

MON

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A (Self-)Critical Perspective of Translation Theories

Una visión (auto)crítica
de los estudios de
traducción

Africa Vidal y Javier Franco (eds.)

MONTI

ÁFRICA VIDAL & JAVIER FRANCO (EDS.)

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A (SELF-)CRITICAL PERSPECTIVE OF TRANSLATION THEORIES
UNA VISIÓN (AUTO)CRÍTICA DE LOS ESTUDIOS DE TRADUCCIÓN

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UNIVERSITAT JAUME I
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MONTI, A COMMITMENT TO RIGOUR AND PLURALITY

Javier Franco Aixelá

University of Alicante

This is the founding issue of *MonTI*, the academic journal in which the three public universities offering a university degree in Translation and Interpreting in the Valencia region of Spain (Universitat Jaume I, Universitat de València and Universidad de Alicante) wish to provide an open, rigorous, multilingual forum for our discipline.

The name *MonTI* was chosen a little like the term “impressionism” was for painting, half seriously, half jokingly. This acronym has the virtue of representing the name of the journal in its five main languages: Monographs in Translation and Interpreting, Monografías de Traducción e Interpretación, Monografies de Traducció i d'Interpretació, Monographies de Traduction et d'Interprétation, Monographien zur Translation (true, in German it does not work so well, but nobody's perfect). It is also a name with amusing connotations which seem appropriate to us, since we would like to combine rigour with tolerance and shun pedantry. Somehow, the humorous connotations of our name are the (post?)modern version of the skull which monks of yore, Jerome included, used to remember their mortality. In our case, it reminds us of the need to be extremely serious but without taking ourselves too seriously. If we make it on both counts, we will have a right to feel satisfied.

In the last twenty years, an incredible number of new translation and interpreting journals have been launched by commercial publishers and universities, both in Spain and abroad, which would seem to prove the strength of our (inter)discipline. In our case, we have attempted to create a journal on the basis of a clear identity, as well as to give it visibility through a special con-

cern for quality. It is an aspiration still to be achieved, but we can guarantee that there will be no lack of enthusiasm and commitment to meet these aims.

To be more specific, the essential characteristics that will define our journal are: internationalism, plurality, rigour and internal democracy.

Internationalism in our journal will rest on three pillars: multilingualism, electronic publication and accessibility.

Firstly, we believe that one of the main deficiencies in most journals we know is to be found in their linguistic limitations. This, we believe, is understandable for operational reasons, but it is also especially to be regretted in a field like translation studies, which by its very nature is multilingual. Constraining our authors to English would involve inhibiting the creativity of many, not to mention that for many others it would be a demand difficult to meet. Limiting our journal to our two official languages, Catalan and Spanish, would worsen these same constraints. At the same time, we try not to be too naive and are aware that English is the current *lingua franca* of science, so that if our articles are not in English they will reach a much smaller readership, paradoxically contradicting our aim of internationalism. With all this in mind, we have reached the conclusion that articles in *MonTI* should always be in English plus any other language chosen by the author. For obvious financial reasons, it would be very expensive to provide bilingual versions in the hardcopy journal, but *MonTI* will also be published as an electronic journal, where space is not a money problem. Thus, in the electronic version we commit ourselves to doing our utmost to translate all articles into English if they are not already written in that language, while also giving all authors the chance to publish a version of their articles in any language they wish. In the hardcopy version, which will be launched six months before the electronic one, we have tried to promote multilingualism and decided to accept five languages: Catalan, English, French, German and Spanish. These particular five languages were chosen because they are the five major languages studied in our degrees and finding peer reviewers if we widened the range of possible languages would be difficult. As a demonstration of this commitment, the website of our journal, with all the information, calls for papers and instructions for authors is available in these five languages. The English version is available at: <http://www.ua.es/en/dpto/trad.int/publicaciones/index.html>

The electronic mode we have just mentioned is also a commitment to internationalism in itself. We have not forsaken the hardcopy version because we believe in the warmth of the printed word and because we would like to be present in university libraries and on the shelves of the readers who choose to do us this honour. Nevertheless, we know that not to take advantage of the

astounding disseminating capacity of the Internet would be a serious mistake if we really wish all interested parties to read the contributions of *MonTI* to the study of translation and interpreting. To fulfil this goal of international accessibility, the Internet version will be open and free for all, and will be published in an institutional space, RUA (Repository of the University of Alicante), ensuring its stability. Furthermore, as already noted above, electronic publication provides multilingual chances that must be taken advantage of in a translation and interpreting journal such as ours.

The second main characteristic of *MonTI* is its ideological plurality. In order to meet this aim, we will not allow our journal to be a unique or privileged platform of expression for the scholars working in our three universities. We would like, in fact need, articles in *MonTI* to come from all over the world and cover a range of perspectives providing a comprehensive insight into the attitudes towards our discipline from all academic lines of thought. In fact, we can categorically say that at least 75% of our original articles will be written by authors not working at our three universities. As a token of this commitment to plurality both regarding authorship and internationalism, issue 1 of *MonTI* features articles from Germany, Spain, the United Arab Emirates, the United States and France.

To this plurality in authorship we wish to add editorial plurality. We will try to ensure that all issues are edited by at least one expert not working at any of our universities. Thus, issue 1 is co-edited by a scholar from the University of Salamanca (Spain), issue 2 will be co-edited by an expert from the University of Vigo (Spain), and issue 3 will also be co-edited by a professor from the University of Ottawa (Canada). Since editors are completely in charge of designing each issue, including an editorial article providing a global introduction to the matter dealt with in that volume, we think that this combination of approaches will strengthen the polyphonic nature of our journal. Also, we are sure that the presence of a renowned co-editor will enable us to have a much deeper and more complete view of each topic.

Apart from the selection of leading specialists for the edition of each issue, the rigour we aspire to will be guaranteed by an anonymous peer-review process meeting all international recommendations.

Regarding the selection of peer reviewers, we have tried to involve as many prestigious researchers as possible in our project. Jointly, the six members of the Editorial Board have suggested over 80 external assessors whose names are on the journal's website. Together with this Board of Referees, there is a Board of Advisors made up of eminent researchers whose job is to provide strategic recommendations enabling us to constantly improve the quality of

the journal. Of course, we believe that all members deserve to be on both boards but we know that there are many more who also deserve to be there and are still to be contacted. We hope to extend these lists so that they become more and more representative of research in translation studies. As a further guarantee of transparency, the list of reviewers and advisors is also available on our website, and we will publish the names of all referees acting in each issue.

The selection process will begin with each issue being filtered by the editors, mainly to ensure the topical appropriateness of every contribution. Next, every article will be sent to two experts in the topic, who will deliver their own judgement and recommendations. When both assessments coincide, they will be unappealable. In this connection, we can say that for this first issue seven articles have been selected out of a total of thirteen contributions. We hope that in the future rejections will be fewer and fewer thanks to the increasing quality of the proposals. In any case, from *MonTI* we will always insist on honestly and rigorously ensuring the quality of all our articles.

In this respect, in order to maintain scholarly depth, *MonTI* will be made up of only monographs. A first important reason for this decision is that we think it is the only way to make the most of the experience and expertise of the editors. The Editorial Board will attempt to focus each issue on a matter that is really relevant for translation studies. Apart from this founding issue addressing translation studies critically and globally, we have also launched the next two calls for papers, which may be found on our website and deal with *Applied Sociology in Translation Studies* and *Women and Translation* respectively.

We also think that the monographic mode will enhance plurality because the same academic space will necessarily provide different views on the same matter. This should enable us to provide a comprehensive, polyphonic insight, much more enriching than the mere accumulation of articles with no clear relationship.

The fourth and last pillar on which the journal is based is internal democracy. All details can be found in the Bylaws section of our website. Suffice it here to comment that, firstly, both the Managing Board of *MonTI* and the Editorial Board, made up of scholars from our three universities, are appointed on a rotation basis. At the same time, we will guarantee experience by renewing only half of the Editorial Board at most each time. Secondly, it is important to mention here that all substantial decisions, such as the choice of members of all boards, the topic covered by each issue or the editors thereof,

will always be collective. Once again, we hope that this will strengthen the plurality, openness and transparency of *MonTI*.

Finally, the Editorial Board of *MonTI* wishes to express its most sincere thanks for the constant support received by our three universities, and for the selfless collaboration of the members of the various boards who have shown their faith in this project. We hope they will not be disappointed and that this and subsequent issues will make us all feel justly proud and bring about a solid contribution to the world of translation and interpreting.

The best presentation of a journal is its contents. Here is our journal, your journal. Judge for yourselves.

MONTI, UNA APOSTA PEL RIGOR I EL PLURALISME

Javier Franco Aixelá

Universitat d'Alacant

Gloria Bernabeu Molina (Traducció)

Universitat d'Alacant

Amb aquest número naix *MonTI*, la revista acadèmica anual en la qual les tres universitats públiques amb títol universitari de Traducció i Interpretació de la Comunitat Valenciana, la Universitat Jaume I, la Universitat de València i la Universitat d'Alacant, volem oferir un fòrum obert, plurilingüe i rigorós per al debat sobre la nostra disciplina.

