explained the value and limitations of testimony as a source of historical evidence. Testimony is a form of intentional evidence and is based on direct experience. It is a first-person account of an historical event in which the witnesses were involved. Such testimony is generally emitted orally though it can also be recorded in written form or as audio information. Much of what we know about interpreters and interpreting experiences in the past comes from unintentional sources such as legal and military documents, letters, or photographic records, among others. However, the testimonies of interpreters can also be found among the widely various experiences of witnesses that have taken part in commemorations and anniversaries of historical events. Similarly, the increased focus on memory and on the preservation of values associated with national identity or with a political or religious agenda – in conjunction with the rich source of information and services provided by Internet – have encouraged memorial projects where war veterans, ex-volunteers in the International Brigades, missionaries, and other national or supranational groups can share their past experiences and thus obtain the public recognition that they often deserve. There are many reasons why historians as well as students of the history of interpreting have become interested in commemorations and memorial projects. In spite of their limitations as sources of historical evidence, they provide useful information as long as researchers approach them critically.
Commemorations and memorial projects differ in many ways though evidently both have an agenda, as does all historical evidence. In the first case, since the purpose of such commemorations is to revisit or celebrate an historical event, they provide a valuable opportunity to examine the meaning or the consequences of a particular event. They are also a good way to acquire historical knowledge since they afford the means to analyze the testimonies of individuals who have been relevant at some level in the construction of a national identity. Memorial projects are usually based on personal or group initiatives, and the exemplarity of testimonies is related to the condition of being a member of the group. In our research on interpreting in the first two decades of the Cold War, we have documented the presence of interpreter testimonies in commemorations, anniversaries, academic or political symposia, and memorial projects. As a result, we have been able to access a wider variety of data. However, above all, these testimonies have enabled us to reconsider the question of interpreter identity, the ambivalent position of interpreters, and their contribution to political and ideological projects.

Following an interdisciplinary approach grounded in historical studies, social theory and translation studies, this paper examines interpreters’ testimonies of commemorations and memorial projects related to events in the Spanish Civil War and in the early Cold War era. We compare the status of visible interpreters, who were present in commemorations and academic encounters, as opposed to anonymous interpreters who gave their modest testimony in peripheral commemorations or in memorial projects. We analyze their contribution to the celebration of the past and/or to the construction of collective memory, which also reflects different conceptions of identity and memory.

Friday 27 July 2012 | 13.30 – 14.30
Whitla Hall

Plenary Session

Keynote Speaker:
Dr José Mario C. Francisco

Friday 27 July 2012 | 14.30 – 15.00
QFT Screen 1

Theme 10: the role of literary translation in challenging or reinforcing cultural difference

The role of translation in constructing “Latino” identities

Dr. Maria Sierra Cordoba Serrano
Monterey Institute of International Studies

The term Latino, as opposed to more traditional labels used in the United States to refer to Latin American immigrants and their children (such as “Mexican”, “Cuban”, and “Puerto Rican”), generally signifies a symbolic and geographical location outside of Latin America. This physical spatial displacement brings “Latino” concept and identity to the symbolic space of the in-between, a terrain where polarity is avoided and borders are challenged. In principle, this identity label questions not only the 19th-century correspondence between culture and nation, but also, given the growing English-speaking Latino population in the U.S, the traditional connection between Latino identity and the Spanish language. Whether from a cultural or interlingual point of view, in this in-between space, translation is a central activity, a process “of controversial potentials, presaging powerful cultural changes” (Bhabha 1994, 38). In line with this idea, this presentation will examine the role of translation in the constant transformation of Latino identity or identities in the U.S.

More specifically, it will contrast two distinct types of translations intended for Latino audiences: (1) the traditional into-Spanish translation of English-speaking authors; and (2) the more interesting into-English translation of Latin American authors primarily intended for English-speaking Latinos. My working hypothesis is that these Latino-targeted translations into English, especially those done by Latino translators, contest traditional identities by exploring the complex and hybrid nature of this identity label. As such, these translations become a factor of social change. In contrast, when translation takes place into Spanish, I’ll argue that the role of translation is quite different: into-Spanish translations in the United States are used to reinstate the borders that the label “Latino” tends to
destabilize and question. In other words, translating into Spanish in the U.S. seems to be a way to reinforce national identities and imaginary borders, and, by extension, it becomes an identity reassurance mechanism which restores the axiom “language equals culture equals nation.” At a social level, it also reinforces certain existing stereotypes in the dominant “White” social discourse. After contrasting the general trends of into-Spanish and (Latino-targeted) into-English translations published and/or distributed in the U.S., as well as the images and representation of Hispanics in the works selected for translation, I will focus on two translation projects (a children’s book and a museum exhibition) carried out in Salinas, a city in California where 75% of the population is Hispanic or Latino.


