Current Trends in

Translation Teaching and Learning

Editor
Mike Garant

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Editorial

When I decided to undertake this project, there had never been an edited collection produced in our department focusing only on translation teaching and learning. I was in the process of submitting an article on translation teaching to John Kearn's volume on translation teaching for Translation Ireland and thought that an edited collection focusing on the topic should be produced in Finland.

The increased importance of translation brought about by the European Union and the current global business community gives the effectiveness of translator training a new importance. I hope that the upsurge in interest in translation teaching and learning reflects an overall trend in the field. I feel it is about time that those involved in the training of future translators construct a systematic a translation teaching and learning theory.

Because of the wide variety of papers that was expected, I decided that this volume should be double-blind refereed in order to ensure the quality of individual submissions as well as the volume as a whole. I set forth to put together an editorial review board that could do this. In the end, our editorial review board consisted of twenty four academic translation professionals from fifteen countries.

We received a large response to our call for papers from translation professionals from all over the world. Articles were then stripped of the names and other identifying aspects and forwarded to the reviewers. Our reviewers accepted or rejected the articles based on their merit and provided helpful professional advice and feedback to their authors. The articles were then returned to those who submitted them. The papers were then edited by their writers and resubmitted for final publication.

In a broad general sense, the articles that were included in this volume fall into five major categories. These are: Using theory to develop translator training and using translator training to develop theory; Integrated computer technology, the Internet, WebPage and project work to develop translator competence; Interpretation and translation; Media and translation; and literary translation.

I would like extend my to thanks to every one who helped with the volume. This includes our contributors, our editorial review board, Petteri Tykka for layout and computer support, webmaster Teemu Pesonen, Lectuer David Smith for constructive feedback, Professor Hilkka Yli-Jokpii for encouragement, and everyone else who was involved in the project.

Mike Garant
Kouvola
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Teaching and learning translation revision:
Some suggestions based on evidence from a think-aloud protocol study[4]

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Abstract: It is very common in the translation business that translations are revised by someone other than the original translator. Under the aegis of the European Committee for Standardisation, the European Association of Translation Companies has proposed a new draft standard for providing good translation services. This draft standard recognises separate roles for translators and revisers; each translation must be revised first by the translator and then by a second person. This means that the demand for translation revision will probably continue to grow and that most translators-to-be will work in parallel as revisers. They need to know the principles and develop the skills on which professional revision practice relies. Based on evidence from a think-aloud protocol study on translation revision, I will discuss some questions that appear particularly relevant for teaching and learning translation revision: How do revisers define the goals of a revision task? How do they position themselves with regard to the other actors involved in a translation project? What professional values do they have? I will then sketch a possible outline of a course module on translation revision: overall aims and learning objectives, course content, learning and teaching activities, assessment activities and criteria.

Keywords: translation revision, think-aloud protocols, teaching and learning translation revision.

Introduction

This paper deals with teaching translation revision and with learning how to revise. It is based on my own experience in the classroom, but primarily on the conclusions that can be drawn from my ongoing research into translation revision as a process and product (Künzli, 2006a, 2006b, in press). Translation revision is understood as the process during which a person other than the original translator checks a draft translation for errors and makes any necessary changes (see also Mossop, 2001, p. 169).

It is very common in the translation business that translations are revised by someone other than the original translator (Horguelin and Brunette, 1998, p. 10). Moreover, under the aegis of the European Committee for Standardisation, the European Association of Translation Companies has proposed a new draft standard for providing good translation services. This draft standard (CEN Draft for Translation Services prEN 15038) recognises separate roles for translators and revisers; each translation must be revised first by the translator and then by a second person. This

means that the demand for translation revision will probably continue to grow and that most translators-to-be will work in parallel as revisers.

Yet although translation revision has become a well-defined step in the overall process of producing translations, and translator training institutes may want to offer trainees at least an introduction to this type of professional language service, relatively little has been written on translation revision. Mossop (1992, 2001) and Horguelin and Brunette (1998) deal with practical issues, offering guidance for trainees and professional translators. A handful of empirical studies have also investigated the effectiveness of revision. Thus, Arthern (1983) assessed the quality of revisions done by revisers working for the EU and found that all revisers were shown to make a more or less high number of unnecessary revisions. Lorenzo (2002) studied how trainee translators revise translations produced by fellow trainees. The results are, as she points out, somewhat alarming: the greater the effort, in terms of the time spent on the task and the number of changes made, the worse they make the draft translation. While some trainees' work is characterised by a relatively high proportion of under-revisions (failure to notice errors), other trainees make a large number of hyper-revisions (unnecessary changes) and over-revisions (introducing errors into the translation). Finally, Brunette, Gagnon and Hine (2005) compared the efficiency of monolingual revision (revision without the source text) and bilingual revision. Even if bilingual revision was shown to yield better results, it gave rise to a large number of over-revisions and under-revisions. The tendency towards hyper- and over-revision observed in these empirical studies is interesting not least because course books on translation revision stress the importance of the principle of justification: revisers must be able to justify all changes so as to avoid making changes solely motivated by personal preferences (Horguelin & Brunette, 1998, p. 44; Mossop, 2001, p. 149). That means that if translation revision is to be offered as a course module within a translator training programme, one of the essential goals must be for the trainee to be able to understand what translation revision is about and what a reviser actually does (see also Mossop, 1992, p. 82).

Within my current research project on translation revision, I have simulated prototypical freelance translation revision mediated by a translation company; in other words, a situation in which revisers usually do not have any direct contact with either the commissioner, who may or may not be the source-text author, or the original translator. To collect the data, 10 professional translators were asked to revise three German draft translations of three French source texts while thinking aloud. The source texts included a judicial decision, an instruction manual for an avalanche safety net, and a direct-mail advertisement for wine. The sessions were conducted at the participants' usual workplaces, where they had access to all the tools and information sources they normally use in their work. The changes made in the draft translations were evaluated by a subject-matter expert for each text category. They were asked to identify: (1) justified changes, i.e., changes that result in a quality enhancement, (2) hyper-revisions, i.e., unnecessary changes, (3) over-revisions, i.e., introduction of errors into the translation, and (4) under-revisions, i.e., failure to notice errors in the draft translation. The observations from the quality assessments of the revised translations were then linked to an analysis of the revisers' verbalisations, as revealed by the think-aloud protocols (TAPs) (for a more detailed account of the conceptual background and experimental design, see Künzli, 2006b). In what follows, I will give some examples

from analyses that appear particularly relevant for teaching and learning translation revision and for designing a course module on translation revision.

What do think-aloud protocols tell us about translation revision?

The think-aloud protocols reveal many interesting aspects of the participants' cognitive and affective processes. By linking up process and product, it is possible to investigate what characterises successful revising. In what follows, I will focus on three subcompetencies that professionals seem to need to perform translation revision tasks successfully, and which must be taken into consideration in syllabus design: (1) strategic competence, (2) interpersonal competence, and (3) professional and instrumental competence.

In my categorisation of the subcompetencies involved in an overall – and yet to be defined – translation revision competence, I use the models proposed in translation studies as a starting point (Cao, 1996; Kelly, 2005, pp. 28-33; Schäffner & Adab, 2000, pp. xii-xvi). The extent to which translation revision competence overlaps with translation competence cannot be investigated in detail here. I will, however, give examples that indicate in what respect translation revision requires knowledge and skills that may not be adequately covered in models of translation competence. I would also like to stress that the verbalisations made by the participants can often be coded on different levels, in other words as indicators of different subcompetencies.

Strategic competence

Strategic competence involves the ability to develop a task definition for the revision job at hand, to apply relevant evaluative criteria, and to decide what to do after a problem has been detected (Alamargot & Chanquoy, 2005, p. 5; Hayes, 2004). It has the function of a monitor, managing and controlling the process (PACTE, 2005, p. 59). The TAPs contain many verbalisations that shed light on the participants' strategic competence:

> [1] Sarah[5]
> I myself would say it differently but / I am not here to / rewrite the text according to my
> style / I am only supposed to check if it is correctly translated / and that is the case

In excerpt [1], Sarah declares she will refrain from rewriting the translation according to her own preferences. She actually follows this principle and her performance is rated among the best in all three revision tasks. This means that her revised translations overall contain a lower share of hyper- and over-revisions than those of many of her colleagues.

The following excerpt shows Yannic's specific way of evaluating draft-translation

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[5] I have translated the verbalisations into English. However, source-text segments verbalised by the participants in French are maintained in French. Also, some verbalisations made by the participants in German such as draft-translation segments or tentative translation solutions are maintained in German. Slashes indicate pauses and three dots that the verbalisations come from different sections of a TAP.

segments. He is revising the legal text:

> [2] Yannic
> 'illusoire' 'illusorisch' what else is there? / I would have expected something else (he consults a dictionary) / 'illusorisch' 'trügerisch' / 'illusorisch' / well 'trügerisch' but that's not quite correct either / 'unwirklich' / well after all it does say 'illusoire' so / I would have expected 'hinfällig' but then it should say 'caduc' which means that 'illusorisch geworden waren' / is OK

Yannic indicates what he would have expected in place of the translator's decision. He says he would have expected *hinfällig* rather than *illusorisch* as a translation of the French source-text segment *illusoire*. He checks his solution in a dictionary. He also tries a back-translation into French and finally decides that it is not necessary to make a change. This behaviour appears systematically in his TAP. The data suggest that Yannic may be working harder than other participants to evaluate both the draft translation and his own tentative changes. This behaviour is associated with a low percentage of hyper-revisions. A further specificity in Yannic's revising behaviour emerges from the following excerpt:

> [3] Yannic
> an awful lot of changes / are they really all necessary?

Yannic is the only participant who dedicates an entire phase to evaluating the appropriateness of every single change made in the draft translation. He does so by using the *reviewing* function in Microsoft Word. One might therefore wonder whether some instances of hyper-revisions found in the data of other participants can be explained, at least in part, by the fact that not all of them have acquired efficient procedures for making and, above all, evaluating changes.

The inclination towards hyper-revision, i.e., making unnecessary changes, is illustrated in excerpt [4]. It comes again from the revision of the legal text:

> [4] Chiara
> 'passées naturellement' / 'wenn alles' / 'normal' / (she sighs) 'wenn alles' / 'normal' it's not exactly terrific either but

The excerpt shows that Chiara changes the translator's wording *mit rechten Dingen* (an equivalent for the French *naturellement*) into *normal.* Although she is not satisfied with her solution, she makes a change. This could be because the goal or procedure she is following is to ask herself if something *can* be changed rather than if it *needs* to be changed. However, translation revision trainers agree on one point: revisers have to be able to justify all changes to avoid making changes motivated only by personal preferences (Horguelin & Brunette, 1998; Mossop, 2001). Seen from this perspective,

Chiara has created an inappropriate task definition.

Excerpt [5] below illustrates a tendency towards over-revision:

[5] Valeria

what is actually meant by 'dispositif'? since I don't know / I'd / take um something neutral

Valeria changes the draft-translation segment *Anstalten* 'arrangements' (an equivalent for the French *dispositif*) into *Vorrichtung*, a term considered to be too concrete by the subject-matter expert. She does so although she is uncertain, as several linguistic uncertainty markers indicate. These verbalisations raise the question if some revisers, rather than creating an inappropriate task definition, have not specified a goal for their revision at all.

The following excerpt illustrates another issue: the question of the order in which revision procedures are carried out. There are some indications suggesting that from a quality point of view, it might be an advantage to start by reading the draft translation without looking at the source text:

[6] Emma

already the first sentence sounds very translated but for the time being we won't look at what the French text says ... and I have the feeling / it's / because of the nominalisation … 'es erfolgen die' / 'Einstellungen' an instruction guide should simply say what you / have to do and not what occurs / 'erst nach Befestigung' / in technical instructions you always have to say first / what to do first and not what occurs afterwards ... 'zu entdecken diesen Frühling' that's a calque of the French text (she laughs) and moreover the space / in front of the exclamation mark, that's French too

If revisers start by reading the draft translation without looking at the source text, they have the unique opportunity to avoid coming under the spell of source-language structures. Emma systematically starts by reading only the German draft translation. Often, she also proves herself highly capable of hearing what sounds most natural in German. She is also very sensitive to aspects dealing with readability in general. In the excerpt above, Emma chooses a verbal style over a nominal style in the technical text because it is more direct, contrary to the nominalisations in the German draft translation, which closely follows the structures of the French original. She even rearranges the order in which the different instructions appear – a change that is appreciated by the subject-matter expert who believes it enhances the text's clarity. The last example in excerpt [6] comes from the revision of the advertising text. It shows Emma's reaction towards the draft-translation segment *zu entdecken diesen Frühling !*, a calque of the French *à découvrir ce printemps !*, i.e., an invitation to buy the praised wines in spring. Emma also detects and removes a typographical error: a space is standard in front of exclamation marks in French, but not in German.

Overall, the examples suggest that revisers are expected to develop a specific awareness of the potential interference between source and target language. They also need good knowledge of available linguistic information sources such as contrastive grammars and style guides in order to be able to justify their changes. This brings us to the next point.

Interpersonal competence

Interpersonal competence refers to the ability to collaborate with the different actors

involved in a translation project: translators, revisers, translation companies, commissioners and/or source-text authors (see Horguelin & Brunette, 1998, chap. 5; Kelly, 2005, p. 33). In professional practice, revisers often have a didactic function, as senior translators who are expected to be able to give meaningful feedback and to facilitate the acquisition of translation competence by junior translators. Even in the absence of direct contact with the translator, revisers have at least an implicit didactic function: they might be asked to justify the changes made in a draft translation. Therefore, they need to be able to communicate the results of their work efficiently and constructively. The TAPs contain many verbalisations revealing how the participants position themselves as revisers towards the other actors in the fictitious revision task:

> [7] Allegra
> you're not supposed to change things that / that actually are OK

> [8] Allegra
> I know that I'm deviating and writing something new but I think / an advertising text has to be / appealing, that's the first priority

> [9] Allegra
> this 'pour plusieurs années' I think / I would delete it, it's absolutely of no use

> [10] Allegra
> I would never allow an / external translator um to deviate so far from the text and then to come back to me / because I think it is the reviser who has this liberty but never the translator himself

Excerpts [7], [8] and [9] can be interpreted from the point of view of Allegra's strategic competence. However, analysed together with excerpt [10], they also shed light on the question of interpersonal competence. Excerpt [7] is an example of the verbalisation of a revision principle. Allegra declares that she wants to refrain from making unnecessary changes. This type of verbalisation can be interpreted as an expression of loyalty towards the translator and is often found at the beginning of the first revision task. It then turns out, however, that revisers sometimes deviate from this principle in their actual behaviour. In excerpt [8], Allegra evaluates a change she makes in the draft translation by pointing out that the source text is an advertising text. Deviations from the source text and the draft translation are often justified by declarations that the translation of advertising texts generally requires the strategy of free translation. In other words, revisers sometimes deny both the source-text author and the translator the ability to make well considered decisions and to pursue specific intentions with their texts. This is what excerpt [9] shows. The source text in question contains a passage stating that the recommended wines can be stored several years. This information is not irrelevant. Allegra, however, probably as a result of the previously verbalised strategy of free translation, decides to delete this segment, thereby introducing an error into the translation. Finally, excerpt [10] could be interpreted as an attempt to justify changes that are not even entirely motivated in her own eyes. She declares that she would never allow a freelance translator to translate this freely, and that this instead is her privilege as a reviser. This verbalisation shows that Allegra takes responsibility for the final text. However, it also illustrates the hierarchical relationship that exists between revisers and

revisees working in big companies; this is Allegra's case in real life. And when such changes are justified by referring to the status of the reviser, it is not surprising that the relationships between translators and revisers are often characterised by conflicts (see also Horguelin & Brunette, 1998, chap. 5).

The following excerpt from Emma's TAP sheds light on another important issue, namely a possible lack of positive attitude towards the translator's work:

> [11] Emma
> that's a bit clumsy … that's not very comprehensible … that's illogical … that's not clear
> … I would have it retranslated … looks like a homemade translation … that's chaotic

The excerpt contains several examples of negative evaluations uttered by Emma regarding the translator's work. She is generally very critical concerning the quality of the three draft translations. It is possible that the experimental situation induces participants to be more critical than they would be in real life. However, some participants do regularly point out what they consider particularly successful in the translators' works. Also, the subject matter expert stresses that if the draft translation (in the example above, Emma is revising the legal text) is not perfect, its quality is far from being as poor as Emma claims. Of course, a lack of positive attitude towards the translator also implies that the reviser will probably have some difficulties in justifying the changes he or she made, which in turn can lead to conflicts of which the participants are often aware, as the excerpt below from Lisa's TAP shows:

> [12] Lisa
> it doesn't really matter / if it's not that accurate … I think the translator is going to shoot
> me … I don't think he would be happy to see his text

Excerpt [12] comes from the revision of the advertising text. It again raises the question of loyalty. Lisa also claims that translated advertisements do not have to be that faithful with respect to the source text as, for example, legal texts. Even if the verbalisation "the translator is going to shoot her" is hardly meant literally, it does reveal potential conflicts between reviser and revisee. One may hypothesise that the mere instruction to revise a text triggers a behaviour in which participants feel obliged to make a minimum number of changes to prove that they actually deserve their money. As a result, there may be the risk that they sometimes forget that revisees also benefit from positive reinforcement and constructive feedback.

Professional and instrumental competence

Professional and instrumental competence involves knowledge related to professional translation practice (the work market of time management, ethics, billing) on the one hand, and knowledge of the use of information sources and tools on the other (see, for example PACTE, 2003, p. 59).

Let us start with some examples revealing the participants' attitude towards time management:

[13] Madeleine
how long is the text? … aha / should actually only take a quarter of an hour but I fear that that won't be the case

[14] Madeleine
'dans l'attente d'avoir le privilege de vous servir' 'in der Hoffnung dass ich Sie bedienen darf' / um / but it didn't bother me that much when I first read it through in German / it has to remain like this because we simply do not have the time

Excerpt [13] reveals that Madeleine counts at the beginning of each revision job the number of words and, accordingly, the amount of time she can or wants to invest. Madeleine, who in real life regularly works for translation companies, works according to the principle that she has to revise 1,000 words per hour in the case of express jobs. The fictitious brief given to the participants said that it was an express assignment. Madeleine turns out to be the participant who tries to respect this instruction the most. She tries to get her money's worth and show a minimum of loyalty towards herself, by concentrating on what she considers necessary and feasible given the short deadline. This behaviour is associated with a low share of hyper-revisions and over-revisions. In excerpt [14], for example, Madeleine refrains from making a stylistic change that would have been classified by the subject matter expert as solely reflecting a personal preference and thus a loss of time and money. Indeed, it is the client who is generally billed for the additional time and cost associated with hyper-revisions and over-revisions. At the same time, Madeleine's behaviour comes with a relatively large share of failures to notice errors in the draft translations. It thus appears difficult, even impossible to be equally loyal towards oneself as a reviser and towards the other actors involved in a translation project. However, revisers can be expected to at least be aware of this potential discrepancy so that they can determine the realistic degree of revision in every assignment and on what parameters (for example, terminological accuracy, linguistic correctness, or readability) to concentrate. After all, the requirement that a translation is perfect is not always economically justified or necessary (McAlester, 2000, p. 229).

Below is an excerpt from Sarah's TAP. She is trying to solve a terminology problem:

[15] Sarah
but I must not get bogged down with this problem or else / my revising will get much too expensive … but it's my problem, I would not even bill the client for this, for the fact that I've been stuck here for so much time

These verbalisations again reveal that revisers are very well aware of the fact that time is money. Speedy delivery and low production costs have become essential criteria of translation quality. Not without good reason, Horguelin and Brunette (1998, chap. 3.1.3) mention *profitability* as one of the parameters that must be taken into account in translation revision. Sarah's verbalisations show that revisers may hesitate to bill the client for the actual time they have spent. In other words, they appear sometimes ready to sacrifice themselves out of loyalty towards the other actors in the translation project.

The above examples can also been interpreted in terms of the participants'

professional values or ethics. Pym (1997, p. 68) mentions the following elements among the translator's ethical thinking: responsibility, precision, speed and reasonable pricing. The TAP excerpt below deals with the issue of responsibility:

[16] Madeleine
one would also have to write a note to the client telling him or her that the fifteenth of April has already passed

In excerpt [16], Madeleine is revising the advertising text, which contains a wrong date. According to the subject matter expert, this error has to be communicated to the source text author or the translation company. Although several participants detected the error, none of them reported it in the form of a reviser's note. They did, however, occasionally use revisers' notes to report uncertainties. This means that failure to report errors in the source texts can probably not be attributed to the experimental situation alone. Rather, it may be the relative anonymity, which is characteristic of revision assignments mediated by translation companies, that lowers revisers' motivation to take responsibility for aspects of the job that are not explicitly assigned to them.

Finally, the TAPs also contain verbalisations that illustrate the revisers' instrumental competence. I can only mention one aspect here, namely the use of Google. Here are two examples:

[17] Lisa
well yes, now I'd go on the Internet and have a look at what, for example, Google says on this, what is this thing called? 'Schneeschutz' / 'Schneeschutznetze' let's see what it spits out … let's see if I find something intelligent / so that I can get a bit / how shall I say? get a bit inspired

[18] Emma
well one could dwell for hours on Google / that's also what happens to me most of the time

The excerpts reveal that the use of Google is not unproblematic. Search engines are very useful information sources for translators and revisers. However, the data also point towards some problems related to their use. For example, the brief given to the participants together with the technical text said that they did not have to check the parameter *terminological accuracy*. Lisa, however, starts the revising task by using Google to get some general ideas about avalanche safety nets (see excerpt [17]). When she does not get any results for the term *Schneeschutznetz* 'avalanche safety net' with Google, she questions the competencies of the original translator and spends about a quarter of an hour just to evaluate the acceptability of the German translation *Schneeschutznetz,* although the brief clearly stated that this term did not have to be checked. It also appears that, when revisers use Google before they start the actual work of revising, they may end up investing a considerable amount of time accessing information that is not directly useful. As a result, they often stop these searches with a feeling of having gotten off the track and wasted time, with no noticeable benefit for the task at hand; this is what Emma's verbalisations indicate (see excerpt [18]). Therefore, translators and revisers need to know when and for what reason to use search engines. Results reported elsewhere (Künzli, 2006b) suggest that search engines are particularly well suited for double checking the acceptability of terms once the most immediate

source, i.e., the source text and its intratextual relationships, has been processed for all the relevant information. Even if instrumental competence for translation and revision probably overlap, trainers may want to deal with the issue of knowledge acquisition through the Internet even in a course module on translation revision, because of the specific problem that the Internet raises: an overflow of information.

Suggestions for teaching and learning translation revision

Let us now look at the implications of these findings for teaching and for establishing some of the goals for a course module on translation revision. In what follows, I will outline possible (1) overall aims and specific learning outcomes, (2) course module content, (3) teaching and learning activities, and (4) assessment activities and criteria. The proposal can be seen as part of a semester-long course module on translation revision on the advanced level of a translator training programme. To formulate aims and outcomes, course content, teaching and learning activities as well as assessment criteria, I have followed the recommendations given by Biggs (2003) and Laurillard (2002) for university teaching in general, and of Kelly (2005) for teaching translation in particular. Despite the fact that, as mentioned, one can assume that most translators-to-be will work in parallel as revisers, few translator training institutes seem to offer courses or modules on translation revision, at least to judge by the study plans of the institutes that are members of the CIUTI (www.ciuti.org). Also, revision training does not seem to have been dealt with any further in translation studies with the exception of Mossop (1992). Therefore, the suggestions below should be seen as a starting point for further discussion.

Overall aims and specific learning outcomes

In order to create a constructive learning environment, it is necessary to define target activities that students need to perform. Therefore, when setting up aims and learning outcomes, the focus should be on what the trainee has to do in order to create knowledge. According to Biggs (2003, p. 27) this is best done by stating the curriculum in the form of clear objectives rather than simply a list of topics to be covered, so that trainees know where they are supposed to be going. This is what I will try to do now. The purpose of including an individual course module on translation revision within a translator training programme is to enable trainees to understand the workings of a language service many of them will provide as future professional translators. In the light of the data presented above, trainees need to be able to develop the following subcompetencies:

1. *Acquisition of strategic competence*
On completion of the module, trainees are expected to have acquired the necessary set of competencies to be able to plan, execute and assess translation revision tasks of an appropriate level of feasibility. More specifically, by the end of the course module:
- Trainees will be able to define the goals of a given revision task

- Trainees will be able to organise the revision process in a systematic fashion, identifying errors in the draft translation, making the necessary changes, and solving revision problems
- Trainees will be able to determine the most effective means of achieving the goal of a given revision task.

2. *Acquisition of interpersonal competence*

On completion of the module, trainees are expected to have acquired the necessary set of competencies to be able to collaborate as revisers with the different actors involved in a translation project: the translator, the translation company, the source-text author and/or the commissioner. More specifically, by the end of the course module:

- Trainees will be able to identify the reviser's work-related interpersonal relations and to design strategies for dealing with potential conflict
- Trainees will be able to adopt a positive attitude towards the translator's work and to give meaningful feedback, enabling the latter to develop his or her own skills
- Trainees will be able to justify the changes made in the draft translation and to communicate their decisions constructively and to the benefit of the other actors involved in the translation project.

3. *Acquisition of professional and instrumental competence*

On completion of the module, trainees are expected to have acquired knowledge of the basic principles governing translation revision as a professional activity and the necessary set of competencies to be able to use relevant information sources and tools. More specifically, by the end of the course module:

- Trainees will be able to understand the role of a translation reviser
- Trainees will be able to analyse professional values and ethics
- Trainees will be able to identify information sources and tools that are particularly relevant to the reviser, to use them efficiently and to assess their reliability.

Course module content

Given the above defined aims and learning outcomes, the following topics could constitute the core content of a course module on translation revision, independent of the local or national context:

- Revision history, theory, research, concepts and definitions
- Revision principles
- Revision procedures
- Revision parameters
- The relationship between reviser and revisee
- Revision as a profession
- The reviser's information sources and tools

Teaching and learning activities (TLA)

A central issue in university pedagogy is the link between curriculum objectives and the corresponding activities by the trainees (Laurillard, 2002, p. 68). More specifically, a good teaching system is expected to align the learning activities stated in the objectives to the teaching method and the assessment procedure, so that all components of this system act together to support appropriate learning (Biggs, 2003, chap. 2). Thus, let us next look at which teaching and learning activities appear useful for reaching the proposed learning outcomes, before moving on to assessment:

- *Lectures.* Lectures as teacher-directed TLA are useful to introduce the essential points of the course module content. In combination with prior reading assignments, they will enable trainees to understand the history of translation revision, relevant concepts and definitions, and to reflect on their implications for revision practice.

- *Seminars: team work and student presentations.* Small work groups could be set up to carry out translation projects and report back to the plenary. Roles would be changed for each assignment (reviser, translator, translation company, commissioner) so that each team member plays the role of the reviser at least once. The responsibility for the final text should lie with the reviser. Each trainee could also write a logbook commenting on his or her participation in the team work. When reporting back to the plenary, focus should be on translation revision, i.e., the relationship of the reviser with the other actors involved in the overall translation project and the effect of his or her work on these relationships. Peer-directed TLA could be introduced with trainees assessing the acceptability of the translations produced by their fellow students in the other work groups. The group activities and peer assessments will enable trainees to develop their interpersonal competence (team work, resolution of conflicts). They will also allow them to develop their professional and instrumental competence (discussions about professional values, and accessibility and reliability of information sources) and their strategic competence (problem solving, decision making).

- *Individual revision project.* Trainees could be given a realistic revision brief and submit a portfolio in the form of a revised translation together with a comment, an analysis and a quality assessment of the source text and the draft translation, a justification of the changes made, a list of the information sources and tools used, an appraisal of the accessibility and reliability of the consulted sources, and a self-assessment. As a self-directed TLA, it will enable trainees to develop their monitoring ability, monitoring being considered a crucial component of translation competence (PACTE, 2005) and certainly also of translation revision competence.

Assessment activities and criteria

Biggs (2003, chap. 8 and 9) and Laurillard (2002, pp. 204-205) stress that assessment must be linked to the curriculum objectives and reveal what trainees have learned at a general level. In particular, it should (1) require trainees to identify the critical features of the respective field of knowledge, (2) test their capacity to take responsibility for

what they know, and (3) focus on the phenomena, concepts and principles that are essential to their ability for handling situations in the future. The following assignments and assessment procedure appear useful for determining if trainees have reached the criteria for learning defined in the overall aims and specific learning outcomes above:

- *individual activity*: trainees will get written feedback from the trainer on their individual revision project
- *group activity*: trainees will get written feedback from the trainer on both their group presentation and the logbook submitted by the individual member of each work group.

A pass grade will be awarded to trainees who show that they are able to:

- design a systematic approach to translation revision
- appreciate the interpersonal relationships involved in translation revision
- reflect on their professional values as revisers and critically use information sources and tools.

Concluding remarks

I hope that the reflections and suggestions included in this paper will contribute to a better understanding of the challenges involved in teaching and learning translation revision. Hopefully, they will also stimulate further discussion and investigation. In particular, we need to know which other aspects of subcompetencies involved in translation proficiency are relevant to translation revision and to what extent they have to be modified to reflect the specificity of translation revision. That way, we will be able to adapt our teaching even better to our trainees' learning needs.

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A New Text Type Methodology for Translator Training: Text Analysis beyond the Communicative Intention

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Abstract: Text type analysis has been used as an effective tool in translator training. Typically, texts are classified on the basis of their communicative intention, or rhetorical purpose. Thus, texts are identified as "expressive," "instructional," "expository," and so on (depending on the terminology used), as the first step toward formulating an appropriate translation strategy. This paper argues that while this approach does help students systematize their translation practice, it is too limited to account for all the complex textual features that inform translation decisions and techniques, for the communicative intention is realized through different stylistic and linguistic features in different contexts. Argumentation as the rhetorical purpose of a lawyer's argument relies on different conventions from those used by an op-ed writer; detached exposition in an academic paper works quite differently from that in a news report. The requirements of the genre to which a text belongs give it the distinctive features necessary for it to be effective and acceptable within the conventions of this genre. Thus, one should take into account several textual elements that encompass not only the communicative intention, but also how this intention is reflected on the stylistic, linguistic, and lexical levels in different genres. This paper suggests a more thorough taxonomy of texts that relies on four criteria: "communicative intention," "lexicon" (the set of technical terms used in a particular genre, e.g. medical terminology), "style" (the linguistic and stylistic conventions commonly employed in a particular genre, e.g. the passive voice in scientific writing), and "format" (the physical appearance and organization of the text). The paper discusses the use of this methodology in an online translation course at New York University and examines the problems and advantages of its application.

A New Text Type Methodology for Translator Training

Translation involves a degree of text analysis above the word and sentence levels. Whether adopting an equivalence-oriented approach, which measures the success of the translation by its ability to reproduce the features of the source text accurately in the target language, or a functional approach, which conceives the task of the translator in terms of fulfilling the demands of the target culture, an indispensable first step is a thorough comprehension and analysis of the source text. Subsequently, the final translation is evaluated in the target environment according to specific expectations and conventions defining a particular context of use.

Textual competence, then, is essential for the practice of translation. The professional translator has to tackle a wide variety of texts, each demanding different skills and strategies of comprehension and treatment. Thus, translators are called upon to translate literary, legal, technical, or computer texts, based on their subject-area specializations. Consequently, translator-training programs (especially introductory ones) are often designed with these parameters in mind. Courses are broadly divided into literary and nonliterary (or technical), with the latter further classified into legal

translation, business translation, news translation, media translation, and so on. As a result, text typology, especially as developed in text linguistics, has been an especially appropriate tool in the study as well as the teaching of translation.

Of particular relevance in this regard are the key terms "genre" and "text type."[i] A "genre" is a group of texts marked by "differences in external format and situations of use" and defined "on the basis of systematic non-linguistic criteria" (Trosborg, 1997, p. 16). In other words, genres combine texts that are used in a particular social activity, what Hatim calls a "field of discourse" (1998, p. 263), regardless of their linguistic or technical features. It is obvious, however, that categories derived from such principles involve significant overlap. Advertisements, for example, may rely on literary techniques such as metaphors and puns, but they may be still classified as media texts in the same category with the news, whose discourse usually relies on objective, detached narration. On the other hand, a scientific paper may be argumentative in nature, attempting to refute or support a particular theoretical position, and may thus apply conventions similar to those of the newspaper op-ed. What connects these diverse textual practices across the borders of genre is that the writers in each case try to achieve similar goals—to inform, persuade, argue, explain, appeal, move, and so on. Hence, "communicative purpose" can be used as a standard for classifying different texts according to their textual, structural, and stylistic features, above and beyond their subject matter. Put differently, the communicative purpose is the function that a text is intended to perform, or the response the writer tries to produce in the reader. Such considerations have given rise to the term "text type," which is determined by the communicative purpose or intention a text is intended to achieve. Hatim and Mason (1990) define a text type as a "conceptual framework which enables us to classify texts in terms of communication intention serving an overall rhetorical purpose" (p. 140). The rhetorical purpose of a text is effected through the "mode of discourse" (Trosborg, 1997, p.15) of the message, i.e. which of the constituent elements of communication—sender, receiver, the outside world, or the message itself—takes prominence in the text. Hatim (1998, p. 264) recognizes three major textual foci that inform text type classification: a focus on the evaluation of concepts, a focus on the formation of future behavior, and a focus on states, events, entities, and relations. These form the basis of the argumentative, instructional, and expository text types respectively.

This approach has its roots in Jakobson's classical account of communication functions (1960), and has informed various taxonomies of text types (or "text functions") in translation studies. Influential among these have been Reiss' informative, expressive and operative (1971, p. 33), Newmark's expressive, informative, vocative (1995, pp. 39-42), and Hatim and Mason's instructional, expository and argumentative functions (1997, p. 194). It should be noted that these categories represent more or less idealized text types, seen more as points of reference than as representations of actual examples. There is practically no text that is purely expository, argumentative, or instructional; most texts are hybrid, employing two or more of these functions to varying degrees. Therefore, the criterion for determining text type is usually the "dominant mode" (Trosborg, 1997, p. 16).

These classifications have been applied effectively in translator-training programs. Courses are typically organized around text type categories, with traditional genres such as legal, advertising, and newspaper translations analyzed in terms of their predominant functions. Way (2000, p. 140) describes a translation course based on Hatim and Mason's instructional-expository-argumentative model. Under each of these three headings, texts of varying subject matters are arranged on the basis of shared text types (some genres, such as advertising, are classified under more than one text type,

due to their hybrid nature). Way argues that this methodology allows the teacher "to cover a much wider variety of texts and see how elements of one specialised field may be dealt with in different text types and situations" (2000, p. 140).

In *English-Arabic/Arabic-English Translation* (1997), Hatim proposes a course outline that organizes texts according to the their communicative purposes, which, he suggests, can be seen as forming a "continuum, one end of which caters for the intention to be extremely detached, while the other handles the intention to be extremely involved" (1997, p. 10).

He illustrates these relationships in the following chart:

Extremely detached   extremely involved

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non-evaluative   highly evaluative

In Hatim's model, text types are determined by the degree of "evaluativeness" they exhibit. Consequently, texts are divided into three major types, with an increasing degree of evaluativeness—legal texts (with a zero level of evaluativeness), detached exposition, and argumentation. This division serves as the grounds for selecting the appropriate translation strategy: literal translation, Hatim explains, is the best method to deal with the most detached kinds of texts. As texts grow increasingly more evaluative or emotive, the "literal approach has to be gradually relaxed" (Hatim, 1997, p. 145).

In contrast with a traditional genre-based approach, a course built around a text-type framework provides a far more systematic method of identifying specialized domains of language and devising strategies for dealing with them. The students are given the chance to see through the surface subject-matter distinctions and recognize the deeper-level textual, linguistic, and stylistic features that are essential to the choice of translation techniques. Another advantage of analyzing source texts that belong to different genres through the spectrum of a limited number of text types is that it enables students to develop basic translation skills effectively to approach previously unfamiliar concepts and discursive features. Thus, they can move smoothly from familiar fields to those that they may initially have found "unattractive" (Way, 2000, p. 139). As a result, they become more capable of handling texts that do not strictly belong to their chosen field of expertise, as professional translators are often required to do, especially in view of the fact that many translator trainees eventually work in translation fields that are different from their initial preferences (Way, 2000, p. 140.).

In spite of these strengths, text-type models remain limited in their reliance on the communicative purpose of the text as the primary standard of classification, for the challenges of translating a text go beyond the single communicative purpose which it is intended to serve. In order to achieve a particular communicative effect, the writer has to adopt a set of choices dictated for the most part by the context and the prospective audience. Hence, argumentation as the communicative purpose of a lawyer's statement relies on different devices from those used in a scientific paper, and detached exposition in an academic paper works quite differently from that in a news report. The requirements of the genre in which a text type is used give it additional features necessary for it to operate in this particular domain. Therefore, one should take into

account several textual elements that encompass not only the communicative purpose, but also how this purpose is reflected on the stylistic, linguistic, and lexical levels in different situations of use.

With the aim of achieving a more comprehensive description of text types,[ii] we suggest a text typology schema based on the following criteria:[iii]

1. Text Function: This is determined by the communicative purpose of the text. Evidently, the selection of particular functions from among the taxonomies proposed by several scholars depends on the objectives and scope of the course in question. But some basic functions (expository, argumentative, among others) seem to be essential. Following Hatim (1997, pp. 10-11), on an ascending scale of evaluativeness, one can distinguish four primary text functions:

expository-----------argumentative-----------vocative-----------emotive
non-evaluative   partly evaluative   evaluative   highly evaluative

2. Lexicon (terminology): Every field of language use is marked by a unique set of technical terms. This may range from the highly specialized (chemistry, electric engineering, linguistics) to those where terminology plays a minimal part (advertising, poetry). Please further develop this idea.

3. Style: While terminology is confined to words and constructions below the sentence level, style comprises conventions on the sentential and textual levels. Here we deal with issues of recurrent phrases, idioms, and formulas, frequent linguistic structures, different ways of structuring and combining sentences, methods of creating thematic and formal cohesion among sentences, etc. In news reports in English, for example, one can recognize such stylistic features as short (often sentence-long) paragraphs, dropped articles, sentences connected with verbs in ing-form, and so on.

4. Format:[iv] This refers to the physical appearance and organization of the text. Treaties and legal resolutions, for instance, have a four-part format where the preamble is followed, respectively, by an initial article, a set of articles, and a concluding article. Academic papers and dissertations similarly have rigorous formal rules which dictate the type and size of the font used, the placement of titles and subtitles, the order of the parts of the paper (abstract, introduction, bibliography, appendices, notes, etc.), which may differ from one language to another and thus have to be modified in the translation process .

This framework has been applied for teaching online Arabic-English translation courses at New York University. Courses included general introductory courses (covering major areas of translation practice as structured in the workplace, in addition to general theoretical issues) as well as specialized courses, such as "translating the news," where it is possible to discern differences of format, communicative purpose, style, and even lexicon, between such subfields as news reports as opposed to op-eds, or promotional advertisements as opposed to classifieds. Thus, while news reports, for example, employ the expository function with the purpose of describing events objectively, op-eds, vehicles of opinions and evaluations, rely primarily on the argumentative function. Likewise, the use of wordplay and highly evaluative language in advertisements sets them apart from the sparse, extremely detached style of classifieds, and brings them closer to literary genres.

Description of source texts based on the four criteria outlined above has been found effective in enabling the students not only to develop a systematic approach

to the analysis of texts and formulate appropriate translation techniques, but also to better identify potential weaknesses in their translation competence—linguistic, stylistic, or terminological. Another advantage of expanding the typology of texts beyond the communicative intention is that it makes it easier to undertake contrastive analyses of texts that serve the same function in the source and target cultures. This is a necessary step if one is to move from mere textual taxonomy, which can be used for various non-translation purposes (Schäffner, 2000, p. 181), toward a translation-based approach that takes into account the unique problems encountered in the transfer of texts between two languages. As Schäffner argues, "the aim is, in general […] to identify specific textual features which are relevant for the process of translation. The problem, however, is that such an analysis needs to be fully understood as a translation-oriented analysis, and not as a text analysis in its own right" (ibid.). A more detailed methodology allows the students to recognize that while advertising, for example, relies, both in Arabic and English, on a highly evaluative function, Arabic ads tend to rely on poetic and rhetorical devices, while English ones tend to focus more on humor and wordplay. In a similar way, class discussion and analysis of the formats of journalistic investigative reports in Arabic and English revealed, among other things, that investigative reports in English typically spotlight some individuals at the center of the investigation. Personal cases are often used to create a narrative thread around which to organize the report; in fact, investigative reports in English may open and close with an account of a personal problem, often involving the same individual. Arabic investigative reporting, on the other hand, tries to situate the issue within a broader context, highlighting the overall scope and proportions of the problem. When personal cases are discussed, it is usually to lend weight to the overall argument. To grab the reader's attention in the first lines, the writer emphasizes the seriousness or urgency of the problem with eye-catching phrases. The report usually closes with a general statement, outlining the scope and significance of the issue, giving recommendations, or calling for action. Such analyses not only generate more informed translation decisions, they also help dispel the misconceptions of students who may be baffled by genre conventions (in languages other than their first ones) which defy their expectations of how particular forms of composition are supposed to operate.

One caveat is in order here. The four categories suggested above are general coordinates, which should not be applied mechanically. It cannot be assumed that every time a text is tackled in class one has to apply them one by one before proceeding to work on the translation. As Schäffner remarks, "there is obviously a danger in presenting a model by listing all its elements in a kind of list […] which the students are encouraged to follow and to write answers to each of the items mentioned" (2000, p. 181). It is more effective, and far more attractive to students, to present and discuss this model in an introductory lecture, encouraging students to adopt a comprehensive approach that takes account of the various dimensions of translated texts. In subsequent classes, one can bring up those categories which seem most relevant to the text at hand—ideally, as called for by the challenges and difficulties encountered in the process of translation itself. What is important is to keep textual examination tied to practical translation, for the aim is not to categorize texts, but to illuminate the translation activity. When integrated into the translation practice, text classification could become an internalized process which students use (not necessarily on a conscious level) to approach their work in a methodical manner.

The proposed text typology is not meant to be a theoretical contribution to discourse analysis. Rather, it is a pedagogical tool designed to help students process

source texts and develop relevant translation strategies. It is hoped that it can enrich the applications of text typology in the practice of translation and expand the possibilities available to translator trainers.

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Codeswitching in an Institutional Media Setting

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Introduction

The Swedish Broadcasting Company FST (*Finlands svenska television*) in Finland has as its main purpose to offer programs in Swedish to the Swedish speaking population in Finland (FST 2006). The purpose does not exclude the Finnish-speaking majority population but rather focuses on the Swedish-speaking minority. The broadcasting is primarily in Swedish or there is subtitling in Swedish. The fact that most of the programmes are in Swedish means that there are both Swedish-speaking and Finnish-speaking people speaking Swedish in the programmes. Naturally, Finnish-speaking persons can always choose to speak Finnish and have their speech subtitled in Swedish. Many Finnish-speaking persons have, however, a good competence in Swedish as a result of the curriculum studies in Swedish at school and in higher education, work at Government or local government level and personal contacts with Swedish-speaking persons. Using Swedish in an institutional context such as the TV can be seen as a way of acting in accordance with Finland's official bilingual status but also of showing an attitude towards bilingualism and the minority (cf. Vårt land, vårt språk 1997). One group in which this willingness and readiness to use Swedish is likely to be found is politicians.

The use of Swedish by Finnish-speaking persons in Swedish TV programmes raises several interesting questions related both to programmes and to individual competence factors. Both aspects are combined in one of the central features of bilingualism and second language learning, i.e. codeswitching. There is a natural linguistic interest in manifestations of bilingualism such as codeswitching in the FST because of the company's institutional role among the Swedish-speaking minority and the Finnish-speaking majority. Basically it is a question of the kind of language broadcasted on the air. When it comes to the use of other languages than Swedish in the FST a necessary follow-up is how subtitling is applied. Finally, there are similarities between codeswitching as a communication strategy typical of a second language (see Park 2004) and the extensive use of Finnish characteristic of colloquial Finno-Swedish (see Saari 2005). We can ask whether these are clearly separate phenomena or are there points in common to be found.

In this article I study Finnish politicians' codeswitching to Finnish when speaking Swedish in news interviews in the FST. In the study codeswitching is related to the conversational situation, i.e. the interview. The length and the position of codeswitching at the turn level are studied. Furthermore, the purpose of the study is to see whether and how the interviewee signals the forthcoming codeswitching. Finally, I look into the translation of codeswitching in the form of subtitling to Swedish. A central question is when Finnish is subtitled and when not. The study is a pilot to a larger study of different aspects of Swedish as a second language in Finno-Swedish TV-programmes.

Data and method

The data consists of interviews of politicians in the evening news of The Swedish Broadcasting Company in Finland in autumn 2005. The interviews are selected from the news on weekday evenings, amounting to an estimated total time of 32 minutes. There are 16 news sendings, making the average length of a news sending 2 minutes. The interview situations in the study represent a highly institutional form of media communication. TV interviews can be seen as forming a speech genre of its own with much common with conversations in an institutional context. There is a specific structure of questions and answers in these conversations (e.g. Adelswärd 1995). The role division between the participants is clear. The reporter controls the interview and often applies a polarising or dramatising perspective on the news (e.g. Nylund 1998). Moreover, the conversation in a news interview usually takes place in a specific physical setting, is characterised by asymmetry and has a defined purpose. In fact, interviews of politicians in the news could be referred to as an institutional conversation within an institution, i.e. the TV. When it comes to codeswitching this means that received norms of linguistic behaviour in the media are likely to be combined with individual competence and other factors.

Codeswitching has a pragmatic definition in the study referring to the use of two languages in an utterance, in successing utterances or in longer sequences (e.g. several turns). The term covers a continuum from shorter elements in a non-context (other than the context of the conversation) language to longer (Myers-Scotton 2006, Romaine 1995). The theoretical frame is that of contextualisation theory (Gumperz 1982, Auer 1995). Codeswitching is understood as a production phenomenon similar for example to intonation or body language. By these activities participants can introduce, focus on, ignore etc. different aspects in the conversational context. The meaning and the function of codeswitching are thus related to the interview situation. In order to state the situated meaning of codeswitching it is necessary to carry out a sequential analysis of the interviews.

Results

Production of codeswitching
The 16 news sendings in the data consist of turns produced by the reporter and the interviewees. The structure of interview news is presented below.

    A. Introduction by the newsreader
    B. Detailed introduction by the reporter to the subject
    C. Comment on the subject by the interviewee
    D. *Elaboration/ change of the subject by the reporter
    E. *Comment on the subject by the interviewee
    F. (Summary by the reporter/ by the newsreader)

The turns marked with * can be repeated, usually once or twice, in an interview news. The closing turn is usually a comment by the interviewee or a summary by the reporter, alternatively by the newsreader.

The total amount of turns in the data produced by Finnish politicians is 52. The average length of turns is 35 words with a variation between 15-73 words. Of these 15 (29%) turns are produced in Finnish by politicians who only speak Finnish in the interview situation. A majority of the interviewees' turns in the news, 37 (71%), are thus in Swedish. The amount, the form and the position of codeswitching (see Ochs et

al. 1996) in the turns produced in Swedish are presented in table 1 below.

Table 1. Codeswitching to Finnish in the turns produced in Swedish by Finnish politician in news interviews.

Turns with codeswitching			Position in the turn		
12			Beginning	Middle	End
	Single lexeme	8		8	
	Phrase	3		3	
	Sentence(s)	3			3

As we can see in the table codeswitching to Finnish is scarse in number. This means that the results can only be interpreted as giving an idea of the possible variation of different forms of codeswitching in the interview news of Finnish politicians. The results show variation between different forms of codeswitching and the position of codeswitching. Single lexemes top the list whereas codeswitching in the form of phrases or sentences is less frequent. In studies in codeswitching produced by adult second language speakers the use of single lexemes is also found to be most frequent and often even the only form of codeswitching being produced (Park 2004). Furthermore, single lexemes and phrases are produced in the middle of turns whereas sentences in Finnish are found finishing off turns. No codeswitching occurs at the beginning of turns.

It is interesting that codeswitching does not occur initially in the turns. In comparision, as a manifestation of bilingual[6] competence codeswitching is also found in an initial position at turn level. A codeswitched lexeme, phrase or sentence can in other words begin a turn (Auer 1995, Poplack 1980). It is often instances of what Poplack (ibid.) refers to as tag-codeswitching, i.e. the use of fillers, interjections and tags in the non-context language. The fact that there is no codeswitching initially in turns in the data can be discussed within the Markedness Model in sociolinguistic studies of language choice and codeswitching (Myers-Scotton 2006). Speakers are seen as having knowledge of markedness as part of their communicative competence (Hymes 1972). In short, speakers know the matching between language choices and the social meaning of the choices. The theory assumes that all linguistic code choices are indexical of a set of rights and obligations holding between the participants in a conversational exchange. Applying this to the interview situation of a Finnish politician in Swedish in the Swedish TV channel, the rights and the obligations of the participants are most likely primarily related to a preferred use of Swedish. As Swedish is the expected language any deviation from it carries some degree of markedness. In an initial position of a turn, as a response to the reporter's preceding question in Swedish, the markedness is likely to be more pronounced than later in a turn (cf. Myers-Scotton 2006).

In the extracts below the three forms of codeswitching in the data are exemplified, i.e. a single lexeme, a phrase and several sentences in Swedish. The part with a switch to Finnish is marked with bold. The translation to English is under each utterance within parathesis in italics.

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[6] Making a more or less classic distinction between a bilingual speaker and a second language speaker according to such factors as competence, language use and identity (Ellis 1996, Hyltenstam & Lindberg 2004)

Extract 1.
1   vi: försökt å f- f- finna sådana så- sådana metoder ee som kan hjälpa
    (*we have tried to find methods that can make it easier*)
2   hhh ee torvet så att ee+e
    (*peat so that*)
3   när de e situationen där torv å: (.) å å **kivihiili**
    (*when there is a situation where peat and coal*)

4   vad e (.)
    (*what is*)
5   stenkol .hhh e: e: al- alternativ att de kunde vara möjligt att välja alltid
    torvet.
    (*coal is an alternative so that it would always be possible to choose peat*)

The lexeme in Finnish in line 3 is an example of what in the study of second language acquistion can be characterised as insertion or transfer (Auer 1995) (cf. codeshifting[7] in second language acquistion). Insertion refers to codeswitching within a turn, not leading to a change of the language of interaction in following turns. The question formulation in Swedish (line 4) about the Swedish equivalent to the Finnish word loan bears out the nature of the insertion as a strategy to deal with a problem of lexical knowledge in Swedish. The question seems to fulfil its purpose and the Swedish equivalent is produced immediately after the question (line 5). The politician in the extract is anxious to continue the turn in Swedish. This also means that the unmarked language choice in the interview situation clearly is Swedish. The codeswitching does not lead to a more permanent change of the language by the interviewee. In extract 2 below we have similarly an example of codeswitching as insertion. The language of the turn does not change.

Extract 2.
1   .hhh nå jag tyckte att a+a så som jag har sagt att (.)
    (*I thougth that as I have said that*)
2   .hhh att a+a skolan e inte bara **leikki laulu å letunsyönti**
    (*that school is not only play*)
3   jag tycker att om vi vill att garantera att också finskatalande barn kan bli
    tjänstemännen
    (*I think that if we want to guarantee that Finnish children can also be civil
    servants*)
4   de skulle ha en svenskt studentexamen
    (*they should have a Swedish matriculation exam*)
5   men då (0.5) **se** .hhh kanske de att de e inte .hhh inte måste
    (*but then maybe it is not a must*)
6   att hhh att där de då kommer lära bättre.
    (*that they are going to learn better*)

In exemple 2 there are two instances of codeswitching. In line 2 the interviewee uses a phrase in Finnish and in line 5 a single lexeme in Finnish. The single lexeme is followed by the Swedish equivalent *de* (it) in the same line after breathing in *.hhh* and the Swedish lexeme *kanske* (maybe). The codeswitched phrase in Finnish, on the other hand, does not receive its equivalent in Swedish. Furthermore, the phrase is not entirely in Finnish but includes the Swedish lexeme *å* (and) in the middle. The phrase is produced fluently and the Swedish lexeme in the phrase is used as if it were an inherent

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[7] The use of a L1 word, phrase or sentence in L2 discourse (see Ellis 1996).

part of the phrase and the phrase a natural part of the Swedish otherwise used in the turn. In this sense the phrase would behave as any instance of codeswitching to Finnish typical of spoken Finno-Swedish (see Saari 2005).

Codeswitching in extract 3 below also comes under the category of insertion but this time the language of the turn is changed as a result of the codeswitching.

Extract 3.
6   em (0.3) de här e lite lite svårt för mej att att säja på på f- svenska.
         (*this is a little difficult for me to say in Swedish*)
7   förlåt mej eh hhh .
         (*I'm sorry.*)
8   hhh ee hhh **minusta näitä ei pidä asettaa vastakkain** (0.2)
         (*I think we shouldn't discuss one againt the another*)
9   **se on se oleellisin kysymys**.
         (*that's the important issue*)

In the extract codeswitching is found in lines 3 and 4 closing off the turn. The preceding lines of the turn (1-5) have been in Swedish. The politician's preparation for the codeswitching to come in lines 6-7 is signaling a change of language from Swedish to Finnish as being a marked choice (see Mayers-Scotton 2006). The politician is in fact asking to be pardoned for the change of language (line 7). The codeswitching in the extract does not lead to a more permanent change of language in the interview. In the remaining turn in the news sending the politician switches back to Swedish again. The interviewee's switch above does not either 'trigger' a switch to Finnish in the reporter's following turn (for triggering see Clyne 2000 [1987]). This can be seen as emphasising the role of Swedish as the preferred language and thus the unmarked choice of language in the interview.

The three exemples discussed above show the variation of different forms of codeswitching in the data. The function of codeswitching seems to that of a communication strategy, i.e. a means of overcoming a communication problem (see Ellis 1996). The interviewee in extract 3 directly pronounces this function when explaning the difficulty she has in saying what she wants to say in Swedish (line 6). The communication problem in the data consists of not having an immediate access to Swedish. The reason for this seems to be a result of individual competence factors, i.e. the result of falling back on old knowledge when new knowledge is lacking. According to Auer (1995) this kind of codeswitching can be categorised as participant related, caused primarily by individual competence factors.

Methods of signalling codeswitching

In extract 3 the interviewee states the forthcoming use of codeswitching (lines 6-7) clearly before the actual switch. In extract 2 there is a pause before the insertion of the single lexeme in Finnish (line 5) and in extract 1 there is a pause and several instances of *å* (and) before the insertion. These methods exemplify different ways of what could be defined as signaling codeswitching at turn level. By signaling I refer to hesitation, planning or other aspects of speech production that make codeswitching expected in the turn (cf. projecting, announcing in Ochs et al. 1996). Research in what the speaker does immediately prior to codeswitching in conversation is practically non-existent. In studies of codeswithing within conversational analytic framework there are observations about what could be defined as signals of fortcoming codeswitching. However, systematic sequential analyses wait yet to be done. Knowledge of how codeswitching is

signalled is an important aspect in understanding the function of codeswitching and the social meaning of a language choice in binlingual and second language conversations.

In the data the interviewees mostly use discourse particles such as *liksom* (like) and *å* (and) or have audible pauses preceding codeswitching. However, there are also few instances of codeswitching without perceivable signaling. Codeswitching is produced so that the flow of the turn is not affected. The codeswitching in extract 2 above exemplifies this. Another example is found in the extract below, this time preceding an insertion of a single lexeme in Finnish.

Extract 4.

1	>de de e någo slags< dubbelmo<u>ral</u> i den här diskussionen
	(*there is some kind of in this discussion*)
2	för i praktiken .hhh e di här lagparagraferna skrivna på ett sånt sätt
	(*because in practice this law is written in such a way*)
3	att den tillåter nästan <u>allt</u> (.) alla möjliga skäl för att skicka finländska soldater utomlands
	(*that it allows almost everything all possible reasons to send Finnish solders abroad*)
4	de <u>ända</u> .hhh liksom **poikkeus** till de här e kanske de
	(*the only exception to this is maybe the fact*)
5	vi kan int <u>ensamt</u> gå till en **hyökkäyssota** så (.) anfallskrigs så
	(*we cannot alone start a war of aggression so*)
6	ja tycker att att den e <u>lite</u> överdrivet (.) den här paragraf två i lagpropositionen.
	(*I think that it is an exaggeration this section two in the government bill*)

The first instance of codeswitching in the extract in line 4 is preceded by breathing in and the particle *liksom* (like). The second instance of codeswitching is in line 5. There is no audible pause or other aspect of production signaling the forthcoming insertion of the Finnish lexeme. On the contrary, the lexeme *hyökkäyssota* (a war of aggression) is produced as if it were part of the Swedish noun phrase consisting of an article and a noun. The flow of the interviewee's speech is not affected. Interestingly, the interviewee produces the Swedish equivalent immediately after the interviewing reporter has produced the equivalent in the background. The reporter gives the equivalent during the micro-pause marked with *(.)* in line 5. However, before the reporter's intervention the interviewee was about to continue the turn without seeking for the equivalent. Similar to the insertion of the phrase in extract 2 this kind codeswitching comes close to the use of Finnish in colloquial Finno-Swedish.

We have now briefly looked into the methods of signalling codeswitching by the interviewee. It is necessary to point out that one important category of methods has not been analysed, i.e. visual methods (see Steensig 2001). TV-programs represent a media context where picture and speech are produced simultanouesly. What is said is related to what can be seen and vice verse. When it comes to codeswitching this means that body language and facial expressions are analysed together with other aspects, linguistic and pragmatic, in the communication situation (cf. Gumperz 1982 contextualisation clues).

Subtitling

One of the central factors in subtitling is the rhythm of a TV-programme or a film. It is important that subtitling follows the rhythm and thus makes the reading of the subtitles easy for the spectator. Among other things this means that forms of spoken language,

swearing or other non-standard forms of speech are usually not used. In a written form any colloquial form of speech is likely to be more pronounced. The effect of such forms can easily be other than only giving a flavour of spoken language. The use of non-standard forms can thus make it more difficult to the spectator to follow a TV-programme or a film. (Ivarsson & Carroll 1998, Vertanen 2002). This is emphasised in factual programs where the function of subtitling is to convey what is said, not how it is said. Furthermore, subtitling is done in a multimedia context in which picture, sound and original text act together in the process of subtitling (Reiss & Vermeer 1986). This means that not everything in a scene is subtitled, as some of the dialogue can be understood with the help of other factors in the context. Parts of what is said can be cut out (for a Finno-Swedish media context see Koljonen 1997). It is important, though, that the comprehension of the plot and the meaning of the subtitled scene do not suffer (cf. Sahlin 2001).

In the present study no subtitling is used when codeswitching consists of single lexemes or phrases. Obviously, there is no need to subtitle when the interviewee produces the equivalent immediately after or close to codeswitching (see line 5 in extracts 1, 2 and 4 above). Of the total number of 11 instances of codeswitching in the form of a single lexeme or a phrase the interviewee produces an equivalent in 3 cases. Characteristic of the instances of codeswitching without subtitling is also that they are often in the middle of a turn. Moreover, discourse markers or audible pauses seldom precede the codeswitched parts. When codeswitching consist of a sentence/sentences and is positioned at the end of a turn, subtitling to Swedish is used. Consequently, subtitling to Swedish seems to relate to the amount and the position of codeswitching at the turn level.

The principle of making subtitling easy for the spectator may well explain why codeswitching to Finnish in the form of single words or phrases is not subtitled. The appearance of a subtitled word or a phrase in Swedish in the middle of a turn in an interview otherwise in Swedish is likely to disturbe rather than assist the spectator in following the interview. However, individual comptence factors may play a trick on what is disturbing and what is not. The Finno-Swedish spectator's competence in Finnish can be such as not giving the tools to understand, let alone pick up the Finnish word or phrase used in a stream of words. Moreover, the lack of audible signals for this kind of codeswitching means that for the spectator to be able to follow the speech (s)he needs to be at least to some extend accustomed to quick switches to Finnish and back again. This kind of codeswitching is typical of colloquial Finno-Swedish and especially of Finno-Swedish spoken in Southern Finland, an area where the contact between Finnish and Swedish has been of long standing (Saari 2005, see also Forsskåhl 2002). However, in the other areas in the Swedish-speaking parts of the country familiarity with switching between Finnish and Swedish varies and cannot be taken for granted.

Discussion

The study shows that there is codeswitching to Finnish in news interviews of Finnish politicians. However, codeswitching is infrequent both when it comes to the length and to the amount of codeswitching. The most frequent form of codeswitching is the use of single Finnish lexemes. This is in accordance of what is found to be common in codeswitching produced by adult second language speakers. Codeswitching in the form of single lexemes or phrases is not subtitled whereas longer instances, i.e. sentences produced in Finnish are subtitled. Codeswitching to Finnish seems primarily to function as a communication strategy filling out what the politicians' individual competence in

Swedish is lacking. In the data codeswitching is always produced in the middle of a turn (single lexemes or phrases) or at the end of a turn (sentences). This is related to the theory of marked and unmarked choice of language. The use of Finnish, the majority language, is analysed as being a marked choice of language in the minority language TV channel. It is argued that it is more marked to begin a turn by codeswitching to Finnish than later in the turn. Moreover, the signalling of the fortcoming codeswitching by hesitation words, pauses or statements of the need to codeswitch also shows that the use of Finnish is understood as a marked choice. In the light of this the lack of subtitling for the shorter instances of codeswitching to Finnish is interesting. Relating to minority language issues this could mean that to certain degree the use of Finnish is not as marked as at least some of the Finnish politicians seem to understand.

In the data there are also instances of codeswitching to Finnish where no audible signalling can be traced. These instances are produced as being a natural part of Swedish spoken in the turn. This brings forward a question of different types of codeswitching to Finnish by Finnish-speakers and Swedish-speakers. The distinction between the two is not necessarily a clear cut. It is not always easy to define what kind of codeswitching to Finnish is typical and atypical of spoken Finno-Swedish. The phenomenon is constantly developing as is typical of any spoken or colloquial form of a language. The peripheral and central features are difficult to capture by a researcher, but most certainly easier to pick up by a Finnish speaker in contact with Finno-Swedish speakers. Finnish politicians are bound to have contant with Finno-Swedish on a more or less regular basis. They have contact with their Finno-Swedish colleagues in the Finnish parliament, and, as the data shows, the Swedish Broadcasting Company in Finland is interviewing them in Swedish. Most of this is happening in Helsinki where codeswitching to Finnish is typical of the colloquial variety of Finno-Swedish. This kind of codeswitching may be a factor affecting the use of codeswitching as a communication strategy in second language acquisition. The effect would be manifested on a more a general level lowering the threshold for using Finnish when the competence in Swedish falls short.

The following transcription conventions are used in the extracts:

<u>lite</u>	emphasis
>lite<	speech faster than otherwise
<lite>	speech slower than otherwise
hhh	audible breathing out
.hhh	audible breathing in
li:te	prolonged sound production
(.)	micro-pause
(0.3)	length of silence in seconds
ja+a	legato pronunciation
li-	break-off/unfinished word

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On the Rhythm of Audio-Visual Media Texts

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Introduction

Cooperation between images and words in audiovisual texts, namely television programs, has rarely been researched from a linguistic point of view even though the importance of information distributed through audiovisual media has become increasingly important. The visual content plays a major role in delivering the information of documentaries on nature, culture and arts that include a spoken narrative, as well as in news broadcasts. While translating, the narrative of the source language has to be transformed into a narrative in the target language that suits the receivers' needs.

This paper concentrates on the *Narrative* that is born through the interplay between the word and the image, and where the verbal narration is closely tied up with the ever-present and moving image. From the viewpoint of a narrative translated into Finnish, the cooperation between the word and the image carrying the text and creating meaning are examined. Special consideration is given to the *Textual meaning* (Halliday, 1994) that the cooperation between the word and the image creates. Examples of the word and the image of an audiovisual text carrying the plot and delivering information are given. The given examples are taken from a history oriented cultural documentary series. The series *Drömmen om staden* is originally made in Swedish and translated into Finnish under the title *Kaupunki.*[8]

Theoretical Framework

Textuality

Textuality is a very useful term when discussing the fluent flow and the clear composition of an audiovisual text, as well as any other text. The systemic-functionalist linguist M.A.K. Halliday (1994) has, through his theory, presented three metafunctions of language: the ideational, interpersonal and textual functions. These metafunctions exist simultaneously. The textual metafunction enables us to look at the flow of the plot

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[8] The series has been broadcast on Yle TV 1 [Finnish Broadcating Company] in 1998. Original title: *Drömmen om Staden* is a coproduction between *Stockholm - Europas kulturhuvudstad 1998* [Stockholm – Euopean Cultural City 1998] and Yle 1 [Finnish National Broadcasting Channel 1], *Nordiska TV-samarbetsfonden* [The Nordic TV-cooperation fund] and *Sveriges Television: Kultur och Musik* [Swedish Television: Culture and Music]. Stockholm. The series is realized in Finnish by T. Holopainen, T. Westerholm and L. Piispa.

of a text, even of an audiovisual text, and its information structure: *Themes* and *Rhemes* of the text and the existence of *Given* and *New* information. Halliday (1994, p. 38) looks at themes and rhemes from the standpoint of a clause. He concludes that themes and rhemes are parts of a clause, which in turn is the basic measure of a message. Susanna Shore (1992) considers drawing a line between themes and rhemes of paramount importance where the coherence of a text is concerned. Her idea of themes and rhemes is also language oriented, but it is not as much tied up with the clause level as Halliday's. According to Shore's idea of coherence, the theme and the rheme are the parts of the meaning of a clause or sentence that the receiver needs in order to be able to follow the plot. While discussing the theme-rheme structure of an audiovisual text, this paper uses the adaptable methods from Halliday's (1994) and Shore's (1992) theories of communicative categories.

The theme-rheme constructions found in images are discussed in *Reading Images* by Gunter Kress and Theo van Leeuwen (1999). According to them the thematic structure of an image consists of given information on the left and new information on the right. The *Given-New* structure of Kress & van Leeuwen is also to be found in television broadcasts and feature films. For example, in televised interviews the interviewer presenting a new theme, a topic, is situated to the left from the audience and the interviewee to the right.

In order to do research into the information structure of a single TV-program, the media text has to be broken down to structural units, which enable the researcher to examine the structure of the textual meaning of the audiovisual text. The handling of these structural units is based on sequences where the word and the image cooperate. The sequences consist of scenes, and the scenes are built on the meaning created through cooperation between time and place and delivered by the word and the image.

Lexical-Syntactic Analysis

Inside a scene, the themes and rhemes create a unit that has its own function in building the meaning of the text. I use the term *Functional Sequence* to describe this unit. The *Functional Sequence* is a group of semantically bound structures, that consists of a word (or words), an image (or images), or a word/words and an image /images. The theme and the rheme give birth to the textuality of a text.