El nom de *MonTI* es va elegir un poc com el terme “impressionisme” per a la pintura, mig de broma, mig de debò. Aquest acrònim té la virtut de poder representar el nom de la revista en les seues cinc llengües principals: Monografies de Traducció i d'Interpretació, Monographies de Traduction et d'Interprétation, Monografías de Traducción e Interpretación, Monographs in Translation and Interpreting, Monographien zur Translation (és veritat que en alemany falla un poc, però ningú és perfecte). A més a més, es tracta d'un nom amb connotacions fonètiques divertides de les quals som conscients i que ens pareixen fins i tot adequades, ja que al rigor volem unir la tolerància i la fugida de la pedanteria. En cert sentit, les connotacions humorístiques del nostre nom són la versió (post?)moderna de la calavera amb què els monjos d'antany, Sant Jeroni entre ells, recordaven la seua mortalitat. En el nostre cas, ens recorda que hem de ser extremadament seriosos, però que al mateix temps no hem de prendre'ns massa seriosament. Si aconseguim estar a l'altura d'aquesta doble aspiració podrem donar-nos per satisfets.

En els darrers vint anys, ha aparegut una increïble quantitat de revistes de traducció i interpretació que depenen de multitud d'editorials i universitats, tant a Espanya com a altres països, la qual cosa sembla demostrar la puixança

de la nostra (inter)disciplina. En el nostre cas, hem intentat dotar la nostra de característiques que, en conjunt, li reservaren un espai diferencial així com un nivell especialment notable de qualitat que la fera destacable. Es tracta d'una aspiració a virtuts que encara hem de demostrar, però podem assegurar que entusiasme no ens faltará per aconseguir-ho.

Concretament, els trets essencials que desitgem que definisquen la nostra revista són: internacionalisme, pluralitat, rigor i democràcia interna. Amb aquest motiu, hem dissenyat una sèrie de normes i estratègies que confiem que ens permeten aconseguir-ho.

El caràcter internacional de la revista es fonamentarà en tres elements que desitgem fundacionals i inherents a *MonTI*: pluralitat lingüística, publicació electrònica i accessibilitat.

En primer lloc, ens sembla que una de les carències de la majoria de les revistes que coneixem radica en les seues limitacions lingüístiques. Es tracta, al nostre entendre, d'una carència comprensible per raons pràctiques, però especialment dolorosa en un camp per naturalesa multilingüe com el de la traducció. Limitar la producció dels nostres autors a l'anglès seria coartar la creativitat de molts en la seua llengua materna, a més d'una exigència de difícil compliment per a molts altres. Limitar la revista a les nostres dues llengües oficials, català i espanyol, suposaria per la seua part un agreujament d'aquestes mateixes dificultats. Al mateix temps, intentem no pecar de ingenus i som conscients que l'anglès és la llengua franca de la ciència en aquestos moments, per tant renunciar al fet que els nostres articles estiguen en aquesta llengua equivaldria a impedir l'accés a molts lectors potencials, la qual cosa paradoxalment aniria en contra de la nostra proposta d'internacionalisme. D'aquesta manera, hem aplegat a la conclusió que els articles en *MonTI* haurien d'aparèixer sempre tant en anglès com en l'idioma que desitge l'autor. Per obvies raons financeres, resultaria molt feixuc oferir versions bilingües en la versió en paper, però *MonTI* es publicarà sempre a més a més en versió electrònica, on l'espai no constitueix un problema econòmic. Així doncs, en la versió electrònica ens comprometem a fer tot el possible per traduir tots els articles a l'anglès si no estan ja en aquesta llengua, a més de donar llibertat als autors perquè publiquen una versió del seu article en qualsevol idioma que desitgen. En aquesta mateixa línia de conjugar allò ideal amb allò possible, en la versió en paper, que eixirà sis mesos abans que l'electrònica, hem intentat ampliar el multilingüisme al màxim i hem pres el compromís d'acceptar cinc idiomes: alemany, castellà, català, francès i anglès. Elecció d'aquestos idiomes concrets es deu al fet que són els vehiculars en les nostres llicenciatures de traducció i que resultaria molt complicat aconseguir avaluadors si ampliarem

encara més el ventall de possibilitats. Com a mostra d'aquest compromís, la pàgina web de la nostra revista, amb tota la informació i instruccions per als autors, està disponible des del principi en els esmentats cinc idiomes. La versió en català de la revista es pot trobar en: <http://www.ua.es/va/dpto/trad.int/publicaciones/index.html>

La publicació en versió electrònica que hem esmentat en el paràgraf anterior constitueix també una aposta d'internacionalització. No renunciem a la publicació en paper perquè creiem en la calidesa de la paraula impresa i perquè desitgem estar presents en les biblioteques universitàries, així com a les prestatgeries dels lectors que desitgen fer-nos l'honor. Al mateix temps, sabem que el no aprofitar la sorprenent capacitat de difusió que té l'Internet constituiria una errada difícil de perdonar si volem realment que tots els interessats puguin aplegar a llegir les contribucions de *MonTI* a l'estudi de la traducció i la interpretació. Per a complir de la manera més idònia possible l'objectiu d'accessibilitat internacional abans esmentat, la versió en Internet serà també d'accés obert i gratuït per a tot el món i es publicarà en un espai institucional, RUA (Repositori de la Universitat d'Alacant), que garantisca la seua estabilitat al llarg del temps. A més a més, com ja s'ha comentat, la publicació electrònica ofereix unes possibilitats de multilingüisme que seria una llàstima no aprofitar en una revista de traducció i interpretació com la nostra.

Dèiem que la segona gran característica de *MonTI* havia de ser la seua pluralitat ideològica. Amb la finalitat d'acomplir aquest objectiu, en primer lloc, renunciem a què la nostra revista servisca de plataforma d'expressió ni única ni privilegiada dels especialistes vinculats a les nostres tres universitats. Desitgem, necessitem de fet, que els articles que apareguen en ella procedisquen dels cinc continents i expressen un ventall de visions que ens permeta a tots un coneixement cabal de les actituds cap a la disciplina des de totes les perspectives acadèmiques. En aquest sentit, volem ser absolutament concrets i ens comprometem que al menys un 75% dels articles d'investigació presents en *MonTI* procedisquen sempre d'autors aliens a les nostres tres universitats. Com a mostra d'aquest compromís de pluralitat d'autoria i internacionalisme, en el número 1 de la revista tenim ja articles d'autors procedents d'Alemanya, Emirats Àrabs Units, Espanya, Estats Units i França.

A aquesta pluralitat en l'autoria volem afegir una pluralitat en la direcció dels números de *MonTI*. En aquest sentit, ens comprometem a intentar que tots els números estiguen editats al menys per un expert aliè a les nostres tres universitats. Així, el número 1 es troba sota la coedició d'una experta de la Universitat de Salamanca, el número 2 estarà sota la coedició d'un investigador de la Universitat de Vigo i el número 3 contarà amb la coedició d'una

professora de la Universitat d'Ottawa. Ja que els editors són els encarregats de dissenyar cada número de principi a fi, incloent-hi un article de fons que intenten presentar globalment l'assumpte tractat, creiem que la combinació d'enfocaments que açò representa reforçarà el caràcter coral de la nostra revista. Igualment, estem convençuts que la presència d'un coeditor especialista destacat en la matèria que tracte cada número de *MonTI* ens permetrà una visió molt més profunda i completa.

Apart de la selecció d'especialistes de primera línia per a l'edició de cada número, el rigor al que aspirem es cobrirà abans de res mitjançant un procés d'avaluació que complisca totes les recomanacions internacionals i estiga basat en la intervenció de revisors externs que treballen sense conèixer l'autoria de l'article que estiguen valorant.

Pel que fa a la selecció dels propis revisors externs, hem intentat embarcar en el nostre projecte experts en traducció i interpretació d'entre els investigadors més prestigiosos dels quals tenim notícia. Conjuntament, els sis membres del Comitè de Redacció hem proposat a més de 80 avaluadors, els noms dels quals apareixen en la pàgina web de la revista. A aquest comitè avaluador s'ha de sumar el comitè científic, compost per investigadors de primeríssima línia, en els quals confiem per tal que ens facen aplegar recomanacions estratègiques que ens permeten millorar constantment aquesta revista. En ambdós casos, per descomptat, creiem que són tots els que estan, però sabem que no estan tots els que són. Esperem ampliar la llista perquè cada vegada siga més completa i representativa. Com a garantia de transparència, la llista d'avaluadors i membres del comitè científic es troba present a la nostra pàgina web i es farà constar aquells que hagen intervingut en cada número.

El procés de selecció d'articles començarà pel filtre dels editors del número, que s'asseguraran abans de res de garantir la pertinència temàtica de l'article proposat. Una vegada garantida la rellevància de la contribució, cada article s'enviarà a dos revisors externs, experts en la matèria tractada, que emetran el seu propi judici i recomanacions. Quan ambdues avaluacions coincidisquen, seran inapel·lables. Com a mostra del rigor esmentat, cal dir que per a aquest primer número s'han seleccionat set articles sobre un total de tretze propostes. Esperem que el nombre de rebuigs siga cada vegada menor gràcies a la qualitat i l'interès de les propostes. Des de *MonTI* ens comprometem, això sí, a intentar garantir sincerament i rigorosament la qualitat de tot allò que publiquem.