Friday 27 July 2012 | 14.30 – 15.00
Brian Friel Theatre

Panel 9 - Minority languages and the tensions of translation

**Globish meets International Signing: Interpreting interaction between the global language forms of ‘large’ and ‘small’ nations**

Prof Graham H. Turner
CTISS, Heriot-Watt University, Edinburgh

Whilst the English language is already a recognised global linguistic powerhouse, its recent incarnation as ‘Globish’ (McCrum 2010) strengthens its planet-wide grip yet further. Yet it has at least one rival, at least in terms of international reach: International Signing (IS - Allsop et al 1995). IS is the type of signing used by Deaf people when they encounter other signers with whom they do not share a common national language (eg British Sign Language, American Sign Language, Sign Language of the Netherlands, etc). It relies heavily upon the fundamental iconic building-blocks of all known signed languages, which characterise and identify both physical entities or descriptions (flat things vs round things; upwards movements vs downwards movements; etc) and those of a more metaphorical nature (Brennan 1984).

Whilst the modern experience of Deaf people throughout the world has been replete with significant tension in terms of relationships with the majority spoken languages with which they must co-exist, the increasing mobility of Deaf signers has also led to a rise in prominence for IS, and therefore to a whole new set of tensions. For IS appears to offer legislators exactly what many of them have sought for years: an inexpensive, global answer to the complexity of providing sign language interpreting services in many national signed languages. Why not do away with all of these ‘variants’, they argue, and simply use IS in all contexts. Signing communities have long faced the political reality of their reduced linguistic rights, as users of minority languages which were not even recognised as real languages for many centuries. IS is, in fact, widely treasured by Deaf people as perhaps the purest form of Deaf visual expression. Translation and interpreting activities using IS, and their relationship to those of national sign languages, contribute to the debate about the political recognition of language rights and to the processes of standardisation and normalisation of minority languages. On the international stage, the experience for interpreters of using IS is all the more challenging, since it is commonly experienced in international settings where they must translate to and from Globish: a ‘big beast’ of the linguistic jungle, but in fact often used with just as much uncertainty and variation as IS. This paper explores for the first time the conundrum of interpreting between these two exceptional linguistic forms.

Friday 27 July 2012 | 14.30 – 15.00
QFT Screen 2

Theme 8: Intercultural relations and their political impact

**Translation as Intercultural Communication**
Juliane House Abstract
Translation as Intercultural Communication
Translation is a particular kind of intercultural communication aimed at intercultural understanding. Since the activity of the translator demands a heightened degree of reflection on differences and similarities of the communicative conventions holding in the two lingua-cultures involved, translation has enormous potential for achieving intercultural understanding. Intercultural understanding is closely related to the most important concept in translation theory: functional equivalence. It can be achieved when a translation has a function in the target culture comparable to the function its original has in its cultural context.

Intercultural understanding in translation can be reached along two different paths: overt and covert translation. The distinction between these two types of translation reflects different ways of re-contextualization: in overt translation the original’s context is co-activated alongside the new target context such that two different discourse worlds are juxtaposed in the medium of the target language. Direct cultural transfer occurs, with the original’s features “shining through”. In contrast, covert translation is geared exclusively towards the new cultural context. A “cultural filter” is here used to adapt the translation to its new addressees’ communicative preferences, beliefs and values. The paper characterizes these two ways of achieving intercultural understanding in some detail illustrating it with a number of examples from different genres. Reference will also be made to neurolinguistic studies which support the distinction. Finally, a recent socio-political phenomenon will be discussed which may well change the nature of translation as intercultural communication reducing it to an instrument of linguistic-cultural colonization.

The role of Chinese-Portuguese translators through their own representations of past events

Mrs M.A Marcia Schmaltz
University of Macau

Translation Studies has, in recent years, begun to show a growing interest in the biographies and personal of translators and has recognised their enormous influence in transnational relations. This paper will specifically examine the careers and opinions of translators between Chinese and Portuguese in Macau, who have witnessed and played a central role in the political and economic transformations Macau has been through: the Cultural Revolution (1966-76), Reform and Opening (1978-), Incorporation to China (1999), and the growing force of China as a superpower. The interviews show the role of the translators as important agents in the relations between China and Macau and the community of Portuguese speaking countries and also show the ways in which the role of Portuguese has changed in Macau.