It is rarely possible to do a thematic analysis of an audiovisual media text on a clause level. Alongside the image, the *Narrative* creates meaning to the whole audio visual text not only with words structured as clauses, but also with word lists and structure-free groups of words. Therefore, the theme-rheme analysis has to be done crossing not only clause lines, but as an analysis crossing the borders of the whole narrative and the borders of language. The meaning and the idea have to be searched for in the image as well as in the word. In other words, the function of image in the communicative structure has to be examined.

The Theme-Rheme structure, as defined by Halliday (1994, pp. 61-63), can also be found in incomplete clauses, for example elliptic clauses. The Theme-Rheme structure is often, though not always, analogous to the information structure of the Text. The information structure consists of the sender's (writer/speaker) choices of presenting information as *New* or as *Given*. Halliday calls the structure of N*ew* and *Given* information the *Information unit*. The *Information Unit* consists of the obligatory information (*New*) and the optional information (*Given*).

Shore (1992, p. 37) states that the difference between the information structure and the Theme-Rheme structure is one of a viewpoint. She looks at information from

the viewpoint of the receiver: *Given* is the part of the message that is already known to the receiver, and *New* is the part of the message the receiver is to concentrate on (Halliday, 1994, pp. 34-38, 299). According to Halliday (1994, pp. 295-304), *Given* may include information that has or has not been mentioned before, hasn't been focused on, but that has been present in the situation. Something generally known that has been present in a situation, though not mentioned earlier in the audiovisual text (in word or in image), may actualize and take the Theme position. In this context, this paper examines how themes and rhemes are structured in the word and in the image.

The Image in the thematic structure

The idea of using the linguistic-informative concept of themes and rhemes while examining images is, as such, interesting as well as challenging. Some researchers conclude that this challenge is not always successfully met. Göran Sonesson (2004, pp. 58-59) claims that Kress's and van Leeuwen's idea of analogous structures between the visual and linguistic structures is unsuccessful. According to Sonesson, Halliday's terminology (1994, pp. 67-68) does not give the image an information structure as a whole. In other words, there are no methods to distinguish between the New and the Given or the Thematic and the Peripheral in the context of an image. Sonesson claims (2004, pp. 60-63) that the information structure of an image is an incomplete one. It isn't easy to distinguish between what the image says and what is said about it. The theme and the rheme may, in fact, be presented in a single visual form simultaneously, without any means but language to distinguish between them.

Because the theme is often, but not always, earlier known (Given), and the rheme may include new information (New), it may turn out rather difficult, while examining an image, to distinguish between the Theme and Given, or the Rheme and New. Sonesson (2004, pp. 60-68) states that Kress and van Leeuwen do not make a difference between Theme/Rheme and Given/New although they continuously refer to Halliday, whose specific contribution to research on information structure the distinction was. Identifying the Given to the right and New to the left, as Kress and van Leeuwen have done, is, according to Sonesson, not only an untrustworthy conclusion, but also an unscientific one. Sonesson states, for example, that the claim where ideational and real are presented in a picture by placing information higher or lower in an image, is especially unclear. How all this relates to the ideas of Given and New (or Theme and Rheme) that are, by nature, theoretical, remains completely unclear. Even though the rules of placing information into an image may not be universal, they are culturally bound and, in a culture, true.

Word-Image interaction in Theme-Rheme structure

Despite these doubts, I consider it worthwhile to examine the interaction and cooperation of word and image from the viewpoint of thematically actual structure. According to Halliday's grammar (1994), a clause has a message, and the message is delivered through the relation between the theme and the rheme. Because of the special nature of the Narrative, the thematic structure cannot be analysed on the clausal themes only. In other words, the narrative, consisting of not only clauses and sentences, but also of word lists, has to be analyzed on the information present in the context of words, into the *Word Theme* and the *Word Rheme*. The Narrative accompanies the image, which has altogether different ways of expressing meaning. In the context of the image, the thematic structure is analysed into the *Image Theme* and the *Image Rheme*. The Image

Themes and Rhemes are communicated through the image. The main idea, the plot, the coherent structure of an audiovisual text is built on both alike, the Word Theme/Rheme and the Image Theme/Rheme. The rhythm of the text is created through a wavelike flow of information.

Closely related is the concept of *Thematic Progression*, which has been developed by František Daneš (1974, pp. 114-120), and has been applied in many studies. According to Daneš, three basic types of Themes exist: the *Linear Theme*, the *Continuous Theme*, and the *Hypertheme*. The Linear Theme is formed linearly from the rheme – The rheme of the previous clause becoming the theme of the following one. The Continuous Theme is a theme that remains the same in all clauses and sentences for a period of text. The term *Hypertheme* is used where the themes in a passage of text all belong to the same field of meaning, the same topic (see also Kauppinen & Laurinen 1988, p. 41). The examples presented in this paper contain either a continuous or a linear theme. The examples are sequences of a TV-show that follow each other, and they show the importance of both the word and the image creating and developing thematic meaning.

I demonstrate the Theme-Rheme structure of an audiovisual text by examples from the research material. These examples are all from the first episode of the TV-program. From the episode, discussing the history of the Hanseatic League, I have chosen a sequence where the themes and rhemes are found both in the word and the image. In [1], clauses 2-3 have a linear theme, and clauses 4-5 a continuous theme. The themes in [1] are mainly presented in the word. In [2], the theme is located in the image and the rheme in the word. In [3], the word and the image share a common theme, but the rheme is only found in the word. All the sequences used as examples relate to the *Topic*, the Hanseatic League, which has been presented in the Narrative prior to the examples.

Continuous and Linear Themes in One Sequence

In the beginning of [1], the history and actions of the Hanseatic League are explained with the help of the altarpiece of the Niguliste Church (Church of St. Nicolaus) in Tallinn, Estonia. The theme remains the same for the first two clauses, but the theme progression changes to a linear progression after St. Nicolaus has been presented and the image has moved to depict the sea, the Dock of Tallinn.
[1]

Centrum i staden är kyrkan, tillägnad Sankt Nikolaus. Berättelser om sjöfararnas och handelsmännens skyddshelgon framställs på altaruppsatsen av en 1400-talsmästare från Lybeck.	The Niguliste Church, shot from the inside; the image slowly focuses to the altarpiece.	1.Kaupungin keskustassa sijaitsee Pyhälle Nikolaukselle omistettu kirkko, Nigulisten kirkko. 2. Alttaritaulussa, joka on lyypekkiläisen 1400-luvun mestarin käsialaa, esitetään kohtauksia merenkulkijoiden ja kauppiaiden suojeluspyhimyksen, Pyhän Nikolauksen, elämästä.
Här möter Sankt Nikolaus Hansans sjömän som visar upp sin lastur den rundbukiga koggens gömmor. Ut över Östersjöns farvatten seglade öde tillsammans i flockar, "hansor"ett ord som kommit att stå för denna tidiga	St. Nicolaus and the seamen; altarpiece in a close-up	3. Tässä Pyhä Nikolaus ottaa vastaan merimiehiä, jotka esittelevät pyöreämahaisen Hansa-kokin ruumassa kuljetettavaa lastia. 4. Hansan kauppiaat purjehtivat Itämeren vesillä. 5. He muodostivat mahtavan kaupan ja merenkulun liiton, jolla

europeiska koncern.

(Staden 1 / 10:20:00)

oli toimipisteitä yli 70:ssä
Euroopan kaupungissa.

(Kaupunki 1 / 10:20:00)

Image 1
Hansa Town Tallinn

St. Nicolaus and the seamen
(Kaupunki 1)

Image 2
The center of Tallinn

Tallinn from the sea; the
Niguliste Church
(Kaupunki 1)

In [1], the adverb of place *kaupungin keskustassa* (in the city center) is positioned as the theme. Placing the location of the church as the theme has a meaning to it, because the text has, in word and in image, only a short while earlier mentioned the center of Tallinn. Furthermore, the topic of the narrative (the church) is now shown from the inside. The theme is known to the receiver, but because the location of the church is not evident in the image, it has to be mentioned in the narrative. The *Word Rheme* is the name of the church shown in the image – this information is new to the receiver. The theme of the next clause of the narrative, as well as the theme of the next image is the altarpiece. Though the theme is shared by the word and the image, the two themes represent a slightly different meaning. In the word rheme and the image rheme the meaning of the contents is the same, as the name of the church is mentioned. Altogether, this constitutes to the birth of an information unit, where Given is the city center and New is the Niguliste Church. The textual meaning links the clause and the image to the next clause, which in turn explains what is seen in the image.

The following sentence of the narrative uses the altarpiece of the Niguliste Church as its theme, which is linked to the earlier topic, the Hanseatic League and seafaring. The theme of the subordinate clause of the sentence is the same as the rheme of the previous clause and its rheme is *lyypekkiläisen mestarin käsialaa* (made by a Lubeckian Master). The rheme of the subordinate clause shows how scantily worded the narrative is. The word rheme of the subordinate clause ties the whole narrative to the Hansa town of Lubeck, which has been mentioned earlier. The altarpiece of the Niguliste Church and its details are discussed in the clause *'Tässä pyhä Nikolaus... jotka...'* (here St. Nicolaus…). Here the word theme and the image theme are analogous. The deictic pronominal adverb of place *'tässä'* and the subject of the sentence explain what is being focused on in the image. The relative pronoun *'jotka'* , which refers to the rheme of the previous clause *'merimiehiä'* (seamen), is the theme of the relative clause. In this scene, the linear theme progression is meant to guide the receiver through the Niguliste Church and in exploring the altarpiece. At the same time, leaning on to what is focused in the image, the word explains issues related to the Hanseatic League and offers specific information about the Hanseatic Era. The textual

function of the cooperation and interaction of the word and the image is to connect the scene to the next scene of the same sequence. The part depicting the happenings on the altarpiece is a continuation of the topic presented in the previous scene, the history of the Hanseatic League. The story the altarpiece tells and the narrative explain the Hanseatic history by focusing on the ship.

Thematic structure of [1] (clause by clause) from the viewpoint of the Finnish narrative;

1. Theme and rheme in the word, the image functions as an illustration of the story.

	joka	on lyypekkiläisen 1400-luvun mestarin käsialaa
	Kaupungin keskustassa	sijaitsee Pyhälle Nikolaukselle omistettu kirkko
Word	theme	rheme
Image		

2. Theme and rheme continuously in the word, image illustrating the story.

	Alttaritaulussa,	esitetään kohtauksia merenkulkijoiden ja Pyhän Nikolauksen elämästä
Word	theme	rheme
Image		
	Image 1	Image 1

3. In the main clause, theme and rheme in both the word and the image.

	Tässä Pyhä Nikolaus	ottaa vastaan merimiehiä	jotka	esittelevät …
Word	theme	rheme	theme	rheme
Image	theme	rheme		
	Image 1	Image 1	Image 1	Image 1

4. Theme and rheme in the word, the image in the background

	Hansan kauppiaat	purjehtivat Itämeren vesillä …
Word	theme	rheme
Image		
	Image 2	Image 2

5. Theme and rheme in the word, the image in the background, but still present – in the next scene, in [2], the same image works as the theme.

	He	muodostivat mahtavan kaupan ja merenkulun liiton	jolla	oli toimipisteitä …
Word	theme	rheme	theme	Rheme
Image		rheme		
		the ship (Image 3)		

The following theme of the example starts a new sequence where the narrative has a linear theme. After the contents of the altarpiece have been explained to the point where seafaring and the Hanseatic traders are mentioned, *Hansan kauppiaat* (Hanseatic traders) is put on the thematic position. *Hansan kauppiaat*, and the personal pronoun *he* (they) referring to them, becomes the continuous theme of the sequence. The theme in the subordinate clause (*kaupan ja merenkulun liitto)* is derived from the rheme of the main clause. During these sentences, the image has shifted from the inside of the Niguliste Church to depict a ship in the Tallinn docks sailing towards the open and leaving the city behind. The rheme of the main clause joins the rheme in the image anticipating the theme of the next scene.

Alternation of the Word Theme and the Image Theme

In the next example [2], a small freight ship sails in the image from left to right during a break in the narration. The message sent by the image informs the receiver of the next topic.

[2]

| Malt, salt, mjöl,
öl och humla,
hampa, tyger
glas, konstverk.
Det är lasten söderifrån.

(Staden 1 / 10:20:14) | Ship glides at sea. The darkening city in the background. | Maltaita, suolaa, jauhoja
olutta ja humalaa
hamppua, kankaita
lasia ja taideteoksia.
Noita tavaroita tuotiin etelästä.

(Kaupunki 1 / 10:20:14) |

Ship from left to right (Image 3)

Ship at sea; Tallinn docks
(Kaupunki 1)

Here, the textual meaning consists of the direction of the ship and the break in the narrative. The direction of the ship in the image, from left to right, means, according to Kress and van Leeuwen (1999, pp. 186-187), that what is known (the ship) is located in the left and what is new is located in the right. During the previous sequence, the word themes have contained the ideas of seafaring and trade. The ship, now moving from left to right is the theme that, as an image theme represents the previous word themes. In the image, the sea route, the seafaring, is a *vector* (Kress & van Leeuwen, 1999, p. 57), where the ship is the *subject* and its movement the *process*. The event thematized in the image has been mentioned in the narrative earlier, and the receiver already knows the information it contains. Therefore, there is no need for words. The ship reminds the receiver of the seafaring of the Hanseatic traders. In contrast to the break in the narration during this sequence, the narrative of the next sequence, a list of a ship's cargo, has to be analyzed as a rheme, as something that offers the receiver new information. In this context, the word rheme is a group of material words that cannot be focused on in the image and that are not essential for the continuation of the plot. Halliday (1994, p. 63) would claim that this is an elliptic clause, whose thematic structure consists of the rheme only. Indeed, the narrative only includes the rheme, but analyzing the thematic structure of the whole audiovisual text, the theme lies in the image and the rheme in the word. This constitutes a grammatical metaphor. On the word level we have an exophoric ellipse, but as we have the image creating meaning alongside the word, the thematic structure is a complete one with the theme in the image and the rheme in the word. The textual analysis of thematic structure is also an analysis of register. This has an effect on the text type analysis; the ship as a theme starts a sequence that works as a transition sequence to the next scene.

Theme-Rheme analysis of [2]

		Maltaita, suolaa, jauhoja olutta ja humalaa
Word		rheme
Image	theme	
	the ship (Image 3)	

Examining the thematic structure brings out thematic grammatical metaphor embedded

in the narrative. Where the words of the narrative are chosen in a way that they would appear incongruent in a non-audiovisual text, they are, in fact, grammatical metaphors (Halliday, 1994, p. 342-343). The image dims the verbal grammatical metaphor, because when presented alongside the image, the chosen words seem congruent indeed. In other words, the image complements the incongruent structures of the word. In the theme-rheme structure of a media text, the cooperation of the word and the image, and the dialog between them, build a coherent and complete audiovisual text.

The semantic structure in example [2] is typical for history oriented cultural documentaries. Certain choices, choices that are essential for this text type, are actualized in the semantic structure. The break in the narration forces the image to function as the theme. This method of textual cohesion depends on the receivers' ability to combine ideational meanings. If this text, the semantic whole built on the word and the image alike, were meant for children under 11[1], the semantic meaning might not be left for the image to explain. Instead, the narrative would perhaps have contained an explanatory theme; *Tällainen rahtilaiva kuljetti maltaita, suolaa ...1500-luvulla Tallinnasta Bergeniin* (This kind of a cargo ship delivered malt, salt … in the 16th century from Tallinn to Bergen).

Conisidering the information structure, it has to be noted that the altarpiece of the Niguliste Church is examined in detail when it comes to the Hanseatic League and issues regarding seafaring. The altarpiece is used to illustrate the happenings of the 16th century, whereas the ship, the following image theme, simply sends a message concerning seafaring only, and the word rheme consists of a word list of the goods carried.

It is essential to the information structure that the ship leads the receiver towards a new location. The detail depicting the actions of the Hanseatic League, the ship and its cargo, lead to the theme of the next clause, which in turn sums up the previous rheme. *Noita tavaroita* (those goods), the object of a clause in the passive voice, has been put to the theme position, and it is formed linearly from the previous word rheme, the word list. The word rheme of this clause is, in addition to the process *tuotiin* (was brought), the adverb of place *etelästä* (from the south). This adverb provides sufficient information about the origins of the goods carried and their production, because those issues are not of paramount importance where the depicting of the city's development is concerned.

The Word and the Image Sharing a Theme

The adverb of place *etelästä* (from the south) is in connection with the direction of the ship and with the new location that has been presented to the receiver through the image already. The grammatical cases expressing motion from somewhere are *ablative* and *elative*. The direction of movement is expressed in the narrative through the use of the elative case. The elative form of the adverb of place leads the receiver to a Norwegian landscape, to the fjords. The theme of the narrative *Täällä korkeiden vuorten suojassa* (Here, protected by the high mountains) is shared in the image. The word rheme contains the name of the city (Bergen).

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[1] By rule, the childrens' programs translated for the Finnish Broadcasting Company (YLE) are dubbed if the target audience is under 11 years old, and subtitled if over 11.

[3]

Här i skydd av höga berg, långt inne i en havsvik låg Hansaförbundets yttersta utpost i Norden, Bergen. (Staden 1 / 10:20:00)	Norwegian landscapes (fjords) and the city of Bergen	Täällä korkeiden vuorten suojassa, pitkän merenlahden pohjukassa, sijaitsi Hansan pohjoisin linnake, Bergen. (Kaupunki 1 / 10:20:00)

The rhythm of the narrative is created through the interaction between the information units of the narrative and the image. The example shows that the scene is built on a linear theme progression, and the text as a whole is of the expressive text type. The topic is an event of the past that is explained through an expressive text, and demonstrated in the image by a piece of art. The function of the art piece is to illustrate the era the narrative talks about. The rhythm of the sequence is underlined by the image theme in the beginning of the next scene, complemented by the word rheme. After this wave of information, the focus of the narrative lies first in the word, and then in both the word and the image, in the form of a deictic demonstrative expression.

Theme-rheme analysis of [3]

	Täällä korkeiden vuorten suojassa	sijaitsi Hansan pohjoisin linnake, Bergen
Word	theme	rheme
Image	theme	

Conclusions

The audiovisual text does not use unnecessary words or images. The word and the image deliver information at times simultaneously, and at other times taking turns. This periodical structure explains the text-like form of the narrative. It is the function of the narrative to explain what has happened and why, as well as to give full reason to issues and events. In addition to this, the narrative functions as a guide to the image – what is presented in the image, and what is there in the image to be taken into account when the meaning of the whole audiovisual text is built. The function of the image producing semantic meaning is to present events that are recognizable without words. In such cases the meaning of the whole audiovisual text is produced by the image only. The moving image can also be used to supplement the information provided through the narrative – to act as a background image. The rhythm of an audiovisual text is based on the cooperation of the word and the image and the clear division of labor between them.

Examining the thematic structure shows that the function of the image as a means to create meaning to an audiovisual text differs from that of the word. Whereas the word explains, expresses opinions, and comments, the image illustrates, states reasons and provides background information.

Research Material

The three examples are from the first episode of *Den starka muren* [Strong Walls] in Swedish called *Kaupunki* [City] in Finnish.

The series contains six episodes, each 30 minutes in length. The series has been broadcast on Yle TV 1 [Finnish Broadcating Company] in 1998. Original title: *Drömmen om Staden* is a coproduction between *Stockholm - Europas kulturhuvudstad 1998* [Stockholm – Euopean Cultural City 1998] and Yle 1 [Finnish National Broadcasting Channel 1], *Nordiska TV-samarbetsfonden* [The Nordic TV-cooperation fund] and *Sveriges Television: Kultur och Musik* [Swedish Television: Culture and Music]. Stockholm. The series is realized in Finnish by T. Holopainen, T. Westerholm and L. Piispa.

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e-learning of Professional Translation Skills

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Translation and e-learning

Information and communication technologies have opened up a range of newepossibilities in education, but to what extent can e-learning tools be a useful resource for the teaching of translation skills? In principle, because computers and the Internet are routine tools for professional translation tasks, digital tools offer a genuine context for translation training and an attractive case for rapid engagement of new ways of working. But can this apparent parallel between e-learning tools and professional translation procedures be effectively exploited to provide alternative and enhanced opportunities for training?

The two-year e-learning translation degree programme at the University of Vic (Spain) has offered translation training in a blended learning format since 2001. Students who live far away from the university or who for professional or personal reasons cannot attend traditional classes can benefit from the use of technological resources and the use of digital communication tools increases the reach of translation training programmes to these potential students who would otherwise be, and up till now have been, excluded from enrolment on university courses.

Implementing e-learning, however, is not an easy task. Institutions, teachers and students have to play new roles: when using electronic resources, some of the traditional academic parameters are no longer valid—or, at least, a direct transposition of them to the new context is not always advisable.

Academic institutions that put e-learning programmes into practice should adapt human and technical resources and provide strong leadership. Administrative departments have to meet the needs of people living at a distance and wishing to have procedures such as enrolment available from home. Objectives must be clear; depending on these objectives investment will not necessarily be exorbitant but there should be a realistic correspondence between projects undertaken and funds assigned to them. Technical equipment (hardware and software) has to be provided. Academic and administrative staff will not be eager to assume new tasks without proper training and incentives, particularly if the new tasks are perceived as a cut in working conditions.

Some teachers will not see the need to change the tools they use and the way they teach. Even if they want to change they might feel insecure or not really know what they are expected to do. The transition from the blackboard to the screen, from students sitting in front of the instructor to pupils scattered across several countries, is not always an easy one. If the environment evolves in the right direction, even some of the most reluctant teachers may eventually feel motivated to adapt to the new requirements. But conditions to reach this point do not exist spontaneously and have to be created. As a first step, teachers who have implemented some kind of e-learning experiences in their traditional classes can often be found. Such experiences may involve the use of e-mail for supplementary communication, web page or web log creation as project work, digital delivery of assigned papers and feedback, computer mediated testing and exams. These are the people who will be the first to take part in collective e-learning projects and their

enthusiasm will encourage other teachers. From this point on, encouragement and adequate training can lead to a critical mass of instructors that make the process irreversible.

This is not to suggest that classroom learning is a bad thing. Far from it. In fact, a certain minimum percentage of face-to-face time seems to be a key factor in the success of distance learning programmes. But in order for training activities to be professionally relevant they must be congruent with modern professional practice. Inevitably this means more digital text creation, re-editing and communication. e-learning, that is distance studies, and digital activities, whether in the traditional physical classroom or over the Internet, can complement and enhance face-to-face learning procedures.

What about students? As with teachers, students have individual traits and different learning styles. Not all students will feel equally at ease in a virtual environment. The feeling of distance and lack of personal contact with the teacher and peers may be a cause of anxiety. Students may also feel unfamiliar with some of the tools they have to use. Insecurity and distress should be avoided at all costs, because they do no create the best conditions for progress (see Arnold, 1999; Cánovas, 2003). Every step must be taken to guide students through the virtual environment, which must also provide the members of the learning community with means to communicate among themselves (particularly through e-mail, forums and chat). Reliable and easy communication—and fast response from trainers—is crucial.

Related to these needs, teachers have to decide what methodology is best for their purposes, because e-learning is not a methodology in itself, but a set of resources that can be adapted to different approaches. E-learning environments may include, for instance, traditional lectures, in the form of audio or audiovisual recordings. We believe, however, that while lectures can be interesting they should not be the main resource. Lecturing implies a teacher-centred approach and we would prefer instead a student-centred model, a model in which the student is more clearly the protagonist of key decisions and organisation of the learning process. Social constructivism offers a theoretical framework well suited to e-learning translation training projects (see Kiraly 2000). A social-constructivist approach (as opposed to a transmissionist one) encourages students to take greater responsibility for their learning process. The framework we propose, then, should facilitate the following aspects:

- Interaction and cooperative processes among students.
- Activities adapted to real or quasi-real translation projects.
- Role of the teacher as a facilitator who assists learners and provides them with support (scaffolding) in the construction of knowledge.
- Didactic materials—in a digital format—designed to meet communicative and cooperative purposes.
- In order to satisfy needs or improve resources, disposition on the part of the instructor to detect available electronic tools—on the Internet or wherever—over and above basic e-mail and forum tools and integrate them into class routines.

In the following pages, we shall describe some of these tools and consider how they can be used in both distance learning programmes and classes on the premises of an academic institution.

General resources available for translation training

E-learning projects typically use digital platforms as communication centres. Teachers may have access either to free platforms—such as BSCW[9] or Moodle[10]—installed on a server at their institution or on a free server, to commercial products—like Blackboard or WebCT[11]—or to an in-house platform developed at the institution itself. Seldom will the platform itself offer everything needed, but it can contain some specialised resources. Professional tools used in translation—such as computer-aided translation programs—may be expensive. Academic institutions will not always be in a position to acquire them. Buying a licence is prohibitively expensive for students working at home on their own computer. And anyway, learning activities generally exploit only a small part of the whole application, which renders the considerable expense of a full licence unjustified.

In virtual settings and distance learning, however, it is necessary to practise interpretation, audiovisual translation (subtitles and dubbing), the use of computer-assisted translation tools, and so on. Fortunately, there exist satisfactory inexpensive alternatives. Word processors and other programs commonly installed in most computers can be an excellent resource in translation training. Moreover, there are other applications to create almost professional situations to practise translation in. With this in mind, we shall now propose several task-oriented projects[12].

e-platforms

If the institution has some kind of e-learning platform of its own, it should be exploited to the full. The simplest kind of platform is a web page for the publication of documents, without any interactive tools at all. Though extremely limited in comparison with what is now possible, this kind of electronic document distribution opens up many new possibilities. It is worth briefly outlining the kind of electronic interactions that are technically possible. At the risk of over-simplification we have charted them on the next page along the two axes of synchronicity and interactivity.

The full list of tools in the diagram is a wish list for e-platforms. Teachers will generally find themselves provided with some but not all of these tools by their institutions. Where the institutional support ends the teachers' own ingenuity can begin. Many of these tools are available free on-line in one form or another.

So the situation with regard to e-platforms is not unlike that of vocational software. Educational institutions typically provide some tools but where these end there are other accessible (free or very cheap) solutions available.

In the end then teachers need not be restricted by what their own institution provides. Instead they can put together an optimal mix of institutional and other e-resources.

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[9] http://bscw.fit.fraunhofer.de

[10] http://moodle.com

[11] http://www.blackboard.com and http://www.webct.com/. These companies have recently completed a merger.

[12] Some of these solutions are documented at the authors' "Poor Technology Group" web site: http://www.uvic.es/fchtd/especial/en/ptg/ptg.html.

MOST INTERACTIVE

Synchronic and interactive

text chat

voice chat

screen-sharing

Synchronic and unidirectional

streaming video and audio

Diachronic and interactive

e-mail

forum / bulletin board

portfolio publications

shared on-line publications space

self-evaluated exercises (e.g. multiple choice, pairing, blank filling)

Diachronic and unidirectional

recorded multimedia, video clip, audio (e.g. lecture)

course notes and reading materials

course administration (schedule, etc.)

MOST
SYNCHRONOUS

LEAST INTERACTIVE

LEAST
SYNCHRONOUS

e-opportunities

It is worth bearing in mind that the e-learning context can often provide opportunities that do not exist in traditional classrooms. Where international students come together on an e-learning course they can often be paired or put in groups together with native speakers of their main foreign language. This allows for so-called "tandem" learning where each student is their partner's best informant and critic.

Tandem learning on a single course is probably most feasible at the postgraduate level but, if two undergraduate translation courses wish to "twin", then it can be set up at the undergraduate level too.

e-portfolio

During their training, students should become familiar with the notion of a professional portfolio, an instrument that shows representative examples of the capacities that a translator (or any other professional) can offer to prospective clients. We propose here the use of assessment portfolios as didactic tools: the e-portfolio, as a selection of a student's work, presents digital objects together with student reflections, showing their progress.

Many applications may be used to make an e-portfolio. The portfolio proposed here is based on Elgg[13], an open source platform available on the Internet that can be installed on the server of an academic institution[14]. Elgg offers a web log where students can publish reflections on the learning process and can attach files to the posts that are representative of their work (see Tosh and Werdmuller, 2004). These files may be word processor documents, files in a computer-assisted translation program format, interpreting practice in mp3 (or other compressed audio formats) or other digital products.

At the outset of an e-learning course the teacher must prepare a detailed schedule of activities and deadlines and publish this on-line, on the institution's own platform or, if unavailable, on an alternative such as Elgg. The teacher can publish posts and attach documents with the schedule, and the exercises themselves. Elgg allows students to create accounts and decide who their "friends" are: those friends are the people who may have access to their posts and files.

Following the schedule, the students publish files and posts with reflections on what they have done. Three questions frequently asked in portfolios can guide reflection (Barrett, 2001): "What?" (the student summarises the object presented and the experience), "So what?" (the student explains what they have learnt), "Now what?" (the student expresses the potential implications of the activity and considers what they should learn next). The portfolio constitutes a reflective instrument and a display of the student's work, and the teacher monitors activity and reads the portfolios for assessment purposes.

Word processor

The word processor is the pre-eminent digital translation tool. Professional translators must have an excellent command of this tool. Nevertheless, students, especially in the

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[13] http://elgg.net/

[14] Elgg is one of the simplest, but there are alternative free e-portfolio platforms. See, for instance, OSP (Open Source Portfolio) in http://www.osportfolio.org/.

first year of university studies, tend to use the application in a very simple and, from the point of view of textual formats, inadequate way. Satisfactory use of the productivity features of the word processor must be one of the fundamental objectives of training.

The activities should be designed to show students how the word processor is used professionally. They should conceive of the document not just as the paper they are going to print, but as a digital object that may be used several times and will have to be adapted to different formats. If we think in terms of the most widely used word processor, Microsoft Word, the activities should gradually cover the basic functions of the application: personalising toolbars, correction tools, format commands (paragraph, character, bullets and numbering), tabulations, page settings, footers and headers, tables, references (footnotes, tables of contents, indexes), images, track changes, styles and templates (see Cánovas and Samson, 2006).

This proposal can obviously be adapted to other text processors such as the free Open Office Writer.

The importance of using word processors appropriately cannot be overstated and is all too often taken for granted. For that reason we have included this short reference to this subject in this article.

Digital resources available for specific translation projects

The tools discussed in previous sections of this paper could well be used in any on-line course. Though undoubtedly pertinent to translation training, e-platforms, e-portfolios and word processors are not specifically aimed at translation training.

The tools described in this section are similar are not for the most part intended for translation training either. Nonetheless, we make use of them here in a specialised translation training project that bears comparison with specialised professional tools in current use.

Generally speaking, it is not possible to train students in the use of specific translation tools that they will encounter in their subsequent professional careers. There are too many career options and computer programs on the market and the development of new programs is too rapid, meaning that we cannot predict with any certainty which tools precisely our graduates will need in their first jobs.

It is therefore our priority to train students in an approach and a digital way of working so that they can feel secure in the knowledge, not that they will use exactly this or that routine in their first workplace, but that they will work in a broadly similar way with similar digital artefacts.

Interpreting

The first case we discuss here is that of interpreting. How can digital tools enhance the training process? And can interpreting be practised meaningfully under a distance learning regime?

Quoting from the Poor Technology Group web site[15], "Trainee interpreters have had to stay close to their teachers. The teachers have the keys to the language laboratory and to the interpreting booths. Now with ordinary multimedia PCs students are no longer so dependent on their teachers. They can organise similar practice for themselves at home."

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[15] http://www.uvic.cat/fchtd/especial/en/ptg/int.html. Visit this site for further details on how to use digital audio material in interpreting classes.

The extent to which opportunities for interpreting practice have been limited in the past can be gauged by reference to some of the advice that was habitually given to those interested. The following recommendations are taken from the Lantra-L mailing list[16]:

> 1. Try putting on headphones connected to your radio or TV set and try to do some interpreting when the news is on (hardest thing, because they read very fast -- so do some speakers at conferences). Easier: discussion programs. You can put a cassette recorder next to you and record your voice, so you can check afterwards what you produced. Good luck.
>
> 2. I learned this procedure from a friend who studies interpreting in Japan and it does work here in Hawaii, where we have radio stations in both English and Japanese: Practice shadowing the news in, say, English, and then shadowing and/or interpreting the news from Japanese by listening to the Japanese station. It is more efficient if you record the news in both languages and practice from the tapes. There is usually about a 40% overlap in the news, so to that extent they "support" each other (in terms of vocabulary, for example - you might hear 'bilateral talks' in English, wonder what the Japanese might be, and then hear a similar piece on the Japanese news that answers your question).
>
> 3. Although some speakers read off technical manuscripts (the result of weeks of drafting and redrafting) at the speed of a newsreader, in general you will do better trying to interpret speeches televised from Congress or court trials or interviews or talk shows. They come closer to the normal speed of human speech.

This advice was given in 1994 and it is clear from this how, until very recently, autonomous practice opportunities for interpreting students were few and far between. The practice activities suggested above are ingenious no doubt but hardly very realistic. It remains a moot point how useful such practice would be to aspiring interpreters. Instead we now recommend the use of the free Audacity multi-track digital recorder[17] for personal computers for interpreting practice. It is easy to use and gives opportunities for practice that is much more genuine than the ideas quoted above. In fact, in the case of simultaneous interpreting, students can practise with one earphone off just like most professional interpreters in the conference booth, which is more authentic than what can be achieved even in a classroom language laboratory, where students need to cover both ears because of the level of noise in the room.

An Audacity recording session is shown in the following screen capture.

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[16] http://www.geocities.com/Athens/7110/advicsim.htm (thread 1994-1995)
[17] http://audacity.sourceforge.net/
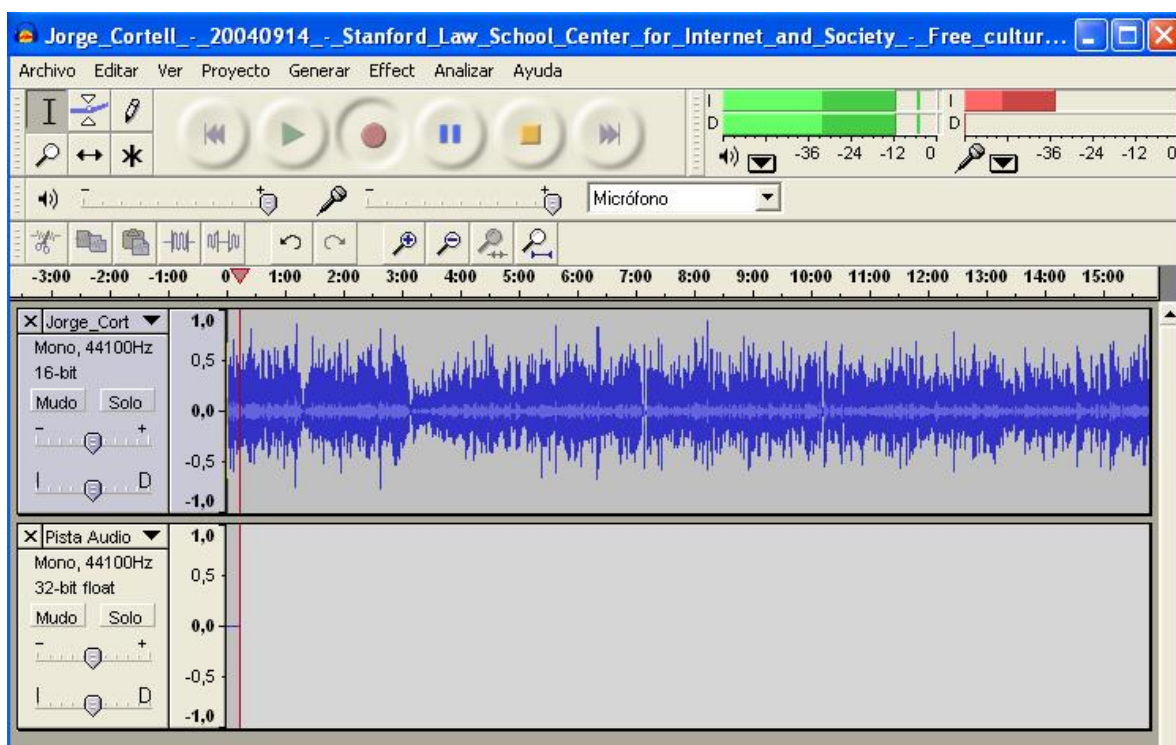
Digital recordings are widely available on the internet. For example, in French there is the excellent "Bibliothèque sonore"[18] containing speeches on a wide variety of topical issues. In principle, any sound file on the internet can be downloaded and exploited for educational purposes. In practice, mp3 formats are easier to record and replay off-line than streaming media such as RealAudio® and the legality of copying files for personal non-commercial use may vary from country to country. Whatever the details, the general panorama is one of a great and expanding wealth of resources.

As is nearly always the case with digital resources, their use empowers students to experiment and research and gives them a real hands-on tool with which they can achieve progress in their own performance of complex skills. This being the case, we now use Audacity and selected mp3 audio files for out-of-class interpreting practice in our traditional on-site courses, as well as for our e-learning programmes, and the reception of students is generally entirely positive.

Digital video subtitling

Subtitling is a growth sector as a result of the DVD revolution, where diverse language subtitles are packaged together with the same film material. All of this new subtitling activity is taking place with digital media and, excitingly, can be carried out in a broadly similar manner by students on their own personal computers. Once again this represents a quantum leap in terms of student empowerment, when compared with what students could do with analogue systems. These usually boiled down to much theoretical explanation of subtitling technique, with a paper and pen exercise for students, without any real chance of completing, and much less exhibiting, the subtitled project.

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[18] http://www.bibliotheque-sonore.net/

In contrast, the free program Urusoft Subtitle Workshop[19] allows students to subtitle and play back their projects[20], as shown in the screen capture of a subtitling session shown below.
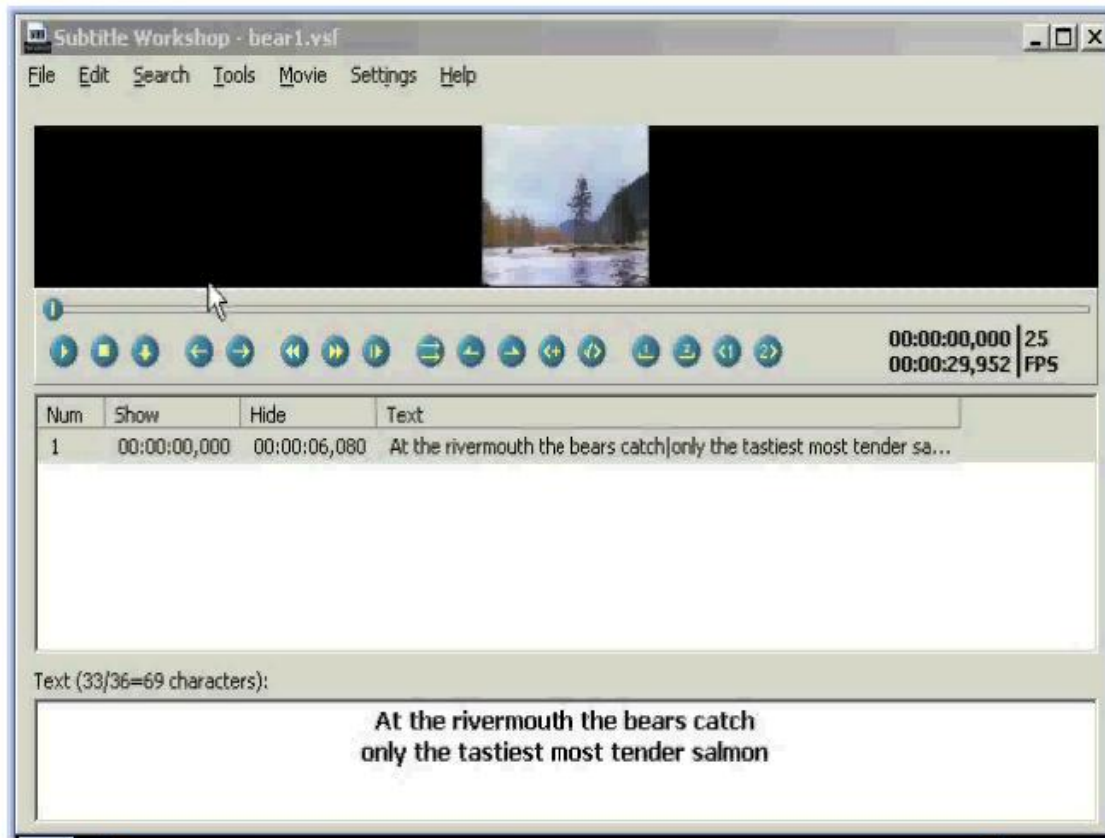
[19] http://www.urusoft.net/downloads.php?lang=1
[20] At http://www.uvic.cat/fchtd/especial/en/ptg/dvsc2.html there are full instructions on how to exploit this technique.

As with other digital artefacts, student projects produced in this way can be added to their on-line portfolios, where they will be available for consultation by friends and prospective employers.

As described in the section on interpreting, the techniques developed for on-line contexts have proved so powerful, in our own experience, that they have totally remodelled classroom dynamics in on-site classes too, which are now held in the computer room instead of in a classroom of desks and blackboard.

Computer-assisted translation

Computer-assisted translation (CAT) is a blanket term for a variety of productivity tools that are used, most widely in technical and computer texts, making it possible to publish high quality multilingual documentation in very short periods of time. These tools include translation memories, for recovering previously translated text, on-line glossaries for controlling terminology, format filters for separation of text and format and subsequent automatic formatting of the target text. Translation of on-screen texts such as program interfaces (often termed *localization*) could be included in this category too. Whatever the exact limits of the fields covered by these terms, CAT and localization involve the most sophisticated tools of digital translation technology. In fact, these tools are a *sine qua non*, without which this sector could not exist at all.

One might therefore imagine that this sector would be the least problematic for introducing into e-learning programs. But the reality is rather different. The basic problem is a financial one. These programs, SDL Trados Workbench, Star Transit, Atril Déjà Vu, Alchemy Catalyst, etc., are typically among the most expensive that professional translators ever buy. Most distributors are in a position to offer extremely attractive conditions for educational licenses but for use over local networks rather than over the Internet.

As a result, instructors are usually restricted to the use of "lite" or demo versions with their students in on-line courses, when such versions are available. A good alternative to the corporate programs already mentioned is Wordfast[23], which has a generous demo version and offers free licenses to educational institutions.

It is a rich irony that CAT and localisation are, through licensing restrictions and despite their inherent nature, far from easy to implement in a training context, and even more difficult in an e-learning context.[24]

Manuel Mata (2006) suggests an alternative approach to teaching CAT and localisation on translation courses. He suggests that the objectives of instruction are focus on the following skills: autonomy, self-study, critical self-awareness and technical know-how. He proposes a variety of complete translation projects of applications, on-line help files and CAT program documentation, within an open source philosophy and where translation processes are considered more important than tools, thus by-passing the financial barriers of commercial software while still providing training in vital, reusable skills.

At the time of writing, at our own institution we are experimenting with new translation projects that reflect this approach. One of our most satisfactory and satisfying new projects is the on-line translation and publication of Wikipedia articles.[25]

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[23] http://www.wordfast.net/

[24] To see what can be done on-line, given the right backing from the commercial sector, visit the LOTS Laboratory at the University of Limerick (http://lots-server.lots.ul.ie/TSWEB/)

[25] http://www.wikipedia.org is the home page of this cooperatively constructed encyclopedia.

Conclusion

e-learning and translation studies seem to be broadly compatible. As we have shown, the learning process can be enhanced by the appropriate use of digital tools, both in traditional classes and on-line.

e-learning presents new challenges and new possibilities. It is important not to try to merely simulate traditional classroom learning in on-line environments.

We have seen that tools developed for on-line courses have received a warm welcome in our own traditional on-site classrooms too. In the future, the electronic campus will come to play an ever larger role in all kinds of courses and the present apparent dichotomy between traditional classrooms and on-line courses will abate.

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Web sites

Audacity: http://audacity.sourceforge.net/
Bibliothèque sonore: http://www.bibliotheque-sonore.net/
Blackboard: http://www.blackboard.com
BSCW: http://bscw.fit.fraunhofer.de
Elgg: http://elgg.net/
LOTS Laboratory at the University of Limerick: http://lots-server.lots.ul.ie/TSWEB/
Moodle: http://moodle.com
OSP (Open Source Portfolio): http://www.osportfolio.org/
Poor Technology Group: http://www.uvic.es/fchtd/especial/en/ptg/ptg.html
Urusoft Subtitle Workshop: http://www.urusoft.net/downloads.php?lang=1
WebCt: http://www.webct.com/
Wordfast: http://www.wordfast.net/

Building ICT Competence of Future Translators – Issues of Training Content and Delivery

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Abstract: Nowadays, with wide availability of Information and Communication Technology tools, it seems necessary and proper to reflect on effective building of the ICT competence of future translators, in order to prepare them to meet the challenge of their profession facilitated to a great extent by proper use of ICT. However, this means going well beyond only computer literacy, and the focus of translator training in this respect should be also on developing strategies for information seeking, retrieving and evaluating computer tools, participating in communities of practice, and many more.
The purpose of the present paper is to reflect on various issues involved in ICT translator training, with special attention devoted to the investigation of aims, content, mode of delivery, teacher's and learner's role. The discussion will be supported with reflections, observations and student feedback of ICT training courses delivered to the students of applied linguistics at Maria Curie-Sklodowska University from Poland.

Introduction

The significance of Information and Communication Technology (ICT) in the work of a foreign language translator is not to be questioned nowadays. The dynamic development of new technologies, the expansion of the Internet in every sphere of life, together with a noticeable tendency to increase availability of Computer-Aided Translation (CAT) software and office applications (with the former, though, still being offered at prices often beyond the reach of freelance translators, as is the case with *Trados*), all add a new dimension to translator training, by introducing a whole range of skills and competences helping to increase the effectiveness of the translating process. However, if computer tools are not properly mastered, instead of increasing the effectiveness of the translating process it can result in frustration of users and even greater apprehension of computer-assisted translation. Thus, proper consideration of ICT in translator training needs to be done in the context of the findings of the area, the requirements of the market, future translators' needs and technical possibilities of the training institutions. These issues will be addressed in the paper below, drawing on the present writer's experience in constructing ICT translator training syllabi and delivering such courses at the university level.

Translator competence and ICT skills

The heated discussion on translator competence has been in progress for quite a long time, with a number of often contrasting views voiced. When describing the translator, Kautz (2000, p. 20) recognizes that translators need knowledge of two languages, world

and field knowledge, translation theories and methods, and something called "translatorial competence" (*translatorische Kompetenz*) that covers skills in the analysis of the client's commission and the source text (ST), translation strategies, target text (TT) presentation, documentation, terminology and knowledge of the translator's professional practice. On the contrary, Pym (2003) proposes a minimalist definition of translation competence, which encompasses only the two-fold functional competence: "the ability to generate a series of more than one viable target text for a pertinent source text and the ability to select only one viable TT from this series, quickly and with justified confidence". Even though there are other aspects that translators need to know, as well as skills and strategies to employ, Pym claims that these are peripheral to the two competences comprising the specifically translational part of their practice.

Kiraly (2000) distinguishes "translation competence" (the ability to produce an acceptable text, similar to Pym's definition above) from the wider definition of "translator competence" – which "involves joining a number of new communities such as the group of educated users of several languages, those conversant in specialized technical fields, and proficient users of traditional tools and new technologies for professional interlingual communication purposes" (Kiraly, 2000, p. 13). This view supports the importance of ICT tools and techniques as instrumental-professional competence, equally important even though receiving less attention in translator training (Jekat and Massey, 2003).

The direction of translator training in Poland has been gradually diverting from literary translation in favour of interpreting, acknowledging at the same time greater role of technology in order to prepare translators for the demands and challenges of contemporary markets (Piotrowska, 2005). Piotrowska argues that translator teaching methods can no longer be traditional, but need to encompass such techniques and media as modern CAT solutions, online symposia, distance learning, e-learning, virtual learning environments, translation-related forums as well as CAT tools discussion lists. She argues that their introduction into translation didactics is, on the one hand, an inevitable step in the progress of methodological tools and, on the other, a necessity in modernising translation teaching.

Jekat and Massey (2003) show the implementation of e-learning in translator training, describing experimental research into providing trainees with instrumental-professional competence. In the training programme described, students worked through modules at their own pace and order, exploring a variety of resources ranging from printed media to Internet-based tools, in such activity types as tutorials, discussion board postings, multiple-choice and text-entry exercises, as well as peer-to-peer discussions. Once the first (more instrumental) part of training is completed, students work in groups collaborating in online learning spaces, applying the knowledge and skills acquired previously to solve practical translation problems presented. This approach of Jekat and Massey (2003) addresses the need for translator training based on authentic situated action and the collaborative construction of knowledge and personal experience, as advocated by Kiraly (2000). It is also congruent with the postulate of Klimkowski (2002), who advocates training translators in the process of "networked translation". This implies a methodology in which the translation process is turned into groupwork, both internal (in-class work) and external (students seeking help from experts, authors, etc. via email and discussion groups).

ICT training in university curricula in Poland

Contrary to ICT teacher education, in which aims, competences and topics are precisely specified by the official regulations of the Polish Ministry of Education (see the Decree of the Minister of National Education and Sport, 2004), the area of foreign language translator training is not regulated in any way by any external institution. Both the aims specified in the graduate profile as well as the ways of achieving them have been the sole domain of the universities providing translator training programmes in the foreign philologies curricula. However, mainly due to the predominantly humanistic focus of university translator training programmes as well as shortage of modern computers and fast Internet connections, the role of ICT training, where it exists at all, has been severely diminished. Consequently, the graduates were often not provided with the knowledge and skills necessary to implement the elements of Computer-Aided Translation. In this way, the IT skills already acquired on the secondary level were subject to deterioration as well.

The role of ICT training in the curricula of modern philology departments has to be considered from a number of viewpoints. On the one hand, the need for formal ICT training in the early years of the B.A. programme is sanctioned by the necessity of continuing ICT education from secondary level, as well as providing students with essential study skills necessary for successful studies, in the area of reference tools, information collection and analysis, presentations and advanced word-processing for thesis writing. On the other hand, since it is often the case that the modern philology department trains both teachers and translators, with a much greater level of specialization in the ultimate year of the B.A. programme, the ICT training that is to be delivered has to reconcile different interests of foreign language specialist education, as can be exemplified by sample curricula below.

Training aims and content

The specification of aims and selection of content for translator training courses needs to flexibly suit the needs and expectations of learners, thus, proper diagnosis of not only their computer literacy must be made (in the pre-course test), but also a needs analysis is to be executed in order to investigate the priorities of future translators (see the Appendix for a sample needs and skills analysis).

However, the content selection process cannot be grounded only on the trainer's preferences and trainees' expectations, but is also conditioned by the logistical considerations of their actual translating environment. Thus, the pre-course work should also involve gathering information on technological (type of equipment available, connection speed) and financial constraints (availability of office applications and multimedia software), in order to enable smooth execution of training. Then, the items of content should be selected flexibly, together with customized time allocation, for the ICT translator training course to truly reflect the needs and interests of a particular group of trainees. In the curriculum described in the present paper, the analysis of possible areas of interest as emerging from literature was verified with translator agencies (so-called "necessities") and trainees themselves ("wants"). Thus, the findings of the research in the field as shown below need to be filtered through the learners' previous experiences, the possible immediate applications, the logistical considerations, the demands of the translator training programme and the market expectations to compose a well-balanced course syllabus. The list below is by no means complete, and is rather intended to demonstrate a possible array of research interests:

- advanced word-processing as a part of the translation process: Pym (2003);

- corpora: Baker (1995), Peters & Picchi (1998);

- reference tools: Klimkowski (2002);

- discussion groups and mailing lists: Klimkowski (2002);

- Computer-Aided Translation and Machine-Translation tools: O'Brien (1998), Schäler (1998), Jekat and Massey (2003).

The ICT translator training at the Department of Applied Linguistics of Maria Curie-Sklodowska University, in its initial form, was conducted alongside teacher education in the field, with students not yet having taken their specialisation. A 30-hour "ICT for teachers and translators" course was based on selected issues from the Decree of the Minister of National Education and Sport (2004), adapted to the conditions of educating students in two foreign languages as well as two professional profiles (as teachers and translators). The syllabus focused on the implementation of ICT in students' work (dictionaries, corpora, discussion groups, terminology databanks, automatic translation tools), providing them with a toolkit of skills and competences that can be integrated in their present university work.

1. Finding, evaluating and using Internet materials for classroom use.
2. Web-based activities and Internet lessons.
3. Online authoring tools.
4. Corpora and concordancers.
5. Web dictionaries and glossaries.
6. Discussion groups and mailing lists.
7. Reviewing and sharing documents in a word processor.
8. Creating visual stimulus materials.
9. Computer-aided presentations.
10. Online course delivery systems.
11. Automatic translation tools.
12. Computer-assisted terminology management

Table 1. The syllabus of a pre-service ICT for teachers and translators course, Maria Curie-Sklodowska University, Lublin, Poland, 2004.

As can be seen from the syllabus above, due to the need to reconcile general ICT literacy (study skills), online teaching skills and computer-aided translation knowledge, the specific issues could only be signalled without greater development of the topics. Not sufficiently clarified student interests made the course highly general, and, in consequence, less immediately useful in translation practice.

In subsequent years, as following from the course evaluation, the computer-assisted translation component was slightly expanded, by involving the introductory 4-hour training in one sample CAT program. Having taken into account financial constraints of the university, limited time available and the computer skills already possessed by students, *Wordfast* was selected to introduce students to the specificity of CAT for the following reasons:

- free-of-charge for educational institutions, even with multiple licences;

- structured as a set of macro tools to Microsoft Word, the environment that students are well-familiar with;

- relative ease of use and versatility of the program;

- compatibility of Translation Memories (TMs) and glossaries, easily shared, edited and merged.

It needs to be stressed that the selection of *Wordfast* as a sample CAT tool served the purpose of exposing students to the functioning of such CAT operations as editing and managing TMs, creating glossaries, quality check options or reference/context search. Obviously, students were informed about other competitors in the CAT software market, with the most crucial similarities and differences highlighted.

The student feedback pinpointed the urgent need to greatly expand the CAT component, by providing much more specific practice of translation with the tool in a long-term perspective, at the same time clearly separating ICT teacher training from translator training. Once this was made possible by administrative measures, with the full 30-hour "ICT for translators" course available, the entire philosophy of the syllabus has been reworked (see Table 2 below for details). It has been decided that a sample CAT tool (here, *Wordfast*) will be introduced at the very beginning of the course and constitute the core of the entire syllabus, with subsequent classes expanding on its use and adding new functionalities. For instance, while learning to use online terminology databanks, trainees become familiar with storing terms in a *Wordfast* glossary; or while getting to know online corpora and concordancers, students are instructed on how to use context search (Translation Memory used as a corpus) or reference search (any file/s in a selected folder used as a corpus). In this way, a particular CAT tool serves to provide coherence to the course, at the same time enabling more effective Computer-Aided Translation in a long-term perspective.

1. Searching for, evaluating and retrieving Internet materials for translation use.
2. Advanced features of a word processor – tracing changes and sharing documents.
3. Online machine translation tools – text, website, news translators.
4. Introduction to Computer-Aided Translation (CAT) tools – *Wordfast*.
5. Working with Translation Memories (TMs) within *Wordfast*.
6. Online reference tools: dictionaries, lexical databases, thesauri.
7. Terminology online: terminology databanks, glossaries, parallel texts.
8. Computer-assisted terminology management: constructing and editing *Wordfast* glossaries.
9. Online corpora and concordancers.
10. Concordancing options within *Wordfast* – TM context search and reference search.

11. Discussion groups and mailing lists.

12. Computer-aided presentations.

Table 2. The syllabus of the "ICT for translators" course, Maria Curie-Sklodowska University, Lublin, Poland, 2006.

Mode of delivery

The selection of the proper mode of delivery, not only in terms of classroom activities and procedures, but rather technological solutions used to mediate the teaching process, can help to maximise the effectiveness of translator training to a large extent. A properly selected and maintained web presence (see Stevens, 2004), such as a webpage, a web-based discussion group or a learning management system, helps to increase the impact of the course by extending the content exposure, exploiting the multimedia dimension, using the computer as an administering and testing tool.

From the point of view of the trainee, Dombrowski (2002) stresses that "student ownership through generation of the final product is essential to deeper learning." Similarly, such generative and problem-based learning (Narayanan *et. al.*, 1995) helps to provide opportunities for critical thinking, metacognitive growth, recall of material, and transfer of information to long-term memory. In this way, students are engaged in exploring open-ended problems and providing training content. In the reality of the translator training course described, increased ownership was achieved by publishing student-made *Wordfast* glossaries, Translation Memories and student-selected websites and reference search files.

Creating and maintaining teacher- (or student-) made websites, either with a word-processor, a dedicated HTML editor or special online webpage creation service, can be an effective way of running a Web-based course. However, taking into account lack of control over course content access, one-way (teacher→students) communication only, finally, no opportunities for other forms of interaction, one needs to reflect upon some other solutions that would provide a more sophisticated learning environment.

One example of a fairly simple learning management system (LMS), which could serve as a useful introduction to full-fledged LMSs, is Nicenet's *Internet Classroom Assistant*. When compared to a teacher-/student-made website, a virtual classroom assistant of this type controls the access to the course, enables communication within the class and collaborative sharing of documents, files and bookmarks, finally, manages task assigning and feedback giving. Obviously, the course owner can set user types to the administrator, the teacher's assistant or students, as well as specify access rights to different course components. Due to these features, students can be involved in making or managing the course, thus becoming at least partially responsible for the learning process.

Another technological solution that can be used to manage the course is an electronic discussion group, set up free-of-charge at *Yahoo!Groups*, which will constitute virtual space with a single email address and a website to distribute documents, plan events, stimulate discussions in a forum and a chatroom, send a newsletter, communicate or access classroom tasks. A significant advantage of using this particular tool to manage the course is that students would get a first-hand experience of discussion group netiquette, which could enable them to become members of their relevant communities of practice as mediated by email.

The most sophisticated, yet at the same time most reliable and flexible tool for delivering ICT instruction, is a full-scale Learning Management System (also termed as Content, Course Management System or Virtual Learning Environment). Such extremely versatile and sophisticated products, both open-source (e.g., *Moodle*) and commercial (e.g., *WebCT* or *Blackboard.com*) enable management, delivery and tracking of learning both in a blended learning mode (a face-to-face classroom using online materials) and fully distance.

Contrary to other CMSs, *Moodle* is unique in the philosophy behind it. As Martin Dougiamas, *Moodle*'s founder, phrases it, the design of the system is based on the social constructionist philosophy, according to which people actively construct new knowledge as they interact with the environment, learning is particularly effective when people are encouraged to experience the information by reacting to it, with the learners forming a community constructing things for one another, shaping others' learning experience at the same time (Moodle 2006).

Langdon and Taylor (2005) pinpoint the following important advantages of *Moodle* over *Yahoo!Groups*, *Nicenet* or *Blackboard.com*:

- more complex CMC tools allow greater interaction;

- threaded forums enable students to discuss individual topics, with both the picture of the user and the comments visible;

- user logging and tracking creates activity reports for each student, which allow instructors to monitor when students accessed the class Moodle and how many times students read individual activities;

- the teacher can electronically assign papers and projects, students can upload them to the class Moodle, and instructors can grade the work and provide individualized feedback, all online;

- documents or presentations used in one class can be used in another, with the possibility to hide and reveal resources at one's wish, even during the class.

In the context of translator training, Jekat and Massey (2003) describe the following essential opportunities for Web-based e-learning translator training, which would have been possible only thanks to an effectively sophisticated Content Management System like *Moodle*:

- an electronically-delivered course directly integrates extensive knowledge bases and electronic tools, encouraging learners to use them in an experiential context (learning-by-doing);

- students get a first-hand experience of more and more common computer-mediated collaboration on translation projects thanks to synchronous and asynchronous communication tools;

- hyperlinking enables non-linear presentation of knowledge in learning sequences, thus enabling the dynamic, open-ended process which characterizes the acquisition of translation competence;

- the integration of a variety of Web-based media (text, animations, audio, video) not only allows the presentation of complex translation assignments, but also acts as a strong motivational factor for participants.

The ICT translator training, as described in the present paper, has undergone the transformation from the use of a simple teacher-made website, which served only the purpose of facilitating running the class and providing constant exposure to class materials, through static use of a Learning Management System (using Moodle as a publishing tool only, without encouraging student-student interaction or involving students as course co-authors), to the dynamic exploitation of the tool with significant student contribution. Refining the modes of course delivery, including modern advancements in the area such as Course Management Systems, allows the teacher to achieve a much greater impact of the translator training programme, as the instruction is not going to be limited to the physical and temporal confines of the classroom. Thanks to giving students rights to add contents to the course, learner autonomy is tapped into, and translation students learn to take the responsibility for the learning process, also acquiring translation evaluation skills. Finally, enabling and managing synchronous and asynchronous modes of interaction, coupled with the possibilities of inviting experts for virtual gatherings, can facilitate the acquisition of subject matter knowledge essential for competent translation.

Classroom activities

Inevitably, the types of activities for ICT translator training need to constitute a well-structured mix of whole-class, pair work and individual tasks, both involving more teacher-centred knowledge transmission in the form of presentations as well as active learning discovery. An important step in the evolution of the ICT training programme was the shift from teacher-made tasks only to out-of-class pair work projects that aimed at the application of the knowledge transmitted in class and consolidating the skills in the translator's toolkit.

The tasks can be seen in Table 3 below.

1. Find, evaluate and briefly describe five sites useful to the translator's job in the area assigned in a message submitted to the forum.
2. Find three more online dictionaries, compare them as for the functionality of use and briefly describe in a message sent to the forum.
3. Translate a text given using *Wordfast* and submit a Translation Memory (TM) file.
4. Create a 50-term *Wordfast* glossary on the topic assigned using parallel language versions of official websites.
5. Find five sites with documents that could serve as a *Wordfast* corpus for reference search.
6. Find and evaluate discussion groups and mailing lists useful for a translator. Select one, subscribe to it, then send a selected digest of postings on a specific topic to the class Moodle.
7. Take the text given and prepare a PowerPoint presentation in the target language with the digest of the content which aims to illustrate your translation.

Table 3. Pair work projects of the ICT translator training course at Department of Applied Linguistics, Maria Curie-Sklodowska University, Lublin, Poland, 2006.

It is interesting to note that all of the pair work projects described above were instantly made available to the whole community of the course participants in the class Moodle, either in the form of uploaded files (Translation Memory files, glossaries, PowerPoint presentations) or messages posted to dedicated classroom forums. In this way, all students had access to their peers' work, and, more importantly, the teacher could use them in subsequent classes for in-class activities (e.g., student-made TM files were used for learning how to edit a Translation Memory file). Thus, the use of learner-centred materials, together with involving students as materials providers for the class, intended at expanding the impact of the course by tapping into students' motivation, increasing their sense of authorship and ownership.

Teacher's and learner's role

The formulation of the teacher's and learner's roles in the ICT translator training is the consequence of decisions made as for training aims, content and classroom activities. The need for a more constructivist and learner-centred approach, with greater use of group and pair work interaction, both in class and out of it, involved the less prominent role of the teacher, so that in groups students can begin to feel a sense of community and learn from each other as well as the teacher. The learner-centred approach to classroom activity results in the redefinition of the teacher's roles as the guide and counsellor, "the guide on the side" replacing "the sage on the stage" (Kiraly, 2000, p. 16). The concept of the teacher-student relationship addressed the model of *Community Language Learning* (Curran, 1976), where the teacher is the knower to guide and help students acquire the knowledge on their own. It is also essential to acknowledge the need for peer cooperation especially in the area of computer skills, with some students being knowers for less computer-literate learners.

For that purpose, the role of the teacher is to diagnose the needs of learners to elicit their ICT needs with the help of a survey (see "Skills and Needs

Analysis" in the Appendix), assess their computer literacy to identify lacks, ensure proper equipment in terms of hardware and software, create a range of in-class tasks and out-of-class projects, finally, organise the class by grouping students into mixed-ability groups (in terms of computer literacy, out-of-class Internet access and foreign language skills). The aim of the curriculum needs to be to take trainees through Chesterman's (1997) stages of translator competence building: the first "novice" stage, the second "advanced beginner" stage, the third "competence" stage, the fourth "proficiency" stage, and finally the "expertise" stage, here in the area of ICT skills. Thus, as is the case with the Community Language Learning classroom, it is initially the teacher who adopts the more dominant role, providing direction and managing learning, yet encouraging the development of study skills allowing the learner to become increasingly independent. It is to be hoped that at a certain point in learning, the roles could switch, with the student no longer needing the teacher's knowledge transmission. Ideally, the classroom needs to be moving towards the student-centred pole as seen in the juxtaposition of teacher-centred and student-centred approaches (Cannon and Newble, 2000; cited in Kelly, 2005, pp. 185-6).

Teacher-centred approaches	Student-centred approaches
Most or all decisions regarding content and method should be made by the teacher	Choices regarding content and method should be made partly or mostly by students
Emphasis (including responsibility for assessment) should be on individual subjects or course units	Emphasis (including responsibility for assessment) should be on the overall programme and its aims
The teacher is an expert who should transmit knowledge	The teacher should be an expert guide for students and facilitate their learning
The teacher transmits information	The teacher asks questions
Student activity should be mostly individual	Cooperative learning is more effective
Students learn in the classroom or in programmed activities	Students learn anywhere anytime
Achieving good marks and praise from teachers is a major motivation	Intellectual curiosity and personal responsibility are major motivations
Class arrangements should be planned beforehand and not modified	Class arrangements may, indeed should, be modified as the course develops
Assessment is the teacher's responsibility only	Self and peer assessment may be useful tools for learning
The most important outcome is for students to learn syllabus content	The most important outcome is for students to acquire learning techniques
Assessment should be summative	Assessment should be formative
The whole class should progress together at the same pace	Individual students should progress at their own pace
All students should learn the same	Individual students may learn different things
Teachers work alone	Team work is an essential part of teaching
Teachers and individual departments or academic units should have autonomy	Teachers and academic units should work together in close collaboration

Table 4. Views of teaching and learning (Cannon and Newble, 2000; cited after Kelly, 2005, pp. 185-6).

The need for the ICT translator training class to be gradually moving towards the student-centered approach is the inevitable consequence of the definition of roles of instructor and trainees. The former, being mainly the ICT researcher, highlights the possible uses of educational technology to assist the translation process, giving students practical tasks in cooperation with the translation class lecturers. Starting with teacher-orchestrated tutorials, with the growing competence of learners the focus is going to

move towards students applying the ICT solutions in particular translation jobs of their own. The resultant discussion of opportunities and drawbacks, strengths and weaknesses, organised by the teacher but with significant role of students' contributions, will lead to better understanding of the ICT/CAT/e-learning environment. Thus, the shift of classroom power from teacher to students, from teacher-initiated and controlled activities to teacher-prepared but student-organised tasks, should build greater awareness of the tools in the translation process.