En la mateixa línia de cerca de rigor, entès ara com profunditat, *MonTI* serà una revista composta exclusivament per números monogràfics. Una primera raó important per a l'elecció d'aquest format consisteix en que tan sols

així podrem aprofitar de manera idònia l'experiència i coneixements dels editors elegits. Des del Consell de Redacció intentarem que cada número aborde un assumpte del màxim interès per a la disciplina. Per això, convé anunciar, ja que a més d'aquest número fundacional que tracta d'abordar els estudis de traducció en el seu conjunt d'una manera crítica, tenim ja previstos els dos següents, la convocatòria d'articles dels quals es podrà trobar en la nostra pàgina web, i que tractaran sobre *La Sociologia aplicada a la traducció* i sobre *Dona i traducció* respectivament.

Pensem també que el tractament d'un únic assumpte per número permetrà reforçar la idea de pluralitat per la qual ens regim, ja que en el mateix espai editorial donarem lloc a visions disperses sobre una qüestió única, la qual cosa ens permetrà oferir als nostres lectors una visió coherent i polifònica que ens pareix molt més enriquidora que l'obtinguda d'una revista en la qual els articles no tinguen massa relació entre ells.

Finalment, la quarta columna sobre la qual es recolza la revista consisteix en la democràcia interna. En l'apartat de directrius de la pàgina web s'ofereixen tots els detalls al respecte. Creiem que ací cal comentar especialment que, en primer lloc, la direcció de *MonTI* i el propi Consell de Redacció, compost per membres que pertanyen a les nostres tres universitats, seran rotatius. Al mateix temps, garantim l'experiència en la gestió assegurant-nos que al menys la meitat del Consell de Redacció es mantinga després de cada canvi o rotació. En segon lloc, és important mencionar que totes les decisions substancials, com l'elecció de membres de qualsevol comitè o de la temàtica i editors d'un número, haurà de ser presa sempre de forma col·legiada, la qual cosa una vegada més confiem que servisca per garantir la pluralitat, obertura i transparència de *MonTI*.

Des de la direcció de *MonTI* voldríem concloure manifestant la gratitud més sincera al suport que hem rebut en tot moment de les nostres tres universitats, així com a tots els membres dels diversos comitès pel seu treball desinteressat i per la fe manifestada en aquest projecte. Confiem que no s'hagen equivocat i que aquest i els següents números constitueixen un orgull per a tots i una aportació sòlida al món de la traducció i la interpretació en general.

Siga com siga, la millor presentació d'una revista són els seus propis articles. Ací està la nostra revista, la seua revista. Jutgen vostès mateixos.

MONTI, UN PARI SUR LA RIGUEUR ET LE PLURALISME

Javier Franco Aixela

Université d'Alicante

Paola Masseau (Traduction)

Université d'Alicante

Ce premier numéro symbolise la naissance de *MonTI*, revue universitaire annuelle à travers laquelle les trois universités de la Région de Valence possédant la filière de Traduction et d'Interprétation, l'Université Jaume I, l'Université de Valence et l'Université d'Alicante, souhaitons offrir un forum ouvert, plurilingue et rigoureux aux débats sur notre discipline.

Le choix du nom *MonTI* se fit plus ou moins à la façon du terme “impressionnisme” en peinture, c'est-à-dire sur le ton d'une plaisanterie sérieuse. Cet acronyme a l'avantage de pouvoir représenter le nom de la revue dans les cinq langues de travail sélectionnées: Monographies de Traduction et d'Interprétation, Monografías de Traducción e Interpretación, Monografies de Traducció i d'Interpretació, Monographs in Translation and Interpreting, Monographien zur Translation (il est vrai qu'en allemand le jeu est quelque peu raté, mais personne n'est parfait). De plus, nous sommes conscients qu'il s'agit d'un nom possédant des connotations phonétiques amusantes, en réalité tout à fait adéquates puisque nous souhaitons conjuguer rigueur, tolérance et absence de pédanterie. D'une certaine façon, les connotations humoristiques de notre nom correspondent à la version (post?)moderne du crâne à l'aide duquel les moines d'autrefois, parmi eux saint Jérôme, se rappelaient leur mortalité. Quant à nous, cela nous rappelle que nous devons être extrêmement sérieux, mais à la fois, que nous ne devons pas nous prendre trop au sérieux. Si nous

parvenons à être à la hauteur de cette double aspiration, nous pourrions nous sentir satisfaits.

Ces vingt dernières années, aussi bien en Espagne que dans d'autres pays, une quantité incroyable de revues de traduction et d'interprétation, dépendant de maisons d'édition et d'universités, ont vu le jour, ce qui semble bien démontrer la force de notre (inter)discipline. En ce qui nous concerne, afin d'offrir au lecteur une revue remarquable et de lui réserver un espace distinctif, nous avons tenté de pourvoir *MonTI* de caractéristiques spécifiques et d'un niveau particulièrement élevé en matière de qualité. Aujourd'hui il s'agit d'une aspiration, ces qualités restent encore à démontrer, mais nous affirmons que l'enthousiasme nécessaire pour y parvenir existe bel et bien.

Plus concrètement, nous souhaitons que les traits essentiels définissant notre revue soient l'internationalisme, la pluralité, la rigueur et la démocratie interne. Pour ce faire, nous avons établi une série de normes et de stratégies qui, nous l'espérons, nous permettront d'atteindre ces objectifs.

Le caractère international de la revue repose sur trois éléments que nous voulons constitutifs et inhérents à *MonTI*: la pluralité linguistique, l'édition électronique et l'accessibilité.

Tout d'abord, il nous semble que l'une des principales lacunes de la majorité des revues que nous connaissons réside dans leurs limitations linguistiques. Selon nous, il s'agit d'une imperfection compréhensible pour des raisons d'ordre pratique, mais particulièrement navrante dans le domaine de la traduction, multilingue par nature. Le fait de limiter la production de nos auteurs à l'anglais serait pour un bon nombre d'entre eux une entrave à leur créativité dans leur langue maternelle et pour beaucoup d'autres une exigence difficile à satisfaire. Dans le même ordre d'idées, si nous limitions les langues de travail à nos deux langues officielles, le catalan et l'espagnol, nous ne ferions qu'aggraver ces mêmes difficultés. Parallèlement, nous nous évertuons à ne pas pêcher par naïveté et sommes conscients qu'à l'heure actuelle l'anglais est la langue franche des sciences. Par conséquent, renoncer à ce que nos articles soient écrits dans cette langue équivaldrait à en empêcher l'accès pour de nombreux lecteurs potentiels, ce qui, paradoxalement, irait à l'encontre de notre souhait d'internationalisation. Ceci étant, nous sommes arrivés à la conclusion que les articles parus dans *MonTI* devront toujours être écrits en anglais ainsi que dans une autre langue choisie par l'auteur. Pour d'évidentes raisons financières, il serait très onéreux d'offrir des versions bilingues de la version imprimée de la revue, mais *MonTI* sera également toujours éditée en version électronique, où la question d'espace n'est plus un problème économique. Par conséquent, dans la version électronique nous nous engageons

à faire tout notre possible pour traduire les articles en anglais s'ils ne sont pas écrits dans cette langue, et à admettre une seconde version dans la langue souhaitée par l'auteur. D'autre part, souhaitant négocier entre l'idéal et le possible, dans la version imprimée qui paraîtra six mois avant la version électronique, nous avons tenté d'élargir le multilinguisme au maximum et nous nous sommes mis d'accord pour accepter cinq langues de travail: l'allemand, le castillan, le catalan, le français et l'anglais. Le choix de ces langues correspond au fait qu'il s'agit des langues véhiculaires de la filière de traduction dans nos trois universités et également au fait qu'il serait très compliqué de trouver des personnes capables d'évaluer les articles si nous élargissions encore plus cet éventail de possibilités. Afin de prouver notre engagement et en guise d'échantillon nous avons fait en sorte que depuis le départ le site web de notre revue soit disponible dans ces cinq langues. La version française du site, regroupant toutes les informations et instructions à l'attention des auteurs, se trouve à l'adresse suivante: <http://www.ua.es/fr/dpto/trad.int/publicaciones/index.html>

L'édition électronique mentionnée auparavant reflète également notre pari sur l'internationalisation. Nous ne renonçons pas à la version imprimée car nous croyons en la "chaleur" du mot imprimé et car nous souhaitons être présents dans les bibliothèques universitaires, ainsi que sur les étagères des lecteurs qui voudront bien nous faire cet honneur. Parallèlement, nous savons pertinemment que de ne pas profiter de l'extraordinaire capacité de diffusion que possède Internet serait une grossière erreur, tout à fait impardonnable si nous voulons vraiment que toutes les personnes intéressées puissent lire les contributions de *MonTI* faites à la traductologie. D'autre part, afin d'atteindre notre objectif d'accessibilité internationale le plus convenablement possible, la version sur Internet sera accessible librement et gratuitement et sera publiée à travers un espace institutionnel, le RUA (Repositorio de la Universidad de Alicante), qui garantira sa stabilité dans le temps. De plus, comme nous l'avons déjà commenté, l'édition électronique offre des possibilités de multilinguisme dont il serait dommage de ne pas profiter dans une revue de traduction et d'interprétation comme la nôtre.