Translation, Sport, Globalisation, and the Migrant worker

Dr Roger Baines
University of East Anglia

Translation, Sport, Globalisation, and the Migrant worker In an Olympic year, with the games set to be held in a country internationally renowned for its failure to engage seriously with the learning and use of languages other than English, it is timely to turn the Translation Studies spotlight onto the under-researched area of interlingual mediation in the sports industry. Globalisation and sport has long been
a prominent topic in sociology (see, for example, Giulianotti and Robertson’s 2007 volume Globalization and Sport) but has hardly been investigated at all from a TS perspective. In Globalization and Sport Miller et al (2001, p.1) claim that ‘Sport is probably the most universal aspect of popular culture. It crosses languages and countries to captivate spectators and participants, as both a professional business and a pastime’ In a globalised world, sport has a vast international audience and consequently generates enormous income and extensive media coverage. In some of the most highly mediated sports many of the players come from a wide range of linguistic and cultural backgrounds which means that they must be able to adapt to often greatly differing occupational, linguistic and social environments. Depending on the extent of linguistic diversity of the contexts within which players in each sport operate, they come into contact with, or are subject to, intercultural mediation of various types and degrees. This paper will make a case for the importance of TS research in this area and will focus especially on the interlinguistic media representation of these elite mobile migrant workers with a view to using their media visibility as a way of generating useful lines of enquiry about the interlinguistic mediation of migrant workers in general. In particular the paper will consider the relationship between economic concerns and the power that these concerns can exert on translation policy and practice in the sports industry. While the policy and practice in a variety of sports will be explored, the focus of the paper will be on one of the richest and most linguistically diverse sporting contexts: the UK football Premiership. The importance of considering the interlinguistic mediation of the migrant worker in a globalized world as an overarching theme is highlighted in Lane-Mercier’s review of Cronin’s multidisciplinary 2006 volume Translation and Identity in Erudit. The book is described as articulating a need to: identify what is at stake for the study and practice of translation in a post-nationalist world where traditional political, social, ethnic, cultural, and literary boundaries no longer hold against the borderless flux of migratory forces, information technology, cross-cultural communication and neoliberal economies. (2008: 241) All aspects of the borderless flux described above have a role to play in the representation of those mediated across linguistic boundaries in global sport. There is a migrant workforce; information technology influences this representation through multilingual websites but also automatic on-line translation software; and crosscultural communication has to occur for a wide range of the professional practices that involve the representatives of this migratory workforce operating in a market-driven industry.

Friday 27 July 2012 | 15.00 – 15.30
QFT Screen 1

Theme 1: The crisis in models of multiculturalism and integrationism

**The variable identity of the educational interpreter**

Mr Johan Blaauw
North-West University, South Africa

Although simultaneous educational interpreting into sign languages has long existed, the same does not apply to simultaneous educational interpreting from one spoken language into another. This is a fairly recent development in which the North-West University (NWU) in South Africa has been involved on an ever-increasing scale since 2004. The role of spoken-language interpreters in educational settings is largely unexplored. In the NWU’s educational interpreting service, researchers have started to grapple with this matter (Verhoef & Blaauw, 2009). This is due to an increasing awareness that the various interactants in the educational interpreting situation all have different expectations of educational interpreters, and that educational interpreters have to steer a risky course among these expectations on a daily basis. The paper inter alia covers the empirically determined expectations and views of the role of educational interpreters arising from the perceptions of the various role-players. It also refers to the impact of these expectations have in terms of mode and type of interpreting. Simultaneous-mode educational interpreting (EI) with mobile whispered interpreting equipment at first appearance is clearly conference-type interpreting. However, traditionally and in practice, EI is a subtype of community interpreting. In research at the NWU, it has become apparent that the interpreters regard their task as also involving a social responsibility towards the student users (De Kock & Blaauw, 2008; Olivier, 2008; Verhoef & Bothma, 2008). The paper discusses the effects of this conflict regarding both interpreting type (conference versus community) and role of the interpreter in ethical terms. Another factor contributing to the role confusion of interpreters is the varying teaching styles of lecturers. The effects of the varieties in lecturing style on interpreting type
are discussed. The varying roles of educational interpreters (on a spectrum ranging from neutrality to advocacy) are explained in terms of the model of Niska (2002: 137-138). Power relations between empowered and less empowered roleplayers in the lecture-room situation are also discussed. Findings have indicated that these relationships and managing them in the EI situation are not as simple and straightforward as may be thought at first (Verhoef & Blaauw, 2009). The paper covers these findings. In compiling a profile (identity) of educational interpreters, the perceptions and expectations of student users, lecturers and the interpreters themselves (all the interactants in the communication triad constituting the interpreted communicative event) contribute to quite a complex picture of the seldom-fixed and ever-shifting role of the educational interpreter. Niska’s model (2002: 137-138) is useful in explaining the underlying causality of this complex identity and role. The paper concludes with reference to certain unconventional strategies that sometimes result from the variable identity of educational interpreters doing whispered simultaneous educational interpreting with equipment in a lecture-room setting.