Concluding remarks

It goes without saying that the ICT competence is an essential element of each translator's competence, especially in the modern information age. The provision of well-thought out, dedicated training seems to be a necessary prerequisite for providing students with the study skills useful for information collection, processing and storage during translating. The knowledge of a variety of resources and tools will largely facilitate the process, by increasing the effectiveness of the translator's job and providing better quality output.

The approach adopted has been conditioned by the need to reinforce the mechanics of CAT tools, to familiarise students with various stages of the translation process. However, it is important to note here that the requirements of the translation job market as for the specific software brand (*Trados*) could not be satisfied due to the financial constraints of the University, and it was decided to use a more accessible tool (*Wordfast*) that would demonstrate the functioning of Computer-Aided Translation in a more general sense. At the same time, this enabled focusing on such issues as compatibility of standards, in order to demonstrate possibilities and problems of transfer of Translation Memories, glossary files or incomplete translation jobs from one CAT tool to the other. It is to be hoped that the knowledge of *Wordfast* CAT programme will enable trainees to adapt efficiently to the new translating environment as demanded by the industry.

It needs to be stressed that there will need to be empirical verification of the extent to which the philosophy adopted in the training programme, namely making a single Computer-Aided Translation tool the core for the construction of the programme and the integration of various abilities, has been effective. As reported in the student evaluation of the course, the shift from a CAT tool as one of the topics of the course syllabus to a CAT tool as a backbone maintaining the integrity of the whole course was favourably received by trainees, who appreciated the possibility of acquiring more in-depth knowledge of one particular Computer-Assisted Translation program in its variety of options. Research in more controlled experimental contexts, on the other hand, should allow to answer the questions of how the ICT competence is shaped and what its component parts are, as well as the methods and techniques of developing it.

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Blackboard.com, http://coursesites.blackboard.com.
Moodle, http://www.moodle.org.
Nicenet, http://www.nicenet.org.
WebCT, http://www.webct.com.
Wordfast, http://www.wordfast.net.
Yahoo!Groups, http://groups.yahoo.com.

Appendix – Skills and needs analysis

1. Estimate how familiar you are with the following operations:

	I have no problems with doing it	I am not sure if I can do it	I do not know what it is
Searching the Internet effectively for various types of resources			
Composing and sending an email message			
Using reviewing features of a word-processor			
Finding and subscribing to a discussion group			
Creating a computer presentation			
Finding and using an online thesaurus			
Searching for contexts in an online concordancer			
Translating a short text with a selected CAT tool			
Creating a thematic glossary using terminology databanks			

2. Put the following course syllabus items in the order from the most useful (1) to the least useful (10) in your everyday practice:

1. Searching the Internet for teaching materials	
2. Advanced features of a word-processor	
3. Online machine translation tools	
4. *Wordfast* – Computer-Aided Translation tool	
5. Creating, editing and sharing Translation Memories	
6. Using online reference tools (dictionaries, thesauri, lexical databases)	
7. Online corpora and concordancers	
8. CAT terminology management	
9. Discussion groups and mailing lists	
10. Computer-aided presentations	

3. Answer the following questions to describe your translation environment:

a. Have you had any experiences with using computers in translation?

b. What is your computer/Internet access at home/university?

c. What kind of equipment do you have access to? Describe it briefly (software, Internet connection, printer, CD recorder, LCD projector, speakers/headphones, etc.).

Effective Translation Projects: Translating Web Pages for the Finnish Business Community

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Introduction

Translation research in Finland has tended to focus on various aspects of translation theory (see for example, Chesterman 1995), literary translation (see for example, Oittinen 1995) and other areas and there is very little written on the teaching and learning methods of translation in Finland. Between 2003 and 2008, many tenured English translation lecturers in Finland have retired or will retire. As a result, there has been and will be a great influx of new faculty members. Where will new faculty turn when seeking to become competent translation teachers? It is hoped that this paper will be of assistance to the new generation of translation educators in Finland. This paper is based on projects that I have used with my translation students over the past 8 years. This paper will discuss: why project work is important for translation studies; what type of learners study English translation in Finland; what types or projects and texts should an instructor undertake with their learners; and some of the issues related to one such translation project.

Why project work?

The current work situation in Finland requires that translation graduates have practical translation skills that will allow them to succeed in the translation industry. In general, a paradigm shift toward constructivist and experiential learning theories of such scholars as Vygotsky (1929), Dewey (1916), (Kiraly, 1999) is currently underway within translation teaching.

Project work that is based on or involves real-life translation assignments can be theoretically based on the 'learning by doing' ideas put forth by Dewey. As Dewey (1897) states:

> I believe that education which does not occur through forms of life, or that are worth living for their own sake, is always a poor substitute for the genuine reality and tends to cramp and to deaden. (Dewey 1897)

Learner feedback over the past eight years has suggested that students enjoy project work that is based on authentic translation assignments. Translation assignments that are then published and then utilized in industry provide the 'genuine reality' that invigorates the learners.

A key component of this type of type of education is that students learn from each other since such translations are usually done in small groups rather than as individual work. Project work is an excellent way for students to interact with and learn from each other.

It should be noted that learners must have the language proficiency to complete the project before is should be attempted. Translation majors specializing in German, Russian and Swedish tend to have lower target language proficiency levels (Garant 2000, p.273). Therefore, before project work will be discussed, some background information on target language (TL) proficiency of English translation students is necessary.

English translation Training in Finland

Generally speaking, the students who are accepted into the department are native speakers of Finnish or Swedish and have studied English as a foreign language formally for 10 years or more by the time that they begin. Incoming students generally have a variety of backgrounds. In recent year our department at the University of Helsinki has admitted a number of non-traditional mature students who are over 25 and have work experience and professions in addition to their translation studies. This enriches the student body as the traditional recent upper high school graduates interact with other students who have more life experience.

In order to be admitted to the English translation department, applicants must pass quite demanding entrance examinations. Oral entrance exams are used at the University of Helsinki and University of Turku to assess motivation, aptitude and oral proficiency. Usually applicants have top marks for English in their high school matriculation tests. So, when they enter an English translation department, their proficiency in the target language is quite good. This means two things: remedial language training for English translation learners is unnecessary and they can begin training for real world task very early in their academic careers.

On a personal note, I have been teaching at the University of Helsinki, Department of English Translation Studies for around ten years now. The other lecturers in the department were all hired, more or less, at the same time in the 1970s and have been retiring. So, as of next fall, they will all have retired except for me. The new lecturers in the department show great promise. This changing of the guard is also taking place at the four other translation studies departments in Finland.
It should be noted that international studies have ranked Finland at the top in education and economic competitiveness (Kaiser, 2005). Associated with this is the fact that integrated computer technology (ICT) plays a major role in everyday life within the country. Translation teaching in Finland in our department has incorporated incorporate ICT to such an extent that when the computer network shut down last fall for two days due to a faulty relay switch, everything basically shut down.

Translation students in Finland now do all of their work on the computer system using the high speed LAN connections and the Internet to find parallel texts and other information as they do their translations. In addition, students are taught how to use translation memory (TM) programs as part of their language technology courses. I suppose that the use of computers within our department reflects the general trends in Finnish culture as a whole.

The Bologna process is in full swing in Finnish institution of higher education at the moment. There is a great push to get students to graduate with BA degrees in 3 years and MA degrees within 5 years. The current reforms related to the Bologna process are often met with skepticism since there is a widespread belief that the long durations of studies is culturally ingrained and cannot be change so easily. One recent comprehensive study states that the duration of studies for Finnish students between 1987 and 2000 was just over 7 years (Häkkinen & Uusitalo, 2003, p. 21).

Finnish students have a legal right to study for well over the 5 year Bologna limit so telling them that they must graduate in 5 years is seen by many as a proverbial paper tiger. Häkkinen & Uusitalo (2003) have also drawn attention to the fact that the last attempt to shorten graduation durations by limiting financial aid had virtually no effect on the system at all.

Our curriculum underwent a major revision which went into effect in 2006-2007 as part of this Bologna process (see Garant, 2006). As a result, more field specific translation courses were added. Now the students will specialize in law and administration, audiovisual translation, technical fields, commerce and trade or medicine and biology or some combination of the subjects. These fields were decided on because they are the areas where students are most likely to work. Because of the general trend in academia toward less funding, the members of the department had to make some difficult decisions as to what to include and exclude in the new curriculum. The old curriculum contained a number of courses which concentrated on British and American culture. These courses included literature, history, drama and civics courses. The decision to limit such courses in the future was a difficult one. I personally would have liked to see the retention of more of the culture courses. However, since the number of hours that can be taught is limited by the financial resources that are available – not everything could be included. Because not everything could be included, our department decided to focus on translation for the field where the students are most likely to find employment. In addition, our old curriculum contained a number of optional courses which were rarely – if ever – actually offered and the curriculum reform gave us the opportunity to eliminate such courses.

All in all, I think that there is a quite good future for the teaching and learning of translation in Finland. Translation is seen as an essential field in Finland since so few people in the world actually speak Finnish. Also, the resources that are available are not that limited and our department has maintained a large enough staff to deliver the type of high quality teaching that it has always done. In my opinion, the main challenge that we will be facing in the future will be how to train the students to have the skill sets that will be marketable in the job market. Project work is one key aspect of these workplace related skills which should be nurtured.

Realistic Projects

When choosing a feasible project, translation educators should take into consideration a number of factors. From my experience, some types of projects tend to work better than others. From my experience, large translations are difficult to manage with groups of students and translation instructors should keep in mind the number of students in the group and the number of hours in the course and be careful not to bite off more than they can chew.

For example, Aulis Rantanen (n.d.) translated over 30 novels in translation classes in our department over a 30 year period. However, he was a professional literary translator and had translated 12 novels himself before he began using novels as projects in his translation courses. In an interview, he stated that completing such projects normally require the instructor spend up to two months editing the text after the students have completed the project. Needles to say, this is extremely time consuming. The main problem is that novels must be written as a cohesive whole. When eight students translate different sections, the different sections must be edited in order to make them fit together. Therefore, in my opinion, translating a novel as a class project should be approached with great care or should avoided unless the instructor is an

experienced literary translator.

What types of assignments are realistic as in class translation projects then? Travel brochures tend to work rather well because they are short and often have different sections for different tourist attractions. This provides separate texts for each individual student to translate. Unlike translating a complete novel, the separate texts in a travel brochure usually do not have to be completely cohesive with the other texts in the brochure.

Short translations are also useful if they can be found. In the past, we have translated English subtitles for a 15 minute video on a Finnish veneer factory, brochures for folk high schools and other institutions, English summaries for theses and other smaller projects. The main obstacle in such projects is the division of labor within the group. I usually let the students work that out among themselves which gives them experience in dividing up assignments.

Terminology projects are also useful. Recently, my groups helped translate some of the English sections from the recent Higher Education Glossary [*Korkeakoulusanasto*] published by the Prime Minister's Office Language Service. This gave the students hands-on experience in a real terminology project. The students became familiar with many of the issues involved with terminology projects.

Web page translation projects are useful and are readily available these days. Some of the issues related to a particular web page translation project will be discussed in the following section.

The Problem with Project Work

This paper will now discuss a European Union project that was undertaken with a group of 14 translation students. In the project, web pages for small and medium size companies in the Kymenlaakso region of Finland were translated. Web pages for certain organizations were also included in the projects. The project was to translate the pages into English and Russian. This paper will only address the English section. Students translated the pages which were then revised and edited with the instructor and the other students in the group.

The web pages were equipped with a user friendly interface for foreign companies to access them. The Finnish text on the pages had an icon next them. Students were provided with passwords so they could log into the site. They could then translate the Finnish passage or term, click on the item and place the translated text into a window that appeared which would then register with the site and produce an English language page. The translation would then be checked and edited if necessary. This would then result in the final product.

The strong point of such a project was that students had the opportunity to interface with companies since they were provided with phone numbers, email addresses and other contact information. The companies wanted their pages translated as soon as possible. However, many of the pages that were supposed to be translated were not yet on the net. Students also had difficulties accessing the web pages via the icon system and getting their passwords to work. They would then call the client who told them everything would be set up by next week. The following week the pages had still not been set up and the students were told next week, then next week and then the next week.

This type of client translator interaction is typical within the translation industry. It is not uncommon for a client to call and say that they want a text translated as soon as possible. When the translator then asks the client for the text, they are told

that it is not prepared yet. Via the interaction with the clients, the students learned about practical problem solving with the client, which is an essential skill for translators. In addition, they began to learn the fine art of being nice and polite when dealing with erratic clients.

Other typical problems also arose during the project. Some of the pages had already been translated into English. There was a general consensus that many of the previous translations were of poor quality. The learners had to address the question about what to do about them. They had no access to revise them, so they just left them. This is also a not so uncommon occurrence in the translation world in Finland.

Another problem with the texts, which is a common problem for translators, was terrible Finnish in the source texts. Again, what should be done about them? The learners had no access or authority to revise them so the texts were left in their original condition on the WebPages. I taught the students that, in many cases, clients will pay a translator to edit the Finnish in a document into a more readable correct text. I suggested to the students that when they encounter this problem in the future, they should offer Finnish language editing services to their customers.

When the project was introduced to the learners, a representative of the company offering the contract met with the students and put them into work groups and assigned different sections of the text for them to translate. As the project unfolded, the learners noticed that some groups had been assigned web pages with a few word lists on them while others had been assigned 5-10 pages of full 250-word-per-page text. One work group never got their passwords to work and could not access the texts they were supposed to translate and, therefore, had nothing to translate. Simply put, there was initially an unequal distribution of work. Because of these problems, new work groups were formed in order to attempt to balance the work load.

Such project work is difficult to assess because of the fluctuating and unpredictable nature of the project. The project was one part of a larger course on professional translation. This section of the course included a number of texts which were graded individually. Final grades for the course were based on these translations and the project was graded as pass-fail based on the active participation of the learners. Student feedback forms suggested that the students recognized the myriad of problems that they had to deal with and solve during the project would be useful when they entered their professional careers because unfortunately the types of situations encountered do occur in the workplace. Some students commented that they learned that, in work groups, some members work and others do not. They also provided feedback that suggested that they learned about dealing with 'special' clients. From my experience, these types of clients are not uncommon.

Conclusion

This paper has presented a translation project and what it entailed for the learners. Not every project that one attempts in a course will turn out like the one described. Many student translation projects run smoothly. Someone who teaches translation should take into consideration when they incorporate real world projects in their courses that some of them will turn out like the one described in this paper. Such projects mean more work for the instructor. However, this project with all its problems provided real world experience that is very useful for the student to see first hand. This experience included contact and interfacing with the customer, listening, advising and problem solving. Further, the customers the students met during the course may be potential clients for the future.

In addition, the pages that were translated are currently on the World Wide Web, so that the learners can use them for their portfolio when they search for employment or contracts later. Thus, in addition to the translation skills learned during the course, students learned business communication and project work skills on a macro-level. The project provided via experiential learning professional skills that the learners will use in their careers as translators. As project work becomes more a mainstay of translation education in Finland, further research should be conducted in order to develop a sound translation teaching methodology.

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Four strategies for translation classes: Exoticizing, domesticating, expliciting, generalizing

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Introduction

This essay describes and demonstrates four elemental strategies of translation that are useful to address in translation training classes. I do not say that these are the only, or even the most important skills for a translator to master. But proof of the strategies can be found, more or less, in most types of translation. They can be used in discussing target text solutions with translation students, which I will show by presenting results from a classroom experiment, conducted over a period of five years.

In translation classes, students are trained in many areas: to develop their source and target language ability, to use dictionaries, web resources and computer aids, to research terminology in relevant professional fields, such as business, law, and medicine, and to compare realities and text type norms in source and target cultures. But just as important is to let students experiment with translation strategies in order to develop their judgment and creativity in the handling of difficult spots in all sorts of source texts. A simple model with four sides can be used, even at an early stage in their studies, to introduce notions that are discussed in more detail (and with much varying terminology) in theoretical works of Translation Studies.

A model

Strategy is the word for the translator's answer to a translation problem, the choice between alternative ways to formulate a target text. A "faithful translation" or an "equivalent, idiomatic target text" may be what is asked for in most assignments, but even within this overall goal, many single steps in diverging directions may be taken.

In a translation from German into Swedish, the word *Schaumwein* may be translated very closely, as *skumvin* (current at least in Swedish as spoken in Finland). But the most broadly known Swedish equivalent is *mousserande vin* ('sparkling wine'), which, though somewhat formal-sounding, is the standard designation in wine shops and official documents. In other types of text, the mere word *vin*, 'wine', may serve the purpose well enough. But in some cases it may be helpful to a non-German reader to add some clarification, and write for example 'German sparkling wine', 'a glass of champagne' or 'a bottle of Henkell Trocken'.

English to Finnish, the name *Queen Elizabeth* may be translated with original spelling retained, *Kuningatar Elizabeth*, or Finnified, *Kuningatar Elisabet*. Sometimes, though, it may be functional to be either more specific, *Englannin kuningatar Elisabet*, or less, *kuningatar*. Referring to a boat, the name *Queen Elizabeth* would be kept unchanged, but if the queen appeared in a fictitious story for children, she might be exchanged for a domestic equivalent, *presidentti Tarja Halonen*.[26]

Examples such as these seem to indicate that translators in search of functional strategies for tricky spots have four alternatives: more specific or more general, close to the source language, or easy to swallow for target culture readers. The four directions seem to form a logical scheme and measures taken in each direction may

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[26] Such things occur in translation of children's fiction, with regards to the Queen of England for example in the Finnish translation of *The BFG* by Roald Dahl (1982).

be moderate or extreme. The strategies can be seen as markers along two axes: one of verbal specificity and one of cultural specificity. In the simplest possible way, the four alternatives may be visualized like this:

Figure 1. The four directions of verbal and cultural specificity in translated texts

```
          Generalizing
Exoticizing          Domesticating
          Expliciting
```
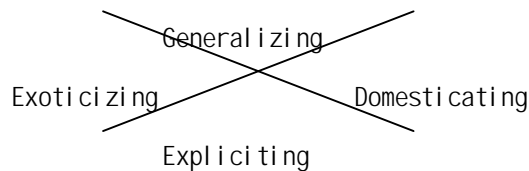
As if playing a sort of Tiddlywinks, the translator may pop his markers, and land them in either one of the four fields. Here is how I would define the four concepts:

- **Exoticizing** (aka **exotizing**, **foreignization**). Render the source text element practically, superficially intact, as a literal translation, calque, quotation, or loan word – disregarding the difference in connotation and information value for target readers. What seems like a literal translation may produce an unintendedly strange or exotic effect on target language readers.
- **Domestication** (aka **naturalization**, **cultural transplantation, cultural adaptation**). Replace a source text element with the approximate target culture equivalent, likely to sound familiar to target readers – possibly disregarding, or possibly compensating for, a difference in connotation and information value.
- **Generalization** (aka **implicitation**, **neutralization**). Exchange a literal translation for a less specific rendering: a hyperonym, an abstract term, or a wording that in theory covers a wider range than the source text element (but may be disambiguated in the context). Deletion in parts may be an act of generalization on the text as a whole.
- **Explicitation** (aka **explication**, **particularisation**). Exchange a literal translation for a more specific rendering: an added explanation, a hyponym, a clarification, or an interpretation of how the source text, in whole or parts, should be understood in this particular case and context, minding the different position, interest, and background of the target language reader.

Translation theory

Many attempts have been made in Translation Studies to classify translation strategies. Most base their distinctions on a binary choice: between formal or dynamic equivalence (Nida, 1964), translation or interpretation (Lefevere, 1975), direct or indirect translation (Gutt, 1991), adequacy or acceptability (Toury, 1995), translation for a documentary or instrumental purpose (Nord, 1997) and more, always making clear

the distinctions differ from the age-old division between literal and free translation.

Venuti (1995), who coined the terms foreignization and domestication, seems to claim that all translation strategy is subsumed under this binary choice.[27] For him, domesticating strategies include both added information ("the insertion of explanatory phrases", p. 31) and modernizing (making the "the (foreign) past" sound like "the (domestic) present", p. 312) – domesticating in the sense of "bringing the author back home" (p. 20). To use new words instead of the original old ones is a way to bring an author forward in time to our modern home, but for explanatory phrases, Translation Studies have found the word explicitation, which has gained much currency ever since Blum-Kulka ([1986] 2000, p. 300) claimed it might be a thing inherent from the very process of translating.[28] Vinay & Darbelnet [1958] were first to define it, as "making explicit in the target language what remains implicit in the source language because it is apparent from either the context or the situation" (1995, p. 342).[29] Gutt (1991) uses the term explication to describe a largely identical phenomenon.

The idea of there being a choice of verbal as well as of cultural specificity appears in Hervey & Higgins (1992). They describe how translators on occasion may choose a strategy of either generalization or particularisation.[30] They also describe five stations on the way from exoticism ("linguistic and cultural features imported from the ST into the TT with minimal adaptation", p. 30) to cultural transposition ("the replacement in a TT of SL-specific features with TL-specific ones", p. 249).

Some want to make further distinctions. Vinay & Darbelnet provide a definitional distinction between explicitation–implicitation and generalization–particularisation (1995, p. 58–60, 343, 348), seemingly based on whether the added/omitted information is situational or merely verbal. Holmes (1988, p. 45–51) bases his categorization on time and space and makes his foursquare matrix one of historicizing–modernizing and exoticizing–naturalizing (on the provision of course that the source text is from a markedly different time). Nord discusses generalizing, or neutralizing, as well as exoticizing strategies (1997, p. 87, 103), this last a kind of documentary translation that "might create the impression of exotic strangeness or cultural distance for the target audience" (p. 49–50). She presents these as translational choices within a whole palette of more or less distinct translation methods.

For simplifying purposes and from a practical and didactic point of view, four general, opposing directions of strategic possibility suffice. My view is supported by the fact that, in actual translated texts, as well as in translators' problem solving, a choice between four kinds of alternatives can be evidenced. Tegelström (2005) studies French translation of cultural concepts in Swedish prose fiction and finds five ways to handle them: One is expliciting, rendering *Gröna Lund* as *le parc d'attraction Gröna Lund*. One is domesticating, exchanging *Ramlösa* for *Eau d'Evian*. Two appear to be generalizing: Tegelström admits that the border between turning *julklappspapper* into *papier cadeau* and *Amelia* into *revue feminine à la mode* is fuzzy.[31] The fifth category, where items like *Volvo* are kept intact and unadorned, and words like *kräftskiva* becomes the literal (but strange) *fête des écrevisses*, is named 'direct translation' but may also, by the definitions in Hervey & Higgins (1992) and Nord (1997), be called exoticizing.

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[27] So he does in (Venuti 1998) his entry on strategies of translation in the *Routledge Encyclopedia of Translation Studies*.

[28] Recently, Englund Dimitrova (2005) awarded the concept a full-length study.

[29] English to French, the phrase "spans Canada from coast to coast" may thus be explicited to "relie l'Atlantique et le Pacifique" (Vinay & Darbelnet 1995, p. 251, cf 170).

[30] The concepts are defined as omission of "details that are explicitly present in the literal meaning of the ST" (p. 250) and addition of "details to the TT that are not explicitly expressed in the ST" (p. 252).

[31] She names the former 'generalization', meaning exchange for a hyperonym, and the latter 'explanation', meaning exchange for a general definition. *Julklappspapper* means 'Christmas gift wrapping paper (traditionally decorated with pretty Christmas symbols)'.

Translator Sundström (2001, p. 5) tells of how she found the best Swedish solution for the phrase "I hear a nightingale warbling in a wood <u>half a mile</u> off" (from *Jane Eyre*) neither in keeping the British measure unit in a linguistically un-Swedish form: "Jag hörde näktergalen jubla i en skog på <u>en halv miles</u> avstånd", nor in substituting the modern/continental equivalent: "på <u>en kilometers</u> avstånd". An explanatory insertion ("½ mile=804 meter" in footnote, parentheses, or otherwise) was unthinkable, so the solution was to delete the measure unit in a generalized rendering: "skogsdungen långt borta" ('the wood grove far away'), which was all one needed to know about the peripheral warbling to follow the narrative. (My underlining)

Kussmaul (1995), in a book on the teaching of translation, encourages translation students to experiment and feel free to adapt where needed. Because learning to translate basically is about learning to write for professional purposes, but under the added pressure of a source text, the most important task is to convey its offer of information in a legible, functional way rather than to pay respect to its superficial verbal structure. He teaches as a basic rule of translation: try to reproduce just that semantic feature or just those features which is/are relevant in a given context with regard to the function of your translation, and terms it the "*maxim of the sufficient degree of precision*" (p. 92), where *sufficient* means: sometimes more, sometimes less, all for the good of the target text's practical purpose. In theory, such a maxim may seem to invite to arbitrary rewriting and breach of the cardinal rule of fidelity. But at least in a classroom environment (and especially with students who translate into a language that is not their mother tongue), the task of producing a legible target text, and allowing a margin for experiment, is a good primary goal.

The experiment

The question governing the experiment can be put as: Are these strategies so elemental as to appear even in target texts by amateur translators? As one of the very first exercise texts, assigned to translation students in their first semester of studies, I have repeatedly used a text from a book about children's parties and Finnish traditions (see below). The text briefly explains the tradition of "Tiernapojat", a sort of Christmas mummers play unique to Finland. I found it suitable as an early translation assignment because of the very obvious cultural and linguistic references in the text, which should work to sensitize students to the need of keeping readers of a different culture and language in mind. It is also short enough to leave room for adaptation and thorough classroom discussion.[32]

The fictive translation brief posits that the Finnish text is chosen for inclusion in a magazine for young people in Sweden. The students were encouraged to make any change in the text they deemed necessary to suit the new, non-Finnish readers, of about 10–15 years of age. In all, 58 students at the Department of Translation Studies in Kouvola have performed this assignment, in five consecutive years. On the whole, no student deviated very much from the source text in terms of information content and general disposition. The major adaptations were in the form of an added sentence or two. In details, however, all students made varying choices, and no two target texts were identical. A minority of the students were fluent in Swedish.

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[32] So as not to imply that translation students are given too short and easy assignments, I will disclose that this assignment also included the lyric of one of the songs of the Tiernapojat. But a discussion of the problems of song translation is a subject all unto itself.

The whole source text is quoted below. With it follows my own two translations into English. For the sake of this essay, one is unacceptably literal and exotizing, the other generously domesticating and expliciting:

Source text	Exoticizing translation	Expliciting/domesticating translation
Saako tulla laulamaan?	May one come to sing?	May we come and sing?
Pitkän joululoman aikana koulupojat kiertelivät maaseudulla esittäen tähtilauluja ja jouluaiheisia näytelmiä. He kuljettivat mukanaan suurta tähteä, jonka sisällä tuikki talikynttilä. Tästä syystä poikia sanottiin tähtilaulajiksi.	During the time of the long Christmas holidays school boys toured the countryside to perform star songs and plays on Christmas themes. They brought along a big star, in which a tallow candle twinkled. For this reason the boys were called star singers.	At Christmas in 19th century Finland, there was a tradition for school boys to wander around the countryside carolling and performing mummers plays. Very often, they carried a big paper star on a stick, with a lit candle inside, and because of this the boys were called Star Boys (In Finnish the word is *tähtipojat* or *tähtilaulajat*, "star singers").
Tähtilauluissa kuvattiin Jeesuksen syntymää, kolme itämaan tietäjän matkaa ja muita Raamatun tapahtumia. Kulkueeseen kuului tavallisesti neljä tai viisi poikaa, mutta joihinkin näytelmiin tarvittiin toistakymmentä laulajaa. Palkkioksi pojat saivat leipää, joskus pari lanttiakin.	In the star songs were portrayed the birth of Jesus, the journey of the three Eastern soothsayers and other events of the Bible. To the procession belonged usually four or five boys, but in some plays about fifteen singers were needed. For remuneration the boys got bread, sometimes a pair of coins as well.	In their songs, the Star Boys would tell about the birth of Christ, the three Magi, or other Bible stories. Usually the plays were performed by four or five boys, but some plays have parts for more than ten boys. As a reward for their efforts, the boys would get bread and perhaps a few coins.
Oulun seudulla tähtilaulajat on vanhassaan tunnettu tiernapoikien nimellä. Tierna tarkoittaa tähteä; esikuvana on ruotsin stjärna-sana. Nykyisin tiernapoikalaulut kajahtelevat kaikkialla Suomessa. Oulun tiernapoikanäytelmä kertoo Jeesuksen syntymästä ja Betlehemin tapahtumista. Kruunupäisen Herodeksen lisäksi mukana on kolme laulajaa: mustakasvoinen murjaanien kuningas, Herodeksen uskollinen palvelija Knihti ja tähteä pyörittävä Mänkki.	In the vicinity of Oulu the star singers of old were called by the name of tiernapojat. Tierna means star; the model is the Swedish stjärna-word. Nowadays, the songs of the tiernapojat echoes in all of Finland. The tiernapoika play of Oulu tells of the birth of Jesus and the events of Bethlehem. In addition to the crowned Herod, there are three singers: the black-faced Moorish king, Herod's faithful servant Knihti, and Mänkki, who rolls the star.	In Oulu in Northern Finland, the Star Boys became known as *Tiernapojat* – the special word *tierna* is taken from the Swedish word for star, *stjärna*. The *Tiernapojat* play has become the most well-known Christmas pageant in Finland today. It tells of the birth of Jesus and the massacre of the innocents in a series of songs sung by four characters: King Herod, who wears a crown on his head, his faithful officer The Knight (in Finnish *Knihti*), The King of the Moors, in blackface, and the Star Twirler (In Finnish *Mänkki*), who opens the play with the words: "May we come and sing?"
(Karjalainen & Kuosmanen 1996, p. 20f)	(My translation)	(My translation)

The text is illustrated with a picture of four children dressed up as the four

characters of this the most famous Finnish Christmas pageant-play. The illustration was said to accompany the translation as well, a thing certainly needed to flesh out the very short description. Along with the assignment, the students also received an excerpt from a Swedish book on folklore, dealing with the same tradition. The students thus got a little help with Swedish vocabulary (and a demonstration of the need to search for background material and parallel texts themselves for future assignments). The most helpful passage reads: "I dessa spel är de viktigaste personerna kung Herodes, Knekten, d.v.s. Herodes tjänare, den svarta kungen av Moria land och Stjärnbäraren. Barnamordet i Betlehem är en central intrig i spelen" (Swahn 2000, p. 17).

Results

To discuss results I pick 15 spots in the text, where it is evident that student translators, consciously or not, have chosen among three or more options in coming up with a target text solution. Without much trouble, I find these to be either exoticizing, domesticating, generalizing, or expliciting. Combinations occur, most often expliciting combined with other strategies.

5.1 Option spot 1.
During the long Christmas holidays school boys toured the countryside […]
Pitkän joululoman aikana koulupojat kiertelivät maaseudulla […]

Exoticizing or generalizing 38 cases	Expliciting 13 cases	Very expliciting 7 cases
Under det långa jullovet gick skolpojkar runt på landet […]	I Finland hade skolelever ett långt jullov. Då gick skolpojkar runt på landet […]	I Finland har man haft en stark stjärngossetradition ända sedan 1800-talet. Under det långa jullovet vandrade skolpojkar på landsbygden […]
På sitt långa jullov strövade skolpojkar omkring på landsbygden […]	Förr i tiden, under sitt långa jullov, brukade finska skolpojkar vandra från hus till hus […]	Vad gör skolpojkar på landet i Finland om julsemestern är för lång? Jo, de spelar skådespel om julen och går från dörr till dörr och sjunger sånger.
	[…] gick skolpojkar från gård till gård på landsbygden i Finland	

Often translators must consider the fact that the readers of the target text do not have the text's original context at hand. In a book on Finnish traditions, the implication that the events described takes place in Finland is non-problematic. Taken out of context, this is less clear. Under the presumption that the article would be published as it stands, beginning with a general reference to "school boys" makes it too strange and puzzling to be rightly understood by target text readers. A whole third of the total number of student translators reacted to the incongruence by providing a minimum of explicitation in an added word or so: 'Christmas break in Finland' or 'Finnish school boys' or 'the Finnish countryside'. A few saw fit to clarify the time as well: 'In olden days in Finland'. A small group was so bold as to rewrite the whole beginning of the text, adding a sentence to set the stage for readers abroad – 'What do school boys do in the countryside in Finland when the Christmas holidays are long?'

The teacher recommends: With a text taken out of its national context and put in another, the nationality referred to by implication could well be added. If, as in this case, a major revision or additions seem necessary if the text is to make sense, the translator should do so, if possible in consultation with the editor.

5.2 Option spot 2.
[…] to perform star songs and plays on Christmas themes.
[…] esittäen tähtilauluja ja jouluaiheisia näytelmiä.

Exoticizing 37 cases	Domesticating 3 cases	Generalizing 14 cases a) deletion b) generalizing paraphrase	Expliciting 4 cases
[…] framförde stjärnsånger och pjäser med julmotiv.	[…] sjöng stjärngossesånger och spelade pjäser som handlade om julen.	[…] spelade pjäser som berättade om julen.	[…] sjöng sånger om stjärnor och spelade julspel.
[…] stjärnvisor […]			[…] framförde så kallade stjärnsånger […]
[…] framförde "stjärnsånger" […]			[…] sjöng julvisor (Staffanssånger) […]

Why should a translator rewrite a text that is badly written to begin with? Well, in reality, this is what translators of everyday texts, by less-than-genial writers, often find themselves doing. What 'star songs' means here is not really explained. The word does not stand for a generally known concept in Finland. So what most of the students chose to do, to just translate the compound noun, is defensible, since it would produce a similarly puzzling effect in target text readers. One might counter-argue, however feebly, that the fact that the *tähtipoika* tradition, as described in the text as a whole, is familiar to Finnish audiences might make them more tolerant towards an unusual coinage. A whole two thirds of the students opted for this literal rendering, but two of them showed themselves conscious of the problem by making a minimal expliciting gesture, quotation marks or a qualification: 'performed "star songs"' or 'so called star songs', permitting readers to find the word strange. One step further on the road of explicitation is to change a word into a phrase: Two students wrote 'songs about stars' instead of 'star songs' and found a clever way to convey the same small piece of information but in an apt natural phrase. (A yet further step would be to write 'songs of the Christmas star', which undoubtedly is what the star is.) The third alternative is to generalize, deleting the difficult phrase: 'touring the countryside to perform plays', or reducing its verbal specificity: 'to sing songs', viable solutions chosen by 14 students. Fourthly, but a few exercised their Swedish vocabulary and exchanged 'star songs' for *stjärngossesång*, a much more familiar word. Within the act of explicitation, strategies can combine: By using explanatory parentheses, *sjöng julvisor (Staffanssånger)*, both the generalizing 'Christmas songs' and the domesticating 'Staffan songs' can be offered as a generous clarification.[33]

In passing, it can be noted that the principle may well apply to verbs as well as to nouns, but in a more subtle way. The dictionary equivalent for *esittää* is *framföra*, 'perform'. To say 'perform a song' is possible in Swedish but can be called somewhat exotic – in the sense of unnecessarily formal. To choose the verbal phrases *sjunga sånger*, 'sing songs', and *spela pjäser*, 'play plays', is domesticating in terms of having a more easily acceptable phraseology and syntax. Admittedly, 'sing' is also more explicit than the general 'perform'.

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[33] The traditional name for a Swedish star lad is *Staffan*, a name derived from the Saint Stephanus.

The teacher recommends any generalizing, domesticating or expliciting solution, all except the nonplussed 'star songs'.

5.3 Option spot 3.
[…] a tallow candle twinkled inside.
[…] sisällä tuikki talikynttilä

Exoticizing	Domesticating	Generalizing
41 cases	**2 cases**	**15 cases**
talgljus	stearinljus	ljus
talgdank		stjärna

This option spot is not a great puzzler, since the largest Finnish–Swedish dictionary gives, as an equivalent to *talikynttilä*, the word *talgljus*, 'tallow candle' (*SuRu* 1997, p. 644). Which is what most students took.[34] Bur rather many instead chose to generalize, into *ljus*, 'light, candle' (and two chose 'star', which perhaps makes sense enough in the context), and two even domesticated into 'stearin candle', which works well, since it is a normal word in Swedish, well-known by children, even though it may, technically and historically, be a lie.

The teacher recommends any one of the words above, but adding a warning that *talgljus* is not a thing familiar to 10–15-year-olds (and admitting that *talikynttilä* is not, either).

5.4 Option spot 4.
For this reason the boys were called star singers.
Tästä syystä poikia sanottiin tähtilaulajiksi.

Exoticizing	Domesticating	Expliciting
34 cases	**23 cases**	**1 case**
Av denna orsak kallades pojkarna stjärnsångare.	Därför kallades pojkarna för stjärngossar.	Därför kallades pojkarna för *tähtilaulajat*, stjärnsjungare.

[…] "stjärnsångare".
[…] stjärnsjungare.

Here, the source text presents a little-known historic fact, that the pageant players were called 'star singers', even though 'star boys' (*tähtipojat, tiernapojat*) is the normal word for it in Finnish – just as 'star lads' (*stjärngossar*) is in Sweden.[35] Most translated the compound noun literally, creating (or keeping) a strange impression (three softening it with quotation marks). But almost half of them chose *stjärngossar*, which is what Swedes would naturally call them. The third possibility is to explicate and elucidate: 'That's why the boys were called *tähtilaulajat*, star singers'. Offering the exotic Finnish word intact in this way is defensible if the concept is central and worthy of special comment, which in this case it probably is not.

The teacher recommends the natural equivalent *stjärngossar*, since this is the generic name for the phenomenon that pops into Swedish minds anyway, reading about the tradition. The fact that *tähtilaulajat* is a rare word, and *stjärngossar* is not, is of less relevance, since the passage still discusses the tradition on a general level.

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[34] The rare word *talgdank* must have come from some other book, consulted by two students.
[35] The name and origin is similar to the Finnish tradition, but practices and songs are different in modern Sweden.

5.5 Option spot 5.
In the star songs were portrayed […]
Tähtilauluissa kuvattiin […]

Exoticizing 34 cases	Domesticating 3 cases	Generalizing 11 cases	Expliciting 10 cases
I stjärnsångerna beskrev man […]	Staffanssångerna berättade om […]	Julsångerna berättade om […]	Sångerna som man sjöng i stjärngossespelet berättade om […]
I stjärnsånger berättades det om […]	I stjärngossespel framställdes […]	Sångerna handlade om […]	Stjärngossarnas sånger berättade om […]
I stjärnavisor beskrevs […]		Man beskrev […]	Deras sånger handlade om […]
Stjärnsången skildrade […]			I sångerna sjunger de om […]

Having already presented the 'star songs' (of option spot 2), it would be natural to return to them, using the definite form, "stjärnsånger<u>na</u>". Using the indefinite form "stjärnsånger" here is a language learner's mistake – Finnish grammar lacks a form for definiteness. The minority who chose not to repeat the newly-coined compound found other possibilities: to generalize, into 'the songs' or 'Christmas songs', to explicate, into 'The songs that were sung in the Star Lad play' or simply 'their songs', or to domesticate, offering the normal Swedish word *staffanssång*.

The teacher recommends the simple word *sångerna*, 'the songs', because the definite form performs the same function as the repetition of *tähtilaulut* (*tähtilauluissa*) does. A little bit more explicitly, the phrase *Deras sånger*, 'their songs', strengthens the coherence marker in the same way, also generalizing an unfamiliar word into easily digestible Swedish.

5.6 Option spot 6.
[…] the journey of the three Oriental foreknowers […]
[…] kolme itämaan tietäjän matkaa […]

Exoticizing 1 case	Domesticating 44 cases	Generalizing 3 cases	Expliciting 10 cases
[…] färden av de tre österländska spåmännerna […]	[…] de tre vise männens resa […]	[…] de tre vise männen […]	[…] de tre vise männen från österlandet som följde stjärnan till Betlehem […]

Perhaps a case of vocabulary more than strategy, the normal name for the three Magi in Swedish is 'the three wise men' – just like 'the three Oriental foreknowers/soothsayers' is in Finnish. The dictionary (*SuRu* 1997, p. 320) gives the phrasal equivalent as such, and only one student missed it. Beyond this (theoretical) choice between exotization and domestication, there is an option either to generalize, leaving out the source text's 'the journey of' ('the three wise men' is the established phrase; that they journeyed may be implied), or to explicate, for safety's sake: 'the three wise men from the Orient who followed the star to Bethlehem' or 'the three wise men on their way to see Jesus'.

The teacher recommends domestication of names of well-known, historic figures with domestically established name forms.

5.7 Option spot 7.
In the Oulu region […]
Oulun seudulla […]

Exoticizing	Generalizing	Expliciting
39 cases	**1 case**	**18 cases**
I Uleåborgstrakten […]	**deletion**	I trakten kring Uleåborg i norra Finland […]
I Uleåborgsregionen […]		I norra Finland vid Bottenvikens kust ligger en stad som heter Uleåborg. I Uleåborgstrakten […]

For this name of a Finnish town, all students actually domesticated: not a single one took the extreme exoticizing option of keeping the name *Oulu* instead of the Swedish name *Uleåborg*. Finland being officially bilingual in Finnish and Swedish, many towns have names in both languages, evidently a fact well known to language students. Nevertheless, translating literally as 'the vicinity of Uleåborg' makes an exotic/puzzling impression. Doing foreigners the service of making names – of geography, public figures, historic incidents, *et al* – a bit more informative is normal practice in professional translation, be it either briefly as 'in Uleåborg in Finland' or really generously as 'in Ostrobothnia in Northern Finland along the Eastern coast of the Gulf of Bothnia'.

The teacher recommends explicitation of names well-known in the source culture, achieving a sufficient degree of precision for target readers.

5.8 Option spot 8.
[…] the star singers have long been called […]
[…] tähtilaulajat on vanhassa tunnettu […]

Exoticizing	Domesticating	Generalizing	Expliciting
35 cases	**17 cases**	**4 cases**	**2 cases**
[…] har stjärnsångarna känts bättre som […]	[…] är stjärngossar sedan gammalt kända som […]	[…] har pojkarna sedan gammalt kallats för […]	[…] har man kallat stjärngossar (tähtipojat på finska) […]

The source text returns to 'the star boys', and again there are four options: to exoticize, domesticate, generalize ('the boys' or 'they'), or explicate, but the real test for the student translator comes with the continuation of the sentence:

5.9 Option spot 9.
[…] by the name of tiernapojat (star boys).
[…] tiernapoikien niemellä.

Exoticizing	Domesticating	Generalizing	Expliciting
19 cases	**11 cases**	**1 case**	**27 cases**
[…] under namnet "tiernapojat".	[…] stjärngossar.	**generalizing paraphrase**	[…] på finska som "tiernapojat", stjärngossar.

At this spot, if not sooner, it should be clear that the task of the professional translator is not merely to translate, but to make sense. Alas, the case is complicated by the fact that the word presented in the text as a special designation, *tiernapojat* (*tiernapoikien* when inflected), is actually the most used Finnish word for the phenomenon (for reasons

explained in the very same text). The Swedish *stjärngosse* is normally translated into Finnish as *tiernapoika* (*SuRu* 1997, p. 709). Using the dictionary equivalent results in a rather absurd statement: the claim that the 'star singers' (*stjärnsjungare*) were called 'star lads' (*stjärngossar*) in Oulu is not only confusing, it is a lie. *Tiernapojat* is what they are called. [36]

The only way to solve the incongruence seems to be to keep the exotic word and help things up through explicitation: an explanatory insertion in parentheses – 'In Oulu star lads (*tähtipojat* in Finnish) have long been called *tiernapojat* – or, perhaps better, an explicating addition – 'In Oulu these boys are known by the Finnish name *tiernapojat*, which means *star boys*'. A generalizing paraphrase seems to make sense as well: 'The star lad tradition first appeared in Finland in the vicinity of Oulu. From there the songs of the star boys spread to all of Finland'.

The teacher recommends exoticizing, since the word and the tradition of *tiernapojat* is exotic in Sweden and the source text in fact presents them as such. The translator must mind the different position, interest, and background of the target language reader (and not be deluded by a bilingual dictionary or a Finnish speakers' familiarity with the word *tiernapoika*).

5.10 Option spot 10.
Tierna means star; the model is the Swedish word *stjärna*.
Tierna tarkoittaa tähteä; esikuvana on ruotsin stjärna-sana.

Exoticizing 16 cases	Generalizing 17 cases	Expliciting 25 cases
”Tierna” betyder en stjärna (förebilden är svenska ordet ”stjärna”)	**12 deletions**	Ordet “tierna” betyder stjärna. Svenska ordet ”stjärna” är faktiskt en förebild till det här ordet.
”Tierna” betyder en stjärna; ordet baserar sig på det svenska stjärna-ordet.	**5 generalizing paraphrases**	Det finska ordet ”tierna” betyder stjärna och det har också sitt ursprung i det svenska ordet.
	Deras namn kommer från det svenska ordet stjärna.	På finska heter de Tiernapojat med det svenska ordet *stjärna* som förebild.

Metalingual comments, explicit statements about source and target language words, are prime examples of features that often need to be adapted a bit. Almost half of students took the chance to exercise the assignment's right to rewrite. The generalizing/exotizing solution, 'the name comes from the Swedish word star', does make sense, but the text surely profits from some further comment, such as 'the normal Finnish word for 'star' is *tähti*, but *tierna* originates from the Swedish word *stjärna* and *tiernapojat* translates into *stjärngossar* in Swedish', '*Tierna* (an unusual word in Finnish) means 'star' and comes from Swedish', or 'the first part of the word is a Finnish imitation of the Swedish word *stjärna*'. This way of catering for the target language audience can be seen as a case of "bringing the author back home", the definition of domestication by Venuti (1995, p. 20). But since the strategy entails the adding of implicit information and the actual items

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[36] (Except, perhaps, by the 0.2 percent Swedish speakers in Oulu.) Adding to the confusion, quite a few students first state that the singing school boys 'were called star lads' (“Därför kallades pojkarna stjärngossar”, option spot 4), and proceed to tell that 'in Oulu, star singers have always been called star lads' (“I Uleåborg har stjärnsångare alltid kallats för stjärngossar”, option spot 9). Translating sentence by sentence without taking responsibility for the message as a whole must be a beginner's mistake, or a sign of a student in haste.

of the sentence are not exchanged for domestic equivalents (which would be the absurd 'star means star; from the Swedish word star'), explicitation is a better description. To delete the metalingual comment, as rather many students did, is an easy way out.

The teacher recommends explicitation, because the recognition of loan words from Swedish into Finnish might be especially interesting to Swedes, perhaps even more than to Finns.

5.11 Option spot 11.
[…] the events in Betlehem.
[…] Betlehemin tapahtumista.

Exoticizing	Domesticating/ expliciting	Generalizing
56 cases	**1 case**	**1 case**
händelserna i Betlehem	barnamordet Betlehem	i händelserna i Bibeln

In Finnish, the Massacre of the Innocents actually is *Betlehemin lastenmurha*, 'the child murder of Betlehem', exactly like it is in Swedish. The phrase *barnamordet i Betlehem* appears in the Swedish parallel text (Swahn 2000, p. 17) – only one student paid heed to it. Again, the ethical question is whether the translator should improve the source text. The main "event of Bethlehem" would be the birth of Christ, which is already explicitly mentioned in the text, but the massacre is in fact a central theme in the *Tiernapojat* songs. *Barnamordet i Betlehem* is the phrase a well-read Swedish adult would naturally think of on the subject of King Herod and Jesus, so the phrase combines an expliciting and domesticating solution. The generalization 'events of the Bible' is a viable, but unnecessary, solution, and perhaps just a case of miswriting.

The teachers recommends that well-known historical events or cultural items be given in the traditional target culture name form, even though it may amount to an improvement of the source text.

5.12 Option spots 12–15.
In addition to the crowned Herod, there are three singers: the black-faced Moorish king, Herod's faithful servant Knihti, and Mänkki, who rolls the star.

Source text	Exoticizing 28 cases	Domesticating	Generalizing 2 cases	Expliciting 28 cases
Kruunupäisen Herodeksen [lisäksi]	Herodes med krona		Herodes	Kung Herodes
	Herodes med krona på huvudet			Kung Herodes som bär en krona på huvudet
				Den krönte kung Herodes
	1 case	**50 cases**	**1 case**	**6 cases**
mustakasvoinen murjaanien kuningas	Morianernas kung med svart ansikte	Svarta kungen från Moria land	den svarta kungen	svartmålade kungen av Moria land
		Svarta kungen av Moria		svarthyade kungen av Moria
	5 cases	**48 cases**	**4 cases**	**1 case**
Herodeksen	Knihti	Knekten	Herodes trogna	Knihti (Knekten)

	7 cases	**38 cases**	**13 cases**
uskollinen			
palvelija Knihti			
tähteä	Mänkki, som	Stjärnbäraren,	Stjärnbäraren
pyörittävä	snurrar på	som snurrar	Mänkki
Mänkki	stjärnan	stjärnan	
	Mänk	Staffan, som	Stjärnbäraren som
		bär en stjärna	heter Mänkki på
			finska

(above the table, a separate heading line:)

uskollinen   tjänare

palvelija Knihti   Herodes

tjänare

This last example is the clearest proof of a translator faced with four opposing options. With culturally connoting names, we may have the problem in a nutshell. The target text names of the quartet Herod, the Moorish king, the Knight, and the Star Twirler can be rendered exoticizingly: *Herodes*, *Morianernas kung*, *Knihti*, and *Mänkki* (or *Mänk*), names that closely approximate the Finnish forms. They can also be domesticated into *Kung Herodes*, *kungen av Moria land*, *Knekten*, and *Stjärnbäraren* (or *Staffan*, the quintessential Swedish star lad), names given in the parallel text (Swahn 2000, p. 17). Or they can be trunctated into a brief description, as 'the black king' or 'the loyal servant', or furbished with extra information, 'King Herod who is recognized by the crown on his head' or 'the boy carrying the star, who is given the name *Mänkki* in Finnish'. Furthermore, a Finn would perhaps know that the title of the original article is a quote from the *Tiernapojat* play. Two students took it on themselves to fortify the message by making this implicit connotation explicit: 'the Star Twirler opens the play by saying: May we come and sing?'

The teacher recommends, as a bottom line, the use of judgment and knowledge as to how the target text would be optimally shaped for the purpose of the editor/target text buyer, or the comfort or interest of target readers – the functional approach presented by translation scholars such as Kussmaul (1995), or Nord (1997).

Conclusions

Even students that are not skilled translators on occasion find it necessary or advantageous to vary the degrees of specificity, tweaking the cultural connotations of words as well as their verbal specificity. This implies that the four strategies described are not artificial categories but natural results of a wish to make sense when rewriting a text for a different audience. The four basic concepts can be used in discussion and exploration of alternative solutions to translation problems. They may not solve every problem, of course, and it can surely be useful to learn about other distinctions: for example the one between "literal translation" and "calque" from the classic categories of Vinay & Darbelnet ([1958] 1995).

The discussion above is mainly restricted to items that are nouns, terms, and names for culturally bound phenomena. I have not thoroughly taken into account

- whether the steps in each of the four directions are optional or obligatory: Are they alternatives to a literal (more faithful) translation, or used mainly when a literal translation is not possible?[37]

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[37] The example in the source text would be the phrase *toistakymmentä*, for which a literal translation simply is inconceivable (something like 'second ten', perhaps even for an amateur translator). But since the dictionary, *SuRu* 1997, gives the translation 'more than ten', the problem did not arise. But in practice, one could conjure an even more generalizing solution, 'many', an expliciting solution, *12*, *17*, or whatever the exact number may in fact be, as well as a domestic equivalent, *ett dussintal*, 'about a dozen'.

- whether the problematic items are central or peripheral to the main message of the source text, and whether this leads to different handling: Is exoticizing advisable for important, recurring features, and generalization preferable for non-consequential ones?
- whether the four directions are as relevant for macro- as for micro-strategies: Can they be applied to whole sentences and texts as easily as to nouns and names?

My personal view is that the four-sided model can be used to explore translational rephrasing on a higher level as well. But such an investigation of textual structures must base itself on an account and comparison of norms and text type conventions in the languages involved, which requires more space and material.[38] For students in a learning situation, I believe it is enough initially to point the way and discuss possibilities, and then to leave room for discoveries and experiment in further studies and through practical assignments.

The essay is based on a limited material and a single source text, but the results support the suggestion that the manipulation of words' and phrases' cultural and verbal specificity are four elemental instruments in the translator's tool-box.

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[38] See Englund Dimitrova (2005) for a study of explicitation on a textual level.

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What do Translation Students Expect of Their Training in Spain?

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Introduction[39]

Training approaches at tertiary level are clearly experiencing changes under the aegis of the Bologna reforms. Across Europe, Higher Education systems are working towards the evaluation and improvement of their academic traditions in order to meet the European convergence criteria.

New trends in teaching and learning involve a clear shift from a knowledge-centred to a competence-centred paradigm, where student learning outcomes are prioritised. Students are now expected to be the key element of the learning process. However, HE contexts differ from country to country. For instance, while the UK introduced a competence-based HE reform in the mid 80s which led to the progressive consolidation of employability policies, other countries still have university systems which are teacher-centred or, rather, subject-centred in which the active role of students in their education and the projection of university training onto the labour market are sadly missing.

In Spain, classical and dated approaches still prevail in Higher Education courses. However, Translation and Interpreting (TI) schools can be considered to represent the avant-garde of teaching and learning experiences at Spanish universities. The relatively recent introduction of TI training courses in Spain (1979), together with permanent contact with other university traditions and the exchange of best practices due to student and staff mobility experiences, are some of the factors contributing to the constant launching of innovation initiatives. Thus, the development of competence, and more specifically translation or translator competence, was studied by Spanish TI scholars long before the EU introduced this topic in line with the new teaching culture promoted within the European Higher Education Area. This is the case of works by Kelly (2002, 2005) or the Pacte research group (e.g. Hurtado, 1999).

In this same vein, the Avanti research group at the University of Granada is one example of innovation in teaching and learning in translator and interpreter training in the Spanish context. Calvo and Morón are active members of this research group and share an interest for the role of students in TI training programmes. During 2005 both authors have worked on separate PhD research projects on the topic from different points of view and then decided that it would be interesting to work collaboratively to share, compare and contrast findings in some of the common fields they were studying. This paper is one result of that collaboration.

Calvo's work analyses student identity in TI undergraduate programmes in Spain in terms of motivation and expectations, while Morón examines students´ perceptions of their training within the international triple degree programme Applied

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Languages Europe (ALE) at the University of Granada. In both pieces of research, an initial qualitative analysis was carried out, where the main objective was a systematic study of the reality experienced by translation and interpreting students. Given that the first and fourth years of the ALE programme are shared with TI students at the University of Granada (see section 2 below), researchers deemed relevant to establish comparison between both conceptual indicator classifications.

2. Some preliminary remarks

TI Curriculum in Spain

Spanish university curricula are not very flexible, with one-year or half-year subject modules and strict evaluation systems marked by traditional examining strategies. Furthermore, curricula cannot be autonomously defined by each university or school as they have to adapt to national degree specifications which define almost half of the contents of the course while conditioning the other half. For this reason, universities have little freedom when it comes to planning their course offer.

TI studies first started in Spain as a four-year undergraduate degree programme in 1992. Before, TI only existed as a three-year degree programme in three Spanish universities, i.e. Autónoma de Barcelona, Granada and Las Palmas, and was a minority student choice.

The TI curriculum in Spain is highly specialised and was designed according to an interdisciplinary conception that includes compulsory core modules on documentary research, Spanish or other official Spanish languages (Catalan, Basque, Galician) as a mother tongue, two foreign languages, Linguistics, Theory and Practice of Translation, Computer assisted translation and advanced computing skills, Interpreting, Terminology, Specialised translation and, depending on the individual university, electives which are often related to either law or science and technology.

At first sight and without proper guidance and information channels for students, the curriculum easily becomes a complex and not very cohesive combination of subjects. This can translate into students not really grasping the point of what must often seem to be a jigsaw puzzle.

The ALE Programme: some particularities

In 1987, a number of European universities embarked on what was at the time a truly pioneering and challenging experience, based on mutual networking and cooperation: a triple degree programme in applied languages. Current partner institutions are[40]: the Université de Provence, Aix-en-Provence, France (AIX); University of Limerick, Ireland (UL); John Moores University, Liverpool, United Kingdom (JMU); University of Northumbria, Newcastle, United Kingdom (UNN); University of Passau, Germany (UP); Fachhoschule Köln, Cologne, Germany (FHK); and the University of Granada, Spain (UGR), as the only Spanish institution integrated in the network.

The main purpose of the programme is to offer Languages and TI students an integrated itinerary of studies to be completed in three different institutions, introducing two-year compulsory mobility into the students' four-year programme. Participants spend their second and third years of study abroad at ALE institutions in two different countries, and they share classes with home students at their home

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[40] Ealing College of Higher Education (London, United Kingdom), now Thames Valley University, was one of the founder institutions; however it left the programme in 2002, after severe cuts effectively left the university devoid of languages studies.

institution (in the UGR, in TI) in their first and fourth years.

Main features of the ALE programme include:

1. Selective and competitive access to the programme in most partner institutions
2. Specific modules and subjects which include two languages at advanced level, area studies, Law, Economics and a series of electives permitting specialisation in areas such as international trade, intercultural communication or specialised translation, depending on the partner institutions involved in each individual student's curriculum
3. Triple Degree Award: participants are awarded three different degrees, by the corresponding institutions[41].

Student role in Translator training programmes: a curriculum approach

Although the number of publications on translator and interpreter training is on the increase, more often than not, they deal with didactic approaches where the student role as a central agent is neglected. This is generally the case in Spain, where the university curriculum tends not to contemplate the student perspective at all.

The extent to which student guidance and other support channels are consolidated is one clear indicator of how an education system interprets the student's role within the education process. In this area, guidance services providing personal, academic and career advice in both secondary and higher education are very much in their initial stages or indeed are simply non-existent in Spanish institutions.

One of the starting points for this research is the belief that this lack of guidance at both secondary and higher level has a deep impact on training success on TI courses. Given the unsatisfactory guidance available in secondary education, the authors wondered to what extent the students' decision to study translation and interpreting was based on realistic grounds or rather on inaccurate or random beliefs and motives. The two separate research studies focused on the various specific reasons (if any) students had for choosing translation and interpreting. The specificity of the ALE programme could well mean that ALE students have different motives for studying this minority course to those of general TI students in Spain.

To the authors' surprise, very little information on student profile was found. How could a TI programme be designed or implemented without taking into account student needs and expectations?

Misinformation for students prior to university entry might well lead to inaccurate perceptions of the training goals and career prospects. TI studies seem to be associated to a somehow unrealistic idea of the translation and interpreting job opportunities. Public opinion associates the professional profile of our graduates with jobs in the literary sector or high-ranking positions in international organisations. This type of general assumption shapes the scarce information available to the students both on the Internet (brief course marketing website texts) and in the media. Although these

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[41] Institutional regulations do not allow all partners institutions to award their degree to ALE students. This is in particular the case of the University of Limerick, which awards a "certificate of equivalence" of the studies with the home degree. This is the result of the controversy over double or triple awards as opposed to one single joint award from several institutions. The EHEA should in fact facilitate the implementation of single joint awards, and thus eliminate this difficulty for the programme. Paradoxically, the Bologna harmonisation process is actually causing new difficulties for this now longstanding example of interuniversity cooperation and an integrated study programme.

are indeed possible career prospects for our graduates, the truth is that most students will end up working in very different positions (localiser, export specialist, tourism, audiovisual translation, project manager, etc.)[42].

The complexity of the Spanish TI curriculum, which, as has been explained above, is based on dense interdisciplinary course content, is frequently not appropriately presented to the students, so that some of them do not really know what their expected learning outcomes are or what the point is of choosing some electives instead of others.

Disappointments caused by misinformation before entering the course, during their studies, and at the end of their training lead to a progressively distorted reading of their position with regard to the labour market.

Regardless of specific local problems, TI studies offered by many Spanish universities like Granada, Autónoma de Barcelona, Salamanca or Jaume I among others, repeatedly rank among the highest quality undergraduate courses in Spain[43], with a high-performance student population, good employability indicators, and positive job prospects. In spite of this, TI studies seem to be perceived by many students as not fully satisfactory, especially towards the end of their training.

Information received throughout their studies, both from the institution or from outside, has an impact on how those expectations develop towards the end of their training. Effective guidance systems before and throughout university studies would be paramount to orientate their views on the quality of their studies, as well as to promote optimised performance and a positive self-image as confident professionals.

Research methods

Although the research strategies applied are not identical in the two studies, as target populations are different, both case studies are of a qualitative nature. Observational and descriptive techniques applied in the studies included group interviews and open questionnaires: the first study with TI students in Spain registered on the *Licenciatura en Traducción e Interpretación* (a four-year Translation and Interpreting undergraduate degree programme approved nationwide) and the second with UGR ALE students.

Group interviews in both cases were semi-structured, which means that the interviews followed a script of key questions and points of interests, but allowing for any comment or opinion on the subject matter and even inviting participants to raise new debate topics relevant to the study, under the unbiased moderation of the interviewer. All interviews were audio recorded and transcribed.

Participants in both cases were taking the last year of their studies. Group size varied. Although some authors recommend group sizes of eight to twelve participants (Oppenheim, 1992: 79), qualitative research does not seek a sample population that is representative of the study or target population. As Buendía explains (1998: 171), qualitative research is *ideographic*, it focuses on the individual or, at most,

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[42] Reports on the labour market and graduate employment for TI in Spain (Universidad Jaume I, Universidad de Granada, Universidad Autónoma de Barcelona, Universidad Pontificia de Comillas) show that the unemployment rate is very low and labour market integration of TI graduates is considerably higher than the average. However, only 35% of the students end up working as translators and/or interpreters. Other jobs occupied are usually language-related, such as language teachers, import/export specialists, clerical and secretarial posts, tourism posts, etc.

[43] University ranking 2006:
http://aula.elmundo.es/aula/especiales/2006/50carreras/traduccion.html

a small group of people which works as a reflection unit within the study. It identifies and maps concepts, attitudes, perceptions, ideas. Qualitative research consists of specific approaches and methods that allow contact with knowledge or knowledge production by describing possible phenomena and the reasons behind them without analysing their statistical size or relevance. Hence sample size is not relevant, and the quality of the registered data becomes the main criterion. In this way, qualitative research provides an in-depth analysis of possible descriptors which will help develop further analysis in order to understand a reality that has not yet been sufficiently observed. In these two case studies, some indicators are described and itemised in their context for the first time, something which will hopefully prove very useful for future research both in the Spanish and other national contexts. Qualitative data help compose interpretations of other descriptive quantitative and qualitative data and can constitute a good basis from which to write hypotheses on student population and design further research studies, whether quantitative and qualitative in nature (Buendía, 1998).

Here, group size in the interviews ranged from 5 to 10 students in each case. The number of participants was lower in the case of the ALE study, given that the target population amounts to approximately 12 students per year at the University of Granada. The ALE study also gathered data by means of two in-depth personal interviews with students carried out in Granada.

In the TI group interview 10 participants took part. The target population in this case is much larger, as today there is a total of 25 private and public institutions offering TI studies in Spain and this translates into a population of approximately 1300 4th-year students[44]. However, as already explained, a small group of 10 people is significant for qualitative data collection.

Notwithstanding this, qualitative feedback from other Spanish institutions was deemed also relevant to the study, and a specific instrument was designed to collect data. Open questionnaires were distributed in six different universities, four of which were publicly funded, i.e. Universidad de Granada, Universidad del País Vasco (UPV), Universitat Jaume I in Castellón (UJI) and Universidad de Salamanca (USAL), while two institutions were private, i.e. Universidad Alfonso X el Sabio and Universidad Pontificia de Comillas, both of them located in Madrid. These institutions were selected with the aim of including a variety of school types and curriculum application models. A total of 180 open questionnaires were returned. Open questions asked for opinion on whether the courses participants were about to complete matched their initial expectations from a global curricular perspective.

In order to design the study as well as to choose and define the constructs to be studied (motivation and expectations), the appropriate literature review was carried out, only to discover that very little had been written about student profile or student role and expectations regarding translator and interpreter training. A profound review of general literature on teaching and learning, curriculum design, the European approach to HE, HE trends, student guidance and advice was also carried out.

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[44] Data as registered in Calvo's PhD dissertation (forthcoming), and calculated from the Spanish Ministry of Education and Science database and the figures registered by the ANECA (Spanish National Agency for Quality Evaluation and Accreditation in Higher Education).

Instrument	Scope	Sample size
Semi-structured group interview	ALE students from UGR Duration: 68'	5 participants
In-depth personal interview	ALE students from UGR Duration: 20' to 30'	2 interviewees
Semi-structured group interview	Translation and Interpreting students from UGR Duration 97'	10 participants
Open questionnaires (narrative feedback)	6 Spanish institutions (UGR, UPV, US, UPCO, UJI, UAX)	180 answers retrieved

Table 1. Research instruments

Results: Motives and expectations

In this section, the results of the two studies are combined and presented, in two subsections, the first dealing with motives, the second with expectations. The interview and narrative data have been categorised and tabulated in order to facilitate interpretation and reading. Each motive and expectation is discussed under a separate heading. Illustrative quotes from student interviews and questionnaires have been included. The ALE study was carried out in English as this was the only common language shared by the target population; the TI study in Spanish. The ALE quotes are transcribed literally, including language errors; the translations of the TI quotes given are by the authors. In the quotes, students are identified by a programme code (ALE or TI) and then a number for each individual.

Students' motives[45]

Mobility and language learning

> *"I applied for ALE because I had this desire to travel, to get to know other cultures" ALE3*
> *"I always wanted to spend some time abroad" TI4*

TI and ALE students share an interest in travelling, meeting people from other cultures, getting to know different academic contexts and learning foreign languages. Motives (and expectations) with regard to mobility experiences differ depending on the perspective adopted: mobility as an option (TI) or mobility as part of the programme (ALE). Consequently, ALE perceptions regarding mobility seem to be slightly more clearly defined; ALE individuals consider that their two integrated mobility experiences will make a difference in terms of personal, academic and professional development, when compared to mobility as an option in the form of the not so fully integrated Erasmus experience of TI students. However, TI students do also see mobility as a plus in their future professional development.

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[45] Sometimes a differentiation between motives and expectations is difficult to establish. We consider two types of generic motives, intrinsic and extrinsic, and a special type of "motive", here "expectation", which has to do with job or training prospects.

Degrees (ALE)

> *"ALE candidates are people aiming at and attracted by the possibility of obtaining two or three diplomas, apart from being keen for languages"(ALE5)*

In academic traditions like the Spanish one, where diplomas and degrees still tend to be the way to prove and assess employability, in comparison to the more pragmatic approach based on proving real acquired skills, this triple degree award is seen as an advantage by students. Note that this does not mean that students have completed three different degrees, but only one which is acknowledged threefold. (See also E5).