La seconde grande caractéristique de *MonTI* doit être la pluralité idéologique. Afin d'y parvenir, nous refusons, en premier lieu, que notre revue soit un tremplin privilégié uniquement destiné aux spécialistes de nos trois universités. Nous souhaitons, et de fait nous avons besoin, que les articles parus dans *MonTI* proviennent des cinq continents et reflètent un éventail de visions qui nous permette à tous l'accès à un savoir complet, regroupant différentes attitudes face à la discipline et ce depuis toutes les perspectives

universitaires. Nous souhaitons être totalement clairs sur ce sujet et nous nous en engageons à ce qu'au moins 75% des articles de recherche parus dans chaque numéro de *MonTI* soient écrits par des auteurs externes à nos trois universités. Comme preuve de notre engagement envers la pluralité d'auteurs et l'internationalisation, signalons que pour le premier numéro de la revue seront publiés des auteurs provenant d'Allemagne, des Émirats Arabes Unis, d'Espagne, des États-Unis et de France.

La pluralité d'auteurs n'est pas notre seul souhait. En effet, nous voulons que la pluralité soit également présente dans la direction des différents numéros. Ainsi, nous nous engageons à ce que tous les numéros soient édités au moins par un expert externe à nos trois universités. Le numéro 1, par exemple, sera coédité par une experte de l'Université de Salamanque, le numéro 2 sera coédité par un chercheur de l'Université de Vigo et le numéro 3 par une spécialiste de l'Université d'Ottawa. Étant donné que les directeurs sont les responsables de concevoir entièrement les numéros et d'y inclure un article de fond qui présente de façon globale le thème traité, nous pensons que la combinaison d'approches que la coédition suppose renforcera le caractère d'union de notre revue. De la même façon, nous sommes convaincus que la présence d'un coéditeur reconnu et spécialiste du thème traité dans un numéro donné de *MonTI* nous permettra d'en fournir une vision plus profonde et complète.

Mis à part la sélection de spécialistes réputés pour l'édition de chaque numéro, et puisque nous aspirons avant tout à la rigueur, le processus d'évaluation des articles sera effectué suivant les recommandations internationales et reposera également sur des membres externes à nos trois universités, qui travailleront en respectant l'anonymat des auteurs des articles proposés.

Quant à la sélection des réviseurs externes, nous avons mobilisé pour notre projet des experts en traduction et en interprétation faisant partie des chercheurs les plus prestigieux que nous connaissons. Ensemble, les six membres du Comité de Rédaction, avons proposé plus de 80 personnes (citées sur le site web de la revue) chargées de l'évaluation. Outre le comité d'évaluation, nous avons créé un comité scientifique, composé de chercheurs réputés, qui, nous en sommes certains, sauront nous aider à améliorer la revue grâce à des recommandations stratégiques. Dans les deux cas, que personne ne se sente lésé, les chercheurs participants sont en effet des experts réputés mais nous sommes persuadés qu'il en existe d'autres. Nous espérons pouvoir étendre et compléter la liste des responsables des évaluations afin de la rendre plus représentative. Afin de garantir la transparence des comités, la liste des personnes chargées de l'évaluation et du comité scientifique peut être

consultée sur le site web de la revue et les personnes ayant participé à chaque numéro y figureront également.

Le processus de sélection aura comme point de départ le filtre des éditeurs du numéro, qui s'assureront avant tout de garantir la pertinence thématique de l'article proposé. Une fois la valeur de la contribution vérifiée, chaque article sera envoyé à deux réviseurs externes, experts en la matière, qui émettront leurs avis et recommandations. Si les deux rapports coïncident, il sera impossible de faire appel de la décision. Signalons, comme preuve de rigueur, que pour ce premier numéro sept articles sur treize ont été sélectionnés. Nous espérons que chaque fois les refus diminuent grâce à la qualité et à l'intérêt des propositions. Mais, dans tous les cas, *MonTI* s'engage à garantir sincèrement et rigoureusement la qualité de tous les textes publiés.

Étant à la recherche d'une certaine rigueur, synonyme de profondeur, *MonTI* sera exclusivement composée de numéros monographiques. La première raison qui nous a poussé à faire le choix de ce format est que de cette façon uniquement nous profiterons pleinement des connaissances des éditeurs choisis. En outre, le Conseil de Rédaction essaiera que chaque numéro aborde un thème possédant un intérêt spécial pour notre discipline. À ce sujet, signalons que hormis le premier numéro de la revue dédié à la critique de la traductologie dans son ensemble, les thèmes des deux numéros suivants sont d'ores et déjà établis, le deuxième numéro traitera de *La Sociologie appliquée à la Traduction* et le troisième numéro de *La Femme et la Traduction* (les appels à contributions peuvent être consultés sur notre site).

Nous pensons également que le fait de traiter un seul thème par numéro permettra de renforcer le principe de pluralité qui nous régit, puisque dans un même espace éditorial nous admettrons des visions dissemblables sur un même sujet, ce qui nous permettra d'offrir à nos lecteurs une vision cohérente et polyphonique qui nous semble beaucoup plus enrichissante que celle obtenue à travers une revue dans laquelle les articles n'ont que peu de relation entre eux.

Finalement, le quatrième principe sur lequel repose la revue est la démocratie interne. La section lignes directrices du site web offre une information détaillée sur ce sujet. Signalons en particulier que la direction de *MonTI* et le propre Conseil de Rédaction, composé de membres appartenant à nos trois universités, seront tournants. Parallèlement, nous garantirons l'expérience en termes de gestion en nous assurant qu'au moins la moitié du Conseil de Rédaction soit maintenue après chaque changement. D'autre part, signalons que toutes les décisions substantielles, comme le choix des membres de n'importe quel comité, de la thématique ou des éditeurs d'un numéro, devront être

prises de façon concertée, ce qui nous semble une bonne manière de garantir la pluralité, l'ouverture et la transparence de *MonTI*.

Pour conclure cette présentation les membres du comité de direction de *MonTI* souhaitons faire nos remerciements à nos universités respectives pour l'appui que nous en avons reçu, ainsi qu'aux membres des différents comités pour leur travail désintéressé et pour croire en ce projet. Espérons qu'ils ne se soient pas trompés et que ce premier numéro ainsi que les suivants soient une fierté et un apport solide au monde de la traduction et de l'interprétation en général.

Quoi qu'il en soit, la meilleure façon de présenter une revue est sans aucun doute de diffuser ses articles. Voici notre revue, et dorénavant votre revue. Jugez-en par vous-même.

MONTI, WIR SETZEN AUF WISSENSCHAFTLICHE AKRIBIE UND PLURALISMUS

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Mit dieser Ausgabe wird *MonTI* ins Leben gerufen. Es handelt sich um die akademische Jahreszeitschrift, in der die drei staatlichen Universitäten der Autonomen Gemeinschaft Valencia, die über einen Universitätslehrgang in Übersetzen & Dolmetschen verfügen (Universität Jaume I, Universität de València und Universidad de Alicante), ein offenes, mehrsprachig und akribisch geführtes Forum zur Diskussion über unsere Fachrichtung anbieten möchten.

Der Name *MonTI* wurde, etwa so wie der Ausdruck „Impressionismus“ für die Malerei, halb scherzhaft, halb ernst, ausgewählt. Dieses Akronym hat den Vorzug, dass es den Namen der Zeitschrift in den fünf Hauptsprachen derselben widerspiegelt: Monografías de Traducción e Interpretación, Monografies de Traducció i d'Interpretació, Monographs in Translation and Interpreting, Monographies de Traduction et d'Interprétation, Monographien zur Translation (auf Deutsch klappt's nicht ganz, na ja, *nobody's perfect*). Ausserdem schwingen im Namen lustige phonetische Konnotationen mit, deren wir uns bewusst sind und die wir sogar begrüßen, da wir der akribischen Arbeit auch eine tolerante Einstellung fern der Pedanterie zur Seite stellen wollen. In gewisser Hinsicht stellen die humoristischen Konnotationen des Namens unserer Zeitschrift die (post?)moderne Fassung des Totenschädel dar, mit dem früher die Mönche (unter ihnen auch der heilige Hieronymus) sich ihre Sterblichkeit ins Gedächtnis riefen. In unserem Fall bedeuten sie eine Mahnung zu absoluter Ernsthaftigkeit, wobei wir uns aber auch nicht zu

ernst nehmen dürfen. Wenn wir dieser doppelten Bestrebung gerecht werden, können wir mit uns selbst zufrieden sein.