Friday 27 July 2012 | 15.00 – 15.30
Brian Friel Theatre

Panel 9 - Minority languages and the tensions of translation

A comparison of South African Sign language interpreters: a corpus approach

Mrs Jennifer Wehrmeyer
Unisa, RSA

This paper investigates interpreting strategies and quality of South African sign language interpreters who interpret for the local news programs, using corpus methodology. Although South African Sign Language is officially recognised by the constitution as a 12th official language, very little is done in the country in terms of actual political recognition and promotion of this minority language. In general, the needs and concerns of the Deaf minority in South Africa receive little attention. Apart from offering a contribution to interpreting research, the present study therefore also plays an advocacy role in that it attempts to highlight the needs of the Deaf minority in South Africa and contribute to the development of sign language within the country. The corpus study is one of the triangulation methodologies used to investigate why the majority of deaf respondents do not fully understand the TV interpreters. As such, it attempts to explain the reasons for this lack of understanding and provide suggestions for improved comprehension. The results of the corpus data are triangulated against findings of deaf TV audience expectations and behaviour derived from questionnaire and eye-tracking data. The research paradigm is based on a grounded theory approach. Within this approach, the research draws on features of a reception-oriented (translation) model which has been adapted to account for the constraints and norms inherent in the interpreting process. One of the challenges of the study was to find a means to transcribe a visual language in order to reduce the interpreters’ signed messages to written form. However, the greatest challenge lay in finding an effective method of annotation by which to enhance the data in order to compare the transcriptions and quantify results. In this respect, the present study offers a unique contribution to sign language and corpusbased research. The interpreter’s sign language is annotated in terms of facial expression, movement, timing and oral components. Further annotations were used to characterise the signs in terms of iconicity, dialect, finger-spelling and information content. Qualitative manual analyses of interpreter additions, omissions and changes were also performed on the transcriptions in terms of shifts (additions, omissions and changes) between source and target transcriptions. This information was then embedded in the sign language transcriptions by means of a set of annotation codes derived for this purpose. After annotation, the transcriptions were analysed using available corpus software packages. In this manner, the interpreters’ strategies and the overall quality of their interpreting, in terms of sign language norms as well as current interpreting norms, could be explored and compared.

Friday 27 July 2012 | 15.00 – 15:30
QFT Rehearsal Room

Panel 6 - Translation to and from Portuguese in areas of military conflict, political upheaval, and economic change
A view of two Brazilian conflicts under the perspective of the narrative theory