Limited course choice

> *"Honestly, I wanted to do something related to foreign languages, but did not want to study traditional philology which was my only option apart from translation and interpreting" (TI6)*
> *"Philology is old-fashioned and translation is more dynamic" (TI8)*

Spanish HE only offers four university courses which include languages as a core curriculum element, i.e. Philology (based on literature and linguistics); Tourism (a three-year programme targeting tourism management), a three-year diploma in primary school teaching with a specialisation in language, and TI. The absence of other language-based courses, such as Applied Languages, Area Studies or even International Business leaves little choice (TI or Tourism) for those who want to study languages in a way that better matches today's market needs and applies languages to day-to-day life, outside language teaching environments.

A vocation for translating/interpreting

> *"I always wanted to become a translator" (ALE6 and TI5)*
> *"I would love to work as an interpreter" (TI1)*

This motive compensates for some extrinsic motives identified in the studies. The only comment on this motive is that the idea of "being a translator" changes as they progress in their studies towards a more realistic perception of a profession which has been strongly influenced by new technologies and globalisation in recent times. One student said: "I always wanted to be a translator, but rather a literary translator. Now I have been told that it is very difficult to work in the literary sector"(TI3).

Because I deserve it

> *"Honestly, I knew these studies were the most demanded and I think if you have a high mark in your secondary school results and you like languages, choosing translation and interpreting is the natural thing to do, it is what people would expect: good students choose translation and interpreting. I know many students who chose TI just because they had the mark to get in" (TI1)*

The admission process in Spanish universities is based on a *numerus clausus* system ruled by the law of supply and demand. There is a limited quota of places on a specific course and candidates are listed according to the mark obtained at the general university entrance examination together with their overall final secondary school mark. Given that there is a disparity between the number of TI places in public institutions and the demand for places on these courses, the average admission mark tends to rank amongst the highest for undergraduate courses. Indeed on more than one occasion the mark required to study TI in a school like Granada has been the highest for any undergraduate

course in the country. In an attempt to ensure a minimum level of language skills, some schools also require students to pass a language exam. Quite rightly, TI Students in Spain are generally considered to be high performing.

Students' expectations

A. Sources of information about TI studies (before accessing)

"I was given very positive opinions on this course by people who actually do not really know anything about the reality of the profession or course" (TI7)

	T/I	ALE
A1	Lack of relevant information available in order to opt for a TI course in a more reflective way Poor opinion of available sources: Internet, guidance services before entering university, publications on higher education course offer, media, etc.	
A2	No direct information from translators or translation students.	
A3	Advice from teachers, family or friends, who did not have real information about the studies and job prospects	Advice from former ALE/TI students who were familiar with the programme

Table 3. Information sources

All participants interviewed said that they had been given no relevant information before starting their university course. Some students stated they had to look for information by themselves, using the Internet as their main search tool. A systematic analysis of Internet contents about TI/ALE courses and related career prospects would be of much use to map student identity.

B. Information demands

"Many people give up before the 3rd year. I think this is due to the fact that you only start translating a bit in the 2nd year, the first two years are rather general and don't really match our previous idea of what we would learn. However, in the 3rd and 4th year, subject content is more specific, we translate more. If only someone had told us in the first year…" (TI6)

	TI	ALE
B1	Careers advice and labour market information	
B2	Curriculum advice	
B3	"Ideal" TI student profile	"Ideal" ALE student profile
B4		Value of orientation and guidance services
B5	Information about the ALE programme (Granada)	

Table 4. Information demands

Spanish universities generally offer careers advice services, but in most cases, they are understaffed and overwhelmed by high demand[46] and their services cannot be

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[46] In the case of the University of Granada, for example, with a total of approximately 60,000

customised to the different undergraduate programmes in place. Consequently, the information and orientation available is rather general and does not respond to specific undergraduate needs. Private universities make a bigger effort in this sense, and recently there have been interesting but minority initiatives sprouting in some public institutions concerning employability policies.[47]

Guidance to students on their curriculum is also very limited at Spanish universities. The choice of electives and optional modules is frequently based on random grounds (e.g. suitable timetable, light workload, other students' advice on the lecturer, suitable number of credits, handy location on campus, because the exam is easy, etc.), and is rarely supported by any kind of advice system, at least in public institutions. In many cases, elective choice has little relevant projection and impact on either students' training or their professional development, due to the lack of connection between the core subjects and choice of electives.

With regard to misinterpretation of the interdisciplinary curriculum, and as a result of insufficient curriculum guidance policies, students express the feeling that they are trained to become a *jack of all trades and master of none*. In this particular case, coherence could be achieved by associating curriculum to a competence-based learning outcomes scheme, instead of the traditional content knowledge-based approach to training. Students should be aware of their competences and the pursued professional profile, which corresponds to that of a highly specialised and updated language professional. Academic guidance and advice before and during their studies is paramount if students are to understand the purpose of such a multidisciplinary itinerary, as competence in applied areas is based on a series of abilities which include transferable skills: being able to learn quickly and easily adapt to different work environments, finding and processing information in a time-effective manner, computing skills, intercultural skills, language skills, team-work skills, high-quality writing skills, etc., together with specific skills (in the case of translation and interpreting studies, this would include computer-assisted translation, interpreting protocols, specific information processing techniques, self-employment skills, project management, quality awareness, etc.), thus completing the different learning outcomes programmed for the students.

All in all, their profile does make sense and is highly employable in the market, but students have not been taught to see it this way. The very name of the course "Translation and Interpreting" somehow limits their perception of the variety of jobs they may be employable in. The student profile certainly does not correspond to traditional monodisciplinary professions. On the contrary, the resulting profile applies and flexibly adapts to a wide number of jobs in all sectors, which does not mean they are not specialists in their field, as translation and interpreting graduates and their intercultural skills could hardly be replaced by other Spanish graduates.

On the contrary, and despite some problems regarding programme management, the ALE participants did not complain about curriculum advice, as they enjoy a fixed programme of studies both at home and abroad. Their worries were mainly related to the requirement of writing two dissertations in order to complete their course. This is because dissertations are not a common assessment method in Spain, and therefore students are not familiar with them. In this particular aspect, dissertation learning objectives are not sufficiently specified, which worsens their perception of the

students, there is only one small orientation service office which is clearly insufficient to meet student demands.

[47] For example, the University of Granada has just launched a new module on TI-specific careers advice for 4th year students, organised by the Avanti and Greti research groups.

usefulness of the exercise.

Both TI and ALE courses show high drop-out rates according to official data[48]. A high number of students abandon their studies in the first two years, for different reasons, e.g. subject content in the first two years of study has little to do with hands-on translation work and does not necessarily match student expectations, given that contents tend to be rather theoretical in nature. Translation often begins as a minor module in the second year and it is only in the third year that students begin to get an idea of what real translation and interpreting practice is.

Some complaints were registered regarding a heavy work load and high demands on TI students. They would have welcomed more information about the expected performance on their part. This is also the case for ALE students.

ALE students' contact with mentoring and advice services in place in other countries, has made them more aware of the need for these services in Spain. They regret not having been "brought up" in academic cultures which provide them with further guidance and support. Similarly to ALE students' complaints, in the UGR, TI students regretted not having received information about the possibility of joining the ALE programme: information on ALE is not easily accessible and many students said they found out about the course "only by chance".

C. Expectations

"I am confident about the training I have received, I am sure I have a good chance of finding a job" (TI9)
"I have realised that translating as a professional activity can be rather boring, sitting in front of the computer the whole day". (TI1)

	TI	ALE
C1	Becoming a translator/interpreter	
C2	Improving language skills to a very high level	
C3	Being taught in the foreign languages of study	
C4	**Mobility related**	
	Optional mobility	*Integrated mobility* Being integrated into every-day life of both host countries Having the chance to study subjects not available at the home institution
	Meeting people and making new friends Adopting a more open attitude to otherness	
C5	**Professional development**	
	Optimistic professional prospects at the beginning of their studies which progressively worsen	
C6	Working in the EU	The ALE experience might help them to decide on their professional careers. Improving the CV Opening up better job opportunities Working in international settings Working abroad
C7	Becoming more independent and outgoing	

Table 5. Student expectations

Although most students wanted to become professional translators and/or interpreters when entering university studies, by the end of their studies, some students would prefer not to work as translators or interpreters (low satisfaction) or at least not exclusively. Others do not really know what their dream jobs would be. Alternative job opportunities valued by the students include teaching, international business, social mediation, tourism, etc.

In the case of ALE students, this change of mind might be due to course-specific factors: UGR is the only faculty (together with FHK[49]) offering specialisation in Translation and Interpreting to ALE participants. This implies that they only follow TI specific training courses during their first and fourth year at their home institution[50]. As a consequence, it seems that students in their last year feel they are at a disadvantage with regard to TI home students in terms of TI skills.

ALE students valued their language skills in a more positive way than TI students. For the latter, this expectation was sometimes seen as unfulfilled. This might have to do with the fact that some schools do not discriminate access by means of a specific language level admission test, taking for granted that students master their working languages according to the curriculum standard, while this is not always the case. Insufficient mastery of languages leads to frustration and drop-outs. This is one of the reasons why TI students would like to be taught in the language of study.

ALE students' experience in this sense is different. First, they must prove their language skills before entering the course, and then their two periods of study abroad encourage, indeed oblige, them to follow modules and subjects in the host universities' official languages. Some ALE students complain about the use of English as a *lingua franca* within the foreign students' community at the different non-English speaking host institutions. In other cases, mobility experiences were not seen as efficient for improving foreign language skills, as ALE students tend to stick together when abroad, using their native tongue for communication. However, in general they consider that they are more integrated and better adapted to the host institution and society than other exchange students (C4).

Some participants regard those who have been trained as translators and/or interpreters as highly employable (C5). In the case of ALE, they think their chances of finding a high-profile job are higher than those of TI students (see also D1). They see their profile as more marketable although in principle the skills they think they acquire are not different to those perceived by mobile TI students.

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[49] Due to language combinations existing in the institutions, a "triangle" including both UGR and FHK has only recently been established. The triple degree programme involving students from these two institutions will commence in 2006/2007.

[50] Apart from some introductory TI courses available at some ALE partners.

D. Job prospects (prior to university entry)

	T/I	ALE
D1	Good chances of work in international organisations and embassies	Being qualified for high-ranking posts
D2	Becoming a literary translator	Becoming a sworn translator[51] in two foreign languages
D3	Globalisation and Internet: good prospects	
D4		Becoming a flexible employee

Table 6. Job prospects (prior to university entry)

E. Job prospects (at the end of the course)

	TI	ALE
E1	Professional prospects: less optimistic Good job prospects, but only if you are adaptable Influenced by general pessimism concerning the Spanish labour situation, lacking international perspective Worries about income average (related to Spanish labour market situation) Job profile lower than expected	Some feel overqualified for the immediate labour market
E2	Certain degree of dissatisfaction with employability after training received Satisfaction with personal development	Generally satisfied with training (especially with their personal development) Good opinion of transferable skills acquired
E3	Need for careers advice	
E4	Certain disenchantment with translating as a professional activity	Preference for contact with people, more interpersonal activities
E5	Feeling that the degree of specialisation is not appropriate	
E6	Low social recognition	

Table 7. Jobs prospects (at the end of the course)

This somewhat negative perception of their courses is not based on fully reliable criteria. There are several factors contributing to this: the Spanish labour market situation (with an acceptable unemployment rate but the highest temporary employment rate in the whole of the EU and in general much low quality employment); the lack of careers advice that would show them that TI employability surveys in Spain give very promising labour integration rates, with over 93% of graduates employed only one year after finishing their studies); the lack of academic guidance which would help them understand the usefulness of their training and encourage their graduate self-confidence, making them aware of their skills and competences, amongst others.

Students from both courses are worried about alleged low social recognition. They consider that people think that language skills alone are sufficient in order to translate professionally and express fear of unfair competition from untrained people. In the case of ALE, they were worried because they considered that the course is not well-known outside academia. Some ALE participants describe themselves as "overqualified" to join their immediate employment environment, given that they have three degrees.

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[51] Certified translator appointed by the Spanish Ministry of Foreign Affairs by means of an official examination process or by completing a legal translation and interpreting itinerary on the TI or ALE courses.

Degree of specialisation

As has already been pointed out, interdisciplinarity in TI studies is not appropriately targeted or explained to students throughout their studies. Spanish academic tradition does not yet have a solid background in implementing applied studies and still sticks to a traditional conception of what knowledge disciplines are (literature, medicine, history, etc.), based on all-time monodisciplinary professions such as physician, historian, philologist, and so on. More pragmatic approaches in the form of applied studies, i.e. TI or Applied Languages, run the risk of being seen as a mixture of random isolated and unconnected disciplines.

This aspect may also be influenced by the way in which subject modules are divided up in the curriculum: specialised translation usually corresponds to text topic or subject area (medical translation; legal translation…). Real professional activity would tend to indicate that in most cases texts cannot be so easily labelled into a specific topic category. However, students have the feeling that, after completing a medical or legal translation module, they lack sufficient content knowledge in medicine or law to become truly specialised legal or medical translators. This false impression could be addressed by a more flexible approach to texts and translation practice in the curriculum.

Conclusions

Although the ALE and TI research studies are different in the scope and the object of study, collaborative research strategies have proven efficient to allow comparison of the two qualitative data models. Points in common between the two populations help validate some of the conclusions obtained.

Study results have proved useful to better understand the effects of insufficient advice for students. Appropriate guidance is paramount if institutions are to tackle specific problems such as high drop-out rates, insufficient student understanding and appreciation of the training curriculum, pessimistic views on employability, or inaccurate assumptions about the degree of specialisation.

The authors believe that providing candidates with more and better information regarding their programme of studies will favour their entering university courses in a more coherent and reflective way (why am I doing Translation studies?); will favour the establishment of learning objectives (what am I going to learn?), will promote realistic expectations regarding their training (what are my job prospects?); and, as a result, will promote the development and acknowledgement of the competences developed (am I ready for the job market?).

Indicators resulting from this study may help to design and implement research in action projects aimed at improving guidance and advice systems, or optimising curriculum design and curriculum coordination strategies.

Further quantitative or in-depth qualitative research on these constructs would allow comparison of the Spanish TI training context with translator and interpreter courses in other countries.

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Building an activity bank for autonomous translation learning on the Web

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Abstract: This paper presents ED@T, a web-based activity bank for autonomous translation learning. The goal of ED@T is to enhance translation competence by means of a series of activities designed to supplement traditional classroom teaching. ED@T allows students and teachers to browse through the activities by means of a three-item menu featuring concepts, genres and text titles. The tasks include hypertextualised guided translation exercises, ST-TT and TT-TT comparisons and multiple choice questionnaires. The article discusses the following criteria for text selection and activity planning and sequencing: a) degree of integration into a predefined syllabus; b) objectives of the units; c) genre variety; d) degree of linguistic difficulty; and e) expected amount and kind of research. The description and discussion of the ED@T project and its underlying pedagogical principles is meant to be of use to translation trainers and institutions that are interested in setting up similar learning resources.

Introduction: translation teaching, translation learning and ED@T

Translation teaching is a course of action designed to improve the trainee's translating competence. Translation is "not just an exchange of words and structures, but a communicative process that takes into consideration the reader of the translation within a particular situation within a specific culture" (Kussmaul, 1995, p. 1). Translating competence can be defined as the ability to perform that process successfully. The ever increasing offer in translation degrees at European universities implies that there must be some facet of translating competence that improves through training. To many in the profession, that component is the capacity to apply conscious reasoning to a process that at some level or another is a decision-making process. Conscious reasoning can only be applied if there is explicit knowledge about the nature of difficulties and the strategies to solve them. Therefore translation teaching is about building a methodology of translation based on organized knowledge.

In the Spanish context, translation teaching is partly synchronous and partly asynchronous. Up to the moment this paper is being written—with substantial changes ahead to adapt all degrees to the new European Space of Higher Education—, students pass courses, and thereby earn credits, by attending sessions (synchronous learning) and by doing translation homework assignments (asynchronous learning). Eventually they must sit a final exam and/or go through a simulated translation task (the equivalent of a term paper). Until very recently, the main learning environment was the classroom, supplemented by the library, where dictionaries and other documentation sources were to be found. Only in the past years the computer room has been gaining ground as a learning space, although there are still shortcomings of various kinds, the most notable of which are the scarcity of such facilities (when even the notion 'computer room' itself is becoming outdated) and the lack of innovative teaching materials.

The common teaching methodology for general translation in Spanish faculties is based on two principles: first, the 'learning by doing' approach, which means that students must be subjected to intensive translation practice; the second principle is the 'textual approach', which implies that translation teaching should be focused on textual analysis skills. The combination of these principles results in a teaching methodology consisting mostly in translation sessions where instructor and students discuss different

versions of a translation assignment chosen by the instructor (a summary of the usual protocol may be found in Delisle, 1993, pp. 11-12). A course plan usually includes or even revolves around a set of texts from genres and text types which are considered relevant at that specific stage in the degree's curriculum and which often illustrate particular syllabus concepts that should be emphasized.

The main disadvantage in equating translation methodology with textual analysis is that it downplays the problems inherent in the target text generation phase, with the result that the student is often left to his own (unconscious) devices, that is, his linguistic and cultural competence. If a methodology of translation is to build a body of knowledge on potential translation difficulties and strategies to solve them, then translation teaching courses will certainly benefit from an explicit statement of the learning objectives—defined as the skills needed to solve particular translation difficulties, and which the student should have acquired after completing the unit.

Organizing a translation course by the principles of learning objectives goes hand in hand with a task-based teaching methodology in which the translation of a text is preceded by one or several preparatory activities. In task-based curriculum design for translation training (see, for instance, Hurtado, 1999, p. 47), courses are organized sequences of units, each composed of organized sequences of tasks. Tasks have clearly stated objectives, an indication of which means will be required to carry out each task and how they may be obtained and, finally, instructions for each task (translation-related activities are also found in the neighbouring field of language instruction: see e.g. Duff, 1989; and Grellet, 1991). This approach requires careful development of well-targeted materials, that is, a bank of activities. In this paper, we will be presenting one such resource, namely ED@T, in the hope that it will be of use to translation trainers and institutions that are interested in setting up similar asynchronous learning resources. We will first describe ED@T's interface (section 2), then we will move on to describe the types of activities included in the ED@T bank (section 3), and finally we will outline the main pedagogical principles underlying the ED@T exercises (section 4).

ED@T is a Catalan acronym that stands for "Entorn Digital per a l'Aprenentatge de la Traducció" (i.e. Digital Environment for the Autonomous learning of Translation), and it has been designed for use in general translation training, that is, non-specialized in the sense of legal, scientific, technical, or even literary translation. ED@T has been conceived of and implemented at the Faculty of Translation and Interpreting at Pompeu Fabra University in Barcelona, and it can be accessed via an intranet server. The team involved in selecting its contents and in designing and elaborating the tasks and materials for those tasks consists of a coordinator for the development of materials, who is knowledgeable in the source and target languages and cultures (English and Catalan, respectively), in translation studies as well as in linguistics, and various materials developers (teaching staff and final year students working part time). The academic staff have at least 10 years' experience in teaching translation and have authored a translation handbook from English into Catalan (Ainaud, Espunya & Pujol, 2003). ED@T has been funded by Pompeu Fabra University through a special initiative for the innovation of teaching practices that covers the costs of building the website.

ED@T: the interface with the student

The ED@T project aims at pedagogically exploiting the advantages of current web interface features such as hypertextuality, page layout and the navigation mode. A second aim is to introduce students to the (critical) use of online resources, optimally public resources that may still be available when students graduate and leave the university's organizational setting.

The interface with the student is a website whose home page offers a three-item menu: concept, genre and text title. The three-item menu (illustrated in Figure 1) offers access to learning units through various paths. Students have to make a conscious choice which hopefully will reinforce their awareness of methodological issues.

Figure 1. ED@T's home page

The CONCEPT menu allows access to learning units through a list of translation methodology objectives: calques, collocations, dictionaries, metaphors, cultural voids, acronyms, technical procedures for translation, etc. At the present stage, the list is not organized, to free the student from the theoretical bias inherent in any taxonomy—it seems preferable to have theory-free general concepts organized alphabetically instead of theory-laden concepts organized hierarchically. For instance, one might decide to have concepts organized by linguistic levels (lexicon, grammar, text structure, pragmatics, etc., in the spirit of Baker, 1992), but this would exclude categories for the other factors that have an influence on the translation process, notably those related to the cultural and the functional dimensions. As an example, 'borrowing' is a concept that can be pinned down to a lexical item (and might thus be inserted under a label like 'lexical difficulties'), but it is also a translation procedure reflecting the cultural relationships between source culture and target culture, and in some specialized text types, a procedure for neology subject to society's language planning organizations.

Figure 2 illustrates how the concept menu works. A click on a particular concept on the left part of the screen (for example 'Metàfora') displays (on the right part of the screen) a choice of learning units, each centered around a text and/or a set of exercises. A click on the name of the unit opens the unit file.

Figure 2. The concept menu with available learning units displayed for the item 'metaphor'

The GENRE menu (illustrated in Figure 3) allows access to learning units according to the genre of the texts. The student can thus visualize the currently standard methodological tenet in translation studies that translating competence includes the mastering of rhetorical patterns and writing conventions of each discourse mode or text type in the target language. Comparison between genres and extensive practice on a single genre are thus immediately available.

Figure 3. The genre menu with the available learning units for the genre 'news'

Finally, selection through the TEXT TITLE menu allows for a completely free choice of texts to work on. This menu item is intended as a direct path for both students and instructors to the texts and the associated activities that appear in the learning units.

As far as the learning units are concerned, their goal is for the student to reach a certain learning objective by performing a task or a sequence of tasks. The units are intended as self-contained lessons in the sense that they specify all the information that is necessary, which includes: a) the unit's level of difficulty (beginners, intermediate or advanced level); b) a statement of the objectives of the tasks (preparatory, core or final tasks); c) recommended readings; d) preliminary exercises (extracted from a translation textbook); e) the instructions for each task; f) the materials necessary to carry out each task; and g) a key or model answer. Each unit also contains the credits for authorship and website building. From the point of view of format, a unit is a sequence of pages. Points (a) to (e) above are usually provided on the same page, whereas (f) and (g) are provided in separate pages/files.

ED@T: the tasks

The types of activities in the ED@T bank include: guided translation, text comparison and multiple choice questionnaires.

Guided translation

The guided translation of texts or text extracts is the hypertextualised version of the traditional annotated translation task where the teacher singles out potentially difficult items and provides hints for the students to overcome those difficulties (for particular instances of this methodology, see Adab, 1996; Agorni & Polezzi, 1997; and Schäffner & Wieseman, 2001). In Figure 4 the potentially difficult items appear underlined; when the student clicks on any of these underlined hypertextualised items, a small window with information appears. Whether in the classroom or remotely, this teaching methodology requires anticipating translation difficulties and pinning them down to specific words which may cause interference in the target language or which may

require either special translation procedures (amplification, condensation, paraphrase, suppression, etc.) or specific translation skills (the translation of dialect, the translation of intertextuality, etc.).
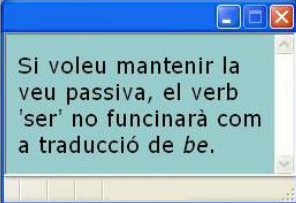

Figure 4. Sample of annotated text for translation (genre 'biography')

Even though the sample file we are providing in Figure 4 was designed by the teachers, the possibilities for active implication of the students in the creation of materials are enormous. Nobody like users themselves is able to provide feedback on which items actually deserve annotation and which are only apparently tricky. Having the students annotate the text as a term project is just one of the many ways in which interaction can enrich the activity bank.

Text comparison

Another of the tasks presented to students in traditional translation training, which adapts well to the digital environment, is text comparison, whether Source Text and Target Text (ST-TT) or Target Text 1 and Target Text 2 (TT1-TT2, that is, two translations of the same original, e.g. published translations or translations written by other students, by skilled or professional translators, etc.). Comparison exercises may serve multiple goals such as improving critical reading skills (by spotting errors and faults of various types), identifying competent translators' solutions to specific problems, or recognizing different translation principles and social norms (Toury, 1995) at work in different socio-historical contexts. The web production tools offer several advantages to the developer of materials. Frames, for instance, provide an excellent layout advantage: two versions of the same text may be shown side by side without the user having to resort to word processing commands or switching back and forth between different screens.

One instance of this can be seen in Figures 5 and 6, which illustrate a series of tasks revolving around lexical calques. The materials required are one ST and one faulty TT (Figure 5), plus the faulty TT with highlighted calques and a model TT (Figure 6). In the first step, students are given the ST and the faulty TT and are asked to identify calques. In the second step, students are provided with solutions to the identification task: each calque appears underlined and contains a hypertextual link that opens a window containing the answers (i.e. an explanation of why the item in question is a calque; see Figure 6, left frame). In the third step, students are asked to write an improved version of the ST, either by 'correcting' the faulty TT or by starting anew.

The choice here carries different pedagogical advantages: correcting the faulty translation makes students realize the mistakes that other translators may make; it also raises their awareness of the loyalty concept (the extent to which a translation may be a bad rendering of the original text's content). On the other hand, working anew allows students to measure their competence against that of the writer of the faulty translation and raises their awareness that no two translations are ever alike. A key or model translation may be provided by activating a second frame (see Figure 6, right frame). The unit is completed with a self-assessment task where the students identify discrepancies between the model version and their own. The end-product may be a report where they reflect on those issues that call their attention.

Figure 5. ST and faulty TT in opposite frames
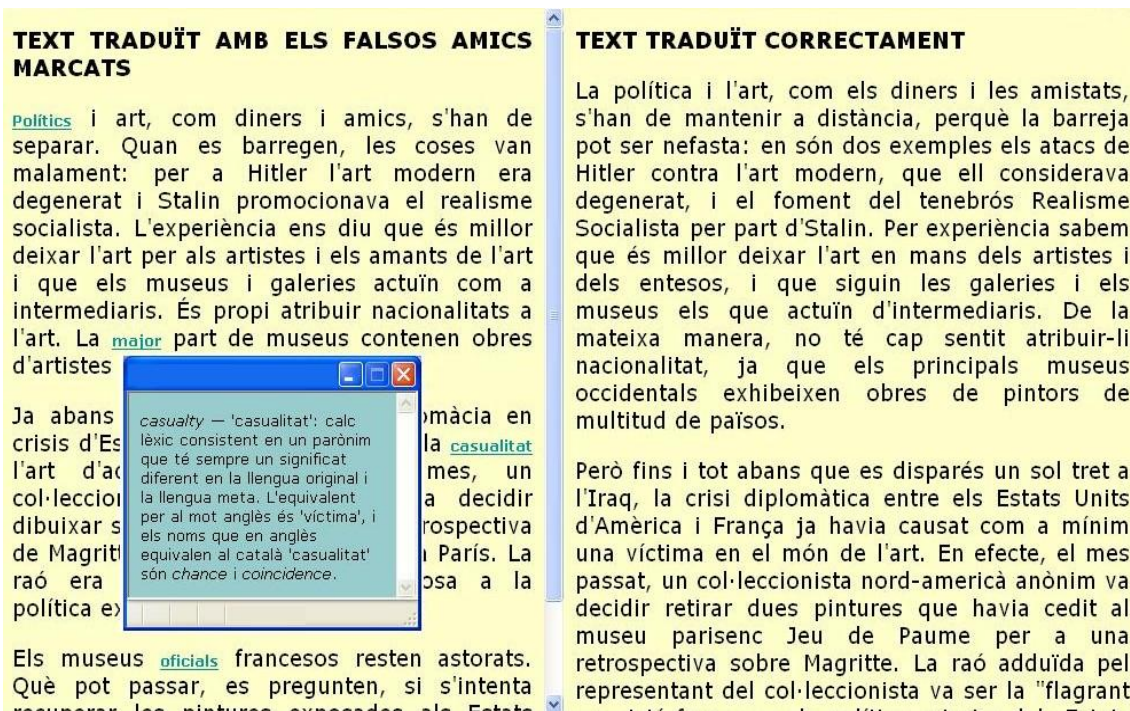
Figure 6. TT with highlighted annotated calques and model TT in opposite frames

The pedagogical advantages of providing model translations, as well as the timing and setting for a successful use, are discussed in Delisle (1993, pp. 12-13). According to him, the sources for a model translation may include: a composite of students' translation proposals, the instructor's own translation and a published translation by a professional translator. The first method motivates students by shifting their role from apprentice to instructor, and by highlighting specific evidence of an improved competence. The second method runs the risk of being perceived as more dogmatic but provides clear indications of the expected results from their learning process. The third method relates the qualities of an acceptable translation—usually established by the instructor—to the qualities of translations that have passed quality control in the real world of professional translation.

Multiple choice questionnaires

One final type of resource that is used in ED@T both for practice and in self-assessment is the multiple choice questionnaire, here developed by means of the Hot Potatoes software. Obviously, translating competence is best assessed through a translation task. However, multiple choice questionnaires could prove useful to test any element of methodological competence that may be spelled out as choice, for example procedures for translation of cultural terms, structural calques, conventions, metaphors, ambiguity, etc. The items in Figure 7 test the student's ability to identify translation procedures (question 1) and their knowledge of target language collocations (question 2). Since translating involves taking decisions, it seems even possible to propose choices among alternative versions of sentences or whole paragraphs. The limit is the trade-off between the time allotted to test-building and the weight of the test results in global course assessment.

Figure 7. Sample questions from a multiple choice questionnaire

ED@T: pedagogical principles

The tasks in ED@T, whose typology has been described in section 3, are all based on principles which determine both the selection of texts to be translated and the planning and sequencing of the translation activities. This section will outline the major pedagogical principles underlying the ED@T exercises, with the aim of helping translation trainers decide on their own criteria when preparing tasks similar to those described in this paper (for a theoretical survey of the main principles involved in text selection and task sequencing, see Kelly, 2005, pp. 113-129). The pedagogical principles presented below are: a) degree of integration into a predefined syllabus; b) objectives of the unit; c) genre variety; d) degree of linguistic difficulty; and e) expected amount and kind of research.

Degree of integration into a predefined syllabus

While ED@T was designed as a learning resource mainly for self-study, its learning units match the aims and contents of the general translation courses which are part of the degree's general curriculum. Currently, in our Translation Faculty the syllabus for general translation from the first foreign language into the first mother language is divided into three 40-hour courses: the first two courses take place during the first year at university, while the third takes place in the second year. Broadly speaking, the first course covers topics such as documentation and dictionaries, the translation job, translation procedures and microtextual interlinguistic contrasts; the second course deals with textual typology and genres, advanced translation tools, macrotextual linguistic resources, typographic conventions and the translation of cultural terms; finally, the third course covers linguistic variation and the translation of rhetorical and stylistic elements such as metaphors, proverbs, idioms and wordplay.

In the long run, ED@T is expected to contain exercises related to all the aforementioned areas, with special attention to those that cause students more translation difficulties. This is important insofar as the current Spanish university teaching system will, by 2010, undergo a profound change as a result of its adaptation to the European Space of Higher Education, which will significantly reduce the amount of face-to-face class time and increase the hours devoted to asynchronous learning. With this panorama ahead, it is a must requirement for the ED@T activities to conform to the predefined syllabus. In other words: whimsical exercises or highly specialized texts that do not fit into the syllabus are, for the time being, excluded, at least until the bank contains enough exercises as to serve the Faculty's foreseen asynchronous needs in the first three general translation courses.

Objectives of the unit

As we saw in section 2, all of the ED@T unit files contain a statement of the objectives. These are written concisely and have a twofold purpose: first, to inform the students, right from the onset (before they read the instructions), about what they are expected to be able to do after completion of the exercise; and second, to allow them, at the very end of the unit, to assess both their accomplishment of the aims of the sequence of tasks and their progress in a particular area of the syllabus.

The objectives are closely linked with mastering particular items in the syllabus, for example learning to detect false friends, applying adequate procedures for translating cultural terms or becoming familiar with the *Oxford English Dictionary*. It is worth pointing out that the key or model answer to the exercises usually provides the students with hints and/or information about their learning outcomes, that is, it makes them reflect on the ways in which the teaching objectives stated at the beginning of the unit (should) have been achieved by the time the exercise is completed.

Genre variety

Figures 1 and 3 in section 2 show that genre is one of the priorities when selecting the texts and planning the ED@T activities. In other words: texts are selected and activities are planned not only according to their integration into a particular syllabus (see section 4.1) and the degree in which they help achieve particular objectives (see section 4.2), but also according to the genre they belong to. As we saw in section 2, classifying the texts by genre is a way of familiarizing the students with the rhetorical patterns and writing conventions in the production of translated texts. It is important, then, that the students can practise in a wide variety of genres, not only in view of their professional future, but also for the sake of variety, which is a key factor in increasing student motivation: it is often the case that some teachers consciously or unconsciously choose texts and activities involving only one or two genres—usually those he or she is most comfortable with—, the result being that the students, apart from getting little practice in different genres, may end up bored. One of the advantages of ED@T is that it may be of help in redressing such imbalances by providing students with practice in a relatively high number of genres and subgenres.

Degree of linguistic difficulty

The degree of linguistic difficulty of the ST (and of the expected TT) plays a crucial role in the selection of texts and the sequencing of the translation tasks. Thus, texts with an easy to understand vocabulary are selected for the first two courses, whereas texts with a more difficult vocabulary are left for the third course.

The criteria for text selection and sequencing according to vocabulary difficulty can, admittedly, be rather subjective: often, teachers are not aware of potentially difficult words, since their vocabulary is much wider than that of the students. In order to redress this potential source of subjectivity, an objective vocabulary control test is

done with the help of *The Oxford 3000 Wordlist* (n.d.), a document that contains the most basic English words, that is, those which should be known by foreign language learners with a sound command of English as a foreign language. The test consists in identifying those lexical items in a text that do not belong to the list of basic words: currently, this is done manually, but in the near future it is going to be done by means of a computer program that will generate a list of the words not included in *The Oxford 3000 Wordlist*.

The vocabulary control test is not only helpful in identifying objectively words that are potentially difficult; it is also especially useful in exercises in which the teacher wants to save the students' time and decides to define, by means of hyperlinks, what he or she thinks may be unfamiliar words: such is the case of the word "undergraduate" (see section 3.1, second paragraph of Figure 4), which is not included in *The Oxford 3000 Wordlist*, or of "movie theater" (see section 3.1, first paragraph of Figure 4), a compound word which, despite the fact that it appears in *The Oxford 3000 Wordlist*, has been defined because in that list it is marked as American English, a variety of English that is not taught in most Catalan secondary schools.

Expected amount and kind of research

The research required to complete a task may vary both in quantity and in difficulty. This section will show the importance of these two aspects when it comes to selecting texts for translation and to sequencing learning units. In order to do so, two cases will be presented, corresponding with two units indexed under the heading 'dictionaries' in the concept menu of ED@T. These units are called 'Accommodation Office Leaflet' and '*Ulysses*'.

In the Accommodation Office Leaflet unit, the students are asked to translate a leaflet provided by the Accommodation Service of Anglia Polytechnic University at Cambridge. They are asked to use a set list of dictionaries, and later on they are required to compare and assess them on the basis of five diagnostic words that the instructor has previously identified as a source of potential translation difficulties.

The instructions for the translation task contain a list of dictionary titles, both bilingual and monolingual. The titles are hypertextually linked to files displaying the dictionary entries for the five diagnostic words ("bed and breakfast", "facility", "pressurize", "self-catering" and "snack"). The hypertextual links attempt to spare students from browsing the hard-copy dictionaries: instead of spending time going to the library, the students sit at the computer and work with the scanned dictionary entries. In the case of online dictionary editions, the links direct the users to the dictionary website (although it might also be possible to include a file containing the scanned entries of the diagnostic words). The expected amount of research to be done is, therefore, very limited, and most of it is facilitated by the instructor. So, it can be concluded that its difficulty is low (at least if compared to that of the *Ulysses* exercises).

The *Ulysses* unit consists of a sequence of tasks based on the first 530 words of James Joyce's *Ulysses*. The students, rather than being asked to translate the whole text, which is well beyond their power, are asked to: a) identify certain semantic fields (e.g. those related to religion) and intertextual references (e.g. "Dedalus", "Algy" or "*Epi oinopa ponton*") as a basis for a proper translation; and b) reflect on the meaning of a few selected words and then translate them. The degree of linguistic difficulty (see section 4.4) of the beginning of *Ulysses* is very high, which is, by itself, enough reason to consign the activity to the advanced level. But there are two other pedagogical reasons for placing the activity in the advanced courses: on the one hand, the expected amount of research is very high; on the other hand, the kind of research required is very demanding.

The *Ulysses* unit requires a lot of (often guided) research—on the Internet, in encyclopaedias, in monolingual ST and TT dictionaries, TT synonyms dictionaries, bilingual dictionaries, etc. The fact that these searches are so copious is clearly discouraging for the novice translator in a beginner's course. The activity, then, is best left for a more advanced level. Apart from the amount of research, in some cases the kind of research involved can be rather taxing. The use of parallel texts, for example,

involves a comparison of English and Catalan versions of *The Iliad* and *The Odyssey* in order to find out what the canonical, poetical Catalan translation of "*Epi oinopa ponton*" is. This research is relatively complex because the students are not told where in Homer's works the phrase appears. Another source of difficulty is the students' lack of familiarity with certain documentary resources, such as the online edition of the *Oxford English Dictionary* (*OED*). The *OED*, useful as it is (e.g. to find out the meaning of the word "ouns", which appears in the selected passage from *Ulysses*), is regarded as a 'hard-to-consult' dictionary by many students, since: a) the entries contain very detailed information; b) the subentries are often so numerous that the students tend to get lost; and c) the definitions—unlike those of foreign language learners' dictionaries, which are written using a controlled (i.e. limited) defining vocabulary—are often difficult for the students to grasp. The kind of research involved, then, plays a vital role when assigning levels of difficulty to the units and when sequencing exercises: activities requiring complex searches, such as those in the *Ulysses* unit, are best left for the more advanced courses, whereas those involving easy searches, such as those in the Accommodation Office Leaflet, can be allocated to the first courses (labelled "beginners" and "intermediate").

Conclusions

The ED@T web-based activity bank for autonomous translation learning applies some of the current trends in translation teaching and learning, insofar as it combines traditional, proven pedagogical methods and formats with the advantages offered by new technologies.

ED@T was born as a bank of activities for the autonomous learning of translation, to be used as a complement to teacher-student interaction. As described in this paper, its learning units use a task-based approach to help the student achieve a series of learning objectives. The range of task formats and the pedagogical principles which have guided the development of the interface and the materials are tuned to the needs that arise from the imminent adaptation to the European Space of Higher Education, which will significantly reduce the amount of time devoted to synchronous learning and increase the weight of autonomous learning and even of e-learning.

Given the fact that the materials in ED@T are stored in digital format and accessed via a computer, they may be adapted to an e-learning course. In this case, the degree of intervention of the instructor may vary, especially as far as assessment is concerned. This has a practical implication: whereas in the self-access mode the key or model answer are provided by default, in the e-learning mode the key or model answer will be activated and deactivated at the instructor's will.

As a project that is continuously evolving, ED@T will probably be developed in two fronts: the technical front and the contents front. As for the technical front, ED@T may benefit from a more organized form of structure. Right now it is a folder with HTML files for text and GIF files for graphic elements, created by means of the software Macromedia Dreamweaver, a common computer program for creating web pages. As ED@T grows, however, the amount of files will become difficult to keep track of by its users. Therefore, a database may have to be added as a mode of organization.

On the contents or materials development front, ED@T will presumably continue to grow with new units and play a major role in the asynchronous learning component of the general translation courses at Pompeu Fabra University. One of the next steps is the development of tasks that incorporate language resources other than online dictionaries (such as electronic corpora, translation memories and machine translation tools). Apart from that, new activities will continue to be added which will include, on the one hand, activities illustrating new concepts (e.g. the translation of pedagogical items such as wordplay, verbal tenses or idioms and sayings) and, on the other hand, activities illustrating new genres (e.g. essays, conversations or instructions) and subgenres (e.g. kitchen recipes, directions for use of medicines or electrical appliances instruction leaflets).

Acknowledgements

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Translation Models: Any Order in This Medley?

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In this paper, I suggest a matrix-structured way of classifying the field of translation studies, an overall framework which is supposed to be capable of both incorporating the major concepts and models, and of clarifying a 'division of labor' in the field. The proposed framework is based on James Holmes' map of translation studies, reconsidered structurally with the emphasis on the function space. An attempt is made to stratify the latter into a correlative system of relevant elements, centered on the concept of norms.

   As any effort to formalize the relations that are better described as fuzzy influences, and to find connections between too many various concepts and notions, the suggested framework makes the described relations look much neater than they really are. The matrix has been field-tested and proved, due to its internal logic, to be fairly instrumental in presenting the basics of the field. By this I mean that once the matrix is accepted by students as a framework, it enables them to become interactive and responsive participants in populating it with models and concepts. This paper is a trial run to corroborate the practical serendipity of the suggested framework. It should be noted that this project is in its initial stage and far from being completed.

> We are seekers for truth but we are not its possessors.
>
> Karl Raimund Popper

Translation Studies is an ancient field of human knowledge that finally started coming of age only in the 1960s, when Eugene Nida, one of the first scholars to apply a systematic approach to the discipline, referred to the field as a science. Forty years is an insignificant period for developing a mature theory, and until now the 'theory' of translation studies can at best be described as a set of partial theories.

   During this period, a number of empirical models dealing with translation analysis have been developed, and a number of attempts to classify them into theoretically meaningful and practically useful categories have been made. The problem is that the elaborators, as will be shown below, are unanimous neither in the types of models nor in the principles of their classifications. There are inconsistencies even in the definitions of the basic concepts of such classifications – paradigms, models, and methods, which are the subject of the next section.

Background and Definitions

The best way to start would be with recalling the first, well-criticized and still unsurpassed, attempt to delineate the field - James Holmes' map of translation studies. Holmes believes that there are at least two major research branches in translation studies: descriptive translation studies (DTS) and translation theory. Of these two, Holmes prioritizes DTS since this branch "constantly maintains the closest contact with the empirical phenomena" (1988, p. 71). "There would seem to be," Holmes continues, "three major kinds of research in DTS, which may be distinguished by their focus as product oriented, function-oriented, and process-oriented" (ibid., p. 72).

Product-oriented DTS is presented by Holmes as the area of research which consists of *comparative translation descriptions* made within a specific period, language and/or text or discourse type (ibid.). Process-oriented DTS concerns itself with the description of the act of translation aiming at analyzing complex mental processes taking place in the "little black box of the translator's 'mind'". Holmes suggested the idea of referring to this area of study as "*translation psychology* or psycho-translation studies" (ibid., p. 72-73). Function-oriented DTS is focused on the description of translations "function in the recipient socio-cultural situation: it is a study of contexts rather than texts". Holmes refers to this domain of translation studies as "*translation sociology*" or "socio-translation studies" (ibid., p. 72).

Holmes seems to distinguish between 'paradigms' and 'models' because he uses both terms alongside either as "paradigms and models" or "paradigms or models" (ibid., p. 67), without, however, specifying the difference between them.

Andrew Chesterman defines a theory as "a set of concepts and statements (claims, hypotheses) that provides a systematic perspective on something … [and]… allows us to understand it in some way and … to explain it" (2000, p. 15). Models are defined by Chesterman as illustrations of a theory or a part of a theory and as "pretheoretical ways of representing the object of research" (ibid., p. 16), combining both theoretical and methodological aspects. The term 'paradigm' is not defined, although used alongside with such terms as 'theory' and 'approach' (ibid.).

Thomas Kuhn, the philosopher who specialized on 'scientific revolutions', used the term 'paradigm' to describe "some accepted examples of actual scientific practice – examples which include law, theory, application, and instrumentation together" and "provide *models* from which spring particular coherent traditions of scientific research" (1970, p. 10, emphasis added). In one of his definitions of a paradigm, Kuhn specifies that all paradigms share two essential characteristics: (1) they are a social notion because they "attract an enduring group of adherents", or "[m]en whose research is based on *shared paradigms* and committed to *the same rules* and *standards* for scientific practice" (ibid., p. 11, emphasis added), and (2) they are a temporary notion and hence open-ended (ibid.).

Therefore, a paradigm is characterized by at least three features: it is used by a group of researchers (social facet), who share the same conceptual values (theoretical facet) and the same rules and standards for scientific practice (empirical facet). In my view, the basic difference between a theory, a paradigm, a model and a method lies in the scope of the description: a theory is systematic and all-embracing; a paradigm is a partial theory that for a certain period of time unites a group of scholars with a common set of concepts and results in a number of models; a *model* is one of several empirical manifestation of a certain paradigm; and a method is a peculiar research pattern based on the chosen parameters of the compared codes (linguistic, social, cultural, etc.).

Hence, within my interpretation, the general scheme could be presented as a sequence of an increasing scientific weightiness, method(s) → *model*(*s*) → paradigm(s) → theory. Any model can thus be ascribed to a certain paradigm, which belongs to at least one of the three major kinds of research specified by Holmes, and is aimed at solving certain partial theoretical problems.

When designing and describing translation models, however, let us remember what Holmes warned us about:

> No adequate general theory of translation can be developed before scholars have turned from a sentence-restricted linguistics to produce a full theory of the nature of texts. Such a theory will devote extensive attention to the *form* of texts – how their parts work together to constitute an entity -, to the way texts convey often very complex

patterns of *meaning*, and to the manner in which they *function* communicatively in a given socio-cultural setting" (1988, p. 100, emphasis original).

In other words, a comprehensive translation model is supposed to embrace all three kinds of research – product-, process-, and function-oriented. In practice, however, it can hardly be achieved, and hence we have neither comprehensive translation models, no Theory.

Holmes' Conjecture "There would seem to be" vs. "there are"

Concluding his collection of essays *Translated!* Holmes underlies the tentative character of his theoretical considerations:

> This is not the traditional kind of cogently reasoned academic paper. Instead, it is a series of theses about the theory of translation – theses which I shall not attempt to prove, but which I posit in the belief that they are not merely hypotheses, but demonstrable truths" (1988, p. 99).

The question I ask is as follows: Could the conjecture Holmes used in one of his ground-breaking statements made in 1972 and published 16 years later - "there *would seem to be* three major kinds of research in DTS" - be rightfully converted into the declarative sentence - "there *are* three major kinds of research in DTS"?

To answer this question, I am going to resort to the findings in philosophy (Karl Popper), psychology (Gestalt theory), linguistics (Sapir-Whorf), and literary studies (Russian Formalists). As I intend to demonstrate, the same tripartite logic can be traced when going over from the philosophical through psychological to linguistic and literary problems.

Popper's Three Worlds

Karl Raimund Popper was an Austrian and British philosopher who developed ideas in objective epistemology, philosophy of science, as well as social and political philosophy. Popperian ontology splits the universe into three interacting sub-universes.

World 1 (W1) is the world of physical objects, including biological entities, like "tables and chairs, stones and oranges … gases and electric currents" (1992, p. 181). Of importance for further considerations is the fact that, for instance, a book as a physical object, i.e., irrespective of its contents, is a W1 entity.

World 2 (W2) is the world of mental objects and events. Popper calls this world "the world of subjective experiences (such as thought processes) and mental states" (ibid., p. 182). This is the world of hermeneutics, phenomenology, and existentialism philosophy of personal reflections.

World 3 (W3) is the world of products of the human mind. Among the entities of W3, Popper names statements in themselves, theories, problems, arguments, especially critical arguments, books and journals (in terms of their contents), interpretation of facts, ideas, concepts, their meaning and essence, and abstract coded messages (ibid., p. 181-187). What Popper calls the 'decisive thing' for a fleeting thought to be judged critically, is that it has to be formulated "in some more or less permanent (especially linguistic) form" (ibid., p. 182). The W3 objects, claims Popper, "… are as real as other human products, as real as a coding system - a language; as real as (or perhaps even

more real than) a social institution, such as a university or a police force" (ibid., p. 186)".

      W1 entities will be eliminated from further considerations here because translation studies deals with production and reception of texts (W2), with texts themselves (W3), and with their functioning in the recipient culture. Therefore, the first major demarcation line in the framework to be constructed separates the world of mental events (W2) from that of written statements (W3). In the course of discussion, the initial scheme will be gradually modified into a more stratified form.

Scheme 1: Popper's W2 and W3 (with W1 omitted):

<div align="center">

W2 (mental objects and events)
_____

???
_____
W3 (products of human mind)

</div>

The riddle of interaction between the worlds is solved by Popper in the following way: W2 directly interacts with both W1 and W3, while W1 and W3 never interact directly but only through W2. The problems I am trying to solve are the following: In what way is the interaction between W2 and W3 realized? Is there any interface between the world of translation processes and the world of translated texts? If it exists, what does it consist of and in what way is it structured? Since Popper only states that W2 and W3 entities interact directly, without specifying the details of their interaction, the answers are to be found somewhere else.

Popper vs. Holmes

One of the answers can be found in section 1, where Holmes' tripartite division of the field of DTS is recalled. Let us compare Popper's and Holmes' structures.

Scheme 2: Popper's Worlds vs. Holmes' Areas of Research

W2 (mental objects and events)	processes
_____	_____
KP: ???	JH: function/sociology
_____	_____
W3 (texts)	products
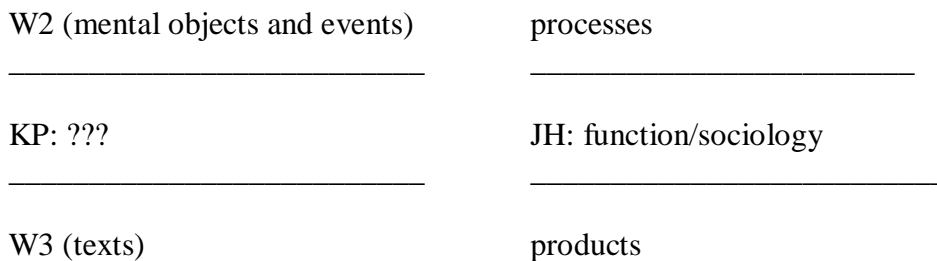
Both schemes dovetail at the level of W2 (processes) and W3 (products). The question is: Can Holmes' 'function', defined by him as 'a study of contexts rather than texts' and 'translation sociology', be substituted for the question marks in the interface space in Popper's scheme? Let us look for arguments in the related fields of psychology, linguistics and literary studies.

Gestalt theory

In terms of psychology, one can recall Gestalt theory (e.g., Max Wertheimer seminal paper "Über Gestaltteorie" (1925)). Gestalt theory aspired to determine the nature of the wholes, the behavior of which is not determined by that of their individual elements, while the behavior of the elements is determined by the intrinsic nature of the whole. Researchers are appealed to not to consider the elements of a whole separately, but rather in their dynamic *functional* relationship to the whole, or context, from which they were lifted. Wertheimer explains the essence of such a relationship, using music as an example, in the following way: "The flesh and blood of a tone depends … upon *its role in the melody* … It belongs to the flesh and blood of the things given in experience [Gegebenheiten], how, *in what role*, *in what function* they are in their whole" (emphasis added).

Such a view of the interaction between the whole (translation studies field) and its elements (W2 and W3) seems to render itself useful for the following rearrangements in the scheme (as an interpretive hypothesis):

Scheme 3: W2/W3 Interface and Gestalt Theory (GT):

W2 (mental objects and events)

_____

JH: function/sociology
GT: parts/whole: functional relationship
_____
W3 (texts)

Since W3 entities are linguistically coded, it would be sensible to find out what concepts linguists could use to describe the interface in the above hypothetical scheme.

The Sapir-Whorf hypothesis

From linguistics we can, for instance, usefully borrow the highly speculative and heavily criticized Sapir-Whorf hypothesis (SWH), which states that there is a systematic relationship between the grammatical categories of the language [W3] a person [W2] uses, and how this person both understands the world and behaves in it: "a hypothesis that the structure of a human being's language influences the manner in which he understands reality and behaves with respect to it" (Carroll 1956, p. 23). In what is called the hypothesis of *linguistic relativity*, Sapir and Whorf postulated that the coherent and systematic nature of language interacts with thought and behavior at a wide level, and that language and thought might be in a relationship of mutual influence or perhaps even determinism, i.e., thought and action are linguistically and *socially* mediated.

Therefore, since the Sapir-Whorf hypothesis interconnects language [W3] and thought [W2] through their shared socio-culture context, it seems to at least hypothetically contribute to the following modifications in the scheme under

construction.

Scheme 4: W2/W3 Interface and Sapir-Whorfian Hypothesis (SWH):

W2 (mental objects and events)
_____

JH: function/sociology
GT: parts/whole: functional relationship
SWH: linguistic determinism/relativity

_____
W3 (texts)

Let us now turn to the findings of the Russian Formalists who made an attempt to hierarchize the interactions in the socio-cultural space as regards literature.

Russian Formalism

In the beginning of the twentieth century, a group of talented Russian academics developed the method of literary studies known as Formalism. Their basic idea was that a literary work is a hierarchically structured set, and that texts obey their own autonomous laws, with an in-built dynamics of self-renewing based on their ability and urge to replace 'the familiar' with 'the unfamiliar' or 'the strange' (Shklovsky 1988, p. 20).

      The Formalists considered any literary 'element' as a relational entity, a conglomeration of features which derive their value by playing a certain role in its interrelation with other elements both in the literary system and in the network of other socio-cultural systems. They believed that the only meaningful way of studying literary elements, including the history of literature, is a *relational* way, i.e., within the context of their *functional interrelations*.

      Therefore, the central idea of polysystem theory, can be viewed as both relational and functionalist:

> Not only are elements constantly viewed in relation to other elements, but they derive their value from their position in a network. The relations which an element entertains with other elements are what constitutes its function or value. In that sense such theories are functionalist (Hermans 1999, p. 107).

Therefore, the hypothetical interface of the scheme could be supposedly modified with one more layer of the same relational nature as the previous two.

Scheme 5: W2/W3 Interface and Russian Formalism (RF):

W2 (mental objects and events)
_____

JH: function/sociology
GT: parts/whole: functional relationship
SWH: linguistic determinism/relativity
RF: functional value-driven interaction
_____
W3 (texts)

As is seen from the scheme, at least some psychologists, linguists, as well as translation and literary scholars seem to agree that the interface between W2 and W3 is structured in the relativistic terms of the socio-cultural context.

Function Space

By way of concluding the theoretical section, I would like to suggest using the term 'function space' instead of the term 'interface'. A 'function space' can defined as, for instance, follows: "A variable quantity regarded in its relation to one or more other variables in terms of which it may be expressed, or on the value of which its own value depends" (TOED, p. 263). Defined in this way, the 'function space' (context) can be described as the 'stage' of interrelation between actors (W2) and texts (W3). The definition seems to embrace all the qualities of the interface between W2 and W3 discussed above: the functional value-driven relationship between the whole and its elements (GT), the linguistic determinism and relativity (SWH), and the relational interplay between a literary system and its elements (RF).

Therefore, the scheme under construction assumes the following form:

Scheme 6: Function Space as an Interface

W2 (mental objects and events)
_____

FUNCTION SPACE
_____
W3 (texts)

Now there arises another problem: If the function space is structured as has been hypothetically indicated, then how is it hierarchized? The key concept to solve this problem can be a 'function', which implies a 'relation' which entails an 'action', which suggests both 'agents' and 'causes and effects'. It would hence be logical to have a brief look at the way the overloaded concept of functionalism has been treated in translation studies.

"Functionalism" in Translation Studies

The first attempts to define functionalism in translation studies are connected with the notion of equivalence. Eugene Nida distinguished between 'dynamic' and 'formal' varieties of 'correspondence' (1964), later replacing the term 'dynamic' with 'functional' (Nida and Taber 1969). Anton Popovič (1970) considered 'functional equivalence' to be faithful provided it contained 'necessary shifts'. Katherina Reiss (1971) was describing 'functionally' equivalent translations as based on careful analysis and subsequent reverbalization according to the values of the receiving culture. Justa Holz-Mänttäri (1984) understood the autonomy of the translated texts 'functionally', describing it as a consequence of the social factors that direct the translator's activity.

Juliane House was speaking about applying 'cultural filters', and described 'functionalism' in translation studies as "[a]ttempts to *explicitly link text and context*, and at the same time take account of the *human agents involved in text reception and production* operating from a functional-systemic approach" (2001, p. 134, emphasis added).

Christiane Nord presents the functionalist trend as an umbrella term for various theories: "'Functionalist' means focusing on the function or functions of texts and translations" (1997, p. 1). Nord continues to describe translation as an activity like any human action or activity underwritten by the action theory. Human actions are carried out by 'agents', individuals playing roles with certain communicative purposes in mind. In Nord's opinion, a good translation is always 'functional'.

Lawrence Venuti views functionalism as a major concept characteristic of any stage of the translation studies evolution:

> "The history of translation theory can in fact be imagined as a set of changing relationships between the relative autonomy of the translated text, or the translator's actions, and two other concepts: **equivalence** and **function**. … Function is a variable notion of how the translated text is connected to the receiving language and culture. In some periods, such as the 1960s and 1970s, the autonomy of translation is limited by the dominance of thinking about equivalence, and functionalism becomes a solution to a theoretical impasse; in other periods, such as the 1980s and 1990s, autonomy is limited by the dominance of functionalisms, and equivalence is rethought to embrace what were previously treated as shifts or deviations from the foreign text" (2000, p. 5, emphasis original).

When describing translation studies in the 1980s, Venuti asserts that "the autonomy of translated texts leads to *a deeper functionalism*, as theories and strategies are linked to specific cultural effects, commercial uses, and political agendas" (ibid., p. 215, emphasis added), while "[t]he 1990s bring "*a renewed functionalism* to translation theory, a concern with the social effects of translation and their ethical and political consequences" (ibid., p. 334, emphasis added).

Therefore, even a brief survey reveals that 'function/functionalism' has been interpreted and applied in different ways, and that it seems to occupy a prominent position comparable only with 'equivalence'. The latter concept, however, has been subjected to a detailed consideration, while the former came into the limelight at a later stage. In the matrix to be constructed, the notion of 'function', understood as Venuti defines it above: "a variable notion of how the translated text is connected to the receiving language and culture", occupies the center stage.

Matrix of Translation Studies: Horizontal Structuring

Let us now return to the latest version of the scheme (2.6) and add certain modifications that can be viewed as both useful and necessary.

Popper's W3 Restructured

Popper describes W3 as characterized by the following properties.

(1) World 3 is autonomous. We may invent a theory, says Popper, but we cannot foresee its unintended and unforeseen consequences (1992, p. 185).

(2) World 3 is timeless. "If an unambiguously formulated statement is true now, then it is true for ever, and always was true: truth is timeless (and so is falsity)" (ibid., p. 185-186).

(3) World 3 has a history. Popper believes that this is "the history of our ideas" (ibid., p. 187), which covers such aspects as descriptions of various inventions and their implementations, as well as their subsequent replacement by newer inventions.

(4) World 3 is internally logical. Regarding W3 "as being essentially the product of the human mind", Popper asserts that although world 3 objects are created by people, they are "*governed by their own inherent and autonomous laws*" (ibid., p. 186, emphasis added).

For Popper, W3 is the world of shared codes, because a scientific discussion or "mutual criticism by way of argument" (ibid., p. 121) is possible only upon this condition. Speaking about linguistic codes, he describes language as an institution: "language and many other institutions" (ibid., p. 117). Institutions are regarded by Popper, and interpreted by e.g., Sahavirta, as "*theoretical models* which can be studied in accordance with *methodological individualism*. In other words, institutions should be explained in terms of the actions of individuals and they have no existence beyond these actions" (2006, p. 155, emphasis original). Social objects cannot be observed like some concrete objects because they are human made, abstract objects, they are theoretical constructions and models, and it is hence a mistake, believes Popper (ibid., p. 157), to regard them as concrete things.

Practically all major dictionaries give the following two senses of the word 'institution' (e.g., TOT, p. 225):

(1) establishment, institute, academy, foundation, university, college, school;

(2) custom, tradition, habit, practice, routine, rule, order (of the day), code (of practice), doctrine, dogma.

This seems to be logical because sense (1) can be viewed as a means of realization or practical implementation of sense (2). In further considerations, Holmes' term 'social institution' reduced to 'institution' will be used for sense (1) and the term 'norm' for sense (2). Being fully aware of the highly reduction nature of such an assumption, I nonetheless deem it necessary for my further theoretical framework.

It can be observed that neither of the senses, while sharing Popper's W3 properties (1), (3) and (4), has property (2) – timelessness. The socio-cultural practices of 'institutions' are time-bound and subject, alongside with 'norms', to reconsideration and renovation collectively and collaboratively, while Shakespeare's texts, for instance, can be reinterpreted (under the effect of the changed norms) but not rewritten. Therefore, let us presume that the property of timelessness can help us distinguish between at least three types of W3 entities: 'institutions', 'norms', and 'texts proper', as indicated in the scheme below.

Scheme 7: Popper's W3 restructured:

W2 (mental objects and events)
_____

FUNCTION SPACE
_____
W3 (norms)
W3 (institutions)
W3 (texts)

Popper's W2 Restructured

When discussing the problems of the Ego, an important matter in terms of Popper's W2, psychologists underscore the idea that the Ego is a functional part of the field of psychology. Wertheimer, for instance, believes that "only under very special circumstances does an "I" stand alone". A man is not only a part of the field, he is also among other men, with their common enterprise often becoming their mutual concern, and with each person working as a meaningfully functioning part of the whole.

Wertheimer's distinction could be usefully applied to structuring the W2 entities into at least two classes. For convenience, let us use the term 'I (individual)' for 'an I standing alone', and 'I (functional)' for 'an I among other men'. Therefore, Scheme 3 can be re-modified in the following way (as another interpretive hypothesis):

Scheme 8: Popper's W2 restructured:

W2 (I individual)
W2 (I functional)
_____

FUNCTION SPACE
_____
W3 (norms)
W3 (institutions)
W3 (texts)

Matrix of Translation Studies: Horizontal Structuring

As has been shown above, the suggested framework proceeds from the assumption, that "the conceptual space in which the operation called 'translation' occurs, as well as the different concepts of translation, are historically, culturally and functionally determined and therefore relative" (Kittel 2004, p. XXV). The results of reconsidering Holmes' major kinds of research in terms of certain theoretical assumptions presented in Scheme 8 can be further restructured by regrouping its elements in the following hypothetical way:

Scheme 9: Function Space Restructured

<div align="center">

W2 (I individual)

↓ W2 (I functional) ↓

_____

FUNCTION SPACE

_____

↑ W3 (norms) ↑

↑ W3 (institutions) ↑

W3 (texts)

</div>

W2 (I functional) could be moved down to the function space because it concerns collective W2, while W3 (norms) and W3 (institutions) could be moved up to the function space for the same reason. Both rearrangements are possible because the elements remaining in W2 - (I individual) - and in W3 - (texts) - are fundamentally different from the displaced elements which, as has been suggested above, share the senses 'collective' as opposed to 'individual' in W2, and 'timeless' as opposed to 'temporary' in W3. As Therefore, the hypothetical scheme is rearranged as follows.

Scheme 10: Matrix of Translation Studies: Horizontal Structuring

<div align="center">

W2 (I individual)

_____

W2 (I functional)

W3 (norms)

W3 (institutions)

_____

W3 (texts)

</div>

The line of W3 (norms) is located at the center of the scheme because norms play the role of a shaping power for both W2 (I functional) and W2 (individual) above it, and W3 (institutions) and W3 (texts) below it. "Norms reside in the social consciousness", writes Chesterman (1997, p. 54), "but they must be (at least potentially) accessible to individual consciousness". The center stage of the functional space is thus occupied by a 'norm' which is based on 'values' and results in agent's 'strategies' which lead to his/her specific 'actions'.

Let us trace the way a hypothetical text that has been written by a writer (W2) becomes a part of W3. Until it is a manuscript, only the author and a limited circle of his acquaintances have an access to it. For the text to be, in Popper's terms, 'judged critically', it has to be published. According to this scheme, for a writer/translator (or W2 (I individual)) to get the produced (translated) text published, he/she has to 'pass' it through the double 'sieve' of decisions of W2 (I functional) and of W3 (institutions), the decisions at both levels being based on the current cultural norms, political needs and economic demands. Only after such a downward (in terms of the scheme) movement, the text (translation) becomes a part of W3, populated with texts and, hence, open for criticism.

Therefore, within the proposed assumptions, the 'function space', defined as 'a topological space the elements of which are functions' (TOED, p. 263), can be viewed as endowed with purely 'membranous' properties: to be protective, to regulate transport through it by providing/hampering a passageway for certain entities (here: texts), etc. Both the 'protective/facilitative' role of the function space and its shaping power based on norms are, in case the hypothetical scheme reflects the real state of affairs, important and relevant to translation studies.

Matrix of Translation Studies: Horizontal and Vertical Structuring

To create a two-dimensional matrix, the suggested three-layer scheme is to be structured vertically, which in case of translation studies suggests at least two sections: source nation/culture/language and target nation/culture/language. Since there is no watertight division between any two cultures, they can be united with what Anthony Pym calls an 'intercultural space'.

Scheme 11: Matrix of Translation Studies with Spaces and Actors Designated

Source nation **A** W2 (individual)	Intercultural Space **I/T**	Target nation **R** W2 (individual)
Source culture W2 (functional)	Function Space ↔↕↔ International relations	Target culture W2 (functional)
W3 (source norms) **SN**	Function Space ↔↕↔ International norms	W3 (target norms) **TN**
W3 (institutions)	Function Space ↔↕↔ International institutions	W3 (institutions)
W3 (source language) **ST**	Interlinguistic Space	W3 (target language) **TT**

As is seen from the matrix, the central position is occupied by the intercultural function space (↔↕↔) flanked on the left by the block of Source Nation/Culture/Language and on the right by that of Target Nation/Culture/Language. Therefore, vertically, translation studies are arranged into three blocks: the Source block, the Intercultural Space, and the Target block.

Horizontally, the scheme consists of three layers. The uppermost level embraces the W2 of individuals, or what Holmes called 'translation psychology'. The lowest level is the W3 of texts, or, in Holmes' terms, the level of product-oriented 'comparative translation descriptions'. In between these two horizontal levels, there is a function space, or Holmes' 'translation sociology', with all its political, economic and cultural implications based on W3 'norms', which shape both the actions of the officials of W2 (functional) and public bodies of W3 (institutions) in this layer.

The basic participants in the field are designated in the following way: the *process* space - **A** (author), **I/T** (Interpreter/Translator), **R** (reader); the *function* space: **SN** (source norms), **TN** (target norms); the *text* space: **ST** (source text) and **TT** (target text).

Now that the theoretical construct has been outlined, it will be used as a framework to accommodate translation studies paradigms.

Matrix of Translation Studies Populated

The scheme below is the taxonomy that tentatively embraces 17 paradigms divided into 6 groups, from one to several paradigms in each group. The three left-hand sections pertaining to the source culture (Source Nation: SN (W2), Source Function Space: SFS,

and Source Language (SL (W3)), remain unpopulated, since they obviously are only obliquely, as a reference material, relevant to translation studies.