In den vergangenen zwanzig Jahren ist sowohl in Spanien als auch in anderen Ländern eine Vielzahl an Übersetzungs- und Dolmetschzeitschriften erschienen, die von unterschiedlichen Verlagen und Universitäten abhängen. Dies scheint die Stärke unserer (inter)disziplinären Fachrichtung unter Beweis zu stellen. Im Falle unserer Zeitschrift haben wir versucht, diese mit einer Reihe von Eigenschaften auszustatten, die es ihr ermöglichen sollen, ein eigenständiges sich von anderen Zeitschriften unterscheidendes Betätigungsfeld im Rahmen der Fachrichtung zu bewahren. Von besonderer Bedeutung ist für uns dabei das Erringen eines hohen Qualitätsstandards, durch den sich unsere Zeitschrift auszeichnen soll. Noch handelt es sich um eine Tugend, auf die wir abzielen und die wir noch unter Beweis zu stellen haben. Über die dazu notwendige Begeisterung und Begeisterungsfähigkeit verfügen wir in ausreichendem Maße.

Die Hauptmerkmale, die unserer Meinung nach *MonTI* auszeichnen sollen sind folgende: Internationalität, Pluralität, Akribie und interne Demokratie. Um diese Eigenschaften zu gewährleisten, haben wir eine Reihe von Normen und Strategien entworfen.

Der internationale Charakter unserer Zeitschrift beruht auf drei gründungsspezifischen und *MonTI* anhaftenden Elementen: Sprachvielfalt, elektronische Veröffentlichung und Zugänglichkeit.

Zunächst einmal sind wir der Auffassung, dass die sprachliche Eingrenzung einer der Mängel der meisten Zeitschriften ist. Es handelt sich unserer Meinung nach um eine nach praktischen Gesichtspunkten verstehbare Fehlleistung. In einer grundsätzlich mehrsprachigen Fachrichtung wie der unseren ist diese Einschränkung jedoch besonders problematisch. Die Forschungsleistung unserer Verfasser ausschließlich auf die englische Sprache zu reduzieren, würde bei vielen zweifelsohne die in der Muttersprache gegebene Ausdrucksfähigkeit und –stärke unnötig beschneiden. Unsere Zeitschrift auf die Amtssprachen der Autonomen Gemeinschaft Valencia (Spanisch, Katalanisch) zu begrenzen, würde diese Sprachproblematik nur noch verschärfen. Wir sind uns natürlich bewusst, dass das Englische gegenwärtig die internationale Wissenschaftssprache schlechthin ist. Darauf zu verzichten, dass die Artikel in dieser Sprache verfasst sind, wäre gleichbedeutend mit einer Zugangsbeschränkung für viele potentielle Leser. Damit würden wir widersinnigerweise unser eigenes Ziel der Internationalität desavouieren. Wir sind deshalb zum Schluss gekommen, dass die Artikel in *MonTI* immer sowohl in Englisch als auch in der vom Verfasser gewünschten Sprache erscheinen

müssen. Aus offensichtlichen finanziellen Erwägungen wäre es sehr kostspielig, wenn die Artikel in der gedruckten Fassung von *MonTI* jeweils zweisprachig erschienen. Von *MonTI* wird es jedoch auch immer eine elektronische Fassung geben, wodurch dieses Problem gelöst wird. Für die elektronische Fassung versprechen wir, unser möglichstes zu tun, um alle Artikel ins Englische zu übersetzen (sofern sie nicht bereits in dieser Sprache verfasst sind) bzw. den Verfassern die Möglichkeit zu bieten, ihre Arbeiten in jeder gewünschten Sprache zu veröffentlichen.

In diesem Sinne versuchen wir auch für die gedruckte Fassung der Zeitschrift, die sechs Monate vor der elektronischen erscheint, Wunsch und Wirklichkeit in Einklang zu bringen. Aus diesem Grund haben wir versucht, uns zum Ziel der Mehrsprachigkeit im größtmöglichen Umfang zu bekennen und fünf Sprachen zu akzeptieren: Deutsch, Englisch, Französisch, Katalanisch, Spanisch. Die Auswahl entspricht den A und B Sprachen des Studiengangs an unseren Universitäten. Eine zusätzliche Erweiterung würde die Evaluierung der Arbeiten in erheblichem Maße erschweren. Als Nachweis für unsere Verpflichtung in diesem Sinne diene die Internetseite unserer Zeitschrift, die sämtliche für die Verfasser bestimmten Informationen und Anweisungen enthält und von Beginn an in den genannten fünf Sprachen verfügbar ist. Die deutsche Fassung der Zeitschrift finden Sie unter: <http://www.ua.es/al/dpto/trad.int/publicaciones/index.html>

Mit der im vorherigen Absatz erwähnten elektronischen Fassung setzen wir gleichfalls auf Internationalisierung. Wir verzichten nicht auf eine gedruckte Fassung, da wir an die Unmittelbarkeit des gedruckten Wortes glauben und weil wir in den Universitätsbibliotheken und in den Bücherregalen interessierter Leser präsent sein wollen. Es wäre jedoch ein unverzeihlicher Fehler, die erstaunliche Fähigkeit der Wissensverbreitung des Internets nicht zu nutzen, wenn wir wirklich allen Interessierten *MonTIs* Beiträge zur Fachrichtung zugänglich machen wollen. Um dieses Ziel des internationalen Zugangs zu gewährleisten, wird die elektronische Fassung im virtuellen Institutionsraum RUA (Repositorio de la Universidad de Alicante) für jeden frei und kostenlos verfügbar sein. Damit wird die langfristige Stabilität des Projekts untermauert.

Das zweite wichtige Merkmal von *MonTI* soll die ideologische Pluralität sein. Um dieses Ziel zu erreichen, verzichten wir darauf, dass unsere Zeitschrift als Sprachrohr für die Spezialisten der drei angeschlossenen Universitäten dient. Es ist uns sehr wichtig, dass die in *MonTI* erscheinenden Artikel aus der ganzen Welt stammen und eine Vielfalt an Sichtweisen ausdrücken. Dies soll die volle Bandbreite der verschiedenen Haltungen unserer

Fachrichtung gegenüber erkennbar machen. Konkret verpflichten wir uns, dass 75 % der in *MonTI* erscheinenden Forschungsartikel von Verfassern stammen, die keiner der drei genannten Universitäten Valencias angehören. Als Beweis für die Ernsthaftigkeit unserer Verpflichtung diene die erste Ausgabe der Zeitschrift, in der bereits Artikel von Verfassern aus Deutschland, den Vereinigten Arabischen Emiraten, Spanien, den Vereinigten Staaten und Frankreich aufgenommen sind.

Dieser Pluralität der Verfasser wollen wir auch eine Pluralität in der Leitung der Ausgaben von *MonTI* an die Seite stellen. In diesem Sinne versuchen wir, dass alle Ausgaben von mindestens einem externen Experten herausgegeben wird. So wird die erste Ausgabe unter Mitwirkung einer Expertin der Universidad de Salamanca, die zweite unter Mitwirkung eines Forschers der Universidad de Vigo und die dritte unter Mitwirkung einer Dozentin der Universität von Ottawa herausgegeben. Da die Herausgeber für die Gesamtzusammenstellung der jeweiligen Ausgabe (einschließlich eines Basisartikels, der darauf abzielt, das behandelte Thema gesamthaft darzustellen) zuständig sind, glauben wir, dass dieses Kombinieren verschiedener Betrachtungsweisen den mehrstimmigen Charakter unserer Zeitschrift verstärkt. Die Anwesenheit als Mitherausgeber eines in der Materie herausragenden Spezialisten führt zu einer Vertiefung und Vervollständigung der Sichtweise.

Zusätzlich zur Auswahl erstklassiger Spezialisten für die Herausgabe jeder Ausgabe soll die angestrebte wissenschaftliche Akribie mit Hilfe eines Evaluierungsprozesses erzielt werden, der sämtliche internationalen Empfehlungen einschließt und von externen Fachleuten durchgeführt wird, die den Verfasser des zu prüfenden Artikels nicht kennen.

Was die Auswahl der mit der Evaluierung betrauten externen Fachleute anbelangt, haben wir versucht, Experten aus dem Bereich Übersetzen und Dolmetschen für unser Projekt zu gewinnen, die zu den angesehensten Forschern gehören. Die sechs Mitglieder des Redaktionskomitees haben über 80 Fachleute für diese Funktion vorgeschlagen, deren Namen auf der Internetseite der Zeitschrift erscheinen. Neben diesem Evaluierungskomitee gibt es ein Wissenschaftskomitee, das sich aus erstklassigen Forschern zusammensetzt, auf deren strategische Empfehlungen wir bauen, um die Zeitschrift ständig zu verbessern. Wir sind uns der verständlichen Leistungseinschränkungen beider Komitees bewusst. Die Liste soll laufend erweitert und vervollständigt werden, um sie repräsentativer zu gestalten. Um Transparenz zu garantieren befindet sich die Liste der die Evaluierung durchführenden Fachleute sowie die Liste des Wissenschaftskomitees auf unserer Internetseite. Die einzel-

nen Namen derjenigen, die jeweils an einer Ausgabe teilgenommen haben, werden speziell ausgewiesen werden.