Dr Thereza Lima
UNESP

Thereza Cristina de Souza Lima (University of the State of São Paulo, Brazil) Diva Cardoso de Camargo (University of the State of São Paulo, Brazil) Thalita Nakasse Hino (University of São Paulo, Brazil) According to Baker (2005, 2006, 2007), narration is related to the way people tell stories and translation may be looked at as a kind of re-narration, that is to say, translation may be looked at as a way of intervening in the elaboration and circulation of these stories. Based on this view, the scholar approaches translation ultimately as a social practice. On the other hand, translators are professionals who are supposed to take into account the reader’s existing expectations in relation to the translated text concerning loyalty, impartiality and, above all, unmediated access to the source text. However, in Baker’s opinion (2011), these expectations "may be unrealistic, no matter how translators might ‘pretend’ neutrality, which creates a kind of paradox”. Based on Baker’s approach to narrative theory, the objective of this research is to observe the position of the translators in journalistic texts about different conflicts that have taken place in Brazil. These texts, whose source language is Portuguese and target language is English, have been selected from the internet according to the date of the occurrences of the conflicts. The first ones concern the accident between the American-piloted airplane Legacy and a Brazilian airplane from Gol airline, in which 154 people from the latter airplane died; the second ones concern the seizing of the slum complex Complexo do Alemão by the military forces in Rio de Janeiro. The results achieved so far, according to our investigation considering these two facts, have shown that translation may be really considered a social practice in which impartiality is not always present. In the plane crash accident, according to the site America News (http://www.monstersandcritics.com/news/americas/news/article_1207504.php/Human_error_caused_plane_crash) “a lack of dialogue between two control towers was likely to blame for Brazil’s worst ever plane crash” and “the US pilot managed to make an emergency landing”. However, according to the Brazilian site Globo.com (http://loglobo.globo.com/pais/mat/), in an article published on the same day, there might have been an error from the tower controllers, but an airplane device named transponder, responsible for measuring the altitude of the flight was turned off when the crash occurred and was turned on after the crash. Surprisingly, this piece of news was not mentioned by the translator of the American site. In relation to the seizing of the slum complex, according to the Brazilian site notícias msn.com (http://noticias.br.msn.com/) during that week, there were 36 deaths in the riots between the police and the drug dealers. Nevertheless, according to the site boston.com (http://www.boston.com/bigpicture/2010/11/rios_drug_war.html), of the same date as the Brazilian site, 42 people were killed in the riots that week, which gave an image of a more violent conflict than it really was. Thus, Baker’s new proposal (2005) enables an original and innovative analysis of both, the translator’s performance and the media in the transmittance of information that may or may not contribute to the polyphony or to the erasing of the other’s voice on behalf of any kind of ideology.

Keywords: narrative theory; conflict; newspaper articles; plane crash; slum complex

Friday 27 July | 15:00 – 15:30
Room 108, 11 University Square
Panel 10 Cross-Cultural Concepts and Translation Theory

A Peircean approach to the translation of categories and concepts

Prof. Dr. Lothar Cˇerny
Institut für Translation und Mehrsprachige Kommunikation

I would like to look at the topic - the translation of categories and concepts - on the basis of Peircean semiotics. In one of his many definitions he calls semiotics an “observational science” (Peirce 1055: 99). Rather than taking sides for one of the other translation theory and its methodology, an “observational” approach on the basis of Peirce’s semiotics would ask what the mental processes and transformations are that take place in the translators mind – from reading to the production of the new
text. Peirce’s semiotics allows us to follow the logic of reflexion and of interpersonal communication. Thinking is a mental communication, which by necessity constantly adapts perceived signs (being social constructions) and their underlying codes because it has to “translate” them into the mind’s own code. Otherwise only bafflement would ensue. On the basis of Peirce’s semiotic, thinking itself appears as a constant process of translation. On the other hand, Peircean semiotics is a “science” that includes communication by language signs but is more than that; it is a general theory of communication. It can serve as a basis for understanding intercultural communication just as much as it can provide a framework for translation theory. More than the typical social science models of communication semiotics makes us recognize the ways in which categories and concepts of cultures are linked to their codes and the pragmatics of social reality.

Translators have always been confronted with the manifestations of different conceptual and categorial systems in the form of texts and the task of mediating between them. In the western cultures prominent examples of this problem have been the translation of sacred texts. If a proof were needed such texts show that translation is more than a linguistic problem. Islamic skepticism towards translation is an indirect argument against the possibility of equivalence. And yet the practice of translating the Koran also indicates that the translation of a text based on a different conceptual and categorial system is possible if the relationship is seen as one of contiguity and metonymy rather than an ontological equivalence.

Peircean semiotics does not show us that we “should” translate differently when dealing with foreign concepts and categories but rather that our thinking forces us to “translate” them when we get into contact with the foreign by creating new versions. These relate to the original, if we analyze correctly in ways that allows both to have their own identity.

Friday 27 July 2012 | 15.30 – 16.00
QFT Screen 1

Theme 16: The identity of the translator/the translator’s multiple identities

The interpreter’s ‘voice’: A sociological analysis of stakeholders’ perspectives

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The notion of ‘voice’ is associated with the framing of individual and collective identities, identifications, subjectivities and discursive subject positionings (Arnot & Reay, 2007). In the context of translation, it has been recognized that the translator has a ‘voice’, in that the ‘presence’ of the translator can be felt when reading a translated text (Hermans, 1996). Based on various research in public service (community) spoken and signed language interpreting, there has been a significant paradigm shift in recognizing the ‘interpreter as participant’ in the interaction (Wadenjso, 1998; Roy, 2000), and the ‘myth of neutrality’ has been de-constructed (Metzger, 1995). Angelelli (2003) and others have provided evidence for the visibility of interpreters in interpreter-mediated interactions. Yet the identity of interpreters is still considered to be complex (Hale, 2005; Mason, 2005). This paper will provide an overview of sociological explorations of interpreting practice by reporting on a corpus of data drawn from interviews and focus groups with interpreters and other stakeholders in Australia. Qualitative data was elicited from stakeholders over a 5-year period (2006-2011) within various projects that sought to explore legal, medical and educational interpreting contexts. One of the most striking themes that emerged from all the data is the strength, and importance, of the interpreters’ ‘voice’, giving a picture of the identity of interpreters that re-affirms the need to recognize the position of the interpreter as participant in face-to-face dyadic interactions and the various identities that interpreters can assume.