The remaining six sections are as follows (to be presented below in the same order). The bottom row: Inter-Linguistic (IL (W3)), and Target Language (TL (W3)) the top row: Inter-National (IN W2), and Target Nation (TN (W2); the middle row: Target Function Space (TFS) and Inter-Cultural Function Space (ICFS). The matrix embraces both habitual paradigms and those which existence has been prompted by its logic (in italics, to be described below). Such compartmentalization makes it possible to find a place for practically any paradigm (understood in the way defined in 1) in translation studies: process- (the upper row), product- (the lower row), and function-oriented (the middle row); pertaining only to the receiving culture (the right-hand column), or to the intercultural space (the middle column).

The description of the paradigms below will be sketchy by necessity.

Scheme 12: Paradigm-Populated Matrix of Translation Studies

	SN (W2)	I	IN (W2)	I
	TN (W2)			
	A	I	I/T	
I		R		
		I	Introspective	I
	Readability			
		I	*Accountability*	I
----------------------------------I----------------------I------------------------------------
	SFS	I	ICFS	I
	TFS			
		I	Applied: education	I
	Communication			
SN		I	Applied: criticism	I
	Discourse TN			
		I	Applied: tools	I
	Functionalist			
		I	*Benchmark*	I
	Polysystem			
		I	*Research*	
I	Cultural			
		I	Policy	I
----------------------------------I----------------- --------I--------------------------------------
	SL (W3)	I	IL (W3)	I
	TL (W3)			
		I	Linguistic	
I	Text-Linguistic			
		I		I
	Acceptability			
	ST		I	
	I			TT

Scheme 12: Paradigm-Populated Matrix of Translation Studies

```
        SN (W2)              I   IN (W2)                      I
                TN (W2)
        A                                 I              I/T
I                                R
                                          I   Introspective   I
        Readability
                                          I  Accountability    I

------------------------------------I-----------------------I-------------------------------------
        SFS                           I   ICFS          I
                TFS
                                          I Applied: education I
                Communication
   SN                           I Applied: criticism   I
        Discourse   TN
                                          I Applied: tools       I
        Functionalist
                                          I   Benchmark      I
        Polysystem
                                          I     Research
I                       Cultural
                                          I       Policy        I
------------------------------------I-----------------              -------I-------------------------------
-------
        SL (W3)              I   IL (W3)       I
        TL (W3)
                                          I   Linguistic
I                       Text-Linguistic
                                                I                                 I
                        Acceptability
        ST                                       I
        I                                                         TT
```

Inter-Linguistic Section: IL (W3)
The lowest (schematically) is the layer of product-oriented models, the oldest and best-elaborated at all possible *linguistic* levels – from a phoneme/morpheme/word to whole texts. The numerous models of comparative translation assessment pertaining to linguistic codes in this section are presented in a number of textbooks.

Target Language Section: TL (W3)
The text-linguistic paradigm is placed into this section because the approach employed in its models is radically different from that used in the linguistic paradigm: the unit of comparison is expanded beyond the sentence level, and both actors and elements of the function space are included into the picture. The newest addition to the product level of models is *acceptability* models which came into being together with the appearance of

corpora. They are purely linguistic models based on comparison of translated texts with non-translated target texts with the view of revealing certain idiosyncrasies in the former.

Target Nation Section: TN (W2)
The upper-utmost layer of the matrix comprises the empirical models and methods (techniques) for measuring readers' response, or *readability* models. This group of empirical models, which study individual cognitive, emotional, and attitudinal effects, and embraces phenomenological and hermeneutic approaches, is not numerous and requires further elaboration and classification.

Inter-National Section: IN (W2)
This group of models deals with what is happening in the translator's head during the process of translation (Chesterman calls them '*introspective*' models). Several models have been elaborated within this paradigm, Think Aloud Protocols being most known.

I would like, however, to suggest one more group of methods in this layer, designed to analyze the relations between the text executive (translator/interpreter) and the text writer. I would suggest to refer to such models as '*accountability*' ones. The term is defined in the following way (CCDfAL): "If you are accountable to someone for something that you do, you are responsible for it and must be prepared to justify your actions to that person". It seems to be a promising field of research as a lot of material has been accumulated to be shared and classified. In my lectures I speak about certain trends which can be traced in the documented debates of author-translator relationship, like, for instance, discussions initiated by Vladimir Nabokov (Nabokov 1955), Milan Kundera (Munday 2001, p. 154), or the Austrian writer and a Nobel Prize (2004) winner Elfriede Jelinek (Kavenna 2004).

Target Function Space: TFS
The right-hand part of the function space is quite well-elaborated within a number of paradigms, such as *communication*, *discourse*, *functionalist*, *polysystem* and a plethora of *culture-bound* models dealing with various aspects of political, economic, social and cultural agenda relevant to the functioning of translated texts in the receiving culture. Each of these paradigms, especially those pertaining to the 'cultural turn' can be classified and sub-classified further, but they will be omitted from further consideration here because they are discussed at length in all recent textbooks.

Inter-Cultural Function Space: ICFS
I would like to draw your attention to the innermost part of the matrix located at the intersection of the intercultural and function spaces. I populate it with the models that Holmes called 'applied extensions' (1988, p. 77-78) and divided into 'translator training' (called here *applied: education* models), 'translation aids' (*applied: tools* models), 'translation criticism' (*applied: criticism* models), and 'translation policy' (*policy* models). All these concepts pertain to both source and target cultures because they are equally relevant to both of them: education in translation studies is bi-lingual and bi-cultural, criticism is comparative, translation policies are interdependent, and the suggested tools are equally useful in translations from source to target language and vive versa.

By the same considerations, I also included here *benchmark* models which have to do with comparing and measuring the professional level of translators/interpreters, as well as the models that Holmes referred to as 'theory' (*research* models). In my view,

research models should be in the heart of hearts of the matrix since theoreticians are generalizers and, hence, their outlook is expected to embrace all the facets of the field.

Therefore, this innermost group of models includes the whole gamut of international and intercultural cooperation in the field: its economic facet (applied models), ideological facet (policy models), ethical facet (criticism models), professional facet (benchmark models), theoretical facet (research models), and education facet which is supposed to equip future translators/interpreters with the latest findings in all the areas enumerated. Each of these facets is centered around and shaped by its current set of values, or norms.

Education models can be broadly defined as a set of methodological tools for educating future interpreters/translators (I/T). Besides 'teaching evaluation methods', 'testing techniques', and 'curriculum design' (Munday 2001, p. 13), these models can embrace such topics as, for instance, error analysis, graduate intake (admission criteria, incoming and outgoing graduate competence profiles), requirements and constraints for Masters degrees, curriculum evaluation and upgrades, networking and distance learning, continuing education and translator training, internships, virtual learning environment, etc.

The range of the relevant problems can also include graduate 'employability': the place of professionally oriented courses in higher education, graduate employment prospects, employability (the labor market) vs. education (society at large), employability and the 'social status' of translators, etc.

Applied models develop the economic facet of the field, with all its implications like publishing business, working conditions and tools. This group can be stratified along several lines. For instance, in machine translation, the range of issues can embrace human-machine interface (HMI), both free and commercialized, types of materials/documents (multi-modal and multi-lingual) to be created, translated, and localized with automation assistance, information and communications technologies (ICTs) considered as professional practice, as an object of research, and as the subject of training and education, dissemination and application of electronic tools (in translation, terminology, interpretation, technical writing, etc.), technology literacy (including mastery of information, computer, and communications technologies), internationalization of service providers, etc.

This part of the field also deals with collaboration between language technologies, translation industries, and independent translators, particularly in relation to information, content, and knowledge management systems, with management of language industry flow and mobility (within business organizations, translation agencies and companies, educational institutions, etc.), with economic issues and impacts of translation; contradictions in demand: global exchanges and local computing, and with internationalization/multinational publishing companies and distribution of audiovisual content. Pertaining to this area are also linguistic marketing and translation, such as video games/online games, and multimedia translation (CD, DVD, etc.).

Criticism models are also far from being hierarchized and classified. This group includes pre- and post-editing, revision, and judging translations in general. As regards the models of translation evaluation, so far only one book-length research in this field was published nearly a quarter of a century ago – Juliane House's *A Model for Translation Quality Assessment* (1977). One chapter of my doctoral thesis *Comparative Translation Assessment: Quantifying Quality* (Tarvi 2004) is devoted to the description of the existing methods of translation assessment, followed by my own method of assessment, Token Equivalence Method, equally imperfect but showing good correlation with the results obtained on the same texts with conventional methods.

Policy, or manipulation, models deal with the ideological problems of the field, such as linguistic planning and development, policies and globalization; the role of translation and minority languages, hybridization (linguistic, cultural, technological), as well as with copyright, intellectual and moral property (according to the diversity of material to translate, and means of circulation or distribution), and with traditions and practices impacted by globalization and technological transformations.

This group of models also concerns implications of globalization in the organization and division of work (outsourcing, sub-contracting, etc.), globalization as homogenization/diversification of professional practices, and employment market (offers online, bidding on the Web/Net, translator networks and volunteer work within/for international and non-governmental organizations, and within/for multinational companies, etc.); hybrid cultural spaces and practices; acculturation, hybrid character and logic of globalization; trans-acculturation, etc.; translation projects, team projects (face-to-face, remote, networked, etc.); commitment, ideology and power of translators, ideological dimensions of translation; accreditation, recognition, status of translator (general, specialized), etc.

Finally, this group embraces a wide range of the problems pertaining to censorship. E.g.: How does the censorship apparatus operate? Who are the sensors? How is censorship exerted? At what levels? Does censorship differ according to genre/gender? Do translators use self-censorship?

The group of *benchmark* models has never, to my knowledge, been singled out before, at least as an element of a certain system. I find it useful in theoretical courses because it allows students to get acquainted with certain structures that have been created to monitor the professional development both nationally and internationally: journals, benchmark systems, trade unions, international forums, etc. The range of topic includes organization of translators and translation scholars (networking, national associations/specialized groups, community of researchers in Translation Studies, etc.); skills, competence, performance and qualifications in the face of challenges posed by outsourcing; translator work methods with their implications of digitalization and globalization: sharing translation memories, corpora, terminology; telecommuting, open source translation technologies, etc. Finally, the problems of accreditation and certification can be referred to this group: procedures for accrediting and certifying translator training programs and/or translators.

The last but not least paradigm in the Inter-Cultural Functional Space is the *research* paradigm, which embraces all the models that aspire to describe either the whole field of translation studies (Holmes' 'general theoretical' section) or some part of it (his 'partial theories'). These models aim at creating the Theory of Translation Studies, each adding up to a comprehensive picture of the field.

Invitation to a Discussion

The idea of structuring the field of translation studies in the matrix form was prompted by pedagogical purposes: the necessity to compress the complex field of translation studies into a 14-lecture course, which is easier to do within a general although reductive scheme. Theoretical constructs and conceptual pattern-makings of such kind are inevitably subjective in the sense that they are designed by the interpreter, and reductive in the sense that the described field is much more complex that it is suggested. There are many overlaps and merges that the matrix does not allow for, and the paradigms, even in the reductive definition chosen for this paper, are far from being discrete entities. The matrix construct needs a lot of further consideration, both at the

level of terminology and classification of the existing and future models.

Having enumerated a tiny fraction of the disadvantages, I cannot, however, avoid mentioning the positive pedagogical implications. Reductive as it, the matrix allows students to see that the notion of, for instance, 'equivalence' is so many-faceted because it pertains not only to the linguistic (product) section but also to the process- and function-oriented ones, at both national and intercultural levels. Since every section of the matrix has its own meaning and logic, learners can judge for themselves what new nuances every notion acquires in each matrix space and why. I find it useful to include the 'passive' source part of the scheme into consideration to 'keep the balance', because the matrix framework, due to its internal logic, enables students to actively participate in 'building' the field, and allows at least two ways of presenting it – chronological and conceptual.

Correlating the matrix structure with other ways of classification is a creative way of cognizing the field and a useful exercise. In the earlier drafts of the paper the matrix was correlated with some recent classifications (Theo Hermans 1999, Albrecht Neubert 2000, Andrew Chesterman 2000, Juliane House 2001) and found to largely incorporate them. In a nutshell, as a pedagogical tool, the matrix framework seems to be an efficient and time-saving theoretical construct that needs, however, considerable further elaboration.

As an invitation to a discussion, I would like to suggest the following topics.

(1) The matrix framework is based on Popper's and Holmes' ideas of structuring the world and the field. What other frameworks could be employed?

(2) The matrix is structured around the concept of 'norms'. What other concepts could the field be structured around?

(3) Within the matrix, the unit of classification is a paradigm. What other units of classifications could be made use of?

(4) What might me the principle(s) of classifying models within a paradigm?

(5) What might be the algorithm(s) of a model description so that models could be comparable?

In conclusion, I would like to thank my students, who have been my efficient co-workers and constructive critics, and whose assistance in developing this theoretical construct into a more acceptable form is difficult to overestimate.

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Interpretation in Language and Translation

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> "The twilight of linguistic creativity is a vision in the making
> which looms in the horizon, a vision in which language
> realization verges on the tapestry of the infinite."

From Omar S. Al-Shabab's *The Tapestry of the Infinite*

PRELIMINARIES

The demystification of interpretation is both possible and desirable. The space between transcendental revelations and automatic responses is wide and rich. This chapter argues that linguistic interpretation identifies the spot where language fuses human rationality and human experience. The *Interpretive Frame* proposed here operates on a cline which stretches from linguistic necessity to linguistic infinity. Linguistic interpretation hinges on the *Interpretative Stretch*, a theoretical designate that acts as a pivot which anchors the meaning of the text. As such, the hermeneutic perspective endows language with the power to pin down the infinite. Hence, interpretation is the search for infinity in the definitive experiences which occupy the semantic potential of human experience.

We understand language in our own way and claim to express this understanding in speech and writing. We think that we understand each other and we emphasize this "fact" in public, and more importantly, in our inner self. The present book demonstrates that interpretation subsumes understanding, reducing this latter concept to a fallacy. Each human individual uses his/her own language in such a way that s/he assimilates any linguistic contribution, and through interpretation merges experience and identity in language.

The position adopted in this chapter and the theoretical apparatus suggested in it, aim at expounding the hermeneutic and re-claiming translation from the vagaries of art to make the interpretive act in translation both explicit and dynamic, allowing for explaining "difference" "conventions' and "creativity" in translation. Hence, within the linguistic phenomenon of translation, regularity and conventions need not clash with creativity, since the scope of interpretation covers a wide area. The translational options available to the translator should be probed, and the theoretical designates that help anchor translational data need to be further explored. The interpretive act shows how the interpretive potential is transformed and manipulated in actual performance, i.e. in formulating and realizing the Translated Text (TT).

EQUIVALENCE

Catford's *A Linguistic Theory of Translation* (1965) brought translation to the forefront in Linguistics and Language Studies. This significant contribution attempted to formalize the transition from the Source Language (SL) to the Target Language (TL) via the notion of "equivalence". This is testified in the definition of translation as: "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)" (Catford, 1965, p. 20). Catford adds "the central problem of translation-practice is that of finding TL translation equivalents. A central task of

translation theory is that of defining the nature and conditions of translation equivalence." (Catford, 1965, p. 22). Catford's "textual material" introduces a step forward in translation theory by incorporating Hallidayian discourse parameters and Firthian "context of situation" (Halliday 1978).

But no matter how attractive equivalence can be, it can be argued that it is not tenable. In fact, with the exception of the "truth value logic" used in the truth of statements (Al-Shabab 1997) and semantic primitives used in case grammar (Filmore 1965), equivalence has no place in translation. Nida (1964) suggested that "equivalence" should be dynamic and should account for different manipulations observed in translation, while Baker (1991) maintains equivalence at the level of "pragmatics". The autonomy of Translation Studies expounded by Bassnet Maguire (1982) and the sociolinguistic and cultural dimensions of translation illustrated by Hewson and Martin (1991) and Snell-Hornby (1988) show that in the interpretive dynamics of translation there is no place for formal equivalence or configurations of pragmatic conditions to obtain it. The interpretive act is both hermeneutic and existentialist *par excellence*. In translational data interpretation is attested in the presence of difference and textual manipulations at a variety of levels.

DIFFERENCE IN TRANSLATION

Indeed, regardless of the translator and the text being translated, translation produces "difference", and this underlines the need for a translation-specific level of analysis which cannot be captured by core linguistic theories. Difference, which is found in all translations, is produced by interpretation. Al-Shabab (1996, P. 8) defines translation as "the interpretation of a linguistic/verbal text in a language different from its own". This has led to a hypothesis which states that the language of translation is different from the SL and the TL. Translation works at a hermeneutic level, but the description of translational data works at a linguistic level. The theoretical model of elements and processes suggested in Al-Shabab (1996) operates at a linguistic level. Translation is seen as an interlanguage. Six elements of translation are hypothesized: 1. Source language (SL) 2. Source text (ST) 3. Translator (Tor) 4. Translated text (TT) 5. Language of translation (LT) 6. Target language (TL)

The process of translation works through five stages: (1) Editing the ST (2) Interpreting the ST (3) Interpreting in a new language (4) Formulation of interpretation (5) Editing the TT. Linguistically, the process of translation yields three types of translation: (1) Pre-dictionary translation, (2) Formulation translation, (3) Consecutive translation. But this leaves interpretation unexplained. Interpretation can be addressed only at a hermeneutic level, which can show how the existential prerogative of the translator works. But a comprehensive discussion of interpretation in translation requires rigorous methodological and theoretical apparatus, which should explicitly explain the relationship between language, including theoretical models, and reality, including knowledge and experience.

THE INTERPRETIVE FRAME

The Interpretive Frame (IF) is the theoretical designate through which interpretation takes place. It has seven essential elements, including the user, the most vital one (Al-Shabab forthcoming).

These elements are:
1- Being
2- Environment (including social context, language and culture)
3- Understanding
4- Experience (including practical experience and theoretical knowledge)
5- Assertion
6- Identity
7- User and product

The user of the IF is embodied in three functional roles:
1- Writer
2- Interpreter
3- Translator

The user of the IF produces three linguistic products which, respectively, match the above three roles.

1- **Language:** The Writer/Speaker produces language as a text or as an utterance in a text. The basic unit of interpretation is an individual utterance in a text or on its own called the "interpretive stretch".

2- **Interpretation:** The interpreter as a Reader/Hearer applies the IF to a text or a part of it to produce an interpretation (spoken or written).

3- **Translation:** The translator applies the IF first to produce an interpretation, and then to produce a translation based on the interpretation. The translator's IF includes elements from both the Source Language and the Target Language.

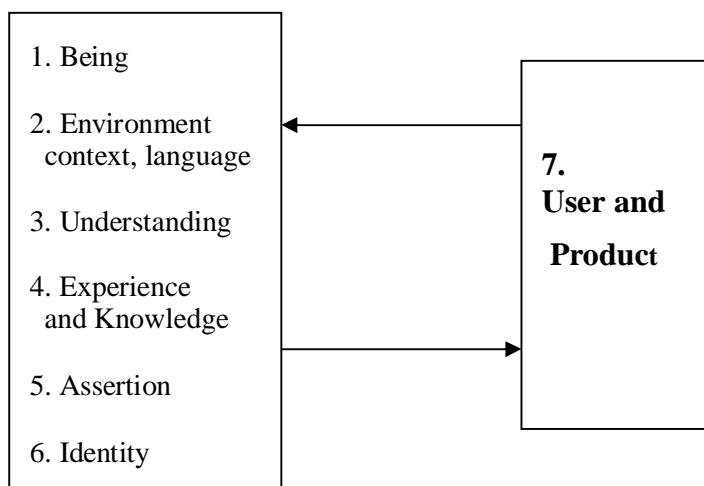**Figure (1): the Elements of the IF, and their relation to the user.**

      The focal element in the Interpretive Frame (IF) is the user. In fact, with the exception of the second element, environment, all the elements of the IF are internalized and realized by the user, who has different functional roles. The centrality of the user in the IF is illustrated in Figure (1), which shows how all the elements are connected

through the user who realizes them all, and who carries out the interpretive act to adapt to the environment and who produces language. Although the above six elements of the IF have been discussed as separate and independent entities, they show great deal of interaction and a fair amount of overlap. The relationship between some elements or areas may be tenuous as in the relationship between understanding and assertion, since the second is basically mental. The IF works as one apparatus. Still the "user" is taken here to be *the* central and most important element.

THE SCOPE AND LATITUDE OF INTERPRETATION

The scope of translation extends from linguistic necessity to linguistic infinity. The term "latitude" is used here to refer to the full range of options available to the interpreter on the dimension of possibilities of the systems of a given language and culture. Therefore, latitude does not focus on one text or its context as such. Rather, it is pitched up or brought down depending on the interpreter's concern and the level of departure from the context. Thus, the level of departure from text and context is crucial for the study of interpretation. That level of departure, i.e. latitude, is a matter of the writer's/interpreter's orientation and knowledge. It plays a significant role in the interpretive process. The choice of latitude does not work on the paradigmatic dimension. This is mainly because "paradigmatic" choices, possible replacements, are system-bound and /or context bound, and hence predetermined. The latitude of interpretation is open-ended, infinite, and thus there is no end of searching for and providing new interpretations.

The Scope of interpretation is also independent from the systematic relation, since any one utterance in a text can be taken as an interpretive stretch, by some interpreter depending on the interpreter, who identifies it with a stretch and not with the text *per se*.

In the context of the present argument, the latitude of interpretation ranges from the limits of linguistic necessity to the openness of linguistic infinity. Thus, any linguistic production, be it a primary text, an interpretation or a translation, falls on a point between necessity and infinity, and thus is necessarily "relative".

The study of **linguistic necessity** is concerned with the use of language in a definitive way to maximize accuracy of **reference** and specificity of meaning. The study of linguistic infinity on the other hand is concerned with the use of possible linguistic combinations in writing, interpreting and translating, in a creative way not known or not attempted before. Ultimately, the latitude of interpretation is a matter of potential meaning and power of language to embody new experiences. Halliday uses the term "meaning potential" to refer to the total network of possible discourse combinations in relation to parameters of text-making and varieties in a language (Halliday 1978). Chomsky, on the other hand, was concerned with the generation of "infinitely many sentences" by using "a finite number of phonemes (or letters of alphabet) and each sentence is presentable as a finite sequence of these phonemes" (Chomsky 1957, p. 13). In the present context, latitude is a matter of embodying the "specific" out of the "infinite". Interpretation in this sense encompasses understanding the extra-linguistic determinates and the necessary and the infinite in language, in meaning, and in human experience. These limits need not be conceived of in a cyclic manner or a circular radius, since the movement of human experience to new unknown dimensions and territories is multidimensional and multi-facet. Human experience and its embodiment in language ensure opening up, and eventually breaking any boundaries standing in its way. The latitude of interpretation on the other hand, has no limit and no sensor except human experience as it can be expressed in human language.

Linguistically, necessity is best approached from the vantage point of definiteness as it has been designated in the linguistic system and in language use. It is motivated by the obvious need to be exact in meaning and reference. Thus what is necessarily signifying or referring is also definitive. The linguistic realization of definiteness can be seen in the linguistic notions of a) proper names, b) pronouns, c) definite article(s) and nouns, d) deixis, e) demonstratives, f) technical terms, g) numbers and quantifiers (see Rosenberg 1994).

Since necessity has been considered as a determinate of reference and hence linguistic meaning, it is natural to consider the opposite dimension of necessity, namely **linguistic infinity**. Linguistic infinity is attested in the infinite dynamic creativity realized in human language. Linguistic events are among the most recurrent behaviour manifested by human beings, and linguistic creativity swirls infinitely in the language of children, market traders, officials, scholars, artists, philosophers, sophists, people in all walks of life at all stages of their lives. Clegg shows that infinity "gives us the opportunity to think beyond our everyday concern" … It is both practical and mystical" (Clegg, 2003, p. 2). This distinction between infinity and its realization is best glimpsed in the difference between potential interpretations of a text, which work by virtue of reference to the infinite potential, and the writing of the text itself, which is a definitive commitment in a given situation.

The translator's interpretive perspectives can be labeled: (1) ST interpretive perspective, (2) conventional interpretive perspective, and (3) creative interpretive perspective. The translator's three interpretive perspectives trace the translator's interpretation in a new language. The translator's interpretation in a new language is seen in the three above interpretive perspectives involving optional effort. This optional range is a hermeneutic prerogative the translator enjoys as manifested in the translator's choice of a degree of closeness to the ST. This attests the degree of freedom in working out new idiolectal readings of the ST (see Rosenberg 1994).

The translator's writing perspectives can be labeled: (1) parallel writing perspective, (2) conventional writing perspective, and (3) creative writing perspective. A given translation may show a creative interpretive perspective and a parallel writing perspective. The two sets of perspectives are independent. In my *Interpretation and the Language of Translation*, I suggested that linguistically any translation is either formulation translation, translation by conventions, or pre-dictionary translation, the writer's own (creative) translation. The three writing perspectives provided above spell out this distinction and recognize a case where the translator is shadowing the ST even with no knowledge or training in the production of the language variety s/he is translating.

If the three interpretive perspectives and the three writing perspectives are merged, three typically compound perspectives emerge. Each of the compound perspectives aims at certain latitude in translation, i.e. each occupies a certain scope of interpretation. Typically, the first interpretive perspective goes with the first writing perspective, the second with the second, and the third with the third. Where a translator adopts an untypical approach, his work deserves special attention, as in the case when a translator combines the creative interpretive perspective with the parallel writing perspective, i.e. the translator is creative as an interpreter and traditional (parallel to the TL) as a writer. The three compound writing perspectives can be described as follows:

1. **The translator keeps close to the ST in his move to the new language (ST interpretive perspectives) and maintains parallel writing perspective in producing the TT.**

2. **The translator adopts a middle range freedom in interpreting in new language (conventional interpretive perspective) and maintains normative standardized (conventional writing perspective) forms of writing the TT.**

3. **The translator takes absolute freedom in the movement to the TL (creative interpretive perspective) and maintains a high level of creativity (creative writing perspective) in producing the TT.**

Low latitude: interpreting in new language and parallel Writing up of the TT

The Translated Text (TT) reveals that there is little engagement in the process of moving to the TL system and culture to reach the interpretation and activate the required elements in the TL and culture. The translator may lack training or experience in the TL and culture. S/he may lack proper acquaintance with a specific variety of the SL or TL into which s/he is interpreting. All in all, the translation suffers from obvious gaps due to the translator's knowledge and a sense of "betrayal" of the ST and the profession. In the low translation latitude, the translator may overuse the dictionary and tend to use the TL system casually and inappropriately. The writing up of the TT in this low translation-latitude shows departure from TL practices and adherence to formulating the elements of the ST as they are realized in the ST.

Middle latitude: interpreting in new language and Conventional normative writing up of the TT

Characteristically the translator who attempts this latitude has proper engagement and appropriate consideration of the ST and TL system. S/he makes great effort to reach an approximation in the TL system of the translator's interpretation of the ST. The result of the translator's abilities and efforts are clear in his/her ability to establish acceptable forms and pre-contextualized language. The translator attempts to use the infinite potential to fulfill his well-established objective and professional standard. The writing up is communal in terms of technical semi-technical terms, and collocations are normal and standard. The dictionary and other references are used to maintain a standard in the TL. The potential of the grammatical system is fully utilized and the TT reads as comparable standard text in the TL. The translator's background knowledge and experience are evident in the TT. The writer's effort and work to read the best formulation is also clear. At the same time the cultural context of the TL is maintained. This may be found in translating texts from science, journalism and academic works.

Maximum latitude: interpreting in new language and creative perspective in writing up the TT

In the third latitude, the translator's engagement with the infinite potential of language is maximal. The translator's background, gift and experience enable him to indulge in a thorough search for distinctive meaning and unique interpretation. The areas of the TL system are explored by the translator who may in this case engage the infinite in the realization of new creative texts not known before in the TL. The experience, effort and imagination of the translator are used to explore the potential of the TL and TL culture to the ultimate. Writing the new interpretation in a new language turns out to be a creative mode, novel and innovative, showing the translator's gift and insight and at the same time breaking new ground in the TL. The TT does not only have an embodiment of the ST, it also has an aesthetic value in the TL, constituting a contribution to the TL Culture and a risk of a failed attempt to the translator whose

enterprise as a writer and a creative individual is at stake. The TT embodies the translator's experience, assertions and identity.

Typically this high latitude and (textual) scope of interpretive potential and its realization are found in varieties of language such as literary texts, entertainment text, s jokes and irony, commercials and titles of newspapers, magazines and media, unique texts (religious texts), and texts unique in style and effect.

The intensive elaborate arrangement in re-writing should not be understood as a license for casual readings of the ST and an indulgence in writing up of one's own "innovative" text(s), which may bear mere resemblance to or just have the "ideas", or "plot" or "schemata" of the ST. The level of involvement in interpreting in a new language must reflect a thorough engagement with the ST and its interpretation in its own language, environment and culture. Thus, the appreciation of the ST is reflected in the process of reaching an interpretation in the new language and in the writing of the TT. The TT is the embodiment of the ST as well as a creative piece of TL texts, securing itself a place in the milieu of the TL cultural heritage.

LINGUISTIC RELATIVITY

The present position vis-à-vis linguistic relativity should be understood in relation to the Interpretive Frame and its user and products suggested in this chapter. It takes a large scale evolutionary view of language. It places any linguistic product, interpretation or translation, on the linguistic continuum which stretches from necessity to infinity. The language product is taken to be a point on a scale of a language development. Relative paradigms lead to relative linguistic products from the user's perspective and the language use perspective. In the same translated text, regularity and conventionality meet creativity. There are forces which support relative stability and forces which generate creative language.

The creative orientation of an individual rests on an aggregate of stored experience, current consciousness, a sense of "being", and awareness of current topics that call for an assertion which potentially includes a signal to identity identity.

Hintikka's position on "belief" and Davidson's position on "assertion" are most apt here. Thanks to Hintikka's analysis of the notion of "belief" and "knowledge", these designates are conflated in the speaker of a proposition, who is, naturally, bound by logical constraints to specific circumstances that allow the entailment and truth of certain sets of logical relations. According to Hintikka (1962) αB P (α believes P) always entails αK P (α knows P). The point to emphasize here is the entity of the speaker "α" which in the case of the TT is implicit in the translator. Still, the state of belief and knowledge of the translator does not coincide with that of the writer of the ST or the demonstrative (deictic) entities in the sentences of the ST.

Davidson's approach to "truth" and consequently "assertion" suggests "that interpretation depends (in the simplest and most basic situation) on the external objects and events salient to both speaker and interpreter, …" (Davidson 1990, p. 321). He explains this statement later by saying, "the picture must be elaborated to allow for the fact that sentences are true, and held to be true, only relative to a speaker and a time." (Davidson 1993, p. 109). Thus, the language user and the circumstances in which language is used are essential to determine the meaning of a sentence. An "assertion" must to be analyzed on similar lines. The language of translation, fuzzy as it may be, is held to be the translator's own "assertion" of the "meaning" of the ST. The Davidsonian extension of meaning in natural language outside the system of logic *per se* to "external objects and events" (i.e. language, user and circumstances), enables us to say that

translational assertions present the translator's informed "opinion" given under a set of situational circumstances.

Creativity is mainly directed by the individual's involvement with the linguistic continuum, the cline on which language and its manifestation are spread. It determines the engagement of an individual with creative words, expressions, statements and texts. The constellation of stored accumulation of factors, the current consciousness and the tendency to aim at a certain level of venturing into the new, all together constitute a "hermeneutic paradigm". The **hermeneutic paradigm** in the individual can be described as a large network of systems and processes which function by virtue of the presence of the stable base of initial traits, acquired experiences, scale of values, skills and the temporal awareness which brings about a conscious decision monitored by background knowledge.

It should not be concluded from the description of the individual hermeneutic paradigm and communal hermeneutic paradigm that the relative status of much of linguistic product makes it impossible to handle language product confidently and with certainty. The positions taken *vis-à-vis* translation illustrate the ability of language to respond to the needs of its users as shown by the stronghold of "normative" or "standard" practice in translation as Schäffner (1999) shows.

The domain of normative use of language is wide enough to accommodate scientists, journalists, academics and many other professionals. The standard normative form presents a state of "truce" on the linguistic continuum, a set of relatively stable assumptions, terminology, and background topics and situations that enable professionals in different fields to debate current points on the continuum.

Moreover, there is the dogmatic position which is adopted by some who adhere to an absolutist stance claiming that their text or language stretch is the only true form, their interpretation is the only possible interpretation, and their translation is the only possible translation. The dogmatic stance has its roots and prerogative in the absolute belief of the individual who adopts this position. Dogmatic writers, interpreters and translators do not recognize any possible view or option except the one they bring themselves to propagate. They are the enemies of *the other*, whoever that other may be.

For any communal hermeneutic paradigm and for any individual hermeneutic paradigm, there are forces which are at work against relative stability and forces supporting relative stability. Certain socio-cultural conditions may prevail in a community – society – and support creativity and a full range of development of the individual paradigm. On the other hand, professional concerns, conversational formulae, everyday interaction help maintain normative and standard forms of language. The creative writer, interpreter or translator may end up as a lonely figure waiting for inspiration from within and understanding from others. Supporters of relative stability strive to maintain the configuration of linguistic continuum unchanged, and to ignore the linguistic potential awaiting to be used in new texts, new interpretations and new translations.

PERSPECTIVES EXEMPLIFIED

This section discusses two examples of translations from Arabic into European languages and *vice versa*. The first example is taken from translating a short poem by Emily Dickinson into Arabic. The poem is short and simple. It opens with the following stanza:

I dwell in Possibility—
A fairer House than Prose—
More numerous of Windows—
Superior— for Door—
                                    (Emily Dickinson)

The rest of the poem describes the house, its visitors and the owner's "occupation". After a careful reading of the poem, I came to a decision that the interpretive stretch which can give the poem an "optimal" reading is the second line "A fairer House than Prose". The Focus of the stretch is the word "Prose" capitalized by the poet.

First to be considered is the comparison in the first two lines between the dwelling of the poet and the less attractive alternative "Prose". If the dwelling place is fairer than "prose", then, what could this dwelling place be? The poet uses the word "Possibilities" to be the dwelling place. Now, the poet lives in a House, identified as "possibilities" and described as "fairer than Prose". This leaves us in a position to suggest "Poetry" as a plausible alternative to "Prose". Thus, according to this reading, the poet is comparing the world of "poetry" with that of "Prose". The last translation below represents high interpretive latitude. The four interpretations in four translations reveal that all three translators translated "prose" as "nathr", the word for prose in Arabic. The four translations are:

First translation: Possibilities: potential
                          Prose: "nathr" (prose)

Second translation: possibilities: probable
                          Prose: "nathr" (prose)

Third translation: Possibilities: something which is possible
                          Prose: trivialities

Fourth translation: Possibilities: poetry
                          Prose: "nathr" (prose)

The first translator,   changed his mind later and translated prose as "triviality". In this second translation "in possibilities" is rendered into "[I live] in what is possible". In the first translation, the first line is translated as "I live in the possible or potential", which elevates the utterance into the status of a metaphor, which is compared with "Prose" in the second line, and followed by the description of the house. In the third translation by a university teacher renders "in Possibilities" as "in the probable", which is followed by the comparison with "Prose" in the second line. Contrasting "Prose" with "the potential" and the "probable" in the first and third translations respectively, shows that the word "prose" is moved into Arabic without necessarily linking it to "poetry". Hence, the translated poem, like the ST, is open to the reader's own understanding and interpretation. The fourth translation (the writer's translation) is based on accepting the second line as the key to the meaning of the whole text, i.e. accepting it as the interpretive stretch and accepting the full implications of considering the word "Prose" and using a creative writing perspective.

To recapitulate, the four interpretations in the four translations show that when the interpretive stretch is identified as the second line of the poem, then this can shed light on the meaning of the "Possibilities", which is understood as "poetry". The interpreter's interpretive latitude and his creative writing perspective result in this rather daring translation.

The second example is taken from translating one verse from the Muslims Holy Book, The Quran, into European languages. The verse "In the name of God, the compassionate, the merciful" is reported below from translations that were carried out at different times.

Verse in Arabic: "Bismi **Allah** arrahman alrahīm."
(in the name of **God**, *the compassionate, the merciful*)

Translation	year	Translator	Language
1. In nomine **Die** *misericordis, miseratoris*	1143	Retenensis and Dalmati	Latin
2. In nomine **Die** *misericordis, pij*	1543		
3. In nomine **Domini** *pij and misericordis.*			
In nomine **Dei** *Miseratoris, Misericordis.*	1698	Marracci	Latin
Au Nom de **Dieu** *clement & misericordieux.*	1647	Du Ryer	French
Au nom de **Dieu** *clément & miséricordieux*	1783	Savary	French
Au nom d'**Allah** *clément et misericordieux, juste, bon et puissant!*	1861	Fatma-Zaida	French
Au nom d'**Allah**, *le Bienfaiteur miséricordieux.*	1957 (1980)	Blachère	French
Au nom de **Dieu** *le Miséricordieux par essence et par excellence.*	1984	Kechrid	French
In the name of **God**, *gracious and merciful.*	1649	Ross	English
In the name of *the Most Merciful* **God.**	1734	Sale	English
In the name of **God**, *the Compassionate, the Merciful.*	1861	Rodwell	English
In the name of God, the Merciful, the Compassionate.	1955	Arberry	English
In the name of **God**, *the Mercy-giving, the Merciful!*	1979 1992	Irving	English
Im Namen *des barmherssigen gutigen* **Gottes.**	1623	Schweiggern	German
Im Nahmen **Gottes** *des Barmherzigsten Liebhabers.*	1772	Megerlin	German
Im Namen **Gottes** *des Allbarmherzigen Erbarmers.*	1888	Rückert	German
Im Namen *des barmherzigen und gnädigen* **Gottes.**	1983	Paret	German
In nome di **Dio** *clemente e misericordioso.*	1847	Calza	Italian
Nel nome di **Dio**, *Misericordioso e compassionevole.*	1987	Bonelli	Italian
En nombre de *Dios clemente y misericordioso.*	1872	De la Puebla	Spanish
En el nombre de *Dios, el Clemente, el Misericordioso.*	1980 (1993)	Vernet	Spanish
βо NМ¶ Бога, ...	1878	CασлҮКО βα	Russian

Table (1): Translation of a verse from the Quran into some European Languages*

If we examine the translations of the name of (the Muslim deity) in Tables (1)

above, we find that the lexical roots in the early translations coincide with the three groups of European languages. Thus, the Romance group uses the lexical Latin root "Die", the Germanic group uses the root "Gotte", and the Slavonic uses the root "Бога". The fourth trend of using the Arabic word "Allah" was initiated by Fatma Zaida's French translation. Then this translation by "default" was used in other translations into different European languages. A translator aims at certain interpretive latitude and writing perspective, but these may be adhered to by later translators to become a kind of convention. Later, the process carries on with new interpretations and new conventions. In this case Fatma Zaida has taken the risk by adopting high interpretive latitude and a creative writing perspective, and hasshe set a new trend which is now admired and followed by those who adhere to narrow "apparent" meaning and insist on conveying it in the Target Language. In translation, the trends and norms of today are nothing but the daring risky interpretations of yesterday.

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*Footnote: The translations in Table (1) are taken from the following translations of the Quran into European languages. As far as possible, exact words are recorded.

Latin:

Retenensis, R. and Dalmati, H. (translated 1143, published 1543): *Machumetis Sarracenorum Principis Vita ac Doctrina Omnis, Quæ & ... Alcoranum Dicitur, ex Arabica Lingua ante cccc Annos in Latinam Translata...*, 3 Volumes, Basle.

Marracci, L. (1698): *Refutatio Alcorani*, 2 Volumes, Patavii, Typographia Seminarii.

French:

Blachère, R. (1957, 1980): *Le Coran: (al-Qor'ân)*, Paris, G. P. Maisonneuve & Larose, Éditeurs.

Du Ryer (1647): *L'Alcoran de Mahomet*, Paris, Antoinne de Sammauille.

Fatma-Zaida (1861): *L'Alkoran: Le Livre par Excellence*, Lisbonne, Imprimerie de la Société Typographique Franco-Portugaise.

Kechrid, S. E. (1979,1984): *al-Qur'an al-Karîm*, Beyrouth, Dar El-Gharb El-Islami.

KFS (1990): *Le Saint Coran: et la Traduction en Langue Française du Sens de ses Versets*, Al-Madinah Al-Munawwarah, King Fahd Holy Qur-ān Printing Complex.

Savary, M. (1783): *Le Coran*, 2 Volumes, Paris, Knapen and Fils.

German:

Megerlin, M. D. F. (1772): *Die Türkische Bibel, Oder des Korans,* Franckfurt am Mann, Ber Johann Gottlieb Garbe.

Paret (1983): *Der Koran*

Rückert, F. (1888): *Der Koran*, Frankfurt am. Mann.

Schweiggern, S. (1623): *Alcoranus Mahometicus, das ist: der Türcken Alcoran*, Nürnberg.

English:

Al-Hilali, M. T. & Khan, M. H. (1993): *The Noble Qur'an: in the English Language*, Riyadh, Maktaba Dar-us-Salam.

Ross, A. (1649): *The Alcoran of Mahomet, Translated out of Arabique into French, by the Sieur Du Ryer...And Newly Englished, for the Satisfaction of all that Desire to Look into Turkish Vanities*, London.

Arberry, A. J. (1955): *The Koran Interpreted*, New York, Macmillan Publishing Co., Inc..

Irving, T. B. (1992): *The Noble Qur'an: Arabic Text and English Translation*, Brattleboro, Vermont USA, Amana Books.

Rodwell, J. M. (1861): *The Koran: Translated from the Arabic, the Sura Arranged in Chronological Order*, London and Edinburgh, Williams and Norgate.

Sale, G. (1734): *The Korân: Translated into English from The Original Arabic*, London, Frederick Warne.

Italian:

Bonelli, D. L. (1987): *Il Corano: Nuova Versione Letterale Italiana*, Milano, Ulrico Hoepli Editore

Calza, V. (1847): *Il Corano Versione Italiana del Cav...,* Bastia, Della Typografia Di Cesare Fabiani.

Spanish:

De la Puebla, D. V. Ortiz (1872): *El Coran Ó Biblia Mahometana Seguido de la Biografiía de Mahoma: Primera Versión Española Anotada y Comentada..*, Barcelona, Juan Aleu, Editor, Calle De Tallers.

Vernet, J. (1980, 1993): *El Corán*, Barcelona, Plaza & Janés Editores.

Russian: Cασλ YKOβα (1878):

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Al-Shabab, O. S. (forthcoming). *The Tapestry of the Infinite: Interpretation in Language and Translation*. London, Janus.

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A Model for the Interpreters' Practice of Intercultural Communication

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Abstract: Communication is not always performed by those who share the same linguistic system and the same cultural patterns. In order to overcome this barrier, interpreters are recruited to achieve mutual understanding in such contexts. Unlike the translator, the interpreter is caught in a web of different cultural patterns communicated simultaneously and is expected to respond quickly and effectively. Unless the interpreter is equipped with due intercultural awareness, he will not be able to achieve smooth communication and avoid such problems as misinterpretation of intent, confusion and even conflict. Intercultural interaction is a vast area of knowledge and intercultural divergences are as many as there are cultures. In this paper, no attempt is being made towards providing a lengthy list of these divergences and instructing the interpreter on the sort of dos and don'ts he is expected to observe. Rather, real-life instances of interpreters' performance are analysed in order to stress the importance of profound knowledge of active and passive cultures. But more importantly, to provide a model for the interpreters' practice of intercultural communication. The model is further combined with another model for intercultural communication to suggest implications for the training of interpreters as intercultural mediators.

What is Culture?

Studies on cultural and intercultural communication abound with definitions of culture which address this concept from the point of view of a variety of scholars in the field (See, e.g., Dahl, 1998; *Culture and language learning*, 2001 and *SPCM 301:communication across cultures*, 2001; Katan, 2004, pp.24-27)[52].

The researcher, however, is not interested in discussing the various senses of culture and re-conciling the scholars' different points of view. Culture in the context of this paper, following Dahl (1998), is going to be defined as "the totality of the following attributes of a given group (or sub-group): shared values, believes [sic.] and basic assumptions…. [It is, therefore, a] "collectively held set of attributes, which is dynamic and changing over time." It is dynamic and changing because the process of learning and transmitting culture, whether consciously or unconsciously, to succeeding generations does not only sustain but also develop existing cultural patterns and even create new ones. Individuals then do not share the same patterns or know all of them. They share, so to speak, a common basis of communication, which signifies their need to develop a clear sense of identity (See Maslow, 1970, pp.43-45).

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[52] Dahl (1998), for instance, traces back the origin of the term from the Latin "colere" (i.e. "to build on, to cultivate, to foster"), and its development in the 18th century in the sense of "products that are worthy" and during the mid-nineteenth century in the sense of "mass culture and popular culture."

The Problem of Intercultural Communication

If participants in an interactive situation are linguistically and culturally dissimilar, various linguistic and cultural differences may give rise to various kinds of communication gaps. The linguistic gap is the greatest , or obvious one. The cultural gap is just as tricky on occasion, but is not always noticed.

Intercultural differences can be conducive to a wide range of detrimental outcomes which, in turn, stem partly from cultural variations in communication. These detrimental outcomes include misinterpretation of intent, confusion, conflict, lack of coordination in face-to-face interaction and so on. Accordingly, sufficient intercultural knowledge is, in fact, not only important for the profession of interpreting but for any successful intercultural encounter. The United Nations Development Programme (UNDP), for instance, launched many technically well-prepared projects which failed because the cultural traditions of their target population were not examined and considered. Illiterate farmers in a community in East Africa, on the other hand, did not cooperate with UNDP workers who were mounting a campaign against the tsetse fly. The workers distributed to the farmers posters of the fly magnified many times. The campaign did not receive the expected local support. One farmer explained: "your programme is not for us. Our flies are nowhere near that large" (UNDP, 1989, p.1). Insufficient cultural knowledge may also lead to serious misinterpretations as when the US media misinterpreted the kinetic behaviour of Khrushev. At the height of the cold war, Khrushev visited the US and greeted the press "with a clasping of his hands, shaking them over each shoulder," a symbol of embracing a good friend in the former USSR, but a symbol of the winner in a battle in the US. The message was consequently taken as "the USSR would be victorious over the US" (Dahl, 1998).

A Model for Analysis:

The model is based on the sort of knowledge that the interpreter need prior to the beginning of an actual interpreting situation and which can be employed in that situation to secure successful intercultural interaction.It is also based on the interpreter's mediating role as a triad (i.e. the third element in group formation; the other two being the speaker and the hearer. See Simmel, 1965, p.145) in an intercultural process of communication. Accordingly, the proposed model comprises two phases: knowledge of the speaker's and the hearer's cultures, and the interpreter's mediating role. It can be represented as follows:
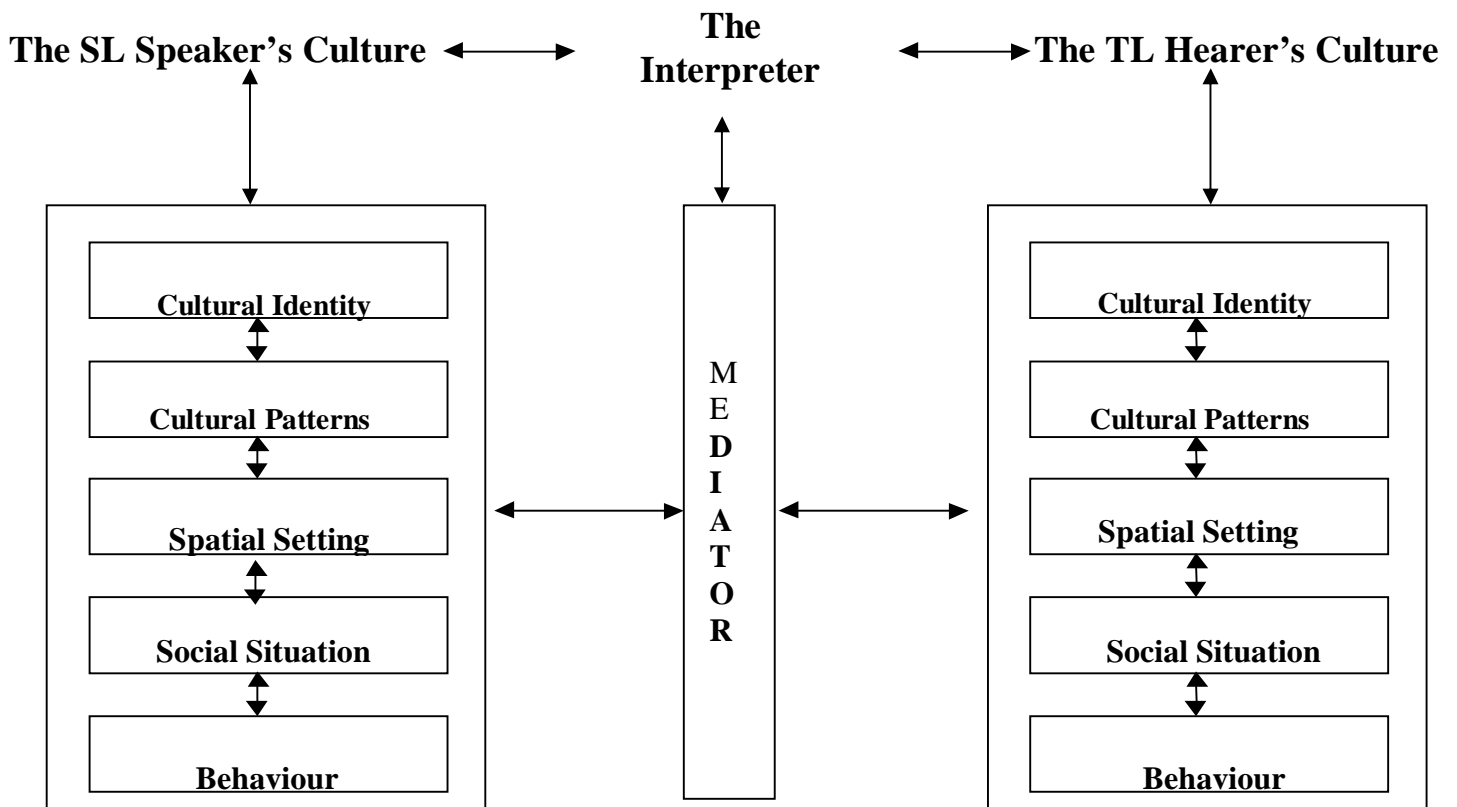
The SL Speaker's Culture ←——→	The Interpreter	←——→ The TL Hearer's Culture

The SL Speaker's Culture ←——————→ **The Interpreter** ←————————→ **The TL Hearer's Culture**

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┌─────────────────────────┐        ┌───────┐        ┌─────────────────────────┐
│  ┌───────────────────┐  │        │   M   │        │  ┌───────────────────┐  │
│  │ Cultural Identity │  │        │   E   │        │  │ Cultural Identity │  │
│  └───────────────────┘  │        │   D   │        │  └───────────────────┘  │
│  ┌───────────────────┐  │        │   I   │        │  ┌───────────────────┐  │
│  │ Cultural Patterns │  │        │   A   │        │  │ Cultural Patterns │  │
│  └───────────────────┘  │←——————→│   T   │←——————→│  └───────────────────┘  │
│  ┌───────────────────┐  │        │   O   │        │  ┌───────────────────┐  │
│  │  Spatial Setting  │  │        │   R   │        │  │  Spatial Setting  │  │
│  └───────────────────┘  │        │       │        │  └───────────────────┘  │
│  ┌───────────────────┐  │        └───────┘        │  ┌───────────────────┐  │
│  │  Social Situation │  │                         │  │  Social Situation │  │
│  └───────────────────┘  │                         │  └───────────────────┘  │
│  ┌───────────────────┐  │                         │  ┌───────────────────┐  │
│  │     Behaviour     │  │                         │  │     Behaviour     │  │
│  └───────────────────┘  │                         │  └───────────────────┘  │
└─────────────────────────┘                         └─────────────────────────┘
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Figure (2)

A Mode for the Interpreter's Practice of

Knowledge of the speaker's and the hearer's cultures:

Cultural identity

Individuals in a given socio-cultural community are being subject to their own community's cultural influences to the effect that these influences colour their personalities and make them share some basic common traits, differentiable from other individuals in other socio-cultural communities.

Knowing which cultural identities are being displayed helps the interpreter narrow down focus and concentrate on the cultures in actual interaction. This is the

most important phase that can affect other phases in the process of interpreting in positive or negative ways. Successful identification leads to the attribution of the relevant cultural patterns in a certain spatial setting and social situation to which participants react through their behaviour, and vice versa.

Cultural identity is viewed here as "a broad communicational and cultural concept, entitling a system of practices that spans many types of *persona*, each of course embedded within the broader discursive formations of social life" (Carbaugh, 1990, p.6). Defined in this way, the concept comprises identities based on various criteria: gender-specific and occupational, racial, ethnic, geographical and national (ibid.).

But *the interpreter should avoid stereotyping*, forming a fixed idea about an individual or a group as belonging to one culture rather than another because he/it displays cultural patterns characteristic of this or that culture, as in the following incident reported by the prominent interpreter Seleskovitch (1978, p.26). At a meeting of the Consultative Assembly of the Council of Europe, she was suddenly called to interpret for a speaker whose name and nationality were unknown to her. She took the gentleman for an English and probably a conservative, and adapted her rendition accordingly.

> The speaker spoke the most perfect English, sprinkling his statements with the "ers" which are so characteristic of the British. Furthermore, he exhibited a cultured false modesty and had begun his speech with an anecdote, as is the custom with English speakers. I was convinced that he was English and, by the way he spoke, probably a Conservative, and I was at a loss to understand his strong appeal for a European agricultural free trade area. After botching his speech, taking the bite out of it and skirting all the ambiguities, I learned that this gentleman was Danish, and then I understood, but too late… (Ibid.)

Cultural patterns

A cultural pattern refers to a particular recognizable "cluster of interrelated [meaningful] cultural orientations" (Matikainen and Duffy, 2000, p.40). It is a marker of cultural identity that does not reflect the speaker's persona so much as the manner in which a given culture structures its discourse, beliefs, values, thinking, non-verbal communication, social interaction, etc.

The Japanese structure of conversation, for instance, with regard to the amount of silence that is perceived as right follows the Japanese proverb which says: "Those who know do not speak – those who speak do not know," whereas for US Americans, silence, even if it is a slight one, is perceived as embarrassing (Dahl, 1998).

The spatial setting

The spatial setting refers to location in space and such physical aspects of things in it as size, position and shape. The spatial setting in the context of interpreting is the proximal one, i.e. the immediate one in which participants, including the interpreter of course, find themselves.

Different settings suggest variable cultural patterns. Business relationships in India, for instance, should not be talked about when visiting a man's home. In the United States, however, "business is almost a universal value" (Hall and Whyte, 1966, pp. 570-571).

The social situation

The above-mentioned example clearly shows that it is not only the setting that determines the choice of one cultural pattern rather than the other but also the social situation.

The social situation refers to the roles assumed by participants in the

communicative interaction depending on such factors as social status, age, gender and ethnicity. The social situation is the main determinant of the interplay of the subcategories of register and style, deference, politeness and power relations that operate variably in different cultures.

Register and style

Register and style are labels for varieties of language use. Register refers to the use of "*a set of linguistic features* which reflect the speech habits associated with social roles at a particular time" (Werlich, 1982, p. 253) and style refers to "differences in degree of formality" (Spolsky, 1998, p.33). Both varieties are closely related in that choices in one of them entail choices in the other. For instance, the register of legal documents is not only marked by its special choices of vocabulary and sentence complexity but also by its high level of formality.

Cross-cultural differences can be noticed in the appropriateness of the type of register and style for the social occasion. Unlike Anglo and North European countries, for instance, Italy and other Mediterranean countries tend to make professional position explicit via, among other things, the use of more formal language and technical register (Katan and Straniero-Sergio, 2001, pp. 226, 230) when there is what Hofstede (1991 in ibid., p. 226) terms "High Power Distance."

Deference

Thomas (1995, p.150) holds that 'difference' is a phenomenon distinct from 'politeness,' though the former is connected with the latter. Deference is "the opposite of familiarity." It refers to the respect one shows to other people because of their higher social rank, greater age, etc. (ibid.). In line with politeness, it can be signaled through non-linguistic as well as linguistic means. One stands up in deference to one's teacher, or addresses him by using the V form, and such address forms and honorifics as 'Professor' and 'Sir' (pp.150-151).

Generally speaking, the T/V distinction is used as a marker of familiarity vs. deference. But cross-cultural differences give this distinction different values. In Russsian, the T form (ty) is the conventional form used between friends, whereas in Swedish, the T form (du) is the conventional widely used form. In Russian, on the other hand, the V form (vy) is used between non-acquainted adults to show respect, while in Swedish, the V form (ni) is used a s a marker of exaggerated respect or even irony (Wadensjö, 1998, p.218).

Politeness

In general terms, Leech (1983, p.81) views politeness as having a negative and a positive form, and he introduces the Politeness Principle (PP) along these lines: "Minimize (other things being equal) the expression of impolite beliefs" and "Maximize (other things being equal) the expression of polite beliefs."

Under the PP, Leech (p.131) identifies a number of relevant maxims based on the relationship between two participants whom he calls "self and other." He identifies "self" with the speaker and "other" with the hearer, but also with "third parties" in the speech situation. Those parties may or may not be present.

The maxims proposed by Leech (p.132) run as follows:

(I) TACT MAXIM
    (a) Minimize cost to *other* [(b) Maximize benefit to *other*].
(II) GENEROSITY MAXIM
    (a) Minimize benefit to *self* [(b) Maximize cost to *self*].
(III) APPROBATION MAXIM
    (a) Minimize dispraise of *other* [(b) Maximize praise of *other*].

(IV) MODESTY MAXIM
   (a) Minimize praise of *self* [(b) Maximize dispraise of *self*].
(V) AGREEMENT MAXIM
         (a) Minimize disagreement between *self* and *other* [(b) Maximize agreement between *self* and *other*].
(VI) SYMPATHY MAXIM
   (a)   Minimize antipathy between *self* and *other* [(b) Maximize sympathy between *self* and *other*].

In fact, Leech's PP rescues Grice's (1975, p.45) Cooperative Principle (CP) which states: "Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of talk exchange in which you are engaged." Under this principle, Grice (pp.45-46) distinguishes four maxims in terms of which conversational contribution is evaluated as informative, truthful, relevant and/or perspicuous or not. These maxims are quantity, quality, relation and manner respectively.
         The PP rescues the CP in the sense that it can satisfactorily explain apparent exceptions to it as the following cited by Leech (1983, p.80) shows:
1st. We all miss Bill and Agatha, won't we?
2nd. Well, we'll all miss BILL.
Leech (pp.81-82) explains that B fails to observe the Maxim of Quantity because A asks B to confirm his opinion but B confirms only part of it and ignores the rest; thus giving rise to the implicature that we will not all miss Agatha. This implicature is arrived at the grounds that B opted not to be more informative so as to uphold the PP. Otherwise, he could have added "… but not Agatha."
         Indeed, cultures differ in their perception of politeness. In Japanese society, for instance, the Modesty Maxim carries greater weight than in English-speaking ones. In the former, it would be more polite to go on denying a compliment, whereas in the latter, it would be more polite to accept a compliment (p.137).

Power

Social power is "potential influence, that is, the ability of some influencing agent to affect some target" (French and Raven, 1959 in Raven, 1983, p.402; See Ahmad, 1999). Social influence is "a change in one person's beliefs, attitudes, behaviors, or emotions brought about by some other person or persons" (Raven, 1983, p.402). French and Raven (1959 in ibid.), and Raven (1965) identify six types of social influence which represent the bases of social power: information, reward, coercion, expertise, reference and identification, and legitimacy. 1. Informational power "stems from the persuasive content of a communication." (Raven, 1996, p.267); 2. Reward power "comes from the *influencing agent's* ability to mediate rewards or benefits for … (the *target person*)." (P.275); 3. Coercive power "derives from the ability of the *influencing agent* to punish the target of influence." (P.258); 4. Expert power "can be exerted by one person when another person attributes superior knowledge or ability to him or her." (P.263); 5. Referent power "arises when …[the target person] identifies with the *influencing agent*, perceives some communality, or wants to form a unit with the agent." (P.274); and 6. Legitimate power "arises when a target person accepts an *influencing agent's* right to influence." (P.269).
         Cultures differ in their perception of power relations. For instance, American English teachers find interethnic communication with Athabaskan children problematic and confusing. The teacher expects the Athabaskan to show off his abilities, whereas the Athabaskan child expects the teacher to display his abilities, otherwise he, i.e. the child, takes the superordinate role (Scollon and Wong-Scollon, 1990, p.265). Interpreted in terms of power relations, the teacher, though the expert and hence the superordinate, assumes the spectator's role, whereas the child, though the subordinate, assumes the exhibitionist role. Here, the teacher also exercises implicit legitimate power over the child. "This source of influence is based on a structural relationship between the influencing agent and the target. *Implicitly*, or explicitly, the agent says, "I have a right

to ask you to do this and you have an obligation to comply" (Raven, 1992, p.220) (Emphasis mine). But the child does not recognize the teacher's legitimate power or interprets it differently and the positive form of the teacher's expert power turns into a negative form (See ibid: p. 221). The child then does the opposite of what the teacher desires him to do and takes the superordinate role.

Behaviour

Culture manifests itself through behaviour that can be divided into verbal and non-verbal. As its name clearly shows, verbal behaviour involves the actual use of language. The relationship of language and culture is an intrinsic one. Directness or indirectness, for instance, are "cultural themes… [but] they are always language-related" (Saville-Troike, 1982, p.36). The first is expresed via direct acts, e.g. *Open the door*, whereas the second is expressed via indirect ones, e.g. *It's noisy in here!* but what is meant is *Be quite!*. However, other units of communication must also be taken into account. For instance, "[i]ndirectnesss may be reflected in routines for offering and refusing or accepting gifts or food" (ibid.). An initial indirect polite *No* intended to mean *Ask me again!* when offered food in the Middle East or Asia may be taken literally in England and the United States. Whereas a literal direct *No* in the latter may not be accepted as such in the former (ibid.).

Non-verbal behaviour, on the other hand, serves for conveying subtle information that can hardly be effectively expressed in words per se. Several forms of non-verbal communication have been recognized (Argyle, 1975):
1.Facial expression; 2. Gaze; 3. Gestures and bodily movements; 4. Posture; 5. Bodily contact; 6. Spatial behaviour; 7. Clothes, physique and other aspects of appearance; and 8. Non-verbal vocalizations.

Cross-cultural studies on non-verbal communication have revealed that there are variations in this aspect of communication as well. With regard to eye management, for instance,

> British etiquette decrees that the speaker and listener focus attentively on each other. While an American listener nods and murmurs to signal that he is listening, the Englishman remains silent and merely blinks his eyes…. Arabs, too, share a great deal of eye contact and regard too little gaze as rude and disrespectful. (Morain, 1986, pp.69-70)

The Interpreter's mediating role

The interpreter's mediating role represents the second phase of the model.
Being a bicultural or even a tricultural, if the interpreter belongs in a culture other than the speaker's and the hearer's, is not enough. The interpreter should also develop the kind of cross-cultural attitude that can be conducive to effective intercultural interactions. This attitude, in some of its aspects, is similar to that recommended for sojourners. Consequently, some of its components which are considered important for sojourners can as well be applied to interpreters, viz. "open-mindedness to new ideas and experiences; … intercultural empathy; … accurate perception of similarities and differences in own and host culture[s]; … non-judgementalness; and … minimal ethnocentrism" (Gudykunst, Hammer & Wiseman, 1977 in Dinges, 1983, p.184). These components, in turn, create the essential conditions for intercultural competence and for intercultural awareness. This awareness protects the interpreter against prejudices and negative attitudes towards cultures other than his own. Of course, it should be directed towards himself first, i.e. self-awareness which helps the interpreter understand himself in a clearer light, and towards the others who are culturally dissimilar, i.e. inter-group awareness.

Simmel (1965, pp.145-162) discusses the sociological significance of the triad that serves as a mediator in a dyadic relationship and identifies two functions for him. He may function as a non-partisan either if he does not have a particular attitude or opinion about the contrasting interests and opinions, and is actually not interested in both; or if he is equally interested in both (p.149), being influenced by his specific

interests or by his total personality. In such a case, "he can be crushed by the conflict – much more so than if he himself took sides" (p.150). For instance, on Japanese professional baseball teams, communication breakdowns often occur due to emotional conflicts between Japanese authority figures and "gaijins" (the abbreviation of the Japanese word "gaikokujin" which is used to refer to foreigners and as such used to designate foreign players. It also connotes outsiders or enemies in Japanese society) (Aoyama, 1993, Ch.III). Baseball full-time interpreters find themselves torn between both parties who have stereotyped negative attitudes towards each other (ibid.). Probably, the interpreters feel that it is part of their duty to streamline intercultural clashes and consequently become too involved to the effect that they are themselves crushed between Japanese authority figures and gaijins. One manager, for instance, said ironically to his gaijin who was playing in a way that is not satisfactory on the field: "I bought your ticket home. Why don't you just go pack up your bags and go back to the U.S.?" The utterance was rendered something like "The manager hopes your batting improves" (Whiting, 1990, p.137 in ibid.). Whiting holds that despite the fact that baseball interpreters handle such situations tactfully, they are sometimes blamed and criticized mainly by Japanese authority figures.

The triad may also function as a "tertius gaudens" if he exploits his relatively advantageous position for his own purposes (Simmel, 1965, p.154). A case in point is the crucial role played by the English-born Dicky Barrett as interpreter for the New Zealand Company from 1839 to 1840 (Fenton, 2001). He helped the British colonizing company buy vast areas of land from the native Maori for English settlers. The legality of the transactions and Barrett's role were brought to the Land Court three years later. Barrett is described by his biographer McLean (1990, p.182 in ibid., p.16) as having "an insatiable hunger for land and rewards. He had a limited knowledge of Maori [though he lived for 11 years among the Maori and married into one of the tribes (pp. 3, 16)] but an abundant confidence in his ability to act as an interpreter."

> Barrett was reviled by all: by the English settlers who thought they could take uncontested possession of the land they had already paid for, by his superiors who used him as a scapegoat and laid the blame for unethical dealings on him, and by the Maori who held him responsible for the loss of their lands, which in their minds they had only allocated for use and not sold in the European sense of selling. Barrett died in poverty at the age of 40. (Pp. 16-17)

Seen in terms of referent power (See 3.1.4.4 above), the non-partisan may choose not to identify himself with the influencing agents' contrasting interests and opinions if he is neutral, or else choose to identify himself with both driven by his interests or personality. The "tertius gaudens," on the other hand, identifies himself with one of the influencing agents and disassociates himself from the other for the sake of his egoistic interests.