In der ersten Phase des Auswahlprozesses, den die Artikel zu durchlaufen haben, erfolgt die Filterung durch die Herausgeber der entsprechenden Ausgabe. Diese überprüfen vor allem die thematische Eignung des eingereichten Artikels. Ist diese gewährleistet, wird jeder Artikel jeweils an zwei mit diesem Thema vertraute externe Fachleute zur Evaluierung verschickt. Diese geben ihr eigenständiges Urteil sowie Empfehlungen ab. Stimmen beide Evaluierungen überein, ist die Entscheidung endgültig. So sind etwa für die erste Ausgabe von *MonTI* nur sieben der dreizehn vorgeschlagenen Artikel angenommen worden. Wir hoffen, dass die Zahl der Ablehnungen dank der Qualität und des Interesses der Vorschläge sinken wird. Seitens der Zeitschrift werden wir uns darum bemühen, die Qualität sämtlicher Veröffentlichungen ehrlich und riguros zu garantieren.

In diesem selben Streben nach wissenschaftlicher Genauigkeit, auch im Sinne von wissenschaftlicher Tiefe, wird *MonTI* ausschließlich aus Monographien bestehen. Nur so nämlich können wir idealerweise die Erfahrung und Kenntnisse unserer Herausgeber nutzen. Der Redaktionsrat wird sich bemühen, für jede Ausgabe ein für die Fachrichtung besonders relevantes Thema zu wählen. Diesbezüglich möchten wir bereits darauf hinweisen, dass nebst der Gründungsausgabe, das das Thema der Übersetzung in seiner Gesamtheit kritisch behandelt, bereits die nächsten zwei Ausgaben in Planung sind. Die Ausschreibung zur Einsendung von Beiträgen kann auf unserer Internetseite eingesehen werden. Die für die Ausgaben zwei und drei vorgesehenen Themen sind: Angewandte Soziologie in der Übersetzungswissenschaft sowie Frau und Übersetzung.

Wir sind ebenfalls der Auffassung, dass die Behandlung eines einzigen Themas pro Ausgabe ein größeres Maß an Pluralität ermöglicht (was wir ja bekanntlich anstreben), indem unterschiedliche Sichtweisen ein und derselben Thematik gegenüber gestellt werden. Jede Ausgabe verfügt somit über ein bedeutendes Niveau an Kohärenz und ist dennoch poliphon.

Der vierte Pfeiler auf dem die Zeitschrift ruht ist die interne Demokratie. Im Abschnitt der Richtlinien unserer Internetseite werden diesbezüglich sämtliche Details angeboten. Es ist darauf hinzuweisen, dass sowohl für die Leitung von *MonTI* als auch für den Redaktionsrat (beide bestehen aus Mitgliedern der drei valencianischen Universitäten) das Rotationsprinzip gilt. Um eine reibungslose Arbeitspraxis zu gewährleisten, wird darauf geachtet werden, dass mindestens die Hälfte des Redaktionsrates bei jedem Wechsel erhalten bleibt. Zweitens werden alle wichtigen Entscheidungen (etwa die

Wahl der Mitglieder der jeweiligen Komitees, das Thema der entsprechenden Ausgabe und die Herausgeber) gemeinschaftlich getroffen. Wir hoffen dadurch, Pluralität, Offenheit und Transparenz zu garantieren.

Zum Schluss möchten wir, die Leitung von *MonTI*, unseren drei Universitäten für ihre permanente Unterstützung danken. Gleichfalls geht unser Dank an alle Mitglieder der diversen Komitees für deren uneigennützig Arbeit und für ihren Glauben an das Projekt. Wir vertrauen darauf, dass sie sich nicht geirrt haben und dass diese und die folgenden Ausgaben uns mit Stolz erfüllen werden. Wir bauen ebenfalls darauf, dass der Inhalt der Zeitschrift einen Beitrag zur Forschung in unserem Fachbereich leisten wird.

Wie auch immer, die beste Präsentation einer Zeitschrift sind immer ihre Artikel selbst. Hier ist unsere Zeitschrift, Ihre Zeitschrift. Urteilen Sie selbst.

MONTI, UNA APUESTA POR EL RIGOR Y EL PLURALISMO

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Universidad de Alicante

Con este número nace *MonTI*, la revista académica anual en la que las tres universidades públicas con título universitario de Traducción e Interpretación de la Comunidad Valenciana, la Universitat Jaume I, la Universitat de València y la Universidad de Alicante, queremos ofrecer un foro abierto, plurilingüe y riguroso para el debate sobre nuestra disciplina.

El nombre de *MonTI* se eligió un poco como el término “impresionismo” para la pintura, medio en broma, medio en serio. Este acrónimo tiene la virtud de poder representar el nombre de la revista en sus cinco idiomas principales: Monografías de Traducción e Interpretación, Monographies de Traducció i d’Interpretació, Monographs in Translation and Interpreting, Monographies de Traduction et d’Interprétation, Monographien zur Translation (es verdad que en alemán falla un poco, pero nadie es perfecto). Además, es un nombre con connotaciones fonéticas divertidas de las que somos conscientes y que nos parecen hasta adecuadas, puesto que al rigor queremos unir la tolerancia y la huida de la pedantería. En cierto sentido, las connotaciones humorísticas de nuestro nombre son la versión (post?)moderna de la calavera con la que los monjes de antaño, San Jerónimo entre ellos, recordaban su mortalidad. En nuestro caso, nos recuerda que debemos ser extremadamente serios, pero que al mismo tiempo no debemos tomarnos demasiado en serio. Si conseguimos estar a la altura de esa doble aspiración podremos darnos por satisfechos.

En los últimos veinte años, ha aparecido una increíble cantidad de revistas de traducción e interpretación dependientes de multitud de editoriales y universidades, tanto en España como en otros países, lo que parece demostrar la pujanza de nuestra (inter)disciplina. En nuestro caso, hemos procurado

dotar a la nuestra de características que, en conjunto, le reservasen un espacio diferencial así como un nivel especialmente notable de calidad que la hiciera destacable. Se trata de una aspiración a virtudes que aún debemos demostrar, pero podemos asegurar que entusiasmo no nos va a faltar para conseguirlo.

Concretamente, los rasgos esenciales que deseamos que definan a nuestra revista son: internacionalismo, pluralidad, rigor y democracia interna. Para ello, hemos diseñado una serie de normas y estrategias que confiamos que nos permitan conseguirlo.

El carácter internacional de la revista se apoyará en tres elementos que deseamos fundacionales e inherentes a *MonTI*: pluralidad lingüística, publicación electrónica y accesibilidad.

En primer lugar, nos parece que una de las carencias de la mayoría de las revistas que conocemos radica en sus limitaciones lingüísticas. Se trata, a nuestro entender, de una carencia comprensible por razones prácticas, pero especialmente dolorosa en un campo por naturaleza multilingüe como el de la traducción. Limitar la producción de nuestros autores al inglés sería coartar la creatividad de muchos en su lengua materna, además de una exigencia de difícil cumplimiento para muchos otros. Limitar la revista a nuestras dos lenguas oficiales, catalán y español, supondría por su parte un agravamiento de esas mismas dificultades. Al mismo tiempo, intentamos no pecar de ingenuos y somos conscientes de que el inglés es la lengua franca de la ciencia en estos momentos, por lo que renunciar a que nuestros artículos estén en esa lengua equivaldría a impedir el acceso a muchos lectores potenciales, lo que paradójicamente iría en contra de nuestra propuesta de internacionalismo. Así las cosas, hemos llegado a la conclusión de que los artículos en *MonTI* deberían aparecer siempre tanto en inglés como en el idioma que desee el autor. Por obvias razones financieras, resultaría muy gravoso ofrecer versiones bilingües en la versión en papel, pero *MonTI* se publicará siempre además en versión electrónica, donde el espacio no constituye un problema económico. Así pues, en la versión electrónica nos comprometemos a hacer todo lo posible por traducir todos los artículos al inglés si no están ya en esa lengua, además de dar cabida a los autores para que publiquen una versión de su artículo en cualquier idioma que deseen. En esta misma línea de conjugar lo ideal con lo posible, en la versión en papel, que saldrá seis meses antes de la electrónica, hemos intentado ampliar el multilingüismo al máximo y hemos llegado al compromiso de aceptar cinco idiomas: alemán, castellano, catalán, francés e inglés. La elección de estos idiomas concretos se debe a que son los vehiculares en nuestras licenciaturas de traducción y a que resultaría muy complicado conseguir evaluadores si ampliáramos aún más el abanico de posibilidades. Como

botón de muestra de dicho compromiso, la página web de nuestra revista, con toda la información e instrucciones para los autores, está disponible desde el principio en dichos cinco idiomas. La versión en castellano de la revista se puede encontrar en: <http://www.ua.es/dpto/trad.int/publicaciones/index.html>

La publicación en versión electrónica que hemos mencionado en el párrafo anterior constituye también una apuesta de internacionalización. No renunciamos a la publicación en papel porque creemos en la calidez de la palabra impresa y porque deseamos estar presentes en las bibliotecas universitarias, así como en los estantes de los lectores que deseen hacernos ese honor. Al mismo tiempo, sabemos que el no aprovechamiento de la asombrosa capacidad de difusión que tiene Internet constituiría un error difícil de perdonar si deseamos realmente que todos los interesados puedan llegar a leer las contribuciones de *MonTI* al estudio de la traducción y la interpretación. Para cumplir de la manera más idónea posible el objetivo de accesibilidad internacional antes mencionado, la versión en Internet será también de acceso abierto y gratuito para todo el mundo y se publicará en un espacio institucional, RUA (Repositorio de la Universidad de Alicante), que garantice su estabilidad a lo largo del tiempo. Además, como ya se ha comentado, la publicación electrónica ofrece unas posibilidades de multilingüismo que sería una pena no aprovechar en una revista de traducción e interpretación como la nuestra.