Translation empowering the minority languages. In the 18th and the 19th century when the colonialists were expanding their colonies and conquering new lands they encountered many different cultures and languages. They in most times documented their encounters and in doing so helped preserve many minor and tribal cultures from being assimilated into a more dominant culture/community. The missionaries went to spread religion but they also educated the people and through education many from the marginalized sections became better equipped to preserve and promote their culture and language and create an identity for oneself rather than following the dictates of the dominant culture/community of the time. Translations played a major role in preserving the culture and the language of different smaller tribes and sub-tribes in Northeastern India. The colonizers (mainly the British) and missionaries documented the different languages and cultures that they encountered. These documents and translations of their helped them re-create their identity and build the own nationalist discourse. Folklore and folk-traditions were translated to spread awareness about their identity. Also a great number of translations from other languages took place to increase the body of literature.

Translations directly led to assertion and ‘break away’ from the dominant discourse and language. Translation became a tool to challenge the dominant discourse and language. When translators translated from other dominant cultures they sent a strong message that they wanted to engage with them in their own terms. Translators who translated from lesser known languages to more dominant languages wanted their literature to be read and appreciated by other cultures. Translation also helped the literary scholars and writers survive the onslaught of the dominant cultures and promote their literature to other cultures and bring in the ‘achievements’ of other cultures for a closer examination by the marginalized group. My contention is Translation is the wall of defense that the marginalized have against the oppression (both conscious and unconscious) of the dominant discourse. Translation can be used not only to preserve and spread minority culture but also as a tool to keep a check on what is happening to other cultures and learn. I would like to present how translations helped the marginalized society to form their own identity and form a nationalist discourse by translating their folklore in the Indian context. How translation was instrumental in promoting awareness about culture and their differences from other cultures.

Friday 27 July 2012 | 15:30 – 16:00
Room 108, 11 University Square
Theme 17: Other
Third Wave of Globalization: Thirty Years’ Influence of Western Theories on Chinese Translation Studies

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Abstract: Since the policy of reform and opening-up in the late 1970s, which coincides with the 3rd phase of globalization, numerous western translation theories have poured into China and imposed great influence on Chinese translation studies. Based on articles published in major Chinese journals in the past 30 years (from 1980 to 2009), this article divides the influence of western theories on the development of Chinese translation studies into 3 periods, i.e.: transition, adjustment and prosperity. The influence of Western translation theories on Chinese translation studies and the attitudes of Chinese translation circle towards Western theories are statistically analyzed with charts and diagrams for over 5,000 articles. The features of each period can be summarized as below. 1. Translation studies in 1980s 1) In number, linguistics-oriented translation studies grew gradually, and replaced traditional Chinese translation studies as a dominate strength eventually. 2) In form, western theories were imported in the form of brief introductions, summaries or direct translations. 3) In content, at the beginning of 1980s, many of the imported translation theories were greatly influenced by Marxism and the translation studies in China focused on Soviet translation theories and on Russian-Chinese translation. 2. Translation studies in 1990s 1) Chinese translation studies almost kept abreast with that of the western world, Chinese translation studies almost synchronized with that of the western world. 2) There were more reflection and criticism in the introduction of western translation theory than before, as Chinese scholars gradually were mature enough to make a judgment. 3) The comparative study between traditional Chinese translation theory and western translation theory drew people’s attention. 3. Translation studies from 2000 to 2009 1) Besides linguistics, some other disciplines, such as philosophy, literary theory, psychology, culture, were applied to translation study at this time. Translation studies grew into an interdisciplinary area. 2) Translation studies in China were more rational. 3) The comparison between western translation studies and Chinese traditional translation caught people’s eyes. And the Chinese traditional translation theories were reviewed with the help of the western translation theories. 4) The practical function of translation studies drew people’s attention.

Key Words: Globalization; Chinese translation studies; Western translation theory; Influence