At any rate, the interpreter, being a privileged one indeed as he has access to both cultures, is expected to invest his expert power to the benefit of all the participants. In schools for evaluating students with limited proficiency in English, interpreters are viewed as valuable sources of cross-cultural information (Fradd & Wilen, 1990). For instance, a Spanish-speaking limited English proficient (LEP) male youth quarrels with an English-speaking student because the latter called him "stupid." The interpreter is required to explain to the parents of the LEP student that the English "stupid," unlike the Spanish "estpido," is not a very serious insult (p.3). In her study of water resources and local economy in southern India, Blomqvist (1996 in Wadensjö, 1998, pp.69-70) noticed that the interpreters working between English and Tamil did not only interpret but also acted as social intermediaries to make up for her lack of the required socio-cultural competence and also checked her informants' statements to make information more coherent and understandable. Police interpreters are sometimes even asked by the police to provide socio-cultural analyses of certain contexts so as to arrive at the meaning potential of a phrase or stretch of text, and their conclusions are indeed taken into account and presented in court (Krouglov, 1999, pp.295-299). The addition of new

tasks and responsibilities is called "Job enlargement" which, for Brislin (1981, pp.12-14), involves other possibilities as consulting interpreters on the wording of a speech or a written document, instructing participants on desirable behaviours and even giving the interpreters explicit permission to stop a conference in case of an intercultural misunderstanding.

Interpreters in Practice

Having discussed the phases of the model, how do the above-mentiones categories and subcategories appear in actual communication? Real-life instances of interpreters' performance are analysed within the framework of the proposed model. The researcher has tried to extract from the quoted examples the relevant features which can be said to be representative of the model's components.

Vice-President Nixon visits Peru (Hall and Whyte, 1966, pp.570-571):

1. Knowledge of the Speaker's and the Hearer's Cultures:
1.1 Cultural Identity :
    The SL speaker is US American and the TL hearers are Peruvians.
1.2 Cultural Patterns:
    In America, the discussion of " [p]olitics is only slightly more restricted " than business in terms of the appropriate places, while in Latin America, there are "decided place restrictions on the discussion of business and politics" (ibid.). On university grounds, for instance, politicians should avoid political subjects.
1.3 Spatial Setting:
    The University of San Marcos in Peru.
1.4 Social Situation:
    The American Vice-President Nixon visited the University to improve relations through a face-to-face discussion with Peruvian students.
1.5 Behaviour:
    The Vice-President delivered a political speech on the University grounds. In this regard, a Latin American politician told anthropologist Allan Holmberg that "neither he nor his fellow politicians would have dared attempt a political speech on the grounds of the University of San Marcos in Peru – as did Vice President Nixon" (p.571).
2. The Interpreter's Mediating Role:
    In this incident, the interpreter was dressed in full military uniform, which is viewed in Latin America as a symbol of military dictators. The interpreter, in other words, acted as a symbol of coercive power embodying the US as a great military power. Here, the interpreter's mediating role backfired due to insufficient intercultural knowledge.

The Emperor of Japan negotiates with President Nixon (Brislin, 1976, p.29):

1. Knowledge of the Speaker's and the Hearer's Cultures:
1.1 Cultural Identity:
    The SL speaker is Japanese and the TL hearer is US American.
1.2 Cultural Patterns:
    In Japan, disagreement with another person is not made in public, whereas in the United States, disagreement with another person can be made in public.
1.3 Spatial Setting:
    Unidentified in the original. But it is supposed to be a place for holding formal meetings.
1.4 Social Situation:
    The Emperor of Japan negotiated a trade policy with the American President Nixon. The Emperor opted for indirectedness in expressing his disagreement with the President. In other words, he wanted to minimize disagreement between himself and Nixon.
1.5. Behaviour:

The Emperor responded indirectly to a question put by the President about a trade policy. The response was interpreted into " I' ll think about it". In Japan, it means a polite 'No,' whereas in the United States, it means a 'Yes.'

2. The Interpreter's Mediating Role:
Obviously, the interpreter failed to render the Emperor's response and his interpretation was conducive to unpleasant feelings that were caused by the interpreter's insufficient knowledge of negotiation styles in the Japanese culture.

An American delivers a speech in Japan (Eisiminger,1989, p.47):

1. Knowledge of the Speaker's and the Hearer's Cultures :
1.1 Cultural Identity:
The SL speaker is US American and the TL hearer are Japanese.
1.2 Cultural Patterns:
In the United States, "it is traditional, almost to the point of being mandatory, to start with a joke" (Bowen & Bowen, 1984, p.8) even at formal business meetings. In Japan, however, jokes at formal business meetings are received with disapproval.
1.3. Spatial Setting:
Unidentified in the original. But it is supposed to be a place for holding formal meetings.
1.4. Social Situation:
An American gave a speech in Japan at a formal business meeting. He started with a joke in order to warm up his Japanese audience who normally consider telling jokes at formal meetings as impolite.
1.5. Behaviour:
The American did start his speech with a joke.
2. The Interpreter's Mediating Role:
The interpreter rendered the joke into: "Boorish American is now telling a joke; laugh when I laugh" (Eisiminger, 1989, p.47). His rendition is a biased one as he took the Japanese side as his positive referent group.

A Russian-speaking young man applies to the immigration department in Sweden (Wadensjö, 1998, pp.216-219):

1. Knowledge of the SL Speaker's and the TL Hearer's Cultures.
1.1 Cultural Identity:
The SL speaker is Russian and the TL hearer is Swedish.
1.2 Cultural Patterns:
In Russian, the informal mode of address is a marker of disrespect if used between non-acquainted adults, whereas in Swedish, the informal mode of address is the conventional widely used one.
1.3. Spatial Setting:
The immigration department of a local police station in Sweden.
1.4. Social Situation:
A Russian-speaking young man married to a Swedish woman applied to the immigration department to prolong his temporary residence permit in Sweden. The expected form of address in Russian is 'vy' ('you' in the plural), the marker of respect, while the expected form of address in Swedish is 'du' ('you' in the singular), the conventional form of address.
1.5. Behaviour:
When interpreted again to the applicant for the sake of checking, the officer's report contained the plural reference 'de' ('they' in Swedish). This confused the applicant who inquired whether the officer's questions were meant to be about himself, as he had thought, or about him and his wife. The officer explained to the Russian young man, through the interpreter of course, the distinction in Swedish between 'du' ('you' in the singular) and 'ni' ('you' in the plural).
2. The Interpreter's Mediating Role:

The interpreter's rendition did not contain the officer's explanation because the Swedish distinction is not available in Russian. The pronoun " *vy* ("you" in pl.) is already established as a pronoun which may refer to the applicant alone" (p.219). The interpreter explained to the officer that in Russian one must use 'vy' to avoid disrespect.

The interpreter should have figured out this simple problem and resolved it by explaining the differences in forms of address between Russian and Swedish. Wadensjö reports that after the encounter "the officer complained to …[her] about the interpreter's way of doing her job, and the applicant uttered a certain discontent with the officer for being unnecessarily vague" (p.223).

A foreign guest invited to an Italian talkshow (Katan and Straniero-Sergio, 2001, pp.224-225):

1.Knowledge of the SL Speaker's and the TL Hearer's Cultures.
1.1 Cultural Identity:
  The SL speaker is unidentified in the original and the TL hearers are Italians.
1.2. Cultural Patterns:
  The Anglo-American view of good style, which is different from the Italian one, was followed. Among other things, the Anglo-American good style is measured in terms of length, without which "there is less authenticity or authority" (p.225).
1.3. Spatial Setting:
  Italian television.
1.4. Social Situation:
  The SL guest speaker observed the KISS communication style: "keep it short and simple" (p.224), which corresponds to the Gricean maxim of manner (i.e. be brief). The Italian audience, however, expect the speaker to observe their KILC communication style: "Keep it Long and Complete" (Katan, 2000 in ibid., p.225).
1.5. Behaviour:
  The SL speaker used short and simple utterances.
2. The Interpreter's Mediating Role:
  The interpreter preferred the Italian KILC communication style to the KISS communication style in order not to damage the SL speaker's authenticity before the Italian audience.

> H [Host]: lei ha mai … una domandina proprio scema scema … lei ha mai portato la cintura di castità? Ma così una domandina proprio.(have you ever… a really idiotic question… you have never worn a chastity belt ? I just wondered the question's really).
> G [Guest]: no I haven't… **I don't think so.**
> I [Interpreter]: no… veramente no… non mi sembra di ricordare di avere avuto questa esperienza. (no… actually no… (**I don't seem to remember having had this experience**. (Ibid.).

A Maori guest invited to an Italian talkshow (Katan and Straniero-Sergio, 2001, pp.226-227):

1.Knowledge of the SL Speaker's and the TL Hearer's Cultures.
1.1 Cultural Identity:
  The SL speaker is Maori and the TL hearers are Italians.
1.2. Cultural Patterns:
  Unlike Anglo and North European countries, Italy and other Mediterranean countries tend to make professional position explicit when there is high power distance.
1.3. Spatial Setting:
  Italian television.
1.4. Social Situation:
  The Italian audience expect the high power distance between them and the guest, represented in his expert power, to be made explicit through the use of more formal

language and technical register.
1.5. Behaviour:
        The Maori spoke in monosyllabic and almost Pidgin English.
2. The Interpreter's Mediating Role:
        The interpreter improved on the guest's English and "added the Italian discourse conventions of an expert" (p.227) to satisfy the expectations of his audience.

> G [Guest]: **the most of medicine** is derived from plants**.**
>
> I [Interpreter]: ma dobbiamo ricordare che tutta la medicina deriva dalle piante. (but **we should remember that all the medicine** derives from plants).
>
> G: so I feel ehm **we also have** natural medicines.
>
> I: anche noi naturalmente pratichiamo la medicina naturale cosiddetta. (We too **naturally practice what is called** natural medicine).
>
> G: and **medicine is an example** … **plant** medicine … this is … plants that what gives us the air we breathe.
>
> I: non dimentichiamoci che si tratta proprio di ehm della medicina officinale cioè sono le piante che ci permettono anche di respirare proprio ci danno la nostra aria. (**don't forget that we are talking about pharmaceutical** medicine that is the plants that allow us to breathe **really** they give us our air). (Ibid.)

A Japanese writer and editor-in-chief visits an Iraqi university:

1. Knowledge of the SL Speaker's and the TL Hearer's Cultures.
1.1 Cultural Identity:
        The SL speaker is Japanese and the TL hearers are Iraqis.
1.2. Cultural Patterns:
        In Japan, education is fee-paying, whereas in Iraq, education is free.
1.3. Spatial Setting:
        Al-Mustansiriyya University in Iraq.
1.4. Social Situation:
        The Japanese writer and editor-in-chief of AGORA (Japanese Monthly Journal on Women's Studies), Mrs. Chiyo Saiioh, visited Al-Mustansiriyya University in 1992 after the Gulf War. She was particularly anxious to know how Iraqi students managed to pursue their study.
1.5. Behaviour:
        She asked the students to explain to her how they managed to pursue their study in the University. The students told the visitor that they were resolved to make a new start. She responded to the student's optimistic views with a polite lack of understanding.
2. The Interpreter's Mediating Role:
Here, the interpreter (the writer of this paper) intervened and explained to the visitor: "Students simply do not have to pay fees because education in Iraq is free." The visitor found this explanation clear and satisfactory.

Implications for the Training of Interpreters

Interpreting services are now not only needed in international conferences but also in such public institutions as courts, police-stations, hospitals and social welfare centres. This is particularly true in muticultural societies where interpreting services are most needed for ethnic groups. In Australia, for instance, there are about 76 ethnic groups speaking more than 60 different languages (Shahat, 2004a). The need for intercultural-oriented training for interpreters is therefore a pressing one. The main objective is to sensitize the trainees to intercultural communication to help them acquire intercultural awareness and competence. They can then draw people speaking different languages and belonging in different cultures together and enable them to understand one another in a better way.

The proposed model in this paper is designed primarily for describing various aspects of dealing with cultural distance in interpreting situations. But it can provide useful insights if it is combined with another intercultural-oriented one such as the Developmental Model of Intercultural Sensitivity (DMIS) presented by Bennett (1993, p.29 in Robinson, 1997, p.231 and Katan, 2004, pp. 229-338)[53]. However, it should be noted that the proposed combination offers only general guidelines for training. These guidelines may pave the way for an in-depth study on training.

The Developmental Model of Intercultural Sensitivity

DMIS follows the development in the reaction of a member of one culture to another in the form of adaptation or acculturation (Bennett, 1993, p.29 in Robinson, 1997, p. 231). It comprises six stages; the first three are ethnocentric, whereas the second three are ethnorelative:

1. Denial: "[D]eletion [of cultural differences] from… [one's] map of the world" (Katan, 2004, p. 331).
2. Defence: Rejection of other's model of the world by defending one's own. (P.332)
3. Minimization: Universalization of general cultural similarities. (P.334)
4. Acceptance: Respect for behaviour and value difference. (P.335)
5. Adaptation: Empathy and pluralism. (P.336)
6. Integration: Ability to be engaged in more than one culture. (P.337)

Combining both models

To move from denial and defence, and minimization to acceptance, Katan (2004, pp.338-340 following Bennett et al., 1999 in ibid., p.338) suggests emphasizing general universal intercultural similarities rather than differences. But our trainee is supposed to be a person already exposed to more than one culture. Studies on the essential qualities and skills for success as a trainee in interpreting stress the fact that the trainee should have "[p]rofound knowledge of active and passive languages and cultures"(Gerver, et al., 1989, p.724; See Gravier, 1978, p.vi), or "near native competence in both source and target languages, [and] knowledge of the cultures of the countries where the languages are spoken" (Shahat, 2004b). Ethnocentrism can then be reduced via the following developmental steps:

1. Giving examples of intercultural differences rather than similarities from languages and cultures other than the trainee's.
2. In view of Step 1, the trainee can now acknowledge the fact that intercultural differences is a universal feature.
3. Emphasizing the fact that intercultural differernces rather than similarities give rise to problems across languages and cultures.
4. The need for a competent intercultural mediator therefore becomes evident.

The second three ethnorelative stages of DMIS are conducive to the development of the interpreter's mediating role. It is here where the instructor can employ the first phase of the model proposed in this paper.
He can promote acceptance and adaptation by dissecting pre-interpreting knowledge. The categories and subcategories help the trainee place both the SL speaker and the TL hearer in their respective cultural contexts and understand that their behaviour is culture-bound. Bearing this in mind, the trainee now sees himself engaged in the

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[53] This paper is not the first to benefit from DMIS. Robinson (1997, pp.231-232) presented some interesting points for the expansion of the model to include translation/interpretation studies and translator/interpreter training. Katan (2004, pp.338-340) adapted the model for the training of translators and interpreters to become intercultural mediators, using also Bennett et al.'s (1999 in ibid., p.338) paper on *Developing culture in language classroom.*

respective intercultural settings. This is the last stage, viz. integration, where the trainee acquires the ability to mediate between cultures. Here the second phase of the model can be employed to explain the role of the interpreter as a mediator.

Both models can be represented as follows:

The Instructor

The Trainee

From Ethnocentrism

To Ethnorelativity

The SL Speaker's Culture ↔ ↔ **The TL Hearer's Culture**

Cultural Identity
Cultural Patterns
Spatial Setting
Social Situation
Behaviour

M

T

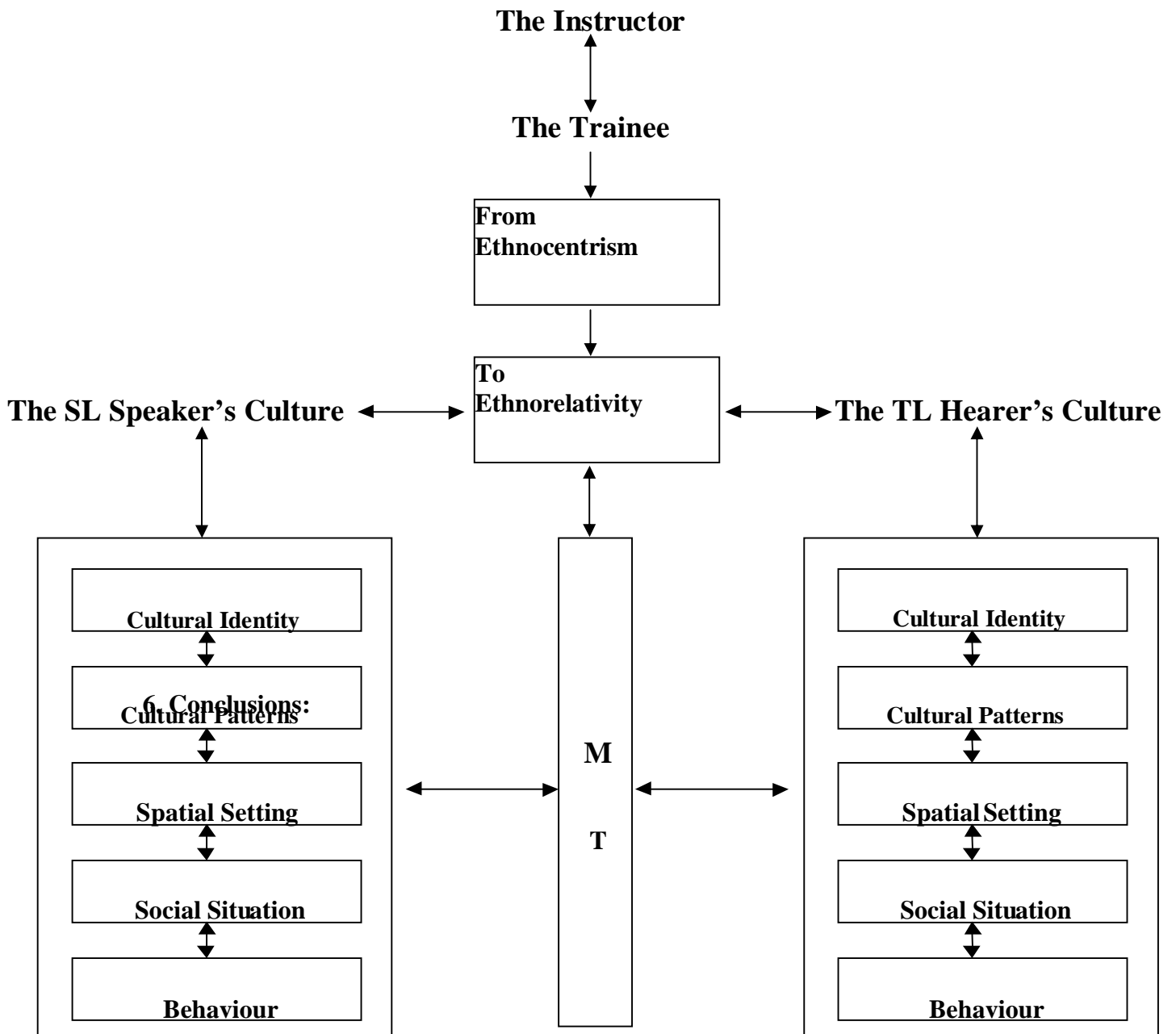| Cultural Identity |
| --- |
| Cultural Patterns |
| Spatial Setting |
| Social Situation |
| Behaviour |

6. Conclusions:

Figure (2)

The Training of Interpreters as Intercultural Mediators

In this paper, a model for the interpreter's practice of intercultural communication is worked out and applied to real-life instances of interpreters' performance to demonstrate its basic relevance for all sorts of intercultural interpreting.

The model has proved its workability as it is based on a careful analysis of the sort of knowledge that the interpreter needs in order to fulfil his mediating role. Knowledge of the participants' cultural identities can place the interpreter in a better position to attribute the relevant cultural patterns in a certain spatial setting and social situation to which participants react through their behaviour, be it verbal or non-verbal.

The examples analysed have illustrated the critical nature of the interpreter's task. Interpreters who have the intercultural competence required can help participants achieve better understanding; thus investing their competence to the best of both parties. However, those interpreters who lack some of the components of this intercultural competence may be prone to prejudices or other negative attitudes. They may also lead to cultural misunderstanding and practical difficulties

The model has been further combined with another model for the development of cultural sensitivity to suggest implications for the training of interpreters. The main aim is to help the trainee attain the required intercultural awareness and competence that help him to function as a mediator.

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Moulded Otherness: On the Strategic Use of Proper Names in Popular Japanese Literature

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Introduction: Proper Names as a Communicative Device

This essay describes the way proper names are treated in modern Japanese standard discourse of translated fiction taking a norm-oriented point of view. The aims are: 1) to clarify what usually happens to proper names in the process of transference, as well as the fluctuations observed in their treatment; 2) to investigate in which ways the translation of Western names functions as a serviceable device to bring the text to the mode of the text-type for translated fiction; and 3) to discuss the cultural implication related to the ways proper names are dealt with. Three types of proper names --personal names, place names (towns, streets, shops, restaurants) and commodity names (periodicals, newspapers) in translations-- shall be touched upon.

In order for a text, including a literary translation, to fulfil the function given to it-- in other words, to communicate successfully in its particular context-- it is required that it be written in the form of an appropriate text-type (Kussmaul 1997, p. 68). As it turns out, translations of proper names are indeed a significant part of the strategies to adjust the text to the TL expectations. In the recent developments of Translation Studies, extensive descriptive work is being done on what happens to a literary text when it is translated, particularly in the context of TL convention, culture and text-types, but surprisingly few attempts have been made to focus on what happens particularly to proper names. The few but important contributions by Gutt (1991), Hermans (1988), Nord (1991), Bantas (1994), Manini (1996) are to be mentioned as relevant among others.

This paper is divided into four chapters and I am going to proceed as follows. In chapter 2, the two main options for handling foreign proper names in Japanese --translation and transcription-- and how they are generally viewed in the field are discussed. The issue becomes important as the essay proceeds, since the latter measure, transcription, plays a significant role and in fact fulfils a key function of translation property in Japanese literary translation, attributing to both the features of the writing system and translation conventions. In chapter 3, I discuss proper names in Japanese translations of popular fiction; 3.1 provides general background: first, the Japanese writing system is roughly explained, and then a rough sketch of the text-type used in translations from Western fiction is presented; 3.2 - 3.6 offer empirical evidence and give a general overview of the way proper names are dealt with by category, through looking into the way Herman's six types of handling proper names (Hermans 1988) are utilised. Finally, the conclusion in 4 tries to answer the question of the function proper names have in assimilating the text in English to the Japanese linguistic and cultural system.

Translation and Transcription

There are two ways of handling proper names in literature: translation and transcription, which includes transliteration[54]. Newmark says for example that one can "translate" literary proper names by reproducing the SL connotations of the original name in the TL (Newmark, 1988, p. 71). Contrary to Mill's early account of proper names as labels without meaning or connotations (1843), which led to the idea of providing definite descriptions, e.g., "the King of France" (Schwarz 1979, p. XI), and accordingly, of their intra/interlingual translatability,[55] nowadays it has been fairly well accepted by scholars and translators that many proper names have much to do with semantic values, especially in literature. Many also share the view that only such names are "translatable," since translation is generally defined as the act of transferring the meaning of an expression from one language to another. Other names can only be "transcribed", namely their forms can be represented in the TL linguistic devices, which is outside translation or at least "translation proper". Newmark argues that a single object's or a person's name should not be translated, but must be adhered to, unless the name is used as a metaphor or has already an accepted translation (Newmark, 1988, p. 70). It is obvious that the semantic value of a name or word should/cannot be determined off the literary context. Manini, in discussing giving a name as an effective method of characterisation, states: "a literary proper name can be defined as a condensed narrative programme, in that a name can contain in itself the whole destiny of a character or the seeds of the subsequent development of the storyline" (Manini, 1996, p. 163). These notions provide a theoretical base to many cases of altering the form of proper names to produce the equivalent pragmatic/contextual impact in the TL, without carrying an obvious semantic connotation independently of the environment.

A proper name in literature has the two basic functions of 1) fixing "reference" and 2) providing extra indications about the referent in the literary context, explicitly or implicitly. In handling a name, two measures (assuming at this point it is necessary to treat them separately)-- transcription of its phonological/graphological properties and translation of its semantic properties-- are available. One theoretical possibility of bringing the two functions under one concept comes from Gutt's relevance-theoretic approach to translation: "transcription causes no special conceptual problems because it involves genuine properties of the original that can contribute to relevance" (Gutt, 1991, p. 144). In his attempt to explain translation in terms of the interaction of context, stimulus and interpretation through the principle of relevance (Sperber and Wilson, 1986), he claims that the receptor is required to recognise the resemblance intended in his/her cognitive environment for any successful communication, including translation. In the case of translation, accordingly, it becomes crucial that the reader of the TT is given access to the translator's informative intention at minimal cost. Only the semantic

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[54] "Transliteration" generally refers to the reproduction of a ST word using a different script. Because the letters of the ST are supposed to correspond to letters pronounced similarly in the TT, one should be able to reconstruct the ST spelling of the word.; Hervey and Higgins defines it as "the use of TL orthographic conventions for the written representation of SL expressions; for example, Russian 'спутник' transliterated as English 'sputnik' "(Hervey and Higgins, 1992, p. 254). "Transcription" is used as a more general term, often to cover transliteration. Following the convention, putting down English names in *katakana*, the Japanese script, is treated as "transcription" in this essay (when a word in *katakana* is put down in *romaji*, it is transliteration for their automatic correspondence). Catford uses "transcription" particularly to refer to the conversion of the SL form into the TL forms when a non-alphabetical script, including Chinese, is involved (Catford, 1965).

[55] See Frege, 1892 and Russel, 1956.

meaning of the name is transferred to the TL, rather than the form, when it "may be felt more relevant than the phonological form of the name, - as is the case e.g. with names intended to give evidence of the person's character" (Gutt: 1991, p. 144). Thus both translation and transcription can be neatly explained and treated in equal terms as measures of communication through relevance theory, although he is aware that the two measures arise from a set of clearly different properties in the ST. Nord (1991, p. 30) claims that translation proper is situated somewhere on the continuum of free production and at the other extreme, transcription. Thus, transcription is generally regarded either as taking one of the most peripheral positions within the other means of translation production, or even outside of it, because of the supposedly mechanical, inorganic nature of the procedure. Now we turn to what happens to proper names in translating fiction from English into Japanese and see how "organically" the act of transcription functions in combination with the so-called "translation proper".

Proper Names in Japanese Translations

Background: the Japanese Writing System

First, let us have a brief look at some relevant aspects of the contemporary Japanese writing system to translation of proper names. There are four basic sets of writing systems used in modern Japanese[56]: *hiragana*, *katakata* (these two syllable groups are collectively called *kana* (referring to *hiragana* and *katakana*), *kanji* (the Chinese characters), and *romaji* (the Roman/Latin alphabet).[57] *Katakana* is one of the two phonetic syllabaries usually used for loanwords[58] or names of foreign origin.[59] It is a rather unique linguistic feature for a TL to have a writing tool specifically to indicate imported items and names, although *katakana* was not originally created for that purpose.[60] We may take a look at an example here to make things clear. The names of detective *Hercule Poirot* and his companion, *Arthur Hastings*, from Agatha Christie's *Poirot*'s series, are transcribed using *katakana*, according to the conventional system of phonetic correspondence, thus predictably in many Japanese (published) translations by

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[56] Also, Arabic numerals are used for numbers. *Furigana*, which are small syllabaries (usually *hiragana* or *katakana*) printed alongside the Chinese characters to indicate their pronunciation, are sometimes included as an independent device within the writing system.

[57] The most basic function of each writing system can be described as follows: the Chinese characters are used for nouns, the stems of verbs, names and other words with content/fundamental meanings. *Hiragana* is used for grammatically functional words, for instance, for the ending of a verb, which indicates the tense, and for some of the Japanese native (not Chinese) words. *Romaji* is for writing Japanese, using the letters of the Latin alphabet. It appears in information for tourists (for example, indicating a station name) or, in more everyday settings, for its fashionable effect (for example, in the popular press or in the name of a café or a boutique). Some acronym loanwords are conventionally transcribed using *romaji* just as they are: CD, LP, UV etc.

[58] Yonekawa (1991) looks at the steady increase in imported words (*gairaigo*) in Japanese between 1945 and 1991 and analyses the relationship between this phenomenon and economic growth, commercialism since the War and the strong taste for Western culture and trends among the Japanese.

[59] When the script is used for other words, it indicates emphasis in a way similar to the English of Italic script. In addition, they are sometimes used for onomatopoeia.

[60] By the ninth century *kanji* had been simplified into *kana*, namely *katakana* and *hiragana*. Each kana was derived from a Chinese character of the corresponding sound, but became devoid of semantic meaning. Japanese students of Buddhism, who had trouble taking notes during lecture using *kanji*, are supposed to have invented katakana for a phonetic shorthand.

various hands into: エルキュール・ポアロ and アーサー・ヘイスティングス, respectively. Possible romanised (or transcribed using *romaji*) versions would be: Erukyūru・Poaro and Āsā・Heisutingusu.[61] [62] It needs to be pointed out that both "r" and "l" (in "le") in *Hercule* are transcribed into ル(ru), and also "th" (in "the") and "s" have turned respectively into サ (sa) and ス (su), in which the same consonant "s" is involved. This is simply due to the linguistic fact that the two sounds are regarded as allophones in modern Japanese and this provides a source for mockery of the Japanese in the Western contexts. The above can technically be written in *hiragana* as well: えるきゅーる・ぽあろand あーさー・へいすてぃんぐす, whose romanisations would be exactly the same as the ones of the *katakana* version since they are phonetically speaking an absolute match. Yet, because of the foreign (especially Western) nature of the two names, it is very rare for *hiragana* to be taken up to transcribe them, regardless of the text-type, unless the text aims at very young children who have not learned the other syllabary[63], or some particular impact or emphasis is to be given through an unconventional writing. By the same token, neither *kanji* nor *romaji* are used to transcribe Western proper names in a normative literary situation. Whenever *kanji* or *romaji* are applied for a proper name in a translation, some particular communicative value is intended to be received through the text; it can, for example, reveal the significance of its spelling in the literary context, which is otherwise hidden behind the *katakana*, or a humourous or sarcastic implication by hinting at the semantic connotations through idiographic *kanji* that are selectively applied. Let us turn to how proper nouns function in Japanese translations in this linguistic and cultural environment.

Types of Translating Methods of Proper Names

I attempt to present a general overview of how proper names are regularly treated in current Japanese standard discourse of translation of popular fiction, by looking into the way Hermans' six types of methods are handled. Hermans identifies six methods of dealing with proper names in literary translation: name copies, name transcription, name deletion, name substitution, semantic translation, or a combination of any of them (1988, pp. 13, 14). Although any list of translation methods or techniques should not be regarded as conclusively exhaustive, the six types suggested seem to cover most of the cases one finds. They produce different effects respectively. In analysing the effect of various kinds of cultural transposition taking place in interlingual translation, which falls between "exoticism" and "cultural transplantation", Hervey and Higgins claim, "In translating a name there are, in principle, at least two alternatives. Either the name can be taken over unchanged from the ST to the TT, or it can be adapted to conform to the phonetic/graphic conventions of the TL. (…) A further alternative in translating names is cultural transplantation" (Hervey and Higgins, 1992, p. 29). The streamline between "exoticism" and "cultural transposition" coheres with Lawrence Venuti's well-known two strategic options, "foreignization" and "domestication", although his idea goes far

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[61] It is conventional to insert " ・ " between the first name and other names, including the surname, or between two semantic units in a word when a foreign name/word is transcribed.

[62] There is more than one system of romanising Japanese, including the Hepburn system, the Kunrei system and the Nippon system from the late 19th century. I romanise Japanese words using the modified Hepburn *romaji* system, invented by the Rev. Dr. Hepburn in 1870s and most frequently seen in Japan, with a few adjustments in this essay.

[63] Children in Japan learn *hiragana* first according to the standard school education.

beyond the issue of adapting unfamiliar forms of expression, which is called "linguistic foreignisation" in this paper. Foreignizing translation employs less familiar domestic language to rewrite the foreign text, and that foreignness can be signalled most decisively in domestic terms, while domestication is "an ethnocentric reduction of the foreign text to target-language cultural values" (Venuti, 1995, p. 20). The strategies that he sees as foreignising in English are ones that cultivate a linguistic and cultural heterogeneity that deviates from the standard dialect of English and from canonical literary styles in the target community. He views domestication as dominant, standard and at the same time as a sign of growing narcissism in Anglo-American culture (Venuti, 1995, p.19-20). Taking a name over unchanged (or Hermans' name copies) can produce maximum exoticism if the name is completely alien to the TL community. On the other hand, cultural transplantation (which includes at least two of Hermans' methods; name substitution and semantic translation) can be regarded as a more extreme "cultural transposition" (Hervey and Higgins, 1992, p. 29).

The common feature in their classifications of the ways proper names are dealt with and what effect they give is that transcription is perceived as cultural transposition of a milder degree (weakest after name copies or "taken over unchanged") compared to pragmatic/cultural substitutions. In translations from English into Japanese, most of the representation of proper names falls into the category of transcription as demonstrated later. Transcription is, in most of the cases, made in the form of katakanisation of the names, but shows considerable methodological diversity and transcribed names tend to be heavily loaded with different effects due to the writing system – it can function as strong cultural transposition in the particular environment.

Let us take a look at a rough sketch of the way transcription is conducted in each category, obtained through investigating 30 pieces of translated fiction over the period of 1960 - 2000 at random (see Appendix). The methods used to deal with proper names are categorised based on the following purposes, respectively: 1 Name Copies, 2 Name Transcription – A. established way B. unconventional way, 3 Deletion, 4 Substitution, 5 Semantic Translation, 6 Combination. I am aware of the necessity for a statistical survey based on a more substantial and systematic corpus analysis in order to obtain precise data. This paper, however, gives a reliable first sketch of the translation patterns regularly found and puts forward the hypothesis that the pattern works as a device to formulate a mode of narration appropriate to introduce Western fiction to the Japanese community.

	1 Name Copies	2 Transcription A Established B Unconventional		3 Deletion	4 Substitution	5 Semantic Translation	6 Combination
		A	B				
Persons	④	①	②	④	③	④	③
Towns	④	①	④	④	④	④	③
Streets	④	①	④	④	④	①	①
Shops/ Restaurants	④	①	③	④	④	①	①
Periodicals/ Newspapers	④	①	④	④	④	①	①

① frequently used ② more used lately ③ occasionally used ④ not in use

The important point revealed by the chart is the presence of certain clear tendencies, although the strategies show some diversity, reflecting the translator's attitude towards transcription conventions/norms, i.e., towards foreignness particularly to be transferred in the TT. Personal names are in most of the cases transcribed in an either conventional/unconventional manner. It is intriguing to see that semantic meanings in street, shops/restaurants (and likewise periodicals and newspapers) names are valued, while names of place larger than a village or a town are more often regarded as referential and not to be translated. These points are discussed in detail in 3.6.2. The frequent use of combination in handling place names and commodity names are due to their original formation by means of generic terms, such as "- Avenue", " Lane", "-'s Deli", "Café -", "Daily -". Three of the six methods which play a particularly important role --name copies, name transcription and name substitution-- are picked up and discussed in the next few sections. Combinations of the methods are also touched upon whenever necessary.

Name Copies

This method makes the original name turn up in the TT with its form unchanged. Newmark states, "Normally, people's first and surnames are transferred, thus preserving their nationality, and assuming that their names have no connotations in the text" (Newmark, 1988, p. 214), although he goes on listing a rather wide range of exceptions, including the names of saints and monarchs, prominent figures of classical Greece and Rome. Thus, it seems that it is not unusual at all for an English TT to have a proper name implanted without having it adjusted at the spelling or phonological level. Newmark also indicates that less transposition of personal names is currently taking place: "In belles-lettres, names are normally translated only if, as in some plays, the characters and milieu are naturalized. Neubert (1972) has pointed out that in the best German translation of *Tom Jones* the characters' surnames are translated since they 'mean' as well as 'name', but I do not think they would be translated in a modern version, since this would suggest that they change their nationality" (Newmark, 1988, pp. 70, 71).

In the case of translation from English into Japanese, name copies would involve a proper name in the Latin alphabet being transferred from the ST and placed as it is in the Japanese TT. This rarely occurs in the current writing norm, despite the theoretical possibility. Although *romaji* are available as one of the four writing devices, their use is restricted and the position is peripheral (see 3.1, footnote 4). It is rather rare, as far as literary genres are concerned, that English names in the original form (except for acronyms, such as M.I.T or I.R.A.) are placed in the middle of Japanese script, as we have seen, which is basically a mixture of the two *kana* systems and *kanji*.[64] This method, which locates itself at one of the polarities of the cultural transplantation-transposition continuum, is fundamentally not in service in the case of translation into Japanese from a language in the Latin alphabet. Thus, in general, the device involving the smallest degree of cultural transposition is transcription.

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[64] The use of English names or acronyms --personal, geographical, institutional names or other objects
-- in the original alphabetical spellings is witnessed especially when there is no conventional katakanisaiton for the item yet, occasionally in informative genres, such as scientific articles or books, both in native writing and translation.

One of the rare cases in which the use of *romaji* for a proper name does in fact occur in a literary translation is if the spelling of the name itself has some significance in the context. The original form is usually presented only once or twice to the reader and the transcribed version is used elsewhere in the literary work, i.e., we have a possibility of using it in a combination of methods, which Hermans raised as one of the six. In a popular American whodunit series by Diane Mott Davidson, the main character Goldie's ex-husband is nicknamed *Jerk*, taking the initials (and the sounds) from his name (John Richard Korman), and considering his past unrespectable behaviours. *Jerk* is translated into *gesuyarō*, which is a reasonable semantic equivalent (although it is far more vulgar for women to use in the TL linguistic/social settings compared to *Jerk* in the ST settings) throughout the stories. In order to translate the narration in which the origin of this nickname is explained (this takes place every now and then through the series), the spelling of his names in the Latin alphabet needs to be clarified, thus the name *JERK* in its unchanged form turns up in the TT as an isolated case (*Catering to Nobody*, Davidson, t/b Yagura, 1994). Also when the initial/initials of a personal name needs to be shown, *romaji* does turn up: □□□□□□□□□□ for *Miss J. M. Calver* on the nameplate on the staff's desk in a bank (*Make Death Love me*, Ruth Rendell, t/b Obi, 1995). The J or M cannot change into to katakana since it would over specify the phonetic sound of it (no katakana refers only to a consonant) and also there is no convention to indicate one's first/second name that way.

Name Transcription

Personal Names

This is the most frequently utilised method in dealing with personal names in contemporary Japanese translations of fiction. As discussed in 3.1, it is conventionally done using the *katakana* syllabary. Transcribing a foreign name into *katakana* means to mark it as foreign among all the lexical items in the texts. Hercule Poirot the detective, whose name I have touched upon in 3.1, has some obvious connotation in its original, but when it has been transcribed into エルキュール・ポアロ (Erukyūru・Poaro), which has often been the case, no relation to Heracles can be traced, and thus the name does not suggest any character who is strong, moderate in height and solves problems. Transcription mercilessly deletes a semantic connotation from the name because the readers cannot have access to the original spelling. When *Peter Wimsey*, in Dorothy Sayers' classical mystery series, is transcribed into □□□□□□□□□(it can be romanised as Pita□Wimuji) by Asaba, before the question whether the name is indeed alien or familiar for the TL culture arises, it is categorised into the "alien" group. Naturalisation through transcription, in terms of conforming to the TL naming conventions outside translations, is hardly possible in a strict sense mainly for two reasons: first, as just described above, *katakana* script labels the name as "foreign" thus no naturalising effect, in terms of being attuned to TL name culture, can be expected; second, the two languages, English and Japanese, do not share the same pool of personal "normative" (any unusual name can surely be created on the spot, especially observed in the latest Japanese trend of giving the most possible unconventional name to their offspring) names available. The most obvious, but still necessary to be mentioned, is the lack of a convention of giving Biblical names in Japan. Peter has no equivalent, like Jean, Juan and Giovanni are recognised as French, Spanish, Italian forms of John. By the same token, *Wimsey* cannot be "translated" as such, thus only

transcribed with the clear indication of its "outside" nature[65]. The obvious semantic hint *Wimsey* carries in the ST is lost in the TT in general, apart from the single part in which the lexical resemblance to "whimsy" is verbally touched on in the story: "do you mind saying that again… Whimsy?… Oh, no H… just so… Wimsey with an E…" (*The Nine Tailors*, 1982 [1934], p. 80). To indicate the spelling difference in the word and the name, *furigana*, described in footnote 3 in 3.1, is used as needed, for transcription. In this case, instead of hiragana or katakana, small letters are put along the translation of *Whimsy* and the transcription of *Wimsey*. The transcription appears in the text: Whimsy^Whimsy,□□□□ and Wimsey^Wimsey,□□□□(t/b Asaba, 1998).

Transcribing a foreign name using *katakana* has certainly a mechanical and thus, unimaginative facet because, 1) katakanisation of foreign words/names is usually done according to the established method based on how an English word/name sounds or used to sound at one point TO THE JAPANESE and how its spelling is regulated in terms of *romaji*; and 2) many ordinary Western names, such as Biblical names or major historical characters or celebrities, have their conventionalised katakanisation; □□□(Jon) for John, □□□□□□□□□ (Meari/Mari) for Mary, □□□ (Aran) for Alan[66]. Translators are expected to follow at least one of these two norms provided. When they conflict with each other, that is, even if the name does not sound like the conventionally kanakanised version to the translator, the standard katakanisation still tends to be more valued over other possible versions and adopted. Hervey and Higgins state (in discussing transliteration of place names between European languages, such as Luik – Liège – Lüttich): "Where such conventional equivalents exist, the translator may feel constrained to used them. Not to do so would either display ignorance, or be interpreted as a significant stylistic choice" (Hervey and Higgins, 1992: 29). Not following the normative transcription is often taken as a deliberate challenge to the convention. This is certainly one factor that marks the text-type in question. Kikuchi Mitsu, for example, known as the translator of Dick Francis' horse race adventure series, gives a transcription closer to the original pronunciation than the established versions: □□□□(Henrii) for Henry rather than □□□□, □□□□□(Maikuruzu) for Michaels rather than □□□□□(Mikeruzu) (*Banker*, t/b Kikuchi, 1988). Obi, likewise, in translating Ruth Rendell's mysteries, transcribes; □□□□(Naijiru) for Nigel rather than the conventional □□□□□(Naijeru), □□□□□(Sharān) for Sharon rather than □□□□(Sharon) (*Make Death Love me*, t/b Obi, 1985). In order to contrast this approach with what is going on outside translation of literature, take a look at the name of an American film star (in the real world), *Sharon Stone*: the transcription used in general is □□□□□□□□ (Sharon Sutōn) and people in the media would not dare to come up with an unconventional version of katakanisation like Sharān.

The noteworthy point is that unconventional transcription hardly takes place on its own: the co-presence of other linguistically unsettling features in which the ST English structures and lexemes shine through with those norm-challenging cases of transcription of personal nouns. Although in the Japanese community linguistically foreignising translations are well tolerated and Englishness is part of the features commonly found in literary translations, the degree of linguistic unsettledness around the unconventional katakanaisation is much higher because proper names written with it are simply new to the readers. Long noun-modifiers, sentences with a clear subject

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[65] The social distance between people is traditionally gauged in terms of *uchi/soto* (inside/outside) in Japan. This gauging also becomes the basis for how people linguistically act toward each other.
[66] メアリ（ー）(Meari[i]) is supposed to be derived from the American pronunciation.

indication, many conjunctions, conjunctive particles and pronouns are often picked as characteristic features of Anglicised Japanese used in translations among others.

Some translators and linguists claim that the Japanese translations have been blindly following the conventions established during the time when people had no idea about the real pronunciation of the words/names and that it is high time to adjust them to reality. Miyawaki (2000) touches upon the anecdote that the Japanese mass media changed the katakanisation of *Ronald Reagan* from □□□□(Riigan) to □□□□ (Rēgan) overnight as they realised the latter was closer, and he claims that a translator needs courage to "correct" the conventionally fixed katakanaisation of names according to the actual pronunciations: "Thus, it is desirable to avoid writing □□□□(Joan) for Joan, or □□□□□(Arutoman) for Altman. For Andrew, □□□□ (Andorū) is closer to the original pronunciation than (the conventional) □□□□□□(Andoryū), if the character is British. Katakanising □□ (Sara) for Sarah is wrong" (Miyawaki, 2000, p. 38). Likewise, Hida states: "Even if there is a conventional writing (for a name), in the case it is obviously wrong, we should change it to a more faithful writing to the original pronunciation" (Hida, 1998, p. 171), although he adds that what the name refers to must be clear to the reader (Hida, 1998, p. 172). On the other hand, Kodaka realises the recent development of the trend of katakanising against conventions (Kodaka, 1999, p.203) and warns that one should stick to the registered way so as not to create a translation in which the translator's ego can be detected.

Place and Commodity Names

Turning to place names, as the chart indicates, most of the town names in fiction are transcribed according to the katakanisation convention (common in and out of translation) and the phonetic value regardless of the semantic meanings, as well as country and city names; □□□□□□□(wairudokyatto) for *Wildcat* (*The Cat Who Knew a Cardinal*, Lilian Jackson Braun, t/b Hada, 1995), □□□□□□□□ (Asupen□Medou) for *Aspen Meadow* (*The Prime Cut*, Davidson, t/b Kato, 2000).

In dealing with street names, however, options come to be available among translation norms: transcription, such as □□□□□□□□□ (Ejjiwea□Rōdo) for *Edgeware Road* (*Make Death Love Me*), □□□□□□□□□□□□□ (Guddowintā□Buruvādo) for *Goodwinter Boulevard* (*The Cat Who Knew a Cardinal*), semantic translation or combination, which are looked into in the next section. Names of shops/restaurants are also sometimes transcribed, like in□□□□□□□□□□□□□(Mākusu□ando□Supensā) for *Marks & Spencer* or□□□□□□□ (Samuzu□Sūpu) for *Sam's Soup* (*The Main Corpse, Davidson*, t/b Kato, 1997), and are sometimes given a semantic translation: "Furui Suishagoya-tei" for *The Old Stone Mill*.

Turning to names of periodicals (including newspapers), it also shows both transcribed and semantically translated cases, but is clearly more inclined to be "translated" over all unless the original words are already part of Japanese as loanwords and thus, the meaning is obvious, or the periodical itself is known to the Japanese; □□□□ (Ūman) for *Woman* (*Make Death Love Me*), □□□□□□ (Kosumoporitan) for *Cosmopolitan* (*Indemnity Only*, Sarah Paretsky, t/b Yamamoto, 1985). Very few cases of transcribing places or periodicals using unique katakanisation against norms are witnessed, unlike personal names. It seems that challenging conventional transcription to amplify the tone of less worn-out foreignness is done selectively in dealing with personal names.

Name Substitution

Name substitution used to take place regularly in adaptations of foreign literature. In the late Edo period, Kawatake Mokuami adapted *The Money* by Bulwer-Lytton into a stage play and titled it □□□□□□□ (*Ningen Banji Kane no Yononaka*, 1879), following the conventional titling pattern of *gesaku* or *kabuki*, Japanese popular fiction or play script of that time. The main character *Evelyn* in the original is transformed into a Japanese name in *kanji* □□□□ (Efurin-nosuke). This was not one of the existing Japanese names, but in the pronunciation of the original name phonetically somewhat domesticated (Efurin) is combined with a conventional male-name suffix – (*no*)*suke* (Haga, 2000, pp. 169, 170). Similarly, in an early Japanese version of Shakespeare's *Hamlet*, adapted by Kanagaki Robun into a kabuki script (1886), Hamlet is changed into □□□ (Hamuramaru). This is also a combination of part of the original name (Hamul-) and –maru, another name suffix (Haga, 2000, p. 168). Thus, the substitution is mainly conducted for the purpose of changing the whole literary setting into Japan in an adaptation of foreign literature.

In contemporary translations, adaptation of this kind is rarely made and instead less adaptive name substitution is used in order to adjust names to more appealing ones to the general readers. In the earlier Japanese translation by Ibuki (1948) of *Sense and Sensibility* by Jane Austen, one of the names of the two sisters, *Elenor* and *Marianne*, is substituted by a name more familiar to the Japanese, □□□ (Erina), which would be theoretically more appropriate for the transcription of *Erina* or *Elena*[67] instead of more conventional □□□□ (Erenoa) used in *Trunk Music* by Michael Connelly (1997) (or in transcribing Eleanor Roosevelt in the real world), or □□□□ (Erinoa) used in a translation of Christie's *Sad Cypress* (t/b Onchi, 1940). The latest version of translation by Mano (1991) seems to have simply inherited it (although awkward Merariannu was adjusted to Mariannu). It is interesting to see, in translating *A sequel to SENSE & SENSIBILTY* by Emma Tennant, the name is transcribed closer to the Japanese reading of the original name: □□□□ Erinoa (t/b Mukai and Katsurada, 1996).

Semantic Translation

Personal Names

Personal names are mostly transcribed through katakanisation, as we have seen with diversity. There are, however, cases in which the obvious semantic quality is focused upon and dealt with. Most of the examples come in combination with transcription: *Potty Peak*, a nickname, is transformed into □□□□□ (Henchiki Piiku), in which the meaning of "potty" is revealed (*The Nine Tailors*). As seen in 3.3, Goldie's ex-husband, who has a violent and unfaithful character, is nicknamed *Jerk*, and this is semantically translated into *gesuyarō* (*Catering to Nobody*). Also, in the fourth story from the popular *Anne of Green Gables* series, *Aunt Mouser*, who is "always mousing around pouncing on things we don't want her to find out" (*Anne of Windy Willows*, 1994, p. 126), is called *Neko no Obasan* (= Aunt Catty) in a Japanese version (t/b Muraoka, 1981). Unlike the case of obviously semantically charged names/nicknames like these examples, the literary connotation of a name, including suggestions about the character's family background, social position or religion, is often ignored. The

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[67] エリナ (Erina) and メアリアンヌ (Meariannu) in *Funbetsu to Takan – Erina to Meariannu*, t/b Ibuki, 1948, エリナ (Erina) and マリアン (Marian) in *Itsuka Hareta Hi ni*, by Mano, 1991.

connotative value seems not to be regarded as something to be transferred and most normatively is flattened by being transcribed in *katakana*.

Place and Commodity Names

A variety of semantic translations can be found in handling place names and commodity names, but they tend not to satisfy the normative form of names of pubs, restaurants or periodicals in real life. It is one of the major constitutions of the discourse commonly found in translated popular fiction.[68] In case of streets, semantically transparent names are rarely left alone: □□□□ (Yūrei Kōji) for *Ghost Lane*, □□□□□□□ (Koibitotachi no Kokei) for Lovers' Lane (*Anne of Windy Willows*). When some street names are translated into Japanese, not-transparent ones are often katakanised and then combined with translated generic terms, such as - *kokei* (lane), - *dōri* (street), - *kaidō* (avenue) for consistency: that is, even untranslatable ones are not left simply transcribed. The ironical fact is that translated street names do not naturalise the text (in terms of native, non-translational linguistic/literary standard) since there are usually no names for streets in Japan, apart from main roads or in particularly touristic or commercial spots. Thus translated or transcribed, the verbalisation of street names itself usually functions as foreigniser or a sign of translation. Translation of street names offers semantic cues to the names: it is like an attached dictionary open for the readers explaining the meaning of the name.

Names of restaurants, pubs and periodicals are most prone to be translated. □□□□□□□□□ (□Furui Suishagoya□tei[69]) for The Old Stone Mill (*The Cat Who Knew the Cardinal*), □□□ (Mugitaba-tei) for *the Wheatsheaf* (*The Nine Tailors*), □□□□□□□□□(Mūsugun Nantoka) for *the Moose County Something*, a local newspaper (*The Cat Who New the Cardinal*). However, when the item referred to is well-known, it is transcribed, as seen in 3.2, and the two methods, semantic translation and transcription, are respectively used even within one piece of fiction: □□□□ (Chōkan Myōjō) for the *Morning Star*, □□□□ (Taimuzu) for *The Times* (*The Nine Taylors*).[70]

As well as in the case of street names, names of restaurants or periodicals rarely function as a factor of naturalisation. The reason is the way they are translated: they simply emphasise the status of the text as a translation. Products of semantic translation tend to be rather unrealistic for actual names existing in Japan. Among the example raised above, the only possible item which can be genuinely Japanese is *Mugitaba-tei*, for *the Wheatsheaf*.□*Furui Suishagoya*□*tei* looks awkwardly translational because of the unusual use of brackets.□□□□□□□□□□□□(Deirii□Frakushon) for *Daily Fraction* (*The Cat Who*

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[68] This does not mean that classic novels are always outside the scope: any piece of novel can be translated again, only to reproduce a new version of it with the strong colour of easily-reachable, popular taste, as in the case of translation by Mano, of Jane Austen's *Sense and Sensibility* after the consecutive Hollywood hits of the films based on her novels.

[69] *-tei* is an inn, pub or restaurant.

[70] It is worth mentioning that *Frog Bridge* is translated to a semantic equivalent 蛙橋 (Kaeru-bashi), as well as *the Wheatsheaf* to *Mugitaba-tei*, despite the fact that most of the other geographical names are simply transcribed in the translation of the novel. Thus semantically transparent names are translated and others are left transcribed even if this deprives the literary work of consistency in handling proper names.

New the Cardinal) is a similar case. Thus the unique use of certain symbols copied from the ST, such as brackets, exclamation points, question marks, etc, does hint at the presence of the original behind the scene. □*Mūsugun Nantoka*□ is also an unlikely naming outside translation because of the rather casual tone and obscurity of the word *nantoka* (= something or somehow) and the brackets. It is obvious that *Chōkan Myōjō* is a word-for-word translation of something, as there is no ”*Chōkan* (= morning paper) – ” construction in Japanese for a name of a newspaper (it is usually “- Shinbun [Newspaper]”).

Conclusion: A Function of Proper Names in Japanese Translations

In concluding this essay, first in 4.1 and 4.2, I would like to discuss how the ways proper names are treated (transcribed or semantically translated) in translating Western popular fiction show some loose but clear regularities, which comply with the translational norms of the text-type. Then the pervasive presence of translational dialect in Japanese will be described in 4.3 and its historical and cultural background will be roughly presented in 4.4. Finally, the function of proper names in the dialect will be identified in 4.5.

Transcription as a Means of Assimilation

Let us sum up how proper names are dealt with in translations of Western popular fiction into Japanese: As we have seen in the previous chapters, they are modified and transferred according to the established patterns with some diversity within, through transcription or semantic translation (see the chart in 3.2). One distinctive feature found is the absolutely dominant use of transcription. In contrast to the general view of the method, transcription of foreign (especially Western) names has a rather delicate function. Since it is mostly done in *katakana*, whose fundamental task in current Japanese is to mark words/names of foreign origin, transcribed and transferred names fall into the well-established category of “foreign”, “non-Japanese”, and thus “alien” WITHIN the Japanese language system. Although its foreign origin is clearly indicated by the script, significantly enough, the otherness of the proper name is paradoxically lost or at least reduced by being systematically incorporated into the Japanese system. Whatever turns up through katakanisation in the TT, the category receives it as a word or an item settled in Japanese. Those proper names are visually foreignising the text on the surface level, as they are in *katakana* (and the number of transcribed words is bound to be higher in a translated text). They have, however, a function of domesticating the names, in terms of assimilating them to the established domain of translational Japanese.

Unique Katakanisation Also Naturalises

Some translators in fact tend to deviate from a conventional pattern of transcription for katakanisation more faithful to the original pronunciation of the (particularly personal) name. This is often denaturalising especially in terms of transcription norms outside translation, but it rather fits the norms of inside translation. An attempt to pull katakanisation phonetically closer to the original pronunciation is more actively made in the practice of translation, especially literary, than in real life. Thus the gap between the

literary (popular) world and the real life is bound to become wider in a certain respect. Considering the fact that the use of unconventional transcription is found in a more linguistically foreignised text in general, the technique can be regarded as one of the devices to amplify obvious alienness or ficticiousness even more in the text. Nevertheless, even the challenging kind of transcription is part of the frequently-witnessed translation norms of popular fiction and therefore it has very little deconventionalising effect on the text-type. Over all, even the simplest form of transcription, conventional or unconventional, is not free from shaping the names, and the whole text, into a "moulded otherness", including the abuse of unique katakanisation, prepared for the receiver of the TL community. It is safe to claim that transcription has a full function of the so-called "translation proper" in this respect. The obviously different way of presenting Western proper names from the real world might hint at some peculiar cultural features of the Japanese translational community and possibly beyond it.

Translational Dialect in Japanese

Before considering the function of proper names in translations, it is necessary to give a general outlook of the pervasive presence of the "third language" (Duff, 1981) or translational dialect in Japanese. It is often attributed to the linguistic features inherited from the SL (Yanabu, 1979, pp. 222-224), but the factors that compose translation dialects are more diverse and complicated, as shown later in this section. Seidensticker, known as a translator of *The Story of Genji*,[71] is aware of the general preference for translational language in literary translations among the Japanese readers.
Even when Western literary works are translated into Japanese, they are usually translated word-for-word and literally as if they were technical translations. In short, a queer Japanese, a kind of translationese, is thriving. Yet, Japanese readers do not think that these are bad translations, but seem to be satisfied. Moreover, they seem to enjoy feeling a taste of exotic cultures from such translationese in which the literary value of the ST has been lost (Seidensticker, 1962, pp. 213, 214). The presence of translationese is widely recognised among Japanese intellectuals and Seidensticker's comment above compactly represents it although he is a non-native Japanologist. "Translationese" is usually attributed to structural and lexical traces of the ST brought to the TT through word-for-word translation. Japan indeed has the tradition of formal approach since the ancient times: they developed *kanbun kundoku* (or *kundoku*), a translation technique of reading a text written in Chinese. The system provided a key to Chinese culture, from which the Japanese obtained the first script, Buddhism, Confucianism, law and many other basic essentials for the formation of the early society. It vocalises Chinese idiographic characters as corresponding Japanese words, according to the meaning and the function, adds particles and other grammatical devices necessary between the characters, and provides special aids (*kaeriten* etc.) which indicate in what order the characters should be followed in order to read the text as "Japanese". Later, the technique was applied to read Western languages, first Dutch and then English during the Edo and Meiji period. Although a freer approach has also developed and been advocated by a number of translators and scholars, especially in literary translation, considerable value has always been put on formal translation. The background of the presence of the third language or translational dialect found in Japanese is, however, not only the appreciation of formal correspondence, but more intricate. This shall be further

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[71] One of the oldest and longest novels created during by 11th century by Murasaki Shikibu.

explored in 4.4 onwards.

When we look at text examples of translations of popular fiction, for example, a number of linguistic properties are commonly observed. According to the previously conducted research (Nohara, 2003), some of the major properties can be listed as follows, although any list of features witnessed is never exhaustive: a tone inappropriate to the context caused by linguistic foreignisation, a lack of rhythm or smooth flow, also usually due to linguistic foreignisation, the abuse of institutionalised social, regional, occupational or class dialect due to excessive naturalisation can be listed as characteristics of the discourse, among many others. Abundant traces of other kinds of failed naturalisation, such as cultural Japanisation overdone to cause some incongruity, have also regularly been observed. When a naturalisation attempt is found near a foreignising unit, the translational effect is particularly amplified. Thus a text translated into this discourse is certainly marked as translation. It is different from other types of Japanese not simply due to the foreignness as such, but due to the unconventionalness created through a delicate mixture of exoticness and Japaneseness.

The "Mystery" of the Strong Need for the Dialect

Imported goods from Western countries have generally been appreciated in Japanese society and a text obviously marked as a translation often wins respect and attention, as Seidensticker has pointed out in a passage quoted earlier. This is a situation which even prompts him to say that "Japan is a mysterious country" in this respect (Seidensticker, 1962, p. 213). A number of historical, social, and cultural factors seem to be involved in the special demand for and tolerance with such translationese. Let us attempt to work out the "mystery" which has been largely taken for granted by the public in the country. It resides in the way Japanese communicate with Western cultures through translation.

The first factor to be mentioned is that the readers are after the touch of Westernness in the text, in general. This is regarded as a means partly to learn the author's logic, emotions and thought patterns, and partly to enjoy an immediate impression that they are experiencing a foreign culture. Also the translational discourse allows the readers to experience some sort of group consciousness. They seem to enjoy the in-feeling that they are part of "the cultural circle" for translation readers, which is in fact open to everybody for its easy access. Kodaka goes as far as to claim that an uncanny, parallel world has emerged in which people communicate with each other through sketchily translated texts (Kodaka, 1991, p. 174).[72]

The second factor is the Japanese mentality observed through history, originally discussed by Doi (1973) in his classic work of *nihonjin-ron* (theories about the Japanese), which provides a key to resolving "the mystery." Japan has repeatedly overcome identity crises, e.g., after the opening of the country and the subsequent Meiji Restoration in the later 19th century, succumbing to the military pressure from the Western countries for trade, and the defeat in WWII, followed by the American occupation, by quickly learning and absorbing the cultures and systems flowing in (Doi, 1973, p. 47). The way the Japanese changed their hatred and fear towards otherness from the West into sheer admiration without being forced to do so, looked rather dramatic and unique among other non-Anglo-European countries, especially to the European visitors' eyes (Kawakatsu 1991, pp. 132,133). Surely, there was more behind the scene: the options presented to Japan by the world trend were only two: either Westernising itself thoroughly to gain the international competence or withdrawing

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72 Kodaka's claim coheres with the argument of "resistant translation" advocated as an ideal by Venuti (1995).

from the front line. While its traditional identity as a nation state was repeatedly shaken, Japan kept choosing the former option. Thus their willingness and passion to import new skills and knowledge were certainly genuine, but always adjacent to the desperate need to re-identify themselves. The Japanese are constantly in need of configuring the collective notion of "the West"[73] as clear otherness to themselves in order to assimilate it.[74]

Translation as the act of assimilation can easily manipulate the picture of the West as it suits this need. The presence of an established text-type for translated fiction, which homogenises a variety of literary works that would have no common cause for getting under the same category otherwise, seems to fit well into the conventional Japanese way of interacting with Western cultures. It is important to discern what devices the community has prepared for the inflow of particular otherness: the Japanese readers can comfortably identify themselves with the exclusive otherness in translated fiction produced in the style specific to translation, as it is the otherness they already know within their own cultural domain. Otherness is never genuinely new after coming through the process of assimilating, but reshaped into what might be called a ready-made matrix. Translation can be regarded as part of the nation-scale scheme of assimilation, possibly rooted in the instinct for securing their cultural identity. The assimilation of otherness from the West results in its codification utilising a specific set of properties, which have cultural and psychological significance only in the TL community.

Popular fiction, in particular, is dominantly standardised in this manner and these are the texts through which a large part of the general public take in information on foreign matters. The influence it exerts on the formation of the image of the West is rather substantial, compared to a minute number of classical literature works translated according to different values. In singling out translational dialect specifically found in translated popular fiction out of others, a number of stylistic properties which mark "translated popular fiction" can be identified as we have seen in 4.3. This unites completely unrelated original literary works at the stylistic level of their translation.

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[73] "The West" has been used as if there were one single entity that can be associated with as a source culture. The Westernness configured needs to be otherness for the Japanese culture, in order to be assimilated to it. In discussing the framework of Japan-West comparison utilised in the analytical research of Japanese thoughts so far, Sakai (1997) states: by using the term "the scheme of configuration", I would like to state that the framework of the comparison, for instance, between Japan and the West is basically imaginary. (…) In a desire for Japanese thoughts, in order to configure Japan, the West had to be configured (Sakai, 1997, p. 53).

[74] The behavioural pattern the Japanese showed in their contact with otherness must be considered again. Doi (1973) argues that the Japanese treat strangers with stark indifference as long as they present no threat. Once they do, the Japanese will abruptly change their attitude and resort to another strategy: "And the means used at this point is to win favor with (*toriiru*) or take over (*torikomi*) the other side. This process corresponds with what is known in psychoanalysis as identification or assimilation, (…) As this suggests very clearly, identification and assimilation are psychological mechanisms with which the inhabitants of the world of *amae* are very much at home. The preceding applies, of course, to individuals but interestingly enough it can be also applied to Japan as a whole. This is particularly true of the times in the past when Japan first came into contact with foreign cultures, when its reaction can be explained largely in terms of identification and assimilation" (Doi, 1973, p. 45).

Proper Names as an Assimilating Device

The pervasive presence of translational dialect in Japanese is a phenomenon that transcends individual translators and the translations of proper names play a significant role as one of its constitutive properties. Through the constantly imposed struggle to re-identify themselves in political/cultural interaction with the West, Japanese have turned to the method of identifying otherness as something they know, not as a threat, by assimilating it to their own culture. The established discourse for translated fiction is functioning as a cask or a ready-made framework for receiving otherness in the form of literature as discussed in 4.4.

Proper names, in fact, get little attention in discussions of Japanese translation since the process looks rather automatic. Translating them according to an established pattern, however, does help us to change the literary setting into a more conventionalised one, in other words, more fit-to-our-expectation without telling us so explicitly. Transferring proper names is indeed just one of the many strategic methods available, but it has a unique strength. First, proper names, particularly the characters' names, tend to determine the literary image the readers construct from reading the popular fiction. A name transcribed in an unfamiliar way, for example, immediately leaves the impression that it is challenging the norm for the real life, but at the same time, satisfying the translational norm. Second, proper names are paradoxically quiet: the readers do not pay much conscious attention to them while reading, although their literary experience is steadily affected by them. Thus, proper names modified according to the way described before, together with other regular properties, tinge otherness in a certain regimental manner, which could, in principle, be conveyed otherwise. They effectively function as a linguistic and literary device to create the appropriate mode of language for the purpose just by taking advantage of being proper names.

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History of Translation, Social History, and History of Literature: Agon and Synergy at Cross-roads[75]

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Prodigal Sons and Home-Coming

It is so well-known that translation/interpreting is a multi-faceted activity and, hence, the scholarly discipline studying it—Translation Studies (TS)—is also, by definition, *multi-disciplinary* that it sounds almost like a truism. It is not quite so if we look at how TS is practiced.

Multidisciplinarity as a phenomenon (in arts and sciences alike) reflects the complexity of studied objects of the world around us. Having gone all the way from early 'syncretism' of knowledge under the tag of philosophy (not infrequently merged with theology at this or that historical juncture in this or that part of the globe, notably in Europe during the Middle Ages) through a later specialization and even over-specialization, we came to realize that there are certain phenomena of the world around us that cannot be studied adequately by individual scientific trends and disciplines. The result is all sorts of centaurs—*biophysics, psycholinguistics, social psychology*, etc. There are also fundamentally multi-faceted disciplines which if not conceived as such were quite soon understood to be such. Take, for instance, sociology or anthropology, semiotics or our translation studies.

Thus, TS was first 'adopted' into the philological family with 'mother' linguistics and 'father' literary criticism, if I may use this familial analogy. Later, it turned out that the child was rather precocious and the parents agreed to let it go. Though not quite completely. We are all of the same species originally after all. Now, let me abandon metaphors and explain myself. Since translation is a basically linguistic activity there is little wonder why it was studied within linguistics, and more precisely, within its applied branch. Even earlier, since historically translation activities were noticed only in relation to great (or not so great) works of literature and almost totally disregarded in its other manifestations (non-literary translation or interpreting, say, in diplomacy), literary criticism (and especially comparative literary studies within it) took it upon itself to address some of the most salient of translation issues. And yet, somewhere, closer to the mid-twentieth century, the question about TS' constituting a scholarly discipline in its own right was raised. Leaving one's family, divorces and all that separating business have never been easy: some feel freed at long last, some feel offended. But it happens, and this is exactly what happened when TS left linguistics and literary criticism. *Mutatis mutandis*, it repeated the adolescent feat of all-pimpled but boisterously self-asserting young physics, chemistry and the company leaving the 'metaphysical family' some time after the Renaissance. But we know what is bound to happen after, don't we? Having lived for a while on their own, all prodigal sons—with money squandered, hungry, in tatters—return to their familial nests. (And we get back all these centaurs like *physical chemistry* or *biophysics*.)