Decíamos que la segunda gran característica de *MonTI* debía ser su pluralidad ideológica. Con objeto de cumplir este objetivo, en primer lugar, renunciamos a que nuestra revista sirva de plataforma de expresión ni única ni privilegiada de los especialistas vinculados a nuestras tres universidades. Deseamos, necesitamos de hecho, que los artículos que aparezcan en ella procedan de los cinco continentes y expresen un abanico de visiones que nos permita a todos un conocimiento cabal de las actitudes hacia la disciplina desde todas las perspectivas académicas. En este sentido, queremos ser absolutamente concretos y nos comprometemos a que al menos el 75% de los artículos de investigación presentes en *MonTI* procedan siempre de autores ajenos a nuestras tres universidades. Como botón de muestra de este compromiso de pluralidad de autoría e internacionalismo, en el número 1 de la revista tenemos ya artículos de autores procedentes de Alemania, Emiratos Árabes Unidos, España, Estados Unidos y Francia.

A dicha pluralidad en la autoría queremos añadir una pluralidad en la dirección de los números de *MonTI*. En ese sentido, nos comprometemos a intentar que todos los números estén editados al menos por un experto ajeno a nuestras tres universidades. Así, el número 1 se encuentra bajo la coedición de una experta de la Universidad de Salamanca, el número 2 estará bajo la

coedición de un investigador de la Universidad de Vigo y el número 3 contará con la coedición de una profesora de la Universidad de Ottawa. Dado que los editores son los encargados de diseñar cada número de principio a fin, incluyendo un artículo de fondo que intente presentar globalmente el asunto tratado, creemos que la combinación de enfoques que esto representa reforzará el carácter coral de nuestra revista. Igualmente, estamos convencidos de que la presencia de un coeditor especialista destacado en la materia que trate cada número de *MonTI* nos permitirá una visión mucho más profunda y completa.

Aparte de la selección de especialistas de primera línea para la edición de cada número, el rigor al que aspiramos se cubrirá ante todo mediante un proceso de evaluación que cumpla todas las recomendaciones internacionales y basado en la intervención de revisores externos que trabajen sin conocer la autoría del artículo que estén valorando.

En cuanto a la selección de los propios revisores externos, hemos intentado embarcar en nuestro proyecto a expertos en traducción e interpretación de entre los investigadores más prestigiosos de los que tenemos noticia. Conjuntamente, los seis miembros del Comité de Redacción hemos propuesto a más de 80 evaluadores cuyos nombres aparecen en la página web de la revista. A este comité evaluador debe sumarse el comité científico, compuesto por investigadores de primerísima línea, en los que confiamos para que nos hagan llegar recomendaciones estratégicas que nos permitan mejorar constantemente esta revista. En ambos casos, por supuesto, creemos que son todos los que están, pero sabemos que no están todos los que son. Esperamos ir ampliando la lista para que cada vez sea más completa y representativa. Como garantía de transparencia, la lista de evaluadores y miembros del comité científico se encuentra presente en nuestra página web y se hará constar los que hayan intervenido en cada número.

El proceso de selección de artículos comenzará por el filtro de los editores del número, que se asegurarán ante todo de garantizar la pertinencia temática del artículo propuesto. Una vez garantizada la relevancia de la contribución, cada artículo se enviará a dos revisores externos, expertos en la materia tratada, que emitirán su propio juicio y recomendaciones. Cuando ambas evaluaciones coincidan, serán inapelables. Como prueba del rigor mencionado, cabe decir que para este primer número se han seleccionado siete artículos sobre un total de trece propuestas. Esperamos que los rechazos sean cada vez menos gracias a la calidad y el interés de las propuestas. Desde *MonTI* nos comprometemos, eso sí, a intentar garantizar sincera y rigurosamente la calidad de todo lo que publiquemos.

En la misma línea de búsqueda de rigor, entendido ahora como profundidad, *MonTI* será una revista compuesta exclusivamente por números monográficos. Una primera razón importante para la elección de este formato consiste en que sólo así podremos aprovechar de manera idónea la experiencia y conocimientos de los editores elegidos. Desde el Consejo de Redacción intentaremos que cada número aborde un asunto del máximo interés para la disciplina. A este respecto, conviene anunciar ya que además de este número fundacional que trata de abordar los estudios de traducción en su conjunto de una manera crítica, tenemos ya previstos los dos siguientes, cuya convocatoria de artículos se podrá encontrar en nuestra página web, y que tratarán sobre *La sociología aplicada a la traducción* y sobre *Mujer y traducción* respectivamente.

Pensamos también que el tratamiento de un único asunto por número permitirá reforzar la idea de pluralidad por la que nos regimos, ya que en el mismo espacio editorial daremos cabida a visiones dispares sobre una cuestión única, lo que nos permitirá ofrecer a nuestros lectores una visión coherente y polifónica que nos parece mucho más enriquecedora que la obtenida de una revista en la que los artículos no tengan demasiada relación entre sí.

Finalmente, la cuarta columna sobre la que se apoya la revista consiste en la democracia interna. En el apartado de directrices de la página web se ofrecen todos los detalles al respecto. Creemos que aquí cabe comentar especialmente que, en primer lugar, la dirección de *MonTI* y el propio Consejo de Redacción, compuesto por miembros pertenecientes a nuestras tres universidades, serán rotativos. Al mismo tiempo, garantizaremos la experiencia en la gestión asegurándonos de que al menos la mitad del Consejo de Redacción se mantenga tras cada cambio o rotación. En segundo lugar, es importante mencionar que todas las decisiones sustanciales, como la elección de miembros de cualquier comité o de la temática y editores de un número, deberá ser tomada siempre de forma colegiada, lo que una vez más confiamos en que sirva para garantizar la pluralidad, apertura y transparencia de *MonTI*.

Desde la dirección de *MonTI* querríamos concluir manifestando la gratitud más sincera al apoyo que hemos recibido en todo momento de nuestras tres universidades, así como a todos los miembros de los diversos comités por su trabajo desinteresado y por la fe manifestada en este proyecto. Confiemos en que no se hayan equivocado y que éste y los siguientes números constituyan un orgullo para todos y una aportación sólida al mundo de la traducción y la interpretación en general.

Sea como fuere, la mejor presentación de una revista son sus propios artículos. Aquí está nuestra revista, su revista. Juzguen ustedes mismos.

RETHINKING TRANSLATION IN THE 21ST CENTURY

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Abstract

In the latest decades the concept of translation has dramatically changed: we have gone from absolute equivalence to a widening of the definition of this field which sometimes reaches unforeseen limits. Translation certainly reflects the kind of society which produces it and, thus, it is hardly surprising that a culture like the western one – contradictory, hybrid and enriched thanks to migration but at the same time burdened with problems arising from cross-cultural clashes – offers a definition of translation as a never-neutral and ethically-complex process. The different current theories provide much help when pondering over these issues and reflect the choices which we, translators, constantly make, our negotiations and the margins of (in)fidelity between which we move, always around a core meaning which is no longer universal.

Resum

El concepte de traducció ha canviat moltíssim durant les darreres dècades: hem passat de l'equivalència absoluta a l'ampliació de la definició d'aquest camp fins a límits de vegades insospitats. I és que, efectivament, la traducció és sempre reflex del tipus de societat que la genera, així que no és d'estranyar que una cultura com l'occidental, contradictòria, híbrida, enriquida per les migracions però també carregada de problemes pels xocs interculturals, ofereixi una definició de traducció que és ara un procés mai neutre i èticament complex. Les distintes teories contemporànies ajuden molt a reflexionar sobre tot açò, i reflecteixen les eleccions que com a traductors fem constantment, les nostres negociacions i els marges d'(in)fidelitat en què ens moguem respecte a un nucli de significat que ha deixat de ser universal.

Keywords: Translation. Neutrality. Ideology. Culture.

Cocinar exige recetas y técnicas que se basan en suposiciones de lo que constituye una buena comida. Si los traductores son como cocineros, entonces se guían por una teoría que rige la elección de los ingredientes, las estrategias y los efectos. Necesitan aprender qué es lo que tienen a su disposición y qué usos le pueden dar; y, en especial, qué usos culturales y políticos¹.

Lawrence Venuti (2000: 34)

La mala suerte de cualquier teoría de la traducción es que debería partir de una noción comprensible (y férrea) de “equivalencia de significado”, mientras que lo que suele pasar es que en muchas páginas de semántica y filosofía del lenguaje se define el significado como lo que permanece inalterado (o equivalente) en los procesos de traducción. Círculo vicioso como pocos².

Umberto Eco (2008: 35)

For a long time, translating was, almost intuitively, a synonym for finding an equivalent for a source text, for saying the same thing in another language, for replacing or substituting. In fact, the term *translation* belongs to that group of terms which the general public claims to understand without any problem. However, this is not only a feature of non-specialized circles: for centuries, the main aim of translation was to find the way of transferring meaning from one language to another without altering the message of the source text at all. And, certainly, this seems to be the most logical approach. However, in practice, we all know that things finally prove to be much more complex: nowadays many translation scholars (Hermans 1999; Tymoczko 2007; Davis 2001 *et al.*) and translators (I could name here important translators such as Miguel Sáenz, Juan Gabriel López-Guix, Dora Sales, Gayatri Spivak and many others) confidently assert that the translator is not invisible and, thus, translation is at the same time a complex and fascinating activity:

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1. Cooking requires recipes and techniques based on assumptions about what a good meal is. If translators are like cooks, they are guided by a theory which regulates the choice of ingredients, strategies and effects. They need to learn what is available for them, what this can be used for and, especially, what this can be used for in cultural and political arenas. [Translated by Aída Martínez-Gómez.]
 2. The misfortune of any translation theory lies in the fact that it should be based upon an understandable (and solid) notion of “equivalence of meaning”, whereas what actually happens is that meaning is usually defined, in the fields of semantics and philosophy of language, as what remains unaltered (or equivalent) in translation processes. A real vicious circle. [Translated by Aída Martínez-Gómez.]

It would be natural enough, *prima facie*, to bring these two activities – of translating and theorizing about meaning – together, because of the simplest of beginning thoughts about translation: namely that it is an attempt to find ways of saying in one language something that means the same as what has been said in another. What I would like to do in this essay is to explore some of the reasons why it is that this *prima facie* thought should be resisted: I shall argue that most of what interests us in the translations that interest us most is not meaning, in the sense that philosophy of language uses the term: in many cases [...] getting the meaning, in this sense, right is hardly even a first step towards understanding (Appiah 2000: 418).

It is, therefore, very difficult to define translation, basically because the task of translating has always run parallel to the epistemology of an era, to cultures, to societies and to every philosophic, artistic and scientific change which has influenced mankind. Everything influences translation, which is not foreign to anything. This is precisely the reason why it is one of the most fascinating activities one can carry out. Statements such as “defining translation is easy” or “anyone can translate with the help of a dictionary” (as once ironically suggested by Susan Bassnett when making her readers reflect upon the complexity of translating) are fallacies in themselves. They are fallacies firstly because there are many different kinds of translations (from self-translations, authenticated official documents and Constitutions with several versions – such as the Swiss one, with German and French versions, none of which is considered to be a “translation” – to the so-called pseudotranslations, multilingual texts or “zero translations”, among others; cf. Tymoczko 2007: 66-67), and secondly because even the concepts used to explain the translation process – from the concept of language to that of text or communicative system – are problematic themselves (Tymoczko 2007: 54ff). It is surprising that the more we know about translation and the more we reflect upon it, the less sure we are that it is something as easy as we would like it to be, as shown, for instance, in such interesting observations as “When is a Translation not a Translation?” (Bassnett 1998: 25-40), “Defining Translation” (Tymoczko 2007: 54-106) or “Undefining Translation” (Hermans 1999: 46-54), among others.

Almost every traditional definition of translation stems from the idea of equivalence, from the possibility of replacing a text for one written in the target language. Nevertheless, even if equivalence is a concept which works in the scientific arena, the more one analyzes it, the more problematic it becomes (Hermans 1999: 47). Today, in the era of globalization, it is obvious that translating does not mean saying *the same thing*, but saying *almost the same thing*. And besides, we must always bear in mind how difficult it is to define that *thing* and never forget that we are often seriously uncertain of what

saying means (Eco 2008: 13). The question, then, may not be whether equivalence exists or not (it is already clear nowadays that absolute equivalence in translation is impossible), but “to what degree should a translation exhibit this or that species of equivalence [...] what is the minimum equivalence required [...] And who decides” (Hermans 1999: 48).

The discussion about faithfulness in translation or about the importance and meaning of the term “equivalence” has led to questions which redefine the object of study of the discipline: “what is studied is text embedded within its network of both source and target cultural signs” (Bassnett & Lefevere 1990: 11-12). Thanks to the advances in traductology, especially during the second half of the 80s and throughout the 90s, wide issues related to ideology, ethics and culture have been included in translation research (Bassnett 2007: 14). Translation theories of the 21st century consider neither equivalence nor the definition of an absolute criterion to produce a good target text as a priority (Cronin 2000 & 2003; Gentzler 2001; Hardwick 2000). On the contrary, the activity developed by the translator reflects an intrinsic connection with the problems which seriously concern today’s society, from migrations and national identities to the problem of margins – common issues in institutional and legal translation and in social mediation, which are particularly relevant in our country as can be evidenced by the work of some research groups in universities such as those of Granada and Alcalá de Henares, to name only a few. Thus, translation is not understood as a simple intellectual task – it is not possible to “‘simply’ translate –translations are ethical-political acts” (Davis 2001: 51) –, but as an ethical problem, as a possibility for linguistic hospitality (Ricoeur 2005) and even for conflict (Baker 2006), since translating means enabling interaction between cultures whose mutual relationship is, in many cases, asymmetrical.

Nowadays, when translation is the language of Europe (quoting Umberto Eco), when, in the age of globalization, we are facing an ethically challenging activity – since it needs to combine identity and otherness in a world which is becoming richer thanks to migration, the coming and going of peoples and the resulting pluralism and cultural relativism, but which is also confronted with the problems this may lead to – translation is much more than just a mirror. One of the main reasons for that, as Borges reminds us in *El idioma de los argentinos*, is that we cannot be so naïve as to forget that language is like the moon, and has a shadowed hemisphere. Speaking is not neutral. Objectivity does not exist, nor do the alleged equivalence and faithful conveyance of information from one side to the other. Translators’ choices are always determined by their universe of discourse and this not only results in

different translations, but also, and most importantly, it reflects different ways of understanding the world. As Cristina Peretti (1995: 9) states, translation is closely linked to philosophy, and philosophy – together with metaphysics – is the discipline which forces us to reflect upon our own identity and the identity of other people.

Therefore, translating is a serious task (Eco 2008: 31), since it influences all spheres of life. People access reality through translations, versions of realities which are temporary, circumstantial, interesting and self-interested, which continuously become contextualized, corrected and translated along with one's hermeneutic and ethical trajectories. As the anthropologist Lluís Duch explains in *Mito, interpretación y cultura*, if living is speaking and speaking is translating, it is obvious that living is translating: translation, as an unavoidable process which every human being is subject to from birth until death, is a clear sign of the deep alienation of mankind. We speak because *immediacy*, despite the great efforts we make to reach it, is unattainable for mortals (Duch 1998: 467). We are translating from the very moment we open our eyes every morning. This is why it is not easy to define translation (*ibid.*: 34).

Si interpréter, c'était mettre lentement en lumière une signification enfouie dans l'origine, seule la métaphysique pourrait interpréter le devenir de l'humanité. Mais si interpréter, c'est s'emparer, par violence ou subreption, d'un système de règles qui n'a pas en soi de signification essentielle, et lui imposer une direction, le ployer à une volonté nouvelle, le faire entrer dans un autre jeu et le soumettre à des règles secondes, alors le devenir de l'humanité est une série d'interprétations. (Foucault 1971: 145-146)³

Therefore, the concept of translation has changed as other epistemological fields have evolved, since translation is an activity which is closely related to existence. Evidence of this is that, especially during the 20th century – when the notion of knowledge itself changed radically (Tymoczko 2007: 18ff), when post-structuralism replaced structuralism and postmodernity replaced modernity and when analytical philosophy opened new paths towards the

3. If interpretation were the slow exposure of the meaning hidden in an origin, then only metaphysics could interpret the development of humanity. But if interpretation is the violent or surreptitious appropriation of a system of rules, which in itself has no essential meaning, in order to impose a direction, to bend it to a new will, to force its participation in a different game, and to subject it to secondary rules, then the development of humanity is a series of interpretations. [Foucault, Michel. (1977) "Nietzsche, Genealogy, History". In: Bouchard, Donald F. (ed.) *Language, Counter-memory, Practice: Selected Essays and Interviews*. Trans. Donald Bouchard & Sherry Simon. New York: Cornell University Press. pp. 139-164. (This quote appears in pages 151-152)]

linguistic turn, the semiotic turn or the cultural turn –, we began seeing translation in a new light. It was then when we realized that the important thing “is not to solve the problems but to problematize the solutions” (Tymoczko 2007: 18ff) and when we started wondering about the role of the translator after the Second World War or, later on, in the new institutions created by the European Union – situations where one element was highlighted: “the significance of translators’ choices and their processes of decision making, indicating that these choices determine meaning itself in the target text and that translated texts are constitutive of representations of their subject matter” (Tymoczko 2007: 189).

This is the reason why it is so important to reflect upon the foundations on which the translation process has been constructed from the beginning. There are already relevant