TS also came to such a (re)turning point. It became crystal clear that it could not do without linguistics or literary criticism and, as a matter of fact, those two could not do without TS. Of course, TS has a lot more in its constitution than just languages and literatures. For example, it is inextricably connected with social history.

TS has a lot more aspects and facets. But in the present article, I will limit myself to a narrow familial circle of social historians, language/literature historians and translation historians.

Why this particular choice? Simply enough, because this is related to the project I am conducting now—a research about translation history in Russia. This is a cross-roads of social history, language and literary histories, and translation history. From this vantage point, I would like us to see the difference between multidisciplinarity of TS as it is preached and as it is practiced. It is sad to see that we as colleagues fail to properly cooperate in a number of situations to the detriment of our common subject. Otherwise, translation practice and theory are likely to degenerate into amateurism: an all-embracing factual research will be replaced by repeating lopsided stereotypes adopted without proper critical scholarly consideration.

The Three Aspects of Multidisciplinarity

Multidisciplinarity of TS stands for 'cross-roads' in the title of the present paper. The Ancient Greek concept of '*agon'* represents the *status quo* in the relationship of the scholarly disciplines under consideration. Finally, the *synergy*, although not *completely* utopian, i. e. absent from the said relationship, is, nevertheless, quite defective. It seems that the scholarly disciplines involved in the study of translation history as part of a full-scaled historic investigation of our past and heritage are involved here in a *conflict* or *contest* rather than in a constructive joining of efforts. Which is, again, a sorry fact.

Let us look at this more closely in order to see what we have and what we do not – as yet. This will help us to see what may be done and where to help the situation.

When discussing the problem of what might be called 'scholarly separatism', I think it would be useful to see that the term *multidisciplinarity* as it is applied to TS might be called a 'lump'-term. (I intentionally avoid using the more conventional word *umbrella-term*. The latter is too positively coloured; whereas I would like to show rather negative issues caused by the *lumpiness* of too general a term. It is so lumpy that is conveniently used as an excuse: I can claim to be multidisciplinarian without actually being that. How? Let us see.)

I suggest distinguishing between three different aspects of *multidisciplinarity*. There may be singled out *thematic*, *methodological*, and *cooperational* aspects.

The thematic aspect brings out the overlap of the subject-matter between different scholarly disciplines. For example, it is a very common situation when translators deal with texts having nothing to do with texts about translation. In fact, they rarely (if ever – some of them) deal with TS texts. Much more often, they translate texts from all sorts of businesses, banking, economics, consulting, texts about all sorts of physical, chemical, biological, pharmaceutical developments, discoveries, etc., journalistic texts and so on and so forth. There are a lot of special terms, professional jargon that are to be translated. Translators should know this or that thematic sphere to be able to do this work.

Actually, this is the basic requirement to be met by translators. If they do not

know this or that subject area they just cannot produce a translation on a high enough professional level. As simple as that. It is one of the postulates of modern translation theory and practice that the translator should be competent in the languages involved in translation (source language, SL, and target language, TL) and in the thematic sphere of the source text.

This aspect of translation practice is taught. It is still not quite clear whether it is better to organize the teaching/learning process of future translators around thematic modules, especially in the beginning. That is to say, whether it is better to start teaching them, e.g., general scientific translation first, then, proceed to, say, translation of political discourse, and so on. Or whether it is better to organize the teaching/learning process based on translational techniques and, in the meantime, use texts from all sorts of thematic spheres. We are not going to discuss this in the present article. The point, however, is clear: the thematic aspect of translation studies and translation work multidisciplinarity is more or less preached and practiced. There is simply no other choice.

If we take the liberty of working as amateurs here we just create texts that are not acceptable for our professional clients. Obviously, we cannot afford it.

It is not as simple, however, if we go deeper and turn to the methodology underlying this or that discipline overlapping with or at least adjacent to translation interests. Mostly, in this section, we are talking about translation studies (TS), and not so much about translation practice. Although in practical translation, translators do learn some of the methodological principles of their subject-matter, especially those of translators who specialize in certain thematic spheres (banking translation, e.g.), that is not absolutely necessary for them to practice their trade. It is nice for a translator to know some of the basics of accounting but the depth of that knowledge will vary from very superficial to more or less profound depending on whether he or she translates texts about accounting all the time or just once in a while.

In TS, however, the picture is totally different. We see some of specializations within TS: machine translation theorists, literary translation specialists, specialists in translation of legal documents, etc. One of such specialties is historiography of translation. Most naturally, the question is to what degree a historian of translation should be aware of or, better still, professional in how (s)he has mastered methodology of historiography. And there are publications specifically on the topic (e.g., Pym, 1998; Delisle, 1998).

Indeed, today, not infrequently, translation studies specialists pride themselves on their superior understanding of translation activities as compared to specialists of other disciplines who deal with, say, translated texts, but do not pay adequate attention to translational specificity of the texts they deal with. And there is no doubt that translation theorists understand more about the technical side of, say, diplomatic translation production as compared with social historians. The latter not infrequently just ignore that they deal with translated texts. The same seems to hold true when we read literary critical reports or studies on translated literary works. Again, little understanding is shown by some critics how translations differ from original works.

No doubt we need to enlighten some of these colleagues of ours. But, on the other hand, we should also look 'in the mirror' and see how we ourselves conduct our research going beyond our immediate scholarly expertise. How is a history of translation written by translation specialists? One cannot fail to notice a certain degree of amateurism. Thus, we thunder upon literary critics and historians for their awkward observations of this or that translation being 'good', 'precise' or 'bad' and 'distorting' the original. But, on the other hand, how methodologically informed are our own

historical studies? How well do we know the difference between chronicle-like history, a collection of translations of the past, a collection of ideas, observations, remarks, etc. about translation, a collection of historical anecdotes, or (collections of) biographies of translators? (Delisle, 1998, pp. 27-28.)

Another plague of ours is stereotypization of history of translation. Like tireless nomads, stereotypes travel from one publication into another. Not surprisingly, in their dogged pilgrimage, they make their way *all the way* into encyclopaedias sometimes. Thus, in the entry *Russian tradition* in Baker 1998, V. Komissarov churns out the same set stereotypes about word-for-word translational techniques characteristic of translation in Kievan Rus (Baker, 1998, p. 541[76]). He seems to have little idea about discoveries made by specialists in Old Slavic language and literature. Among the most amazing ones which makes it a must for anyone who endeavours to write about the history of translation of Slavic nations is an article published as back as in 1948 (*sic!*) – Vaillant, 1948. It is André Vaillant's reconstruction of what is believed to be a part of Cyrill's (Constantine the Philosopher's) exposition of the translation techniques he used while translating the Gospels into Old Slavonic. Based on this sort of "treatise" on translation, S. Mathauserova speaks about the first Slavic translators' surprising freedom and independence of religious dogmas in their translational practice and theoretical views (Mathauserova, 1976, p. 33). In general, relying on the literature about the Old Slavic and Old Russian translation thoughts[77], she singles out five (*sic!*) theoretical and practical approaches: "open theory of translation," "free translation,"[78] "word-for-word translation theory," "grammatical theory of translation," "synthetic theory of translation" (*ibid.*, pp. 29-55)[79].

Obviously, to be able to write a history of translation, it is not enough to be a translation theorist; one has to be well versed in social and philological history, historiography and its methodology.

At this level, TS specialists cannot but be cooperative and rely on cooperativeness of specialists in other fields of knowledge. This is true especially

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[76] Unfortunately, this is not the only flaw of V. Komissarov's entry.

[77] Mathauserova calles them *theories*, which is, in my opinion, open to discussion.

[78] It is worth mentioning how V. Komissarov characterizes one of the translations made in the "free" manner—the translation of Joseph Flavius' *The Judaic War*: "…the translator successfully avoided many pitfalls of literalness" (Baker 1998: 541). This implies that the other translators (who translated religious texts and allegedly did that "opting for word-for-word rendering of the source text") did not avoid those pitfalls. However, it is not that the translator of *The Judaic War* avoided those pitfalls and the rest failed to do so; rather, many others (not all of course) translated differently because they had a different strategy. In general, the opinions like the one in question show superficiality or even lack of proper study of the material discussed, on the one hand, and, on the other, the tendency to perpetrate sweeping myths and legends of translation history: e.g., that before the 20th c., translators were really naïve and translated everything either word-for-word or were rather too free with the original and changed it in whatever way they wanted (rarely a sociological context would be analyzed!). This implies that we, those living today, know much more and better that those before us. This is definitely an extreme and, of course, nobody would say as much openly. And yet, I insist, it is strongly implied in all sorts of a-historical simplistic TS publications. I would suggest rather going to the other extreme for a balance—to the famous maxim that there is nothing new under the sun. Then we'll find to our surprise that really a lot (if not everything) was long discovered and tried in translation history.

[79] Another view is in Bulanin, 1995, p. 26ff. The idea is, however, the same: the simplistic division of translational strategies into 'literal' and 'free' is not applicable in relation to the Old Slavonic translation.

because in this case they study something that requires some help from those who are experts in this or that studied domain. Let me give some examples, as I have said earlier in this paper, of the recent study I have been involved in.

An 'Agon' Case Study: A History of Translation in Russia

Translation history is still a relatively new branch of TS; the project to write a translation history of the world was first proclaimed only in the 1960s[80]. The reconstructing of the world history of translation has still a long way to go. The translation history map is still full of *terrae incognitae* and the 'known land', our *oikumena*, is not yet vast enough—not globe-vast. Its importance is, fortunately, understood by more and more specialists in TS world-wide and more and more of them get involved in the project.[81] It is only natural that a project of such a scope requires efforts of many experts in social history, language and literary histories, as well as in translation history of different epochs and different regions.

One of such still unknown lands is Russia[82], proverbially, "a riddle, wrapped in a mystery, inside an enigma" (Sir W. Churchill). To solve the riddle (as well as many other riddles), one has to know a lot. The question is, really, whether *one* such Hercules can be found. It is doubtful.

First of all, to accomplish the feat, one has to master quite a number of languages: Old Slavonic, Croatian, Old Greek, Latin, Hebrew, Syrian, Georgian, and several others. Russia dealt with all the nations speaking these languages and communicating on this or that political, cultural, or economic level. One has to know palaeography, textology to study primary sources, etc. One has to know the history of Russia of that period of its history and be knowledgeable in methodology of historiography, to be able to complement the information drawn from the primary sources with that from the secondary ones. A veritable Herculean labour!

No wonder, then, that although a research has been under way for some time already there is still a long way to go and a lot of room for improvement. Let me give an example.

In her book on Old Russian theories of verbal art, S. Mathauserova quotes one of the leading Soviet translation studies specialists A. Fedorov. In his book on theory of translation Fedorov wrote that no translation theories had survived from the Old Russian period. It happened that a specialist in the literature of Old Russia read that statement (which is probably as rare an occasion as when a translation specialist happens to read something written by a specialist in the Old-Russian literature). S. Mathauserova's reaction was, of course, that it was not true, that the highly respected TS expert was just not aware of facts about Old Russian aesthetics of verbal art in general and translation in particular. Of course, she magnanimously takes the blame upon historians of Old Russian literature (being one of them) for not having made the studies of this sort of phenomena of literary activities in Old Russia available to other

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[80] One of the initiators within FIT was G. Radó in 1963. The Committee for the History of translation in FIT was formed in 1966.

[81] In 1991, the International Directory of Historians of Translation was put out; its second edition was published in 1993. In its third one (1996), there are over 140 scholars listed. The directory can be found on http://aix1.uottawa.ca/~jdelisle/fit_index.htm. Although it does not mean, of course, that no other historians of translation, i.e. not listed there, exist.

[82] To reiterate, I do not suggest that the problems one comes across in the case of Russian translation history are unique to Russia. On the contrary, they may be of a much more universal nature.

specialists who may be interested in this information (Mathauserova, 1976, p. 27). And she is right at least partly, but can we, as TS specialists, afford to be complacent? Of course, it is true there may not have been conducted a relevant research (although it is hardly so in the case of nations with such long histories as Russia and literatures with such long histories as the Russian one). But why not then form groups of specialists who could undertake such a research?

Here, we come across a situation where we simply cannot get by without specialists in the Old Russian literature. To my knowledge, in the existing TS publications where the question of the translation activities of the period of Old Russia is raised up, put out both in Russia and in other countries, there is no adequate presentation of this period in translation history. By "adequate" I mean a well-informed, up-to-date consideration of this period. It is dismissed, brushed aside as a period which is distanced far away from us. Moreover, there is a persistent opinion that there was nothing interesting in that period: translation quality was predominantly poor, or translations were mostly literal (word-for-word), especially translations of religious writings. It turns out to be simply a set of stereotypes. [Of course, this stereotypically misrepresented period is followed by another – the 18th century, which was notoriously opposite – "remakes" (if I may be allowed to use this anachronistic term) rather than translations as we understand them now reined supreme! But is it really so?] And does a scholarly community really need to perpetuate stereotypes instead of presenting strived-for facts and well-grounded interpretations of facts! This is what we might call amateurism vs. professionalism. And with this kind of amateurism today's accounts of Old Russian translation history are really plagued.

This does not mean that the state of affairs is any better (at least, generally speaking) with regard to translation analyses in the studies of the Old Russian literary texts. There, we can mostly find evaluating, describing translations in terms of its being "good"/ "bad," "precise" or "literal" / "free," etc.

In Meshcherskii (1978) which deals specifically with the corpus of translated Old Russian literature, we can see the most characteristic features of the purely literary/linguistic approach to translations. Hence, what one cannot fail to note while looking already at the Table of Contents, is that there is no single larger section of the text on problems of translation *per se*. The author discusses the questions of the periodization, dialects of the Old Slavonic language; he considers matters of textual criticism, etc. But even while analyzing concrete translated works of the Old Slavonic and Russian literature, it is obvious that translation problems—translation policies, techniques, personalities involved (if known), etc.—are not of his immediate concern. One of the few exceptions is a section on the style of the Old Slavonic New Testament translations. But, again, it is only style that is of interest to the author.

Let us have a closer look at this section. He writes: "The translators demonstrated their talent (*odarennost'*) in that they managed to render the meaning and style of the original with complete precision (*s polnoi tochnostiu*), without distorting the Slavic language" (Meshcherskii, 1978, p. 64; translation is mine—*S.T.*).[83] (This begs a

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[83] This statement seems to be a rather sweeping exaggeration. According to Molnár, 1985 (p. 9), a significant number of the lexemes in these translations are loanwords. The author repeats a stereotypical idea that word-for-word translation was characteristic of biblical translation. He, however, does not really show this, neither discussing translations of books of the Old Testament, nor analyzing those of the New Testament. This contradicts deeper analyses as those found in Molnár, 1985 (p. 295-296), where it is specifically said that there was a range in translation techniques depending on a number of variables: some translations were more *word-for-word*, some were clearly less so.

number of questions. Does it mean that translators who do not comply with this requirement are not talented? What is exactly "complete precision" of translation?) In the very next phrase it turns out that they did change, however, syntactic structures, or nouns in certain Greek cases rendered by different Russian cases or grammatical constructions. This type of changes are, obviously, not considered by the author to be violations of the "complete precision." Later, we find out that changing rhythmic patterns is not an "imprecision," either. Nor is adding rhymes where there are no rhymes in the original, and there are 55 (*sic!*) cases are known, according to the author (*ibid.*, p. 66).

Moreover, the terminological apparatus as regards translation analysis is far from satisfactory. We have touched upon the totally *imprecise* term *complete precision*. No wonder, imprecision of the terminology results in the author's contradicting himself. Thus, while discussing the Old Russian translation of Joseph Flavius' *Judaic War*, Meshcherskii notes that the translator does change the original making sure its content is presented in an interesting and engaging way to the reader and yet (*sic!*) still he is proclaimed by the scholar to be as talented as the above said Old Slavonic translators of the New Testament. One cannot but wonder—what is the yardstick used by the scholar?

But it is not the only example. The author does not see the need to explain what he means when he says that "poetic sentiments" of the Psalms are rendered in the translation (*ibid.*, p. 43). Little is said about the translational techniques of this rendering. And starting to analyze translations, the author soon slips into textological particulars (e.g., *ibid.*, pp. 37-42).

Finally, there are some utterly enigmatic statements: e.g. about the translation of Psalms, where, for example, the author states that the translation is "nonsensical but beautiful" (*ibid.*, p. 44).

Even this brief account shows that, obviously, translation is not analysed adequately from the TS point of view.[84]

Let us see now how translations are treated in the social history records. For historians, translation/interpreting activities which must have taken place virtually in any international event are just a non-existent entity. Who would start describing a bumble-bee in a palace room where negotiations are taking place? Maybe, only a poet in a fairy tale where a bumble-bee is, say, a son of the tsar turned into a bumble bee! And it is only thanks to the fact that this bumble bee, in this case, is not actually a bumble bee, that it makes all the way into an account about such an important political event. This is the case in Alexander Pushkin's *The Tale of the Tsar Saltan, of His Son, the Glorious and Mighty Knight Prince Gvidon Saltanovich, and of the Fair Swan-Princess*[85]. The fairy tale is also famous because it was made into an opera by N. Rimsky-Korsakov with the popular piece *The Bumble Bee's Flight*. This is exactly the Bumble Bee I mean. In one of the episodes, a prince, one of the main characters, is magically turned into a bumble bee and in this 'disguise' he is able to be present in a sort of negotiations of his father tsar Saltan with a group of merchants. Ironically, translators/interpreters are little different from bumble bees and are as rare guests in historical records as these buzzing insects.

E.g., the entire chapter about diplomatic relations between Byzantium and Ancient Russia in the 10th c. in Pashuto, 1968, is written without mentioning translation.

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[84] One may think that it is because the book was published as early as 1978. But the picture is basically the same in a similar recent publication—Boulanin, 1995, where the author discussing problems of translation simply ignores achievements within TS in solving at least some of the problems of translation.

[85] I give the title in the English translation by Louis Zellikoff.

The scholar discusses details about an agreement ("in writing and with an oath") concluded between Russia and Byzantium on September 2, 1911, mentions that there were 13 representatives from Russia, that they were *variagi* (Scandinavians), that the Emperor Leo VI gave them sumptuous gifts, and arranged a tour of Constantinople for them but fails to discuss the question of who wrote the agreement, and in what language. It is just not considered necessary for the historical record (Pashuto, 1968, p. 61).[86]

V. Pashuto describes in great detail all the intricate diplomatic connections of Russia with its neighbours. And it would be interesting to see how these diplomatic relations were carried out. However, nothing like that can be found. Except, perhaps, a mentioning that Russian princes encouraged learning foreign languages. The Prince Vsevolod Iaroslavich is said to have understood five[87] languages (Pashuto, 1968, pp. 8-9). However, this begs a naïve question: is it enough to understand five languages (or even six, for that matter) to conduct diplomatic relationships with dozens of neighbouring nations and (semi-)nomadic tribes speaking all sorts of languages of different language families – Indo-European, Uralic, Altaic, etc.? And we are not talking about not just informal communication; rather, we are talking about using these languages for conducting negotiations and not infrequently compiling legal documents.

Translators really seem to be not much luckier than bumble bees. It is only in the 20th century that we start learning about who interpreters were and how interpreters worked. And it is almost by chance that we get a glimpse here and a glimpse there about translators and interpreters from past history. But even that is practically of no interest to social historians (cf. Tikhomirov, 1962, p. 32; Roland, 1999).

It is instructive to compare how the same agreements are described by linguists who register anything known about the manuscripts (MSS) of international agreements and by a historian who simply leaves out the information about the translator.

There are, for instance, extant Agreements with German cities and the so-called Gothic Bank (the end of the 12th c.), with Riga, Latvia (Tshapov, 1991, pp. 39-40). There are also extant MSS of official letters both sent from Russia abroad and from abroad to Russia[88]. At least, some of these documents are shown to be translations: for instance, the Trade Agreement between the city of Smolensk and Riga and the Gothic Bank of 1229. Two versions exist and in 6 different MSS. One version of the MSS is the so-called Gotland version, the other version is the so-called Riga version (Tshapov, 1991, p. 40). It is believed by experts that the Gotland version is translated from Low-German into Russian; the Riga version is translated from Latin into Russian

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[86] Roland (1999, p. 8) gives two reasons why historians do not include this sort of information into their publications: a lack of historic evidence and constraints of the volume of the publications. I argue, however, that it seems to be rather a paradigmatic lack of interest in the activity. My contra-arguments are that they take pains describing other details of diplomatic negotiations, e.g., gifts, as we have seen, or oath-taking rituals (Pashuto, 1968, p. 65). Sometimes some of them do mention some of the details about translation/interpreting activities, obviously ascribing to them a certain degree of importance (Ikonomov, 1903, p. 215ff.). But, again, that is almost as rare as a bumble bee making its way into a record, if fictitious, of negotiations and into an opera.

[87] Or six (Tikhomirov, 1962, p. 34).

[88] See the list of 6 letters from Russia and 7 letters to Russia in Tshapov, 1991 (p. 26-27). Among the contacts, there are Greeks (Byzantines), Riga officials, officials of Gotland, Livon and Poland.

(Sumnikova & Lopatin, 1963, p. 19). The beginning and the end of the Agreement have a lot of Low-German and Latin syntactic structures and calques. The translator is presumably Tumash Smolianin, a German who settled down in the city of Smolensk and is known to have been sent by Prince Mstislav Davidovich to the negotiations as a translator/interpreter (*id.*).

M. Tikhomirov (Tikhomirov, 1962, pp. 97-99) mentions the agreements but says nothing about what is known about Tumash Smolianin. We learn about him from philological sources.

The Synergy on the Cooperational Level

In this section, I would like to specifically compare the existing state of affairs with the desired synergy. I will try and delineate the role to be played by each discipline as concerns translation studies. I understand that social historians are perfectly right in not conducting translation studies; moreover, they may be justified in disregarding translation and translators. What is missing here, I suppose, is our asking for the data that their archaeological raw materials may contain. We, TS specialists, should come forward with the initiative and ask our colleagues, social historians, for these data. Or, respectively, historians of national languages and literatures may have come across materials that would be of interest for us and only of a limited value for them. But, again, it is up to us to query them about what may be found pertinent for us. Sometimes we can do that just by reading their books, i.e. books on the history of, say, Russian literature or the Russian language. And it seems so basic as to be hardly worth mentioning in a scholarly paper (don't we all know how to go about collecting our research materials?!), and yet for some mysterious reason we just do not do it.

As we have seen above, if we look at a social history, we can hardly notice a trace of translators/interpreters. They are not considered a variable significant enough to be included in the records. All conclusions we can possibly draw from historical records are merely conjectural and not always because there is no record at all. It is because, from the point of view of those studying social history these existing traces are not worthwhile. So, not surprisingly, they are just left out. It is important who signed a trade or political agreement, not who produced it.

Instead, in terms of the utopian synergy, social historians could supply us with their studies which may be of two kinds. E.g., there are two types of sources of information for the student of the history of translation in the Kievan Rus. The *first source* of the information is a corpus of MSS of translated works. These may be considered as *primary* sources. However, as is the case with all historical and archaeological data, many of them were destroyed or otherwise lost. There is only a limited number of extant MSS.

The analysis of the primary sources should heavily rely on the research done by historians and specialists in the Old Slavonic and Old Russian languages, palaeography, textual criticism (Likhachev, 1962; cf. Mathauserova, 1976, p. 27).

The *second* type of sources is historical information about international activities of the state of Old Russia. These activities included among other things a lot of economic and political negotiations. There is little doubt that the majority of those were carried out with the help of translation and translators.

Concerning the first, direct, sources, it should be said that although lists of extant MSS of the Old Russian period do exist, they are limited. For example, in 1966, in the *Archeographic Annual Revue*, "A Preliminary List of Manuscripts of the 11-14th cc." was published (Meshcherskii, 1978, p. 3). There were 1493 MSS listed. However, no

business documentation, agreements, etc. – that is, no non-literary works were included. And here, without going into details, let me mention that that is one of the differences in scholarly interests between literary historians and translation historians. The former are interested primarily in the history of literature, understood as verbal art, not in any kind of written text. Translation historians are, contrary-wise, interested in any kind of text, whether literary or non-literary, provided it is a text produced with the interlinguistic/intercultural transfer involved.

As for the indirect sources, from Byzantine chronicles of 839 AD we know of the people of 'Rhos' who were involved in diplomatic activities with the Byzantine Emperor Theophilus. An agreement of 912 AD according to which Russian merchants were allowed to trade in Constantinople refers to former agreements of the same nature. Russia was involved in diplomatic relations with Muslim countries, especially in the region of the Caspian Sea. All of these facts indicate that there may have been translation activities. These are, of course, the facts that we draw from social historical publications.

But these are indirect sources. That is to say that inferences made on their basis are of tentative nature. However, coupled with primary sources, they may help to understand some important facts from the history of translation and thereby provide further glimpses to what is made available to us through fewer extant primary sources.

In the most important source of the early history of Russia – *The Tale of Bygone Years* – the likely author-chronicler Nestor, mentions that Iaroslav the Wise (978-1054, grand duke of Kiev – 1019-54), loved to read "day and night" and gathered scribes who "translated" Greek (i.e. Byzantine) books. The fact that in the beginning of the 11 c., Iaroslav the Wise could gather scribes who were able to carry out the translation work testifies that there were scribes who knew foreign languages and, also, most likely had been involved in similar activities before. This, further, allows to hypothesize a translation activity that must have already been in place. This is an example of a secondary type of source (i.e. not a manuscript of a translated text but a reference to an event related to translation in a chronicle) that corroborates existing MSS of translated texts in proving that there had been a translation activity in Old Russia as early as in the 11th c. *The Tale of Bygone Years* supplies us with at least three direct, or primary sources – three of the earliest non-literary translated documents. They are Greek-Russian agreements of 911, 944-945 and 971-972 AD. All three are incorporated into *The Tale of Bygone Years* under the years of records 6420, 6453 and 6479-6480. All the three are "clearly translations from Greek (which is proved by I. Beliaev, N. Lavrovskii et al.) and, content-wise, belong to international affair documents" (Nikolskii, 1906, pp. 2-3).

A description of the procedure of concluding agreements between Byzantium and other countries has survived. It is a description of a negotiation process between Byzantium and Persia by its participant on the Byzantine side. The agreements concluded during negotiations were drawn up first in Greek and then translated into the language of the country with whom Byzantium conducted negotiations, like Persia in the surviving record. The three Greek-Russian agreements under discussion are likely to have been concluded in a similar way. This is proved by their close linguistic analysis. It is by translation mistakes that historians explain some of the vague phrases in 3 extant Russian-Byzantium agreements (Likhachev, 1962, p. 396). There are some mistakes made by translators which can be explained by the known forms of Byzantine documents. For example, the title of one of the agreements contains words *ravno (equally)*, *drugago (another)* in the combination *Of Equally Another Council* (Prince Oleg's agreement of 911). N. Lavrovsky showed that the word *ravno (equally)* is a

wrong translation of the Greek term *το ἴσον* which means *a copy*. Furthermore, I. Sreznevsky and A. Shakhmatov proved that the word *drugago (another)* is a mistranslation of the Greek word *ἑταίρου (friendly)* in the combination *ἑταίρου συμβολαίου* meaning *friendly council*. The Russian translator confused the word *ἑταίρου* with the similar sounding *ἑτέρου (another)*. So, the final translation which made its way into *The Tale of Bygone Years* was *Of Equally Another Council* instead of the correct one *A Copy [of An Agreement] of the Friendly Council*.

The example provided in the previous section shows with what valuable information social history and language history can provide the translation historian. Based on this sort of data, the latter can reconstruct a broader picture of how translations of the past worked and what translation policies they used.

The historian of translation is looking for the information parenthesized, marginalized or even utterly excluded from their records by social historians, historians of language and literature.

By way of concluding, I would like to simply continue the quotation of Sir W. Churchill about Russia that it is "a riddle, wrapped in a mystery, inside an enigma": "But perhaps, there is a key…" If we extrapolate this glimpse of hope onto our *agon*-situation in the relationship of social historians, language/literary historians, and translation historians, the key would be *synergy*, because although all of us have our own roads that are not parallel, but they cross and we do share the cross-roads.

We can master multidisciplinarian synergy not only on thematic and methodological levels, but on the cooperational one as well.

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[i] I use Trosborg's terminology (1997, pp. 6-17).

[ii] It has been preferable, for the purposes of this paper, to use the term "text function" for categories such as "informative," "expository," and "emotive," which are based on communicative intention. I use "text type" with the broader sense of a field of discourse defined by the four criteria of the

proposed text taxonomy.

iii Obviously, the terminology here is rather tentative, and is subject to change.

iv This category partly overlaps with Hatim's "Text Structure" (1997, p. 11, p. 232).

What do Translation Students Expect of Their Training in Spain?

Keywords: guidance, Higher Education, students' needs, expectations, Translation and Interpreting, curriculum development.

1. Introduction[iv]

Training approaches at tertiary level are clearly experiencing changes under the aegis of the Bologna reforms. Across Europe, Higher Education (HE) systems are working towards the evaluation and improvement of their academic traditions in order to meet the European convergence criteria.

New trends in teaching and learning involve a clear shift from a knowledge-centred to a competence-centred paradigm, where student-learning outcomes are prioritised. Students are now expected to be the key element of the learning process. However, HE contexts differ from country to country. For instance, while the UK introduced a competence-based HE reform in the mid 80s which led to the progressive consolidation of employability policies, other countries still have university systems which are teacher-centred or, rather, subject-centred in which the active role of students in their education and the projection of university training onto the labour market are sadly missing.

In Spain, classical and dated approaches still prevail in Higher Education courses. However, Translation and Interpreting (TI) schools can be considered to represent the avant-garde of teaching and learning experiences at Spanish universities. The relatively recent introduction of TI training courses in Spain (1979), together with permanent contact with other university traditions and the exchange of best practices due to student and staff mobility experiences, are some of the factors contributing to the constant launching of innovation initiatives. Thus, the development of competence, and more specifically translation or translator competence, was studied by Spanish TI scholars long before the EU introduced this topic in line with the new teaching culture promoted within the European Higher Education Area. This is the case of works by Kelly (2002, 2005) or the Pacte research group (e.g. Hurtado, 1999).

In this same vein, the Avanti research group at the University of Granada is one example of innovation in teaching and learning in translator and interpreter training in the Spanish context. Calvo and Morón are active members of this research group and share an interest for the role of students in TI training programmes. During 2005, both authors have worked on separate PhD research projects on the topic from different points of view and then decided that it would be interesting to work collaboratively to share, compare and contrast findings in some of the common fields they were studying. This paper is one result of that collaboration.

Calvo's work analyses student identity in TI undergraduate programmes in Spain in terms of motivation and expectations, while Morón examines students´ perceptions of their training within the international triple degree programme Applied Languages Europe (ALE) at the University of Granada. In both pieces of research, an initial qualitative analysis was carried out, where the main objective was a systematic study of the reality experienced by translation and interpreting students. Given that the first and fourth years of the ALE programme are shared with TI students at the University of Granada (see section 2 below), researchers deemed relevant to establish comparison between both conceptual indicator classifications.

2. Some preliminary remarks

TI Curriculum in Spain
Spanish university curricula are not very flexible, with one-year or half-year subject modules and strict evaluation systems marked by traditional examining strategies. Furthermore, curricula cannot be autonomously defined by each university or school as they have to adapt to national degree specifications, which define almost half of the contents of the course while conditioning the other half. For this reason, universities have little freedom when it comes to planning their course offer.

TI studies first started in Spain as a four-year undergraduate degree programme in 1992. Before, TI only existed as a three-year degree programme in three Spanish universities, i.e. Autónoma de Barcelona, Granada and Las Palmas, and was a minority student choice.

The TI curriculum in Spain is highly specialised and was designed according to an interdisciplinary conception that includes compulsory core modules on: documentary research, Spanish or other official Spanish languages (Catalan, Basque, Galician) as a mother tongue, two foreign languages, Linguistics, Theory and Practice of Translation, Computer assisted translation and advanced computing skills, Interpreting, Terminology, and Specialised translation. Additionally, depending on the individual university, electives which are often related to either law or science and technology are also offered.

At first sight and without proper guidance and information channels for students, the curriculum easily becomes a complex and not very cohesive combination of subjects. This can translate into students not really grasping the point of what must often seem to be a jigsaw puzzle.

The ALE Programme: some particularities
In 1987, a number of European universities embarked on what was at the time a truly pioneering and challenging experience, based on mutual networking and cooperation: a triple degree programme in applied languages. Current partner institutions are[iv]: the Université de Provence, Aix-en-Provence, France (AIX); University of Limerick, Ireland (UL); John Moores University, Liverpool, United Kingdom (JMU); University of Northumbria, Newcastle, United Kingdom (UNN); University of Passau, Germany (UP); Fachchoschule Köln, Cologne, Germany (FHK); and the University of Granada, Spain (UGR), as the only Spanish institution integrated in the network.

The main purpose of the programme is to offer Languages and TI students an integrated itinerary of studies to be completed in three different institutions, introducing two-year compulsory mobility into the students' four-year programme. Participants spend their second and third years of study abroad at ALE institutions in two different countries, and they share classes with home students at their home institution (in the UGR, in TI) in their first and fourth years.

Main features of the ALE programme include:

1. Selective and competitive access to the programme in most partner institutions
2. Specific modules and subjects which include two languages at advanced level, area studies, Law, Economics and a series of electives permitting specialisation in areas such as international trade, intercultural communication or specialised translation, depending on the partner institutions involved in each individual student's curriculum
3. Triple Degree Award: participants are awarded three different degrees, by the corresponding institutions[iv].

Student role in Translator training programmes: a curriculum approach

Although the number of publications on translator and interpreter training is on the increase, more often than not, they deal with didactic approaches where the student role as a central agent is neglected. This is generally the case in Spain, where the university curriculum tends not to contemplate the student perspective at all.

The extent to which student guidance and other support channels are consolidated is one clear indicator of how an education system interprets the student's role within the education process. In this area, guidance services providing personal, academic and career advice in both secondary and higher education are very much in their initial stages or indeed are simply non-existent in Spanish institutions.

One of the starting points for this research is the belief that this lack of guidance at both secondary and higher level has a deep impact on training success on TI courses. Given the unsatisfactory guidance available in secondary education, the authors wondered to what extent the students' decision to study translation and interpreting was based on realistic grounds or rather on inaccurate or random beliefs and motives. The two separate research studies focused on the various specific reasons (if any) students had for choosing translation and interpreting. The specificity of the ALE programme could well mean that ALE students have different motives for studying this minority course to those of general TI students in Spain.

To the authors' surprise, very little information on student profile was found. How could a TI programme be designed or implemented without taking into account student needs and expectations?

Misinformation for students prior to university entry might well lead to inaccurate perceptions of the training goals and career prospects. TI studies seem to be associated to a somehow unrealistic idea of the translation and interpreting job opportunities. Public opinion associates the professional profile of our graduates with jobs in the literary sector or high-ranking positions in international organisations. This type of general assumption shapes the scarce information available to the students both on the Internet (brief course marketing website texts) and in the media. Although these are indeed possible career prospects for our graduates, the truth is that most students will end up working in very different positions (localiser, export specialist, tourism, audiovisual translation, project manager, etc.)[iv].

The complexity of the Spanish TI curriculum, which, as explained above, is based on dense interdisciplinary course content, is frequently not appropriately presented to the students, so that some of them do not really know what their expected learning outcomes are or the reason why they should choose some electives instead of others.

Disappointments caused by misinformation before entering the course, during their studies, and at the end of their training lead to a progressively distorted reading of their position with regard to the labour market.

Regardless of specific local problems, TI studies offered by many Spanish universities like Granada, Autónoma de Barcelona, Salamanca or Jaume I among others, repeatedly rank among the highest quality undergraduate courses in Spain[iv], with a high-performance student population, good employability indicators, and positive job prospects. In spite of this, TI studies seem to be perceived by many students as not fully satisfactory, especially towards the end of their training.

Information received throughout their studies, both from the institution or from outside, has an impact on how those expectations develop towards the end of their training. Effective guidance systems before and throughout university studies would be paramount to orientate their views on the quality of their studies, as well as to promote optimised performance and a positive self-image as confident professionals.

3. Research methods

Although the research strategies applied are not identical in the two studies, as target populations are different, both case studies are of a qualitative nature. Observational and descriptive techniques applied in the studies included group interviews and open questionnaires: the first study with TI students in Spain registered on the *Licenciatura en Traducción e Interpretación* (a four-year Translation and Interpreting undergraduate degree programme approved nationwide) and the second with UGR ALE students.

Group interviews in both cases were semi-structured, which means that the interviews followed a script of key questions and points of interests, but allowing for any comment or opinion on the subject matter and even inviting participants to raise new debate topics relevant to the study, under the unbiased moderation of the interviewer. All interviews were audio recorded and transcribed.

Participants in both cases were taking the last year of their studies. Group size varied. Although some authors recommend group sizes of eight to twelve participants (Oppenheim, 1992: 79), qualitative research does not seek a sample population that is representative of the study or target population. As Buendía explains (1998: 171), qualitative research is *ideographic*, it focuses on the individual or, at most, a small group of people, which works as a reflection unit within the study. It identifies and maps concepts, attitudes, perceptions, ideas. Qualitative research consists of specific approaches and methods that allow contact with knowledge or knowledge production by describing possible phenomena and the reasons behind them without analysing their statistical size or relevance. Hence, sample size is not relevant, and the quality of the registered data becomes the main criterion. In this way, qualitative research provides an in-depth analysis of possible descriptors, which will help develop further analysis in order to understand a reality that has not yet been sufficiently observed. In these two case studies, some indicators are described and itemised in their context for the first time, something that will hopefully prove very useful for future research both in the Spanish and in other national contexts. Qualitative data help compose interpretations of other descriptive quantitative and qualitative data and can constitute a good basis from which to write hypotheses on student population and design further research studies, whether quantitative and qualitative in nature (Buendía, 1998).

Here, group size in the interviews ranged from 5 to 10 students in each case. The number of participants was lower in the case of the ALE study, given that the target population amounts to approximately 12 students per year at the University of Granada. The ALE study also gathered data by means of two in-depth personal interviews with students carried out in Granada.

In the TI group interview, 10 participants took part. The target population in this case is much larger, as today there is a total of 25 private and public institutions offering TI studies in Spain and this translates into a population of approximately 1300 4th-year

students[iv]. However, as already explained, a small group of 10 people is significant for qualitative data collection.

Notwithstanding this, qualitative feedback from other Spanish institutions was deemed also relevant to the study, and a specific instrument was designed to collect data. Open questionnaires were distributed in six different universities, four of which were publicly funded, i.e. Universidad de Granada, Universidad del País Vasco (UPV), Universitat Jaume I in Castellón (UJI) and Universidad de Salamanca (USAL), while two institutions were private, i.e. Universidad Alfonso X el Sabio and Universidad Pontificia de Comillas, both of them located in Madrid. These institutions were selected with the aim of including a variety of school types and curriculum application models. 180 open questionnaires were returned. Open questions asked for opinion on whether the courses participants were about to complete matched their initial expectations from a global curricular perspective.

In order to design the study as well as to choose and define the constructs to be studied (motivation and expectations), the appropriate literature review was carried out, only to discover that very little had been written about student profile or student role and expectations regarding translator and interpreter training. A profound review of general literature on teaching and learning, curriculum design, the European approach to HE, HE trends, student guidance and advice was also carried out.

Instrument	Scope	Sample size
Semi-structured group interview	ALE students from UGR Duration: 68'	5 participants
In-depth personal interview	ALE students from UGR Duration: 20' to 30'	2 interviewees
Semi-structured group interview	Translation and Interpreting students from UGR Duration 97'	10 participants
Open questionnaires (narrative feedback)	6 Spanish institutions (UGR, UPV, US, UPCO, UJI, UAX)	180 answers retrieved

Table 1. Research instruments

4. Results: Motives and expectations

In this section, the results of the two studies are combined and presented, in two subsections, the first dealing with motives, the second with expectations. The interview and narrative data have been categorised and tabulated in order to facilitate interpretation and reading. Each motive and expectation is discussed under a separate heading. Illustrative quotes from student interviews and questionnaires have been included. The ALE study was carried out in English, as this was the only common language shared by the target population; the TI study in Spanish. The ALE quotes are transcribed literally, including language errors; the translations of the TI quotes given are by the authors. In the quotes, students are identified by a programme code (ALE or TI) and then a number for each individual.

Students' motives[iv]

Mobility and language learning

> *"I applied for ALE because I had this desire to travel, to get to know other cultures" ALE3*
> *"I always wanted to spend some time abroad" TI4*

TI and ALE students share an interest in travelling, meeting people from other cultures, getting to know different academic contexts and learning foreign languages. Motives (and expectations) with regard to mobility experiences differ depending on the

perspective adopted: mobility as an option (TI) or mobility as part of the programme (ALE). Consequently, ALE perceptions regarding mobility seem to be slightly more clearly defined; ALE individuals consider that their two integrated mobility experiences will make a difference in terms of personal, academic and professional development, when compared to mobility as an option in the form of the not so fully integrated Erasmus experience of TI students. However, TI students do also see mobility as a plus in their future professional development.

Degrees (ALE)

> *"ALE candidates are people aiming at and attracted by the possibility of obtaining two or three diplomas, apart from being keen for languages"(ALE5)*

In academic traditions like the Spanish one, where diplomas and degrees still tend to be the way to prove and assess employability, in comparison to the more pragmatic approach based on proving real acquired skills, this triple degree award is seen as an advantage by students. Note that this does not mean that students have completed three different degrees, but only one, which is acknowledged threefold. (See also E5).

Limited course choice

> *"Honestly, I wanted to do something related to foreign languages, but did not want to study traditional philology which was my only option apart from translation and interpreting" (TI6)*
> *"Philology is old-fashioned and translation is more dynamic" (TI8)*

Spanish HE only offers four university courses, which include languages as a core curriculum element, i.e. Philology (based on literature and linguistics); Tourism (a three-year programme targeting tourism management), a three-year diploma in primary school teaching with a specialisation in language, and TI. The absence of other language-based courses, such as Applied Languages, Area Studies or even International Business leaves little choice (TI or Tourism) for those who want to study languages in a way that better matches today's market needs and applies languages to day-to-day life, outside language teaching environments.

A vocation for translating/interpreting

> *"I always wanted to become a translator" (ALE6 and TI5)*
> *"I would love to work as an interpreter" (TI1)*

This motive compensates for some extrinsic motives identified in the studies. The only comment on this motive is that the idea of "being a translator" changes as they progress in their studies towards a more realistic perception of a profession which has been strongly influenced by new technologies and globalisation in recent times. One student said: "I always wanted to be a translator, but rather a literary translator. Now I have been told that it is very difficult to work in the literary sector" (TI3).

Because I deserve it

> *"Honestly, I knew these studies were the most demanded and I think if you have a high mark in your secondary school results and you like languages, choosing translation and interpreting is the natural thing to do, it is what people would expect: good students choose translation and interpreting. I know many students who chose TI just because they had the mark to get in" (TI1)*

The admission process in Spanish universities is based on a *numerus clausus* system ruled by the law of supply and demand. There is a limited quota of places on a specific course and candidates are listed according to the mark obtained at the general university entrance examination together with their overall final secondary school mark. Given

that there is a disparity between the number of TI places in public institutions and the demand for places on these courses, the average admission mark tends to rank amongst the highest for undergraduate courses. Indeed, on more than one occasion the mark required to study TI in a school like Granada has been the highest for any undergraduate course in the country. In an attempt to ensure a minimum level of language skills, some schools also require students to pass a language exam. Quite rightly, TI Students in Spain are generally considered high performing.

Students' expectations

A. Sources of information about TI studies (before accessing)

"I was given very positive opinions on this course by people who actually do not really know anything about the reality of the profession or course" (TI7)

	T/I	ALE
A1	Lack of relevant information available in order to opt for a TI course in a more reflective way	
	Poor opinion of available sources: Internet, guidance services before entering university, publications on higher education course offer, media, etc.	
A2	No direct information from translators or translation students.	
A3	Advice from teachers, family or friends, who did not have real information about the studies and job prospects	Advice from former ALE/TI students who were familiar with the programme

Table 3. Information sources

All participants interviewed said that they had been given no relevant information before starting their university course. Some students stated they had to look for information by themselves, using the Internet as their main search tool. A systematic analysis of Internet contents about TI/ALE courses and related career prospects would be of much use to map student identity.

B. Information demands

"Many people give up before the 3rd year. I think this is due to the fact that you only start translating a bit in the 2nd year, the first two years are rather general and don't really match our previous idea of what we would learn. However, in the 3rd and 4th year, subject content is more specific, we translate more. If only someone had told us in the first year..." (TI6)

	TI	ALE
B1	Careers advice and labour market information	
B2	Curriculum advice	
B3	"Ideal" TI student profile	"Ideal" ALE student profile
B4		Value of orientation and guidance services
B5	Information about the ALE programme (Granada)	

Table 4. Information demands

Spanish universities generally offer careers advice services, but in most cases, they are understaffed and overwhelmed by high demand[iv] and their services cannot be customised to the different undergraduate programmes in place. Consequently, the

information and orientation available is rather general and does not respond to specific undergraduate needs. Private universities make a bigger effort in this sense, and recently there have been interesting but minority initiatives sprouting in some public institutions concerning employability policies.[iv]

Guidance to students on their curriculum is also very limited at Spanish universities. The choice of electives and optional modules is frequently based on random grounds (e.g. suitable timetable, light workload, other students' advice on the lecturer, suitable number of credits, handy location on campus, because the exam is easy, etc.), and is rarely supported by any kind of advice system, at least in public institutions. In many cases, elective choice has little relevant projection and impact on either students' training or their professional development, due to the lack of connection between the core subjects and choice of electives.

With regard to misinterpretation of the interdisciplinary curriculum, and as a result of insufficient curriculum guidance policies, students express the feeling that they are trained to become a *jack of all trades and master of none*. In this particular case, coherence could be achieved by associating curriculum to a competence-based learning outcomes scheme, instead of the traditional content knowledge-based approach to training. Students should be aware of their competences and the pursued professional profile, which corresponds to that of a highly specialised and updated language professional. Academic guidance and advice before and during their studies is paramount if students are to understand the purpose of such a multidisciplinary itinerary, as competence in applied areas is based on a series of various abilities. These include transferable skills, such as: being able to learn quickly and easily adapt to different work environments, finding and processing information in a time-effective manner, computing skills, intercultural skills, language skills, team-work skills, high-quality writing skills, etc., together with specific skills (in the case of translation and interpreting studies, this would include computer-assisted translation, interpreting protocols, specific information processing techniques, self-employment skills, project management, quality awareness, etc.), thus completing the different learning outcomes programmed for the students.

All in all, their profile does make sense and is highly employable in the market, but students have not been taught to see it this way. The very name of the course "Translation and Interpreting" somehow limits their perception of the variety of jobs they may be employable in. The student profile certainly does not correspond to traditional monodisciplinary professions. On the contrary, the resulting profile applies and flexibly adapts to a wide number of jobs in all sectors, which does not mean they are not specialists in their field, as translation and interpreting graduates and their intercultural skills could hardly be replaced by other Spanish graduates.

On the contrary, and despite some problems regarding programme management, the ALE participants did not complain about curriculum advice, as they enjoy a fixed programme of studies both at home and abroad. Their worries were mainly related to the requirement of writing two dissertations in order to complete their course. This is because dissertations are not a common assessment method in Spain, and therefore students are not familiar with them. In this particular aspect, dissertation-learning objectives are not sufficiently specified, which worsens their perception of the usefulness of the exercise.

Both TI and ALE courses show high dropout rates according to official data[iv]. A high number of students abandon their studies in the first two years, for different reasons, e.g. subject content in the first two years of study has little to do with hands-on translation work and does not necessarily match student expectations, given that contents tend to be rather theoretical in nature. Translation often begins as a minor module in the second year and it is only in the third year that students begin to get an

idea of what real translation and interpreting practice is.

Some complaints were registered regarding a heavy workload and high demands on TI students. They would have welcomed more information about the expected performance on their part. This is also the case for ALE students.

ALE students' contact with mentoring and advice services in place in other countries has made them more aware of the need for these services in Spain. They regret not having been "brought up" in academic cultures which provide them with further guidance and support. Similarly to ALE students' complaints, in the UGR, TI students regretted not having received information about the possibility of joining the ALE programme: information on ALE is not easily accessible and many students said they found out about the course "only by chance".

C. Expectations

"I am confident about the training I have received, I am sure I have a good chance of finding a job" (TI9)
"I have realised that translating as a professional activity can be rather boring, sitting in front of the computer the whole day" (TI1)

	TI	ALE
C1	Becoming a translator/interpreter	
C2	Improving language skills to a very high level	
C3	Being taught in the foreign languages of study	
C4	**Mobility related**	
	Optional mobility	*Integrated mobility*
		Being integrated into every-day life of both host countries
		Having the chance to study subjects not available at the home institution
	Meeting people and making new friends	
	Adopting a more open attitude to otherness	
C5	**Professional development**	
	Optimistic professional prospects at the beginning of their studies which progressively worsen	
C6	Working in the EU	The ALE experience might help them to decide on their professional careers.
		Improving the CV
		Opening up better job opportunities
		Working in international settings
		Working abroad
C7	Becoming more independent and outgoing	

Table 5. Student expectations

Although most students wanted to become professional translators and/or interpreters when entering university studies, by the end of their studies, some students would prefer not to work as translators or interpreters (low satisfaction) or at least not exclusively. Others do not really know what their dream jobs would be. Alternative job opportunities valued by the students include teaching, international business, social mediation, tourism, etc.

In the case of ALE students, this change of mind might be due to course-specific factors: UGR is the only faculty (together with FHK[iv]) offering specialisation in Translation and Interpreting to ALE participants. This implies that they only follow TI specific training courses during their first and fourth year at their home institution[iv]. Consequently, it seems that students in their last year feel they are at a disadvantage

with regard to TI home students in terms of TI skills.

ALE students valued their language skills in a more positive way than TI students did. For the latter, this expectation was sometimes seen as unfulfilled. This might have to do with the fact that some schools do not discriminate access by means of a specific language level admission test, taking for granted that students master their working languages according to the curriculum standard, while this is not always the case. Insufficient mastery of languages leads to frustration and dropouts. This is one of the reasons why TI students would like to be taught in the language of study.

ALE students' experience in this sense is different. First, they must prove their language skills before entering the course, and then their two periods of study abroad encourage, indeed oblige, them to follow modules and subjects in the host universities' official languages. Some ALE students complain about the use of English as a *lingua franca* within the foreign students' community at the different non-English speaking host institutions. In other cases, mobility experiences were not seen as efficient for improving foreign language skills, as ALE students tend to stick together when abroad, using their native tongue for communication. However, in general they consider that they are more integrated and better adapted to the host institution and society than other exchange students (C4).

Some participants regard those who have been trained as translators and/or interpreters as highly employable (C5). In the case of ALE, they think their chances of finding a high-profile job are higher than those of TI students (see also D1). They see their profile as more marketable although in principle the skills they think they acquire are not different to those perceived by mobile TI students.

D. *Job prospects (prior to university entry)*

	T/I	ALE
D1	Good chances of work in international organisations and embassies	Being qualified for high-ranking posts
D2	Becoming a literary translator	Becoming a sworn translator[iv] in two foreign languages
D3	Globalisation and Internet: good prospects	
D4		Becoming a flexible employee

Table 6. Job prospects (prior to university entry)

E. *Job prospects (at the end of the course)*

	TI	ALE
E1	Professional prospects: less optimistic	Some feel overqualified for the immediate labour market
	Good job prospects, but only if you are adaptable	
	Influenced by general pessimism concerning the Spanish labour situation, lacking international perspective	
	Worries about income average (related to Spanish labour market situation)	
	Job profile lower than expected	
E2	Certain degree of dissatisfaction with employability after training received	Generally satisfied with training (especially with their personal development)
	Satisfaction with personal development	Good opinion of transferable skills acquired
E3	Need for careers advice	
E4	Certain disenchantment with translating as a professional activity	Preference for contact with people, more interpersonal activities
E5	Feeling that the degree of specialisation is not appropriate	

Table 7. Jobs prospects (at the end of the course)

This somewhat negative perception of their courses is not based on fully reliable criteria. There are several factors contributing to this: a) the Spanish labour market situation (with an acceptable unemployment rate but the highest temporary employment rate in the whole of the EU and in general much low quality employment); b) the lack of careers advice that would show them that TI employability surveys in Spain give very promising labour integration rates, with over 93% of graduates employed only one year after finishing their studies); c) the lack of academic guidance which would help them understand the usefulness of their training and encourage their graduate self-confidence, making them aware of their skills and competences, amongst others.

Students from both courses are worried about alleged low social recognition. They consider that people think that language skills alone are sufficient in order to translate professionally and express fear of unfair competition from untrained people. In the case of ALE, they were worried because they considered that the course is not well-known outside academia. Some ALE participants describe themselves as "overqualified" to join their immediate employment environment, given that they have three degrees.

Degree of specialisation

As has already been pointed out, interdisciplinarity in TI studies is not appropriately targeted or explained to students throughout their studies. Spanish academic tradition does not yet have a solid background in implementing applied studies and still sticks to a traditional conception of what knowledge disciplines are (literature, medicine, history, etc.), based on all-time monodisciplinary professions such as physician, historian, philologist, and so on. More pragmatic approaches in the form of applied studies, i.e. TI or Applied Languages, run the risk of being seen as a mixture of random isolated and unconnected disciplines.

This aspect may also be influenced by the way in which subject modules are divided up in the curriculum: specialised translation usually corresponds to text topic or subject area (medical translation; legal translation…). Real professional activity would tend to indicate that in most cases texts could not be so easily labelled into a specific topic category. However, students have the feeling that, after completing a medical or legal translation module, they lack sufficient content knowledge in medicine or law to become truly specialised legal or medical translators. This false impression could be addressed by a more flexible approach to texts and translation practice in the curriculum.

5. Conclusions

Although the ALE and TI research studies are different in the scope and the object of study, collaborative research strategies have proven efficient to allow comparison of the two qualitative data models. Points in common between the two populations help validate some of the conclusions obtained.

Study results have proved useful to better understand the effects of insufficient advice for students. Appropriate guidance is paramount if institutions are to tackle specific problems such as high dropout rates, insufficient student understanding and appreciation of the training curriculum, pessimistic views on employability, or inaccurate assumptions about the degree of specialisation.

Providing candidates with more and better information regarding their programme of studies favours their entering university courses in a more coherent and reflective way

(why am I doing Translation studies?); favours the establishment of learning objectives (what am I going to learn?), promotes realistic expectations regarding their training (what are my job prospects?); and, as a result, promotes the development and acknowledgement of the competences developed (am I ready for the job market?).

Indicators resulting from this study may help to design and implement research in action projects aimed at improving guidance and advice systems, or optimising curriculum design and curriculum coordination strategies.

Further quantitative or in-depth qualitative research on these constructs would allow comparison of the Spanish TI training context with translator and interpreter courses in other countries.

6. Acknowledgements

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Translation Models: Any Order in This Medley?

In this paper, I suggest a matrix-structured way of classifying the field of translation studies, an

overall framework which is supposed to be capable of both incorporating the major concepts and models, and of clarifying a 'division of labor' in the field. The proposed framework is based on James Holmes' map of translation studies, reconsidered structurally with the emphasis on the function space. An attempt is made to stratify the latter into a correlative system of relevant elements, centered on the concept of norms.

As any effort to formalize the relations that are better described as fuzzy influences, and to find connections between too many various concepts and notions, the suggested framework makes the described relations look much neater than they really are. The matrix has been field-tested and proved, due to its internal logic, to be fairly instrumental in presenting the basics of the field. By this I mean that once the matrix is accepted by students as a framework, it enables them to become interactive and responsive participants in populating it with models and concepts. This paper is a trial run to corroborate the practical serendipity of the suggested framework. It should be noted that this project is in its initial stage and far from being completed.

> We are seekers for truth but we are not its possessors.
> Karl Raimund Popper

Translation Studies is an ancient field of human knowledge that finally started coming of age only in the 1960s, when Eugene Nida, one of the first scholars to apply a systematic approach to the discipline, referred to the field as a science. Forty years is an insignificant period for developing a mature theory, and until now the 'theory' of translation studies can at best be described as a set of partial theories.

During this period, a number of empirical models dealing with translation analysis have been developed, and a number of attempts to classify them into theoretically meaningful and practically useful categories have been made. The problem is that the elaborators, as will be shown below, are unanimous neither in the types of models nor in the principles of their classifications. There are inconsistencies even in the definitions of the basic concepts of such classifications – paradigms, models, and methods, which are the subject of the next section.

1. Background and Definitions

The best way to start would be with recalling the first, well-criticized and still unsurpassed, attempt to delineate the field - James Holmes' map of translation studies. Holmes believes that there are at least two major research branches in translation studies: descriptive translation studies (DTS) and translation theory. Of these two, Holmes prioritizes DTS since this branch "constantly maintains the closest contact with the empirical phenomena" (1988, p. 71). "There would seem to be," Holmes continues, "three major kinds of research in DTS, which may be distinguished by their focus as product oriented, function-oriented, and process-oriented" (ibid., p. 72).

Product-oriented DTS is presented by Holmes as the area of research which consists of *comparative translation descriptions* made within a specific period, language and/or text or discourse type (ibid.). Process-oriented DTS concerns itself with the description of the act of translation aiming at analyzing complex mental processes taking place in the "little black box of the translator's 'mind'". Holmes suggested the idea of referring to this area of study as "*translation psychology* or psycho-translation studies" (ibid., p. 72-73). Function-oriented DTS is focused on the description of translations "function in the recipient socio-cultural situation: it is a study of contexts rather than texts". Holmes refers to this domain of translation studies as "*translation sociology*" or "socio-translation studies" (ibid., p. 72).

Holmes seems to distinguish between 'paradigms' and 'models' because he uses both terms alongside either as "paradigms and models" or "paradigms or models" (ibid., p. 67), without, however, specifying the difference between them.

Andrew Chesterman defines a theory as "a set of concepts and statements (claims, hypotheses) that provides a systematic perspective on something … [and]… allows us to understand it in some way and … to explain it" (2000, p. 15). Models are defined by Chesterman as illustrations of a theory or a part of a theory and as

"pretheoretical ways of representing the object of research" (ibid., p. 16), combining both theoretical and methodological aspects. The term 'paradigm' is not defined, although used alongside with such terms as 'theory' and 'approach' (ibid.).

Thomas Kuhn, the philosopher who specialized on 'scientific revolutions', used the term 'paradigm' to describe "some accepted examples of actual scientific practice – examples which include law, theory, application, and instrumentation together" and "provide *models* from which spring particular coherent traditions of scientific research" (1970, p. 10, emphasis added). In one of his definitions of a paradigm, Kuhn specifies that all paradigms share two essential characteristics: (1) they are a social notion because they "attract an enduring group of adherents", or "[m]en whose research is based on *shared paradigms* and committed to *the same rules* and *standards* for scientific practice" (ibid., p. 11, emphasis added), and (2) they are a temporary notion and hence open-ended (ibid.).

Therefore, a paradigm is characterized by at least three features: it is used by a group of researchers (social facet), who share the same conceptual values (theoretical facet) and the same rules and standards for scientific practice (empirical facet). In my view, the basic difference between a theory, a paradigm, a model and a method lies in the scope of the description: a theory is systematic and all-embracing; a paradigm is a partial theory that for a certain period of time unites a group of scholars with a common set of concepts and results in a number of models; a *model* is one of several empirical manifestation of a certain paradigm; and a method is a peculiar research pattern based on the chosen parameters of the compared codes (linguistic, social, cultural, etc.).

Hence, within my interpretation, the general scheme could be presented as a sequence of an increasing scientific weightiness, method(s) → *model*(*s*) → paradigm(s) → theory. Any model can thus be ascribed to a certain paradigm, which belongs to at least one of the three major kinds of research specified by Holmes, and is aimed at solving certain partial theoretical problems.

When designing and describing translation models, however, let us remember what Holmes warned us about:

> No adequate general theory of translation can be developed before scholars have turned from a sentence-restricted linguistics to produce a full theory of the nature of texts. Such a theory will devote extensive attention to the *form* of texts – how their parts work together to constitute an entity -, to the way texts convey often very complex patterns of *meaning*, and to the manner in which they *function* communicatively in a given socio-cultural setting" (1988, p. 100, emphasis original).

In other words, a comprehensive translation model is supposed to embrace all three kinds of research – product-, process-, and function-oriented. In practice, however, it can hardly be achieved, and hence we have neither comprehensive translation models, no Theory.

2. Holmes' Conjecture "There would seem to be" vs. "there are"

Concluding his collection of essays *Translated!* Holmes underlies the tentative character of his theoretical considerations:

> This is not the traditional kind of cogently reasoned academic paper. Instead, it is a series of theses about the theory of translation – theses which I shall not attempt to prove, but which I posit in the belief that they are not merely hypotheses, but demonstrable truths" (1988, p. 99).

The question I ask is as follows: Could the conjecture Holmes used in one of his ground-breaking statements made in 1972 and published 16 years later - "there *would seem to be* three major kinds of research in DTS" - be rightfully converted into the declarative sentence - "there *are* three major kinds of research in DTS"?

To answer this question, I am going to resort to the findings in philosophy (Karl Popper), psychology (Gestalt theory), linguistics (Sapir-Whorf), and literary studies

(Russian Formalists). As I intend to demonstrate, the same tripartite logic can be traced when going over from the philosophical through psychological to linguistic and literary problems.

2.1 Popper's Three Worlds
Karl Raimund Popper was an Austrian and British philosopher who developed ideas in objective epistemology, philosophy of science, as well as social and political philosophy. Popperian ontology splits the universe into three interacting sub-universes.

World 1 (W1) is the world of physical objects, including biological entities, like "tables and chairs, stones and oranges … gases and electric currents" (1992, p. 181). Of importance for further considerations is the fact that, for instance, a book as a physical object, i.e., irrespective of its contents, is a W1 entity.

World 2 (W2) is the world of mental objects and events. Popper calls this world "the world of subjective experiences (such as thought processes) and mental states" (ibid., p. 182). This is the world of hermeneutics, phenomenology, and existentialism philosophy of personal reflections.

World 3 (W3) is the world of products of the human mind. Among the entities of W3, Popper names statements in themselves, theories, problems, arguments, especially critical arguments, books and journals (in terms of their contents), interpretation of facts, ideas, concepts, their meaning and essence, and abstract coded messages (ibid., p. 181-187). What Popper calls the 'decisive thing' for a fleeting thought to be judged critically, is that it has to be formulated "in some more or less permanent (especially linguistic) form" (ibid., p. 182). The W3 objects, claims Popper, "… are as real as other human products, as real as a coding system - a language; as real as (or perhaps even more real than) a social institution, such as a university or a police force" (ibid., p. 186)".

W1 entities will be eliminated from further considerations here because translation studies deals with production and reception of texts (W2), with texts themselves (W3), and with their functioning in the recipient culture. Therefore, the first major demarcation line in the framework to be constructed separates the world of mental events (W2) from that of written statements (W3). In the course of discussion, the initial scheme will be gradually modified into a more stratified form.

Scheme 1: Popper's W2 and W3 (with W1 omitted):

<div align="center">

W2 (mental objects and events)
_____

???
_____
W3 (products of human mind)

</div>

The riddle of interaction between the worlds is solved by Popper in the following way: W2 directly interacts with both W1 and W3, while W1 and W3 never interact directly but only through W2. The problems I am trying to solve are the following: In what way is the interaction between W2 and W3 realized? Is there any interface between the world of translation processes and the world of translated texts? If it exists, what does it consist of and in what way is it structured? Since Popper only states that W2 and W3 entities interact directly, without specifying the details of their interaction, the answers are to be found somewhere else.

2.2 Popper vs. Holmes
One of the answers can be found in section 1, where Holmes' tripartite division of the field of DTS is recalled. Let us compare Popper's and Holmes' structures.

Scheme 2: Popper's Worlds vs. Holmes' Areas of Research

W2 (mental objects and events)   processes
                    _____
                              _____

KP: ???   JH:
function/sociology
_____
              _____

W3 (texts)
              products

Both schemes dovetail at the level of W2 (processes) and W3 (products). The question is: Can Holmes' 'function', defined by him as 'a study of contexts rather than texts' and 'translation sociology', be substituted for the question marks in the interface space in Popper's scheme? Let us look for arguments in the related fields of psychology, linguistics and literary studies.

2.3 Gestalt theory
In terms of psychology, one can recall Gestalt theory (e.g., Max Wertheimer seminal paper "Über Gestaltteorie" (1925)). Gestalt theory aspired to determine the nature of the wholes, the behavior of which is not determined by that of their individual elements, while the behavior of the elements is determined by the intrinsic nature of the whole. Researchers are appealed to not to consider the elements of a whole separately, but rather in their dynamic *functional* relationship to the whole, or context, from which they were lifted. Wertheimer explains the essence of such a relationship, using music as an example, in the following way: "The flesh and blood of a tone depends … upon *its role in the melody* … It belongs to the flesh and blood of the things given in experience [Gegebenheiten], how, *in what role*, *in what function* they are in their whole" (emphasis added).

          Such a view of the interaction between the whole (translation studies field) and its elements (W2 and W3) seems to render itself useful for the following rearrangements in the scheme (as an interpretive hypothesis):

Scheme 3: W2/W3 Interface and Gestalt Theory (GT):
                         W2 (mental objects and events)
                    _____

                              JH: function/sociology
                    GT: parts/whole: functional relationship
                         _____
                              W3 (texts)

Since W3 entities are linguistically coded, it would be sensible to find out what concepts linguists could use to describe the interface in the above hypothetical scheme.

2.4 The Sapir-Whorf hypothesis
From linguistics we can, for instance, usefully borrow the highly speculative and heavily criticized Sapir-Whorf hypothesis (SWH), which states that there is a systematic relationship between the grammatical categories of the language [W3] a person [W2] uses, and how this person both understands the world and behaves in it: "a hypothesis that the structure of a human being's language influences the manner in which he understands reality and behaves with respect to it" (Carroll 1956, p. 23). In what is called the hypothesis of *linguistic relativity*, Sapir and Whorf postulated that the coherent and systematic nature of language interacts with thought and behavior at a wide level, and that language and thought might be in a relationship of mutual influence or perhaps even determinism, i.e., thought and action are linguistically and *socially*

mediated.

Therefore, since the Sapir-Whorf hypothesis interconnects language [W3] and thought [W2] through their shared socio-culture context, it seems to at least hypothetically contribute to the following modifications in the scheme under construction.

Scheme 4: W2/W3 Interface and Sapir-Whorfian Hypothesis (SWH):

W2 (mental objects and events)
_____

JH: function/sociology
GT: parts/whole: functional relationship
SWH: linguistic determinism/relativity

_____
W3 (texts)

Let us now turn to the findings of the Russian Formalists who made an attempt to hierarchize the interactions in the socio-cultural space as regards literature.

2.5 Russian Formalism

In the beginning of the twentieth century, a group of talented Russian academics developed the method of literary studies known as Formalism. Their basic idea was that a literary work is a hierarchically structured set, and that texts obey their own autonomous laws, with an in-built dynamics of self-renewing based on their ability and urge to replace 'the familiar' with 'the unfamiliar' or 'the strange' (Shklovsky 1988, p. 20).

The Formalists considered any literary 'element' as a relational entity, a conglomeration of features which derive their value by playing a certain role in its interrelation with other elements both in the literary system and in the network of other socio-cultural systems. They believed that the only meaningful way of studying literary elements, including the history of literature, is a *relational* way, i.e., within the context of their *functional interrelations*.

Therefore, the central idea of polysystem theory, can be viewed as both relational and functionalist:

> Not only are elements constantly viewed in relation to other elements, but they derive their value from their position in a network. The relations which an element entertains with other elements are what constitutes its function or value. In that sense such theories are functionalist (Hermans 1999, p. 107).

Therefore, the hypothetical interface of the scheme could be supposedly modified with one more layer of the same relational nature as the previous two.

Scheme 5: W2/W3 Interface and Russian Formalism (RF):

W2 (mental objects and events)
_____

JH: function/sociology
GT: parts/whole: functional relationship
SWH: linguistic determinism/relativity
RF: functional value-driven interaction
_____
W3 (texts)

As is seen from the scheme, at least some psychologists, linguists, as well as translation and literary scholars seem to agree that the interface between W2 and W3 is structured

in the relativistic terms of the socio-cultural context.

2.6 Function Space

By way of concluding the theoretical section, I would like to suggest using the term 'function space' instead of the term 'interface'. A 'function space' can defined as, for instance, follows: "A variable quantity regarded in its relation to one or more other variables in terms of which it may be expressed, or on the value of which its own value depends" (TOED, p. 263). Defined in this way, the 'function space' (context) can be described as the 'stage' of interrelation between actors (W2) and texts (W3). The definition seems to embrace all the qualities of the interface between W2 and W3 discussed above: the functional value-driven relationship between the whole and its elements (GT), the linguistic determinism and relativity (SWH), and the relational interplay between a literary system and its elements (RF).

Therefore, the scheme under construction assumes the following form:

Scheme 6: Function Space as an Interface

W2 (mental objects and events)
_____

FUNCTION SPACE
_____
W3 (texts)

Now there arises another problem: If the function space is structured as has been hypothetically indicated, then how is it hierarchized? The key concept to solve this problem can be a 'function', which implies a 'relation' which entails an 'action', which suggests both 'agents' and 'causes and effects'. It would hence be logical to have a brief look at the way the overloaded concept of functionalism has been treated in translation studies.

3. "Functionalism" in Translation Studies

The first attempts to define functionalism in translation studies are connected with the notion of equivalence. Eugene Nida distinguished between 'dynamic' and 'formal' varieties of 'correspondence' (1964), later replacing the term 'dynamic' with 'functional' (Nida and Taber 1969). Anton Popovič (1970) considered 'functional equivalence' to be faithful provided it contained 'necessary shifts'. Katherina Reiss (1971) was describing 'functionally' equivalent translations as based on careful analysis and subsequent reverbalization according to the values of the receiving culture. Justa Holz-Mänttäri (1984) understood the autonomy of the translated texts 'functionally', describing it as a consequence of the social factors that direct the translator's activity.

Juliane House was speaking about applying 'cultural filters', and described 'functionalism' in translation studies as "[a]ttempts to *explicitly link text and context*, and at the same time take account of the *human agents involved in text reception and production* operating from a functional-systemic approach" (2001, p. 134, emphasis added).

Christiane Nord presents the functionalist trend as an umbrella term for various theories: "'Functionalist' means focusing on the function or functions of texts and translations" (1997, p. 1). Nord continues to describe translation as an activity like any human action or activity underwritten by the action theory. Human actions are carried out by 'agents', individuals playing roles with certain communicative purposes in mind. In Nord's opinion, a good translation is always 'functional'.

Lawrence Venuti views functionalism as a major concept characteristic of any stage of the translation studies evolution:

> "The history of translation theory can in fact be imagined as a set of changing relationships between the relative autonomy of the translated text, or the translator's actions, and two other concepts: **equivalence** and **function**. … Function is a variable

notion of how the translated text is connected to the receiving language and culture. In some periods, such as the 1960s and 1970s, the autonomy of translation is limited by the dominance of thinking about equivalence, and functionalism becomes a solution to a theoretical impasse; in other periods, such as the 1980s and 1990s, autonomy is limited by the dominance of functionalisms, and equivalence is rethought to embrace what were previously treated as shifts or deviations from the foreign text" (2000, p. 5, emphasis original).

When describing translation studies in the 1980s, Venuti asserts that "the autonomy of translated texts leads to *a deeper functionalism*, as theories and strategies are linked to specific cultural effects, commercial uses, and political agendas" (ibid., p. 215, emphasis added), while "[t]he 1990s bring "*a renewed functionalism* to translation theory, a concern with the social effects of translation and their ethical and political consequences" (ibid., p. 334, emphasis added).

Therefore, even a brief survey reveals that 'function/functionalism' has been interpreted and applied in different ways, and that it seems to occupy a prominent position comparable only with 'equivalence'. The latter concept, however, has been subjected to a detailed consideration, while the former came into the limelight at a later stage. In the matrix to be constructed, the notion of 'function', understood as Venuti defines it above: "a variable notion of how the translated text is connected to the receiving language and culture", occupies the center stage.

4. Matrix of Translation Studies: Horizontal Structuring

Let us now return to the latest version of the scheme (2.6) and add certain modifications that can be viewed as both useful and necessary.

4.1. Popper's W3 Restructured

Popper describes W3 as characterized by the following properties.

(1) World 3 is autonomous. We may invent a theory, says Popper, but we cannot foresee its unintended and unforeseen consequences (1992, p. 185).

(2) World 3 is timeless. "If an unambiguously formulated statement is true now, then it is true for ever, and always was true: truth is timeless (and so is falsity)" (ibid., p. 185-186).

(3) World 3 has a history. Popper believes that this is "the history of our ideas" (ibid., p. 187), which covers such aspects as descriptions of various inventions and their implementations, as well as their subsequent replacement by newer inventions.

(4) World 3 is internally logical. Regarding W3 "as being essentially the product of the human mind", Popper asserts that although world 3 objects are created by people, they are "*governed by their own inherent and autonomous laws*" (ibid., p. 186, emphasis added).

For Popper, W3 is the world of shared codes, because a scientific discussion or "mutual criticism by way of argument" (ibid., p. 121) is possible only upon this condition. Speaking about linguistic codes, he describes language as an institution: "language and many other institutions" (ibid., p. 117). Institutions are regarded by Popper, and interpreted by e.g., Sahavirta, as "*theoretical models* which can be studied in accordance with *methodological individualism*. In other words, institutions should be explained in terms of the actions of individuals and they have no existence beyond these actions" (2006, p. 155, emphasis original). Social objects cannot be observed like some concrete objects because they are human made, abstract objects, they are theoretical constructions and models, and it is hence a mistake, believes Popper (ibid., p. 157), to regard them as concrete things.

Practically all major dictionaries give the following two senses of the word 'institution' (e.g., TOT, p. 225):
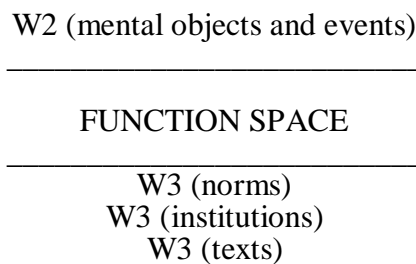
(1) establishment, institute, academy, foundation, university, college, school;
(2) custom, tradition, habit, practice, routine, rule, order (of the day), code (of practice), doctrine, dogma.

This seems to be logical because sense (1) can be viewed as a means of realization or

practical implementation of sense (2). In further considerations, Holmes' term 'social institution' reduced to 'institution' will be used for sense (1) and the term 'norm' for sense (2). Being fully aware of the highly reduction nature of such an assumption, I nonetheless deem it necessary for my further theoretical framework.

It can be observed that neither of the senses, while sharing Popper's W3 properties (1), (3) and (4), has property (2) – timelessness. The socio-cultural practices of 'institutions' are time-bound and subject, alongside with 'norms', to reconsideration and renovation collectively and collaboratively, while Shakespeare's texts, for instance, can be reinterpreted (under the effect of the changed norms) but not rewritten. Therefore, let us presume that the property of timelessness can help us distinguish between at least three types of W3 entities: 'institutions', 'norms', and 'texts proper', as indicated in the scheme below.

Scheme 7: Popper's W3 restructured:

W2 (mental objects and events)
_____

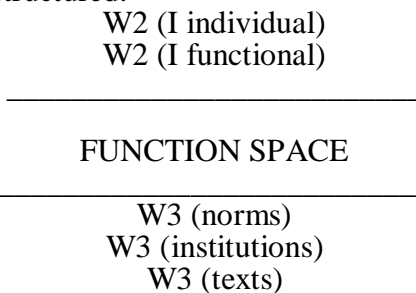FUNCTION SPACE
_____
W3 (norms)
W3 (institutions)
W3 (texts)

4.2. Popper's W2 Restructured
When discussing the problems of the Ego, an important matter in terms of Popper's W2, psychologists underscore the idea that the Ego is a functional part of the field of psychology. Wertheimer, for instance, believes that "only under very special circumstances does an "I" stand alone". A man is not only a part of the field, he is also among other men, with their common enterprise often becoming their mutual concern, and with each person working as a meaningfully functioning part of the whole.

Wertheimer's distinction could be usefully applied to structuring the W2 entities into at least two classes. For convenience, let us use the term 'I (individual)' for 'an I standing alone', and 'I (functional)' for 'an I among other men'. Therefore, Scheme 3 can be re-modified in the following way (as another interpretive hypothesis):

Scheme 8: Popper's W2 restructured:
W2 (I individual)
W2 (I functional)
_____

FUNCTION SPACE
_____
W3 (norms)
W3 (institutions)
W3 (texts)

4.3. Matrix of Translation Studies: Horizontal Structuring
As has been shown above, the suggested framework proceeds from the assumption, that "the conceptual space in which the operation called 'translation' occurs, as well as the different concepts of translation, are historically, culturally and functionally determined and therefore relative" (Kittel 2004, p. XXV). The results of reconsidering Holmes' major kinds of research in terms of certain theoretical assumptions presented in Scheme 8 can be further restructured by regrouping its elements in the following hypothetical way:

Scheme 9: Function Space Restructured

W2 (I individual)
↓ W2 (I functional) ↓

_____

FUNCTION SPACE

_____

↑ W3 (norms) ↑
↑ W3 (institutions) ↑
W3 (texts)

W2 (I functional) could be moved down to the function space because it concerns collective W2, while W3 (norms) and W3 (institutions) could be moved up to the function space for the same reason. Both rearrangements are possible because the elements remaining in W2 - (I individual) - and in W3 - (texts) - are fundamentally different from the displaced elements which, as has been suggested above, share the senses 'collective' as opposed to 'individual' in W2, and 'timeless' as opposed to 'temporary' in W3. As Therefore, the hypothetical scheme is rearranged as follows.

Scheme 10: Matrix of Translation Studies: Horizontal Structuring

W2 (I individual)

_____

W2 (I functional)
W3 (norms)
W3 (institutions)

_____

W3 (texts)

The line of W3 (norms) is located at the center of the scheme because norms play the role of a shaping power for both W2 (I functional) and W2 (individual) above it, and W3 (institutions) and W3 (texts) below it. "Norms reside in the social consciousness", writes Chesterman (1997, p. 54), "but they must be (at least potentially) accessible to individual consciousness". The center stage of the functional space is thus occupied by a 'norm' which is based on 'values' and results in agent's 'strategies' which lead to his/her specific 'actions'.

Let us trace the way a hypothetical text that has been written by a writer (W2) becomes a part of W3. Until it is a manuscript, only the author and a limited circle of his acquaintances have an access to it. For the text to be, in Popper's terms, 'judged critically', it has to be published. According to this scheme, for a writer/translator (or W2 (I individual)) to get the produced (translated) text published, he/she has to 'pass' it through the double 'sieve' of decisions of W2 (I functional) and of W3 (institutions), the decisions at both levels being based on the current cultural norms, political needs and economic demands. Only after such a downward (in terms of the scheme) movement, the text (translation) becomes a part of W3, populated with texts and, hence, open for criticism.

Therefore, within the proposed assumptions, the 'function space', defined as 'a topological space the elements of which are functions' (TOED, p. 263), can be viewed as endowed with purely 'membranous' properties: to be protective, to regulate transport through it by providing/hampering a passageway for certain entities (here: texts), etc. Both the 'protective/facilitative' role of the function space and its shaping power based on norms are, in case the hypothetical scheme reflects the real state of affairs, important and relevant to translation studies.

5. Matrix of Translation Studies: Horizontal and Vertical Structuring
To create a two-dimensional matrix, the suggested three-layer scheme is to be structured vertically, which in case of translation studies suggests at least two sections: source nation/culture/language and target nation/culture/language. Since there is no watertight division between any two cultures, they can be united with what Anthony Pym calls an 'intercultural space'.

Scheme 11: Matrix of Translation Studies with Spaces and Actors Designated

Source nation **A** W2 (individual)	Intercultural Space **I/T**	Target nation **R** W2 (individual)
Source culture W2 (functional)	Function Space ↔↕↔ International relations	Target culture W2 (functional)
W3 (source norms) **SN**	Function Space ↔↕↔ International norms	W3 (target norms) **TN**
W3 (institutions)	Function Space ↔↕↔ International institutions	W3 (institutions)
W3 (source language) **ST**	Interlinguistic Space	W3 (target language) **TT**

As is seen from the matrix, the central position is occupied by the intercultural function space (↔↕↔) flanked on the left by the block of Source Nation/Culture/Language and on the right by that of Target Nation/Culture/Language. Therefore, vertically, translation studies are arranged into three blocks: the Source block, the Intercultural Space, and the Target block.

Horizontally, the scheme consists of three layers. The uppermost level embraces the W2 of individuals, or what Holmes called 'translation psychology'. The lowest level is the W3 of texts, or, in Holmes' terms, the level of product-oriented 'comparative translation descriptions'. In between these two horizontal levels, there is a function space, or Holmes' 'translation sociology', with all its political, economic and cultural implications based on W3 'norms', which shape both the actions of the officials of W2 (functional) and public bodies of W3 (institutions) in this layer.

The basic participants in the field are designated in the following way: the *process* space - **A** (author), **I/T** (Interpreter/Translator), **R** (reader); the *function* space: **SN** (source norms), **TN** (target norms); the *text* space: **ST** (source text) and **TT** (target text).

Now that the theoretical construct has been outlined, it will be used as a framework to accommodate translation studies paradigms.

6. Matrix of Translation Studies Populated
The scheme below is the taxonomy that tentatively embraces 17 paradigms divided into 6 groups, from one to several paradigms in each group. The three left-hand sections pertaining to the source culture (Source Nation: SN (W2), Source Function Space: SFS, and Source Language (SL (W3)), remain unpopulated, since they obviously are only obliquely, as a reference material, relevant to translation studies.

The remaining six sections are as follows (to be presented below in the same order). The bottom row: Inter-Linguistic (IL (W3)), and Target Language (TL (W3)) the top row: Inter-National (IN W2), and Target Nation (TN (W2); the middle row: Target Function Space (TFS) and Inter-Cultural Function Space (ICFS). The matrix embraces both habitual paradigms and those which existence has been prompted by its logic (in italics, to be described below). Such compartmentalization makes it possible to find a place for practically any paradigm (understood in the way defined in 1) in translation studies: process- (the upper row), product- (the lower row), and function-oriented (the middle row); pertaining only to the receiving culture (the right-hand column), or to the

intercultural space (the middle column).

The description of the paradigms below will be sketchy by necessity.

Scheme 12: Paradigm-Populated Matrix of Translation Studies

```
        SN (W2)            I  IN (W2)                    I
                 TN (W2)
        A                     R        I          I/T
I                                      I  Introspective   I

        Readability                    I  Accountability  I

--------------------------------I------------------------I---------------------------------------
        SFS                            I   ICFS           I
                 TFS
                                       I Applied: education I
                 Communication
   SN                              I Applied: criticism   I
        Discourse    TN
                                       I Applied: tools     I
        Functionalist
                                       I  Benchmark        I
        Polysystem
                                       I   Research
I                   Cultural
                                       I    Policy         I
--------------------------------I-----------------      --------I-------------------------------
-------
        SL (W3)           I  IL (W3)         I
        TL (W3)
                                       I  Linguistic
I                   Text-Linguistic
                              I                              I
                    Acceptability
        ST                             I
        I                                              TT
```

Inter-Linguistic Section: IL (W3)
The lowest (schematically) is the layer of product-oriented models, the oldest and best-elaborated at all possible *linguistic* levels – from a phoneme/morpheme/word to whole texts. The numerous models of comparative translation assessment pertaining to linguistic codes in this section are presented in a number of textbooks.

Target Language Section: TL (W3)
The text-linguistic paradigm is placed into this section because the approach employed in its models is radically different from that used in the linguistic paradigm: the unit of comparison is expanded beyond the sentence level, and both actors and elements of the function space are included into the picture. The newest addition to the product level of models is *acceptability* models which came into being together with the appearance of corpora. They are purely linguistic models based on comparison of translated texts with non-translated target texts with the view of revealing certain idiosyncrasies in the former.

Target Nation Section: TN (W2)
The upper-utmost layer of the matrix comprises the empirical models and methods (techniques) for measuring readers' response, or *readability* models. This group of

empirical models, which study individual cognitive, emotional, and attitudinal effects, and embraces phenomenological and hermeneutic approaches, is not numerous and requires further elaboration and classification.

Inter-National Section: IN (W2)
This group of models deals with what is happening in the translator's head during the process of translation (Chesterman calls them '*introspective*' models). Several models have been elaborated within this paradigm, Think Aloud Protocols being most known.

I would like, however, to suggest one more group of methods in this layer, designed to analyze the relations between the text executive (translator/interpreter) and the text writer. I would suggest to refer to such models as '*accountability*' ones. The term is defined in the following way (CCDfAL): "If you are accountable to someone for something that you do, you are responsible for it and must be prepared to justify your actions to that person". It seems to be a promising field of research as a lot of material has been accumulated to be shared and classified. In my lectures I speak about certain trends which can be traced in the documented debates of author-translator relationship, like, for instance, discussions initiated by Vladimir Nabokov (Nabokov 1955), Milan Kundera (Munday 2001, p. 154), or the Austrian writer and a Nobel Prize (2004) winner Elfriede Jelinek (Kavenna 2004).

Target Function Space: TFS
The right-hand part of the function space is quite well-elaborated within a number of paradigms, such as *communication*, *discourse*, *functionalist*, *polysystem* and a plethora of *culture-bound* models dealing with various aspects of political, economic, social and cultural agenda relevant to the functioning of translated texts in the receiving culture. Each of these paradigms, especially those pertaining to the 'cultural turn' can be classified and sub-classified further, but they will be omitted from further consideration here because they are discussed at length in all recent textbooks.

Inter-Cultural Function Space: ICFS
I would like to draw your attention to the innermost part of the matrix located at the intersection of the intercultural and function spaces. I populate it with the models that Holmes called 'applied extensions' (1988, p. 77-78) and divided into 'translator training' (called here *applied: education* models), 'translation aids' (*applied: tools* models), 'translation criticism' (*applied: criticism* models), and 'translation policy' (*policy* models). All these concepts pertain to both source and target cultures because they are equally relevant to both of them: education in translation studies is bi-lingual and bi-cultural, criticism is comparative, translation policies are interdependent, and the suggested tools are equally useful in translations from source to target language and vive versa.

By the same considerations, I also included here *benchmark* models which have to do with comparing and measuring the professional level of translators/interpreters, as well as the models that Holmes referred to as 'theory' (*research* models). In my view, research models should be in the heart of hearts of the matrix since theoreticians are generalizers and, hence, their outlook is expected to embrace all the facets of the field.

Therefore, this innermost group of models includes the whole gamut of international and intercultural cooperation in the field: its economic facet (applied models), ideological facet (policy models), ethical facet (criticism models), professional facet (benchmark models), theoretical facet (research models), and education facet which is supposed to equip future translators/interpreters with the latest findings in all the areas enumerated. Each of these facets is centered around and shaped by its current set of values, or norms.

Education models can be broadly defined as a set of methodological tools for educating future interpreters/translators (I/T). Besides 'teaching evaluation methods', 'testing techniques', and 'curriculum design' (Munday 2001, p. 13), these models can embrace such topics as, for instance, error analysis, graduate intake (admission criteria, incoming and outgoing graduate competence profiles), requirements and constraints for

Masters degrees, curriculum evaluation and upgrades, networking and distance learning, continuing education and translator training, internships, virtual learning environment, etc.

The range of the relevant problems can also include graduate 'employability': the place of professionally oriented courses in higher education, graduate employment prospects, employability (the labor market) vs. education (society at large), employability and the 'social status' of translators, etc.

Applied models develop the economic facet of the field, with all its implications like publishing business, working conditions and tools. This group can be stratified along several lines. For instance, in machine translation, the range of issues can embrace human-machine interface (HMI), both free and commercialized, types of materials/documents (multi-modal and multi-lingual) to be created, translated, and localized with automation assistance, information and communications technologies (ICTs) considered as professional practice, as an object of research, and as the subject of training and education, dissemination and application of electronic tools (in translation, terminology, interpretation, technical writing, etc.), technology literacy (including mastery of information, computer, and communications technologies), internationalization of service providers, etc.

This part of the field also deals with collaboration between language technologies, translation industries, and independent translators, particularly in relation to information, content, and knowledge management systems, with management of language industry flow and mobility (within business organizations, translation agencies and companies, educational institutions, etc.), with economic issues and impacts of translation; contradictions in demand: global exchanges and local computing, and with internationalization/multinational publishing companies and distribution of audiovisual content. Pertaining to this area are also linguistic marketing and translation, such as video games/online games, and multimedia translation (CD, DVD, etc.).

Criticism models are also far from being hierarchized and classified. This group includes pre- and post-editing, revision, and judging translations in general. As regards the models of translation evaluation, so far only one book-length research in this field was published nearly a quarter of a century ago – Juliane House's *A Model for Translation Quality Assessment* (1977). One chapter of my doctoral thesis *Comparative Translation Assessment: Quantifying Quality* (Tarvi 2004) is devoted to the description of the existing methods of translation assessment, followed by my own method of assessment, Token Equivalence Method, equally imperfect but showing good correlation with the results obtained on the same texts with conventional methods.

Policy, or manipulation, models deal with the ideological problems of the field, such as linguistic planning and development, policies and globalization; the role of translation and minority languages, hybridization (linguistic, cultural, technological), as well as with copyright, intellectual and moral property (according to the diversity of material to translate, and means of circulation or distribution), and with traditions and practices impacted by globalization and technological transformations.

This group of models also concerns implications of globalization in the organization and division of work (outsourcing, sub-contracting, etc.), globalization as homogenization/diversification of professional practices, and employment market (offers online, bidding on the Web/Net, translator networks and volunteer work within/for international and non-governmental organizations, and within/for multinational companies, etc.); hybrid cultural spaces and practices; acculturation, hybrid character and logic of globalization; trans-acculturation, etc.; translation projects, team projects (face-to-face, remote, networked, etc.); commitment, ideology and power of translators, ideological dimensions of translation; accreditation, recognition, status of translator (general, specialized), etc.

Finally, this group embraces a wide range of the problems pertaining to censorship. E.g.: How does the censorship apparatus operate? Who are the sensors? How is censorship exerted? At what levels? Does censorship differ according to genre/gender? Do translators use self-censorship?

The group of *benchmark* models has never, to my knowledge, been singled out

before, at least as an element of a certain system. I find it useful in theoretical courses because it allows students to get acquainted with certain structures that have been created to monitor the professional development both nationally and internationally: journals, benchmark systems, trade unions, international forums, etc. The range of topic includes organization of translators and translation scholars (networking, national associations/specialized groups, community of researchers in Translation Studies, etc.); skills, competence, performance and qualifications in the face of challenges posed by outsourcing; translator work methods with their implications of digitalization and globalization: sharing translation memories, corpora, terminology; telecommuting, open source translation technologies, etc. Finally, the problems of accreditation and certification can be referred to this group: procedures for accrediting and certifying translator training programs and/or translators.

The last but not least paradigm in the Inter-Cultural Functional Space is the *research* paradigm, which embraces all the models that aspire to describe either the whole field of translation studies (Holmes' 'general theoretical' section) or some part of it (his 'partial theories'). These models aim at creating the Theory of Translation Studies, each adding up to a comprehensive picture of the field.

7. Invitation to a Discussion

The idea of structuring the field of translation studies in the matrix form was prompted by pedagogical purposes: the necessity to compress the complex field of translation studies into a 14-lecture course, which is easier to do within a general although reductive scheme. Theoretical constructs and conceptual pattern-makings of such kind are inevitably subjective in the sense that they are designed by the interpreter, and reductive in the sense that the described field is much more complex that it is suggested. There are many overlaps and merges that the matrix does not allow for, and the paradigms, even in the reductive definition chosen for this paper, are far from being discrete entities. The matrix construct needs a lot of further consideration, both at the level of terminology and classification of the existing and future models.

Having enumerated a tiny fraction of the disadvantages, I cannot, however, avoid mentioning the positive pedagogical implications. Reductive as it, the matrix allows students to see that the notion of, for instance, 'equivalence' is so many-faceted because it pertains not only to the linguistic (product) section but also to the process- and function-oriented ones, at both national and intercultural levels. Since every section of the matrix has its own meaning and logic, learners can judge for themselves what new nuances every notion acquires in each matrix space and why. I find it useful to include the 'passive' source part of the scheme into consideration to 'keep the balance', because the matrix framework, due to its internal logic, enables students to actively participate in 'building' the field, and allows at least two ways of presenting it – chronological and conceptual.

Correlating the matrix structure with other ways of classification is a creative way of cognizing the field and a useful exercise. In the earlier drafts of the paper the matrix was correlated with some recent classifications (Theo Hermans 1999, Albrecht Neubert 2000, Andrew Chesterman 2000, Juliane House 2001) and found to largely incorporate them. In a nutshell, as a pedagogical tool, the matrix framework seems to be an efficient and time-saving theoretical construct that needs, however, considerable further elaboration.

As an invitation to a discussion, I would like to suggest the following topics.

(1) The matrix framework is based on Popper's and Holmes' ideas of structuring the world and the field. What other frameworks could be employed?

(2) The matrix is structured around the concept of 'norms'. What other concepts could the field be structured around?

(3) Within the matrix, the unit of classification is a paradigm. What other units of classifications could be made use of?

(4) What might me the principle(s) of classifying models within a paradigm?

(5) What might be the algorithm(s) of a model description so that models could be comparable?

In conclusion, I would like to thank my students, who have been my efficient co-workers and constructive critics, and whose assistance in developing this theoretical construct into a more acceptable form is difficult to overestimate.

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Translation Models: Any Order in This Medley?

In this paper, I suggest a matrix-structured way of classifying the field of translation studies, an overall framework which is supposed to be capable of both incorporating the major concepts and models, and of clarifying a 'division of labor' in the field. The proposed framework is based on James Holmes' map of translation studies, reconsidered structurally with the emphasis on the function space. An attempt is made to stratify the latter into a correlative system of relevant elements, centered on the concept of norms.

As any effort to formalize the relations that are better described as fuzzy influences, and to find connections between too many various concepts and notions, the suggested framework makes the described relations look much neater than they really are. The matrix has been field-tested and proved, due to its internal logic, to be fairly instrumental in presenting the basics of the field. By this I mean that once the matrix is accepted by students as a framework, it enables them to become interactive and responsive participants in populating it with models and concepts. This paper is a trial run to corroborate the practical serendipity of the suggested framework. It should be noted that this project is in its initial stage and far from being completed.

We are seekers for truth but we are not its possessors.
Karl Raimund Popper

Translation Studies is an ancient field of human knowledge that finally started coming of age only in the 1960s, when Eugene Nida, one of the first scholars to apply a systematic approach to the discipline, referred to the field as a science. Forty years is an insignificant period for developing a mature theory, and until now the 'theory' of translation studies can at best be described as a set of partial theories.

During this period, a number of empirical models dealing with translation analysis have been developed, and a number of attempts to classify them into theoretically meaningful and practically useful categories have been made. The problem is that the elaborators, as will be shown below, are unanimous neither in the types of models nor in the principles of their classifications. There are inconsistencies even in the definitions of the basic concepts of such classifications – paradigms, models, and methods, which are the subject of the next section.

1. Background and Definitions

The best way to start would be with recalling the first, well-criticized and still unsurpassed, attempt to delineate the field - James Holmes' map of translation studies. Holmes believes that there are at least two major research branches in translation studies: descriptive translation studies (DTS) and translation theory. Of these two, Holmes prioritizes DTS since this branch "constantly maintains the closest contact with the empirical phenomena" (1988, p. 71). "There would seem to be," Holmes continues, "three major kinds of research in DTS, which may be distinguished by their focus as product oriented, function-oriented, and process-oriented" (ibid., p. 72).

Product-oriented DTS is presented by Holmes as the area of research which consists of *comparative translation descriptions* made within a specific period, language and/or text or discourse type (ibid.). Process-oriented DTS concerns itself with the description of the act of translation aiming at analyzing complex mental processes taking place in the "little black box of the translator's 'mind'". Holmes suggested the idea of referring to this area of study as "*translation psychology* or psycho-translation studies" (ibid., p. 72-73). Function-oriented DTS is focused on the description of translations "function in the recipient socio-cultural situation: it is a study of contexts rather than texts". Holmes refers to this domain of translation studies as "*translation sociology*" or "socio-translation studies" (ibid., p. 72).

Holmes seems to distinguish between 'paradigms' and 'models' because he uses both terms alongside either as "paradigms and models" or "paradigms or models" (ibid., p. 67), without, however, specifying the difference between them.

Andrew Chesterman defines a theory as "a set of concepts and statements (claims, hypotheses) that provides a systematic perspective on something … [and]… allows us to understand it in some way and … to explain it" (2000, p. 15). Models are defined by Chesterman as illustrations of a theory or a part of a theory and as "pretheoretical ways of representing the object of research" (ibid., p. 16), combining both theoretical and methodological aspects. The term 'paradigm' is not defined, although used alongside with such terms as 'theory' and 'approach' (ibid.).

Thomas Kuhn, the philosopher who specialized on 'scientific revolutions', used the term 'paradigm' to describe "some accepted examples of actual scientific practice – examples which include law, theory, application, and instrumentation together" and "provide *models* from which spring particular coherent traditions of scientific research" (1970, p. 10, emphasis added). In one of his definitions of a paradigm, Kuhn specifies that all paradigms share two essential characteristics: (1) they are a social notion because they "attract an enduring group of adherents", or "[m]en whose research is based on *shared paradigms* and committed to *the same rules* and *standards* for scientific practice" (ibid., p. 11, emphasis added), and (2) they are a temporary notion and hence open-ended (ibid.).

Therefore, a paradigm is characterized by at least three features: it is used by a group of researchers (social facet), who share the same conceptual values (theoretical facet) and the same rules and standards for scientific practice (empirical facet). In my view, the basic difference between a theory, a paradigm, a model and a method lies in

the scope of the description: a theory is systematic and all-embracing; a paradigm is a partial theory that for a certain period of time unites a group of scholars with a common set of concepts and results in a number of models; a *model* is one of several empirical manifestation of a certain paradigm; and a method is a peculiar research pattern based on the chosen parameters of the compared codes (linguistic, social, cultural, etc.).

Hence, within my interpretation, the general scheme could be presented as a sequence of an increasing scientific weightiness, method(s) → *model*(*s*) → paradigm(s) → theory. Any model can thus be ascribed to a certain paradigm, which belongs to at least one of the three major kinds of research specified by Holmes, and is aimed at solving certain partial theoretical problems.

When designing and describing translation models, however, let us remember what Holmes warned us about:

> No adequate general theory of translation can be developed before scholars have turned from a sentence-restricted linguistics to produce a full theory of the nature of texts. Such a theory will devote extensive attention to the *form* of texts – how their parts work together to constitute an entity -, to the way texts convey often very complex patterns of *meaning*, and to the manner in which they *function* communicatively in a given socio-cultural setting" (1988, p. 100, emphasis original).

In other words, a comprehensive translation model is supposed to embrace all three kinds of research – product-, process-, and function-oriented. In practice, however, it can hardly be achieved, and hence we have neither comprehensive translation models, no Theory.

2. Holmes' Conjecture "There would seem to be" vs. "there are"

Concluding his collection of essays *Translated!* Holmes underlies the tentative character of his theoretical considerations:

> This is not the traditional kind of cogently reasoned academic paper. Instead, it is a series of theses about the theory of translation – theses which I shall not attempt to prove, but which I posit in the belief that they are not merely hypotheses, but demonstrable truths" (1988, p. 99).

The question I ask is as follows: Could the conjecture Holmes used in one of his ground-breaking statements made in 1972 and published 16 years later - "there *would seem to be* three major kinds of research in DTS" - be rightfully converted into the declarative sentence - "there *are* three major kinds of research in DTS"?

To answer this question, I am going to resort to the findings in philosophy (Karl Popper), psychology (Gestalt theory), linguistics (Sapir-Whorf), and literary studies (Russian Formalists). As I intend to demonstrate, the same tripartite logic can be traced when going over from the philosophical through psychological to linguistic and literary problems.

2.1 Popper's Three Worlds

Karl Raimund Popper was an Austrian and British philosopher who developed ideas in objective epistemology, philosophy of science, as well as social and political philosophy. Popperian ontology splits the universe into three interacting sub-universes.

World 1 (W1) is the world of physical objects, including biological entities, like "tables and chairs, stones and oranges … gases and electric currents" (1992, p. 181). Of importance for further considerations is the fact that, for instance, a book as a physical object, i.e., irrespective of its contents, is a W1 entity.
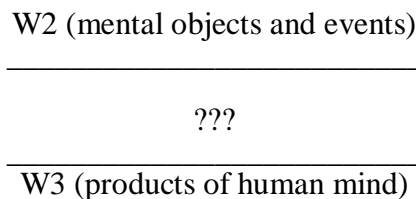
World 2 (W2) is the world of mental objects and events. Popper calls this world "the world of subjective experiences (such as thought processes) and mental states" (ibid., p. 182). This is the world of hermeneutics, phenomenology, and existentialism philosophy of personal reflections.

World 3 (W3) is the world of products of the human mind. Among the entities of

W3, Popper names statements in themselves, theories, problems, arguments, especially critical arguments, books and journals (in terms of their contents), interpretation of facts, ideas, concepts, their meaning and essence, and abstract coded messages (ibid., p. 181-187). What Popper calls the 'decisive thing' for a fleeting thought to be judged critically, is that it has to be formulated "in some more or less permanent (especially linguistic) form" (ibid., p. 182). The W3 objects, claims Popper, "… are as real as other human products, as real as a coding system - a language; as real as (or perhaps even more real than) a social institution, such as a university or a police force" (ibid., p. 186)".

W1 entities will be eliminated from further considerations here because translation studies deals with production and reception of texts (W2), with texts themselves (W3), and with their functioning in the recipient culture. Therefore, the first major demarcation line in the framework to be constructed separates the world of mental events (W2) from that of written statements (W3). In the course of discussion, the initial scheme will be gradually modified into a more stratified form.

Scheme 1: Popper's W2 and W3 (with W1 omitted):

<div align="center">

W2 (mental objects and events)
_____

???

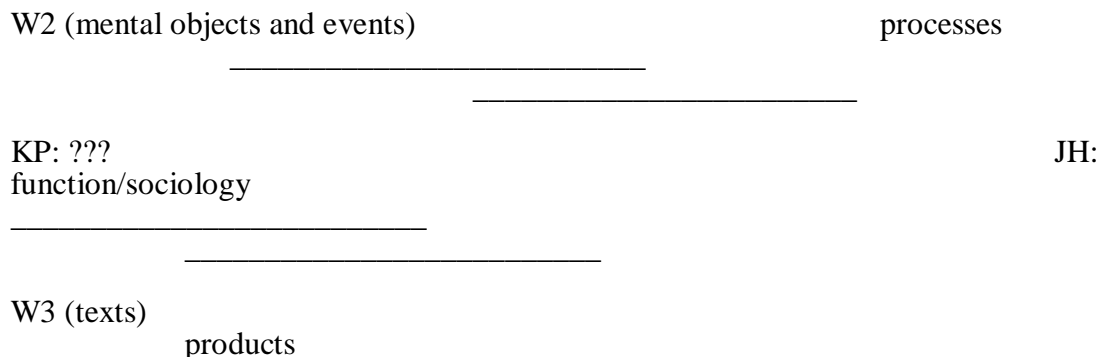_____
W3 (products of human mind)

</div>

The riddle of interaction between the worlds is solved by Popper in the following way: W2 directly interacts with both W1 and W3, while W1 and W3 never interact directly but only through W2. The problems I am trying to solve are the following: In what way is the interaction between W2 and W3 realized? Is there any interface between the world of translation processes and the world of translated texts? If it exists, what does it consist of and in what way is it structured? Since Popper only states that W2 and W3 entities interact directly, without specifying the details of their interaction, the answers are to be found somewhere else.

2.2 Popper vs. Holmes
One of the answers can be found in section 1, where Holmes' tripartite division of the field of DTS is recalled. Let us compare Popper's and Holmes' structures.

Scheme 2: Popper's Worlds vs. Holmes' Areas of Research

W2 (mental objects and events)   processes
                    _____
                            _____

KP: ???   JH:
function/sociology
_____
            _____

W3 (texts)
            products

Both schemes dovetail at the level of W2 (processes) and W3 (products). The question is: Can Holmes' 'function', defined by him as 'a study of contexts rather than texts' and 'translation sociology', be substituted for the question marks in the interface space in Popper's scheme? Let us look for arguments in the related fields of psychology, linguistics and literary studies.

2.3 Gestalt theory
In terms of psychology, one can recall Gestalt theory (e.g., Max Wertheimer seminal paper "Über Gestaltteorie" (1925)). Gestalt theory aspired to determine the nature of the wholes, the behavior of which is not determined by that of their individual elements, while the behavior of the elements is determined by the intrinsic nature of the whole. Researchers are appealed to not to consider the elements of a whole separately, but rather in their dynamic *functional* relationship to the whole, or context, from which they were lifted. Wertheimer explains the essence of such a relationship, using music as an example, in the following way: "The flesh and blood of a tone depends … upon *its role in the melody* … It belongs to the flesh and blood of the things given in experience [Gegebenheiten], how, *in what role*, *in what function* they are in their whole" (emphasis added).

Such a view of the interaction between the whole (translation studies field) and its elements (W2 and W3) seems to render itself useful for the following rearrangements in the scheme (as an interpretive hypothesis):

Scheme 3: W2/W3 Interface and Gestalt Theory (GT):
<div align="center">

W2 (mental objects and events)

———————————————

JH: function/sociology
GT: parts/whole: functional relationship

———————————————
W3 (texts)

</div>

Since W3 entities are linguistically coded, it would be sensible to find out what concepts linguists could use to describe the interface in the above hypothetical scheme.

2.4 The Sapir-Whorf hypothesis
From linguistics we can, for instance, usefully borrow the highly speculative and heavily criticized Sapir-Whorf hypothesis (SWH), which states that there is a systematic relationship between the grammatical categories of the language [W3] a person [W2] uses, and how this person both understands the world and behaves in it: "a hypothesis that the structure of a human being's language influences the manner in which he understands reality and behaves with respect to it" (Carroll 1956, p. 23). In what is called the hypothesis of *linguistic relativity*, Sapir and Whorf postulated that the coherent and systematic nature of language interacts with thought and behavior at a wide level, and that language and thought might be in a relationship of mutual influence or perhaps even determinism, i.e., thought and action are linguistically and *socially* mediated.

Therefore, since the Sapir-Whorf hypothesis interconnects language [W3] and thought [W2] through their shared socio-culture context, it seems to at least hypothetically contribute to the following modifications in the scheme under construction.

Scheme 4: W2/W3 Interface and Sapir-Whorfian Hypothesis (SWH):
<div align="center">

W2 (mental objects and events)

———————————————

JH: function/sociology
GT: parts/whole: functional relationship
SWH: linguistic determinism/relativity

———————————————
W3 (texts)

</div>

Let us now turn to the findings of the Russian Formalists who made an attempt to hierarchize the interactions in the socio-cultural space as regards literature.

2.5 Russian Formalism
In the beginning of the twentieth century, a group of talented Russian academics developed the method of literary studies known as Formalism. Their basic idea was that a literary work is a hierarchically structured set, and that texts obey their own autonomous laws, with an in-built dynamics of self-renewing based on their ability and urge to replace 'the familiar' with 'the unfamiliar' or 'the strange' (Shklovsky 1988, p. 20).

The Formalists considered any literary 'element' as a relational entity, a conglomeration of features which derive their value by playing a certain role in its interrelation with other elements both in the literary system and in the network of other socio-cultural systems. They believed that the only meaningful way of studying literary elements, including the history of literature, is a *relational* way, i.e., within the context of their *functional interrelations*.

Therefore, the central idea of polysystem theory, can be viewed as both relational and functionalist:

> Not only are elements constantly viewed in relation to other elements, but they derive their value from their position in a network. The relations which an element entertains with other elements are what constitutes its function or value. In that sense such theories are functionalist (Hermans 1999, p. 107).

Therefore, the hypothetical interface of the scheme could be supposedly modified with one more layer of the same relational nature as the previous two.

Scheme 5: W2/W3 Interface and Russian Formalism (RF):
W2 (mental objects and events)
_____

JH: function/sociology
GT: parts/whole: functional relationship
SWH: linguistic determinism/relativity
RF: functional value-driven interaction
_____
W3 (texts)

As is seen from the scheme, at least some psychologists, linguists, as well as translation and literary scholars seem to agree that the interface between W2 and W3 is structured in the relativistic terms of the socio-cultural context.

2.6 Function Space
By way of concluding the theoretical section, I would like to suggest using the term 'function space' instead of the term 'interface'. A 'function space' can defined as, for instance, follows: "A variable quantity regarded in its relation to one or more other variables in terms of which it may be expressed, or on the value of which its own value depends" (TOED, p. 263). Defined in this way, the 'function space' (context) can be described as the 'stage' of interrelation between actors (W2) and texts (W3). The definition seems to embrace all the qualities of the interface between W2 and W3 discussed above: the functional value-driven relationship between the whole and its elements (GT), the linguistic determinism and relativity (SWH), and the relational interplay between a literary system and its elements (RF).

Therefore, the scheme under construction assumes the following form:

Scheme 6: Function Space as an Interface
W2 (mental objects and events)

Now there arises another problem: If the function space is structured as has been hypothetically indicated, then how is it hierarchized? The key concept to solve this problem can be a 'function', which implies a 'relation' which entails an 'action', which suggests both 'agents' and 'causes and effects'. It would hence be logical to have a brief look at the way the overloaded concept of functionalism has been treated in translation studies.

3. "Functionalism" in Translation Studies

The first attempts to define functionalism in translation studies are connected with the notion of equivalence. Eugene Nida distinguished between 'dynamic' and 'formal' varieties of 'correspondence' (1964), later replacing the term 'dynamic' with 'functional' (Nida and Taber 1969). Anton Popovič (1970) considered 'functional equivalence' to be faithful provided it contained 'necessary shifts'. Katherina Reiss (1971) was describing 'functionally' equivalent translations as based on careful analysis and subsequent reverbalization according to the values of the receiving culture. Justa Holz-Mänttäri (1984) understood the autonomy of the translated texts 'functionally', describing it as a consequence of the social factors that direct the translator's activity.

Juliane House was speaking about applying 'cultural filters', and described 'functionalism' in translation studies as "[a]ttempts to *explicitly link text and context*, and at the same time take account of the *human agents involved in text reception and production* operating from a functional-systemic approach" (2001, p. 134, emphasis added).

Christiane Nord presents the functionalist trend as an umbrella term for various theories: "'Functionalist' means focusing on the function or functions of texts and translations" (1997, p. 1). Nord continues to describe translation as an activity like any human action or activity underwritten by the action theory. Human actions are carried out by 'agents', individuals playing roles with certain communicative purposes in mind. In Nord's opinion, a good translation is always 'functional'.

Lawrence Venuti views functionalism as a major concept characteristic of any stage of the translation studies evolution:

> "The history of translation theory can in fact be imagined as a set of changing relationships between the relative autonomy of the translated text, or the translator's actions, and two other concepts: **equivalence** and **function**. … Function is a variable notion of how the translated text is connected to the receiving language and culture. In some periods, such as the 1960s and 1970s, the autonomy of translation is limited by the dominance of thinking about equivalence, and functionalism becomes a solution to a theoretical impasse; in other periods, such as the 1980s and 1990s, autonomy is limited by the dominance of functionalisms, and equivalence is rethought to embrace what were previously treated as shifts or deviations from the foreign text" (2000, p. 5, emphasis original).

When describing translation studies in the 1980s, Venuti asserts that "the autonomy of translated texts leads to *a deeper functionalism*, as theories and strategies are linked to specific cultural effects, commercial uses, and political agendas" (ibid., p. 215, emphasis added), while "[t]he 1990s bring "*a renewed functionalism* to translation theory, a concern with the social effects of translation and their ethical and political consequences" (ibid., p. 334, emphasis added).

Therefore, even a brief survey reveals that 'function/functionalism' has been interpreted and applied in different ways, and that it seems to occupy a prominent position comparable only with 'equivalence'. The latter concept, however, has been

subjected to a detailed consideration, while the former came into the limelight at a later stage. In the matrix to be constructed, the notion of 'function', understood as Venuti defines it above: "a variable notion of how the translated text is connected to the receiving language and culture", occupies the center stage.

4. Matrix of Translation Studies: Horizontal Structuring
Let us now return to the latest version of the scheme (2.6) and add certain modifications that can be viewed as both useful and necessary.

4.1. Popper's W3 Restructured
Popper describes W3 as characterized by the following properties.

(1) World 3 is autonomous. We may invent a theory, says Popper, but we cannot foresee its unintended and unforeseen consequences (1992, p. 185).

(2) World 3 is timeless. "If an unambiguously formulated statement is true now, then it is true for ever, and always was true: truth is timeless (and so is falsity)" (ibid., p. 185-186).

(3) World 3 has a history. Popper believes that this is "the history of our ideas" (ibid., p. 187), which covers such aspects as descriptions of various inventions and their implementations, as well as their subsequent replacement by newer inventions.

(4) World 3 is internally logical. Regarding W3 "as being essentially the product of the human mind", Popper asserts that although world 3 objects are created by people, they are "*governed by their own inherent and autonomous laws*" (ibid., p. 186, emphasis added).

For Popper, W3 is the world of shared codes, because a scientific discussion or "mutual criticism by way of argument" (ibid., p. 121) is possible only upon this condition. Speaking about linguistic codes, he describes language as an institution: "language and many other institutions" (ibid., p. 117). Institutions are regarded by Popper, and interpreted by e.g., Sahavirta, as "*theoretical models* which can be studied in accordance with *methodological individualism*. In other words, institutions should be explained in terms of the actions of individuals and they have no existence beyond these actions" (2006, p. 155, emphasis original). Social objects cannot be observed like some concrete objects because they are human made, abstract objects, they are theoretical constructions and models, and it is hence a mistake, believes Popper (ibid., p. 157), to regard them as concrete things.

Practically all major dictionaries give the following two senses of the word 'institution' (e.g., TOT, p. 225):
   (3) establishment, institute, academy, foundation, university, college, school;
   (4) custom, tradition, habit, practice, routine, rule, order (of the day), code (of practice), doctrine, dogma.

This seems to be logical because sense (1) can be viewed as a means of realization or practical implementation of sense (2). In further considerations, Holmes' term 'social institution' reduced to 'institution' will be used for sense (1) and the term 'norm' for sense (2). Being fully aware of the highly reduction nature of such an assumption, I nonetheless deem it necessary for my further theoretical framework.

It can be observed that neither of the senses, while sharing Popper's W3 properties (1), (3) and (4), has property (2) – timelessness. The socio-cultural practices of 'institutions' are time-bound and subject, alongside with 'norms', to reconsideration and renovation collectively and collaboratively, while Shakespeare's texts, for instance, can be reinterpreted (under the effect of the changed norms) but not rewritten. Therefore, let us presume that the property of timelessness can help us distinguish between at least three types of W3 entities: 'institutions', 'norms', and 'texts proper', as indicated in the scheme below.

Scheme 7: Popper's W3 restructured:

W2 (mental objects and events)
_____

FUNCTION SPACE
_____
W3 (norms)
W3 (institutions)
W3 (texts)

4.2. Popper's W2 Restructured
When discussing the problems of the Ego, an important matter in terms of Popper's W2, psychologists underscore the idea that the Ego is a functional part of the field of psychology. Wertheimer, for instance, believes that "only under very special circumstances does an "I" stand alone". A man is not only a part of the field, he is also among other men, with their common enterprise often becoming their mutual concern, and with each person working as a meaningfully functioning part of the whole.

Wertheimer's distinction could be usefully applied to structuring the W2 entities into at least two classes. For convenience, let us use the term 'I (individual)' for 'an I standing alone', and 'I (functional)' for 'an I among other men'. Therefore, Scheme 3 can be re-modified in the following way (as another interpretive hypothesis):

Scheme 8: Popper's W2 restructured:
W2 (I individual)
W2 (I functional)
_____

FUNCTION SPACE
_____
W3 (norms)
W3 (institutions)
W3 (texts)

4.3. Matrix of Translation Studies: Horizontal Structuring
As has been shown above, the suggested framework proceeds from the assumption, that "the conceptual space in which the operation called 'translation' occurs, as well as the different concepts of translation, are historically, culturally and functionally determined and therefore relative" (Kittel 2004, p. XXV). The results of reconsidering Holmes' major kinds of research in terms of certain theoretical assumptions presented in Scheme 8 can be further restructured by regrouping its elements in the following hypothetical way:

Scheme 9: Function Space Restructured
W2 (I individual)
↓ W2 (I functional) ↓
_____
FUNCTION SPACE
_____
↑ W3 (norms) ↑
↑ W3 (institutions) ↑
W3 (texts)

W2 (I functional) could be moved down to the function space because it concerns collective W2, while W3 (norms) and W3 (institutions) could be moved up to the function space for the same reason. Both rearrangements are possible because the elements remaining in W2 - (I individual) - and in W3 - (texts) - are fundamentally different from the displaced elements which, as has been suggested above, share the senses 'collective' as opposed to 'individual' in W2, and 'timeless' as opposed to 'temporary' in W3. As Therefore, the hypothetical scheme is rearranged as follows.

Scheme 10: Matrix of Translation Studies: Horizontal Structuring
W2 (I individual)
_____
W2 (I functional)
W3 (norms)
W3 (institutions)
_____
W3 (texts)

The line of W3 (norms) is located at the center of the scheme because norms play the role of a shaping power for both W2 (I functional) and W2 (individual) above it, and W3 (institutions) and W3 (texts) below it. "Norms reside in the social consciousness", writes Chesterman (1997, p. 54), "but they must be (at least potentially) accessible to individual consciousness". The center stage of the functional space is thus occupied by a 'norm' which is based on 'values' and results in agent's 'strategies' which lead to his/her specific 'actions'.

Let us trace the way a hypothetical text that has been written by a writer (W2) becomes a part of W3. Until it is a manuscript, only the author and a limited circle of his acquaintances have an access to it. For the text to be, in Popper's terms, 'judged critically', it has to be published. According to this scheme, for a writer/translator (or W2 (I individual)) to get the produced (translated) text published, he/she has to 'pass' it through the double 'sieve' of decisions of W2 (I functional) and of W3 (institutions), the decisions at both levels being based on the current cultural norms, political needs and economic demands. Only after such a downward (in terms of the scheme) movement, the text (translation) becomes a part of W3, populated with texts and, hence, open for criticism.

Therefore, within the proposed assumptions, the 'function space', defined as 'a topological space the elements of which are functions' (TOED, p. 263), can be viewed as endowed with purely 'membranous' properties: to be protective, to regulate transport through it by providing/hampering a passageway for certain entities (here: texts), etc. Both the 'protective/facilitative' role of the function space and its shaping power based on norms are, in case the hypothetical scheme reflects the real state of affairs, important and relevant to translation studies.

5. Matrix of Translation Studies: Horizontal and Vertical Structuring
To create a two-dimensional matrix, the suggested three-layer scheme is to be structured vertically, which in case of translation studies suggests at least two sections: source nation/culture/language and target nation/culture/language. Since there is no watertight division between any two cultures, they can be united with what Anthony Pym calls an 'intercultural space'.

Scheme 11: Matrix of Translation Studies with Spaces and Actors Designated

Source nation A W2 (individual)	Intercultural Space I/T	Target nation R W2 (individual)
Source culture W2 (functional)	Function Space ↔↕↔ International relations	Target culture W2 (functional)
W3 (source norms) SN	Function Space ↔↕↔ International norms	W3 (target norms) TN

W3 (institutions)	Function Space ↔↕↔ International institutions	W3 (institutions)
W3 (source language) **ST**	Interlinguistic Space	W3 (target language) **TT**

As is seen from the matrix, the central position is occupied by the intercultural function space (↔↕↔) flanked on the left by the block of Source Nation/Culture/Language and on the right by that of Target Nation/Culture/Language. Therefore, vertically, translation studies are arranged into three blocks: the Source block, the Intercultural Space, and the Target block.

Horizontally, the scheme consists of three layers. The uppermost level embraces the W2 of individuals, or what Holmes called 'translation psychology'. The lowest level is the W3 of texts, or, in Holmes' terms, the level of product-oriented 'comparative translation descriptions'. In between these two horizontal levels, there is a function space, or Holmes' 'translation sociology', with all its political, economic and cultural implications based on W3 'norms', which shape both the actions of the officials of W2 (functional) and public bodies of W3 (institutions) in this layer.

The basic participants in the field are designated in the following way: the *process* space - **A** (author), **I/T** (Interpreter/Translator), **R** (reader); the *function* space: **SN** (source norms), **TN** (target norms); the *text* space: **ST** (source text) and **TT** (target text).

Now that the theoretical construct has been outlined, it will be used as a framework to accommodate translation studies paradigms.

6. Matrix of Translation Studies Populated
The scheme below is the taxonomy that tentatively embraces 17 paradigms divided into 6 groups, from one to several paradigms in each group. The three left-hand sections pertaining to the source culture (Source Nation: SN (W2), Source Function Space: SFS, and Source Language (SL (W3)), remain unpopulated, since they obviously are only obliquely, as a reference material, relevant to translation studies.

The remaining six sections are as follows (to be presented below in the same order). The bottom row: Inter-Linguistic (IL (W3)), and Target Language (TL (W3)) the top row: Inter-National (IN W2), and Target Nation (TN (W2); the middle row: Target Function Space (TFS) and Inter-Cultural Function Space (ICFS). The matrix embraces both habitual paradigms and those which existence has been prompted by its logic (in italics, to be described below). Such compartmentalization makes it possible to find a place for practically any paradigm (understood in the way defined in 1) in translation studies: process- (the upper row), product- (the lower row), and function-oriented (the middle row); pertaining only to the receiving culture (the right-hand column), or to the intercultural space (the middle column).

The description of the paradigms below will be sketchy by necessity.

Scheme 12: Paradigm-Populated Matrix of Translation Studies

<pre>
        SN (W2)   I   IN (W2)   I
                TN (W2)
        A   I   I/T
I   R
                                 I   Introspective   I

        Readability   I   Accountability I

----------------------------------I-----------------------I-------------------------------------
</pre>

	SFS		I	**ICFS**	I
		TFS			
		Communication		I Applied: education I	
SN			I Applied: criticism I		
	Discourse	**TN**			
	Functionalist		I Applied: tools	I	
			I *Benchmark*	I	
	Polysystem				
			I *Research*		
I		Cultural			
			I Policy	I	

----------------------------------I----------------   --------I------------------------------
----
	SL (W3)		I	**IL (W3)**	I
	TL (W3)				
			I Linguistic		
I		Text-Linguistic			
			I		I
		Acceptability			
	ST		I		
I					**TT**

Inter-Linguistic Section: IL (W3)
The lowest (schematically) is the layer of product-oriented models, the oldest and best-elaborated at all possible *linguistic* levels – from a phoneme/morpheme/word to whole texts. The numerous models of comparative translation assessment pertaining to linguistic codes in this section are presented in a number of textbooks.

Target Language Section: TL (W3)
The text-linguistic paradigm is placed into this section because the approach employed in its models is radically different from that used in the linguistic paradigm: the unit of comparison is expanded beyond the sentence level, and both actors and elements of the function space are included into the picture. The newest addition to the product level of models is *acceptability* models which came into being together with the appearance of corpora. They are purely linguistic models based on comparison of translated texts with non-translated target texts with the view of revealing certain idiosyncrasies in the former.

Target Nation Section: TN (W2)
The upper-utmost layer of the matrix comprises the empirical models and methods (techniques) for measuring readers' response, or *readability* models. This group of empirical models, which study individual cognitive, emotional, and attitudinal effects, and embraces phenomenological and hermeneutic approaches, is not numerous and requires further elaboration and classification.

Inter-National Section: IN (W2)
This group of models deals with what is happening in the translator's head during the process of translation (Chesterman calls them '*introspective*' models). Several models have been elaborated within this paradigm, Think Aloud Protocols being most known.
        I would like, however, to suggest one more group of methods in this layer, designed to analyze the relations between the text executive (translator/interpreter) and the text writer. I would suggest to refer to such models as '*accountability*' ones. The term is defined in the following way (CCDfAL): "If you are accountable to someone for something that you do, you are responsible for it and must be prepared to justify your actions to that person". It seems to be a promising field of research as a lot of material

has been accumulated to be shared and classified. In my lectures I speak about certain trends which can be traced in the documented debates of author-translator relationship, like, for instance, discussions initiated by Vladimir Nabokov (Nabokov 1955), Milan Kundera (Munday 2001, p. 154), or the Austrian writer and a Nobel Prize (2004) winner Elfriede Jelinek (Kavenna 2004).

Target Function Space: TFS

The right-hand part of the function space is quite well-elaborated within a number of paradigms, such as *communication*, *discourse*, *functionalist*, *polysystem* and a plethora of *culture-bound* models dealing with various aspects of political, economic, social and cultural agenda relevant to the functioning of translated texts in the receiving culture. Each of these paradigms, especially those pertaining to the 'cultural turn' can be classified and sub-classified further, but they will be omitted from further consideration here because they are discussed at length in all recent textbooks.

Inter-Cultural Function Space: ICFS

I would like to draw your attention to the innermost part of the matrix located at the intersection of the intercultural and function spaces. I populate it with the models that Holmes called 'applied extensions' (1988, p. 77-78) and divided into 'translator training' (called here *applied: education* models), 'translation aids' (*applied: tools* models), 'translation criticism' (*applied: criticism* models), and 'translation policy' (*policy* models). All these concepts pertain to both source and target cultures because they are equally relevant to both of them: education in translation studies is bi-lingual and bi-cultural, criticism is comparative, translation policies are interdependent, and the suggested tools are equally useful in translations from source to target language and vive versa.

By the same considerations, I also included here *benchmark* models which have to do with comparing and measuring the professional level of translators/interpreters, as well as the models that Holmes referred to as 'theory' (*research* models). In my view, research models should be in the heart of hearts of the matrix since theoreticians are generalizers and, hence, their outlook is expected to embrace all the facets of the field.

Therefore, this innermost group of models includes the whole gamut of international and intercultural cooperation in the field: its economic facet (applied models), ideological facet (policy models), ethical facet (criticism models), professional facet (benchmark models), theoretical facet (research models), and education facet which is supposed to equip future translators/interpreters with the latest findings in all the areas enumerated. Each of these facets is centered around and shaped by its current set of values, or norms.

Education models can be broadly defined as a set of methodological tools for educating future interpreters/translators (I/T). Besides 'teaching evaluation methods', 'testing techniques', and 'curriculum design' (Munday 2001, p. 13), these models can embrace such topics as, for instance, error analysis, graduate intake (admission criteria, incoming and outgoing graduate competence profiles), requirements and constraints for Masters degrees, curriculum evaluation and upgrades, networking and distance learning, continuing education and translator training, internships, virtual learning environment, etc.

The range of the relevant problems can also include graduate 'employability': the place of professionally oriented courses in higher education, graduate employment prospects, employability (the labor market) vs. education (society at large), employability and the 'social status' of translators, etc.

Applied models develop the economic facet of the field, with all its implications like publishing business, working conditions and tools. This group can be stratified along several lines. For instance, in machine translation, the range of issues can embrace human-machine interface (HMI), both free and commercialized, types of materials/documents (multi-modal and multi-lingual) to be created, translated, and localized with automation assistance, information and communications technologies (ICTs) considered as professional practice, as an object of research, and as the subject of

training and education, dissemination and application of electronic tools (in translation, terminology, interpretation, technical writing, etc.), technology literacy (including mastery of information, computer, and communications technologies), internationalization of service providers, etc.

This part of the field also deals with collaboration between language technologies, translation industries, and independent translators, particularly in relation to information, content, and knowledge management systems, with management of language industry flow and mobility (within business organizations, translation agencies and companies, educational institutions, etc.), with economic issues and impacts of translation; contradictions in demand: global exchanges and local computing, and with internationalization/multinational publishing companies and distribution of audiovisual content. Pertaining to this area are also linguistic marketing and translation, such as video games/online games, and multimedia translation (CD, DVD, etc.).

Criticism models are also far from being hierarchized and classified. This group includes pre- and post-editing, revision, and judging translations in general. As regards the models of translation evaluation, so far only one book-length research in this field was published nearly a quarter of a century ago – Juliane House's *A Model for Translation Quality Assessment* (1977). One chapter of my doctoral thesis *Comparative Translation Assessment: Quantifying Quality* (Tarvi 2004) is devoted to the description of the existing methods of translation assessment, followed by my own method of assessment, Token Equivalence Method, equally imperfect but showing good correlation with the results obtained on the same texts with conventional methods.

Policy, or manipulation, models deal with the ideological problems of the field, such as linguistic planning and development, policies and globalization; the role of translation and minority languages, hybridization (linguistic, cultural, technological), as well as with copyright, intellectual and moral property (according to the diversity of material to translate, and means of circulation or distribution), and with traditions and practices impacted by globalization and technological transformations.

This group of models also concerns implications of globalization in the organization and division of work (outsourcing, sub-contracting, etc.), globalization as homogenization/diversification of professional practices, and employment market (offers online, bidding on the Web/Net, translator networks and volunteer work within/for international and non-governmental organizations, and within/for multinational companies, etc.); hybrid cultural spaces and practices; acculturation, hybrid character and logic of globalization; trans-acculturation, etc.; translation projects, team projects (face-to-face, remote, networked, etc.); commitment, ideology and power of translators, ideological dimensions of translation; accreditation, recognition, status of translator (general, specialized), etc.

Finally, this group embraces a wide range of the problems pertaining to censorship. E.g.: How does the censorship apparatus operate? Who are the sensors? How is censorship exerted? At what levels? Does censorship differ according to genre/gender? Do translators use self-censorship?

The group of *benchmark* models has never, to my knowledge, been singled out before, at least as an element of a certain system. I find it useful in theoretical courses because it allows students to get acquainted with certain structures that have been created to monitor the professional development both nationally and internationally: journals, benchmark systems, trade unions, international forums, etc. The range of topic includes organization of translators and translation scholars (networking, national associations/specialized groups, community of researchers in Translation Studies, etc.); skills, competence, performance and qualifications in the face of challenges posed by outsourcing; translator work methods with their implications of digitalization and globalization: sharing translation memories, corpora, terminology; telecommuting, open source translation technologies, etc. Finally, the problems of accreditation and certification can be referred to this group: procedures for accrediting and certifying translator training programs and/or translators.

The last but not least paradigm in the Inter-Cultural Functional Space is the *research* paradigm, which embraces all the models that aspire to describe either the

whole field of translation studies (Holmes' 'general theoretical' section) or some part of it (his 'partial theories'). These models aim at creating the Theory of Translation Studies, each adding up to a comprehensive picture of the field.

7. Invitation to a Discussion

The idea of structuring the field of translation studies in the matrix form was prompted by pedagogical purposes: the necessity to compress the complex field of translation studies into a 14-lecture course, which is easier to do within a general although reductive scheme. Theoretical constructs and conceptual pattern-makings of such kind are inevitably subjective in the sense that they are designed by the interpreter, and reductive in the sense that the described field is much more complex that it is suggested. There are many overlaps and merges that the matrix does not allow for, and the paradigms, even in the reductive definition chosen for this paper, are far from being discrete entities. The matrix construct needs a lot of further consideration, both at the level of terminology and classification of the existing and future models.

Having enumerated a tiny fraction of the disadvantages, I cannot, however, avoid mentioning the positive pedagogical implications. Reductive as it, the matrix allows students to see that the notion of, for instance, 'equivalence' is so many-faceted because it pertains not only to the linguistic (product) section but also to the process- and function-oriented ones, at both national and intercultural levels. Since every section of the matrix has its own meaning and logic, learners can judge for themselves what new nuances every notion acquires in each matrix space and why. I find it useful to include the 'passive' source part of the scheme into consideration to 'keep the balance', because the matrix framework, due to its internal logic, enables students to actively participate in 'building' the field, and allows at least two ways of presenting it – chronological and conceptual.

Correlating the matrix structure with other ways of classification is a creative way of cognizing the field and a useful exercise. In the earlier drafts of the paper the matrix was correlated with some recent classifications (Theo Hermans 1999, Albrecht Neubert 2000, Andrew Chesterman 2000, Juliane House 2001) and found to largely incorporate them. In a nutshell, as a pedagogical tool, the matrix framework seems to be an efficient and time-saving theoretical construct that needs, however, considerable further elaboration.

As an invitation to a discussion, I would like to suggest the following topics.

(1) The matrix framework is based on Popper's and Holmes' ideas of structuring the world and the field. What other frameworks could be employed?

(2) The matrix is structured around the concept of 'norms'. What other concepts could the field be structured around?

(3) Within the matrix, the unit of classification is a paradigm. What other units of classifications could be made use of?

(4) What might me the principle(s) of classifying models within a paradigm?

(5) What might be the algorithm(s) of a model description so that models could be comparable?

In conclusion, I would like to thank my students, who have been my efficient co-workers and constructive critics, and whose assistance in developing this theoretical construct into a more acceptable form is difficult to overestimate.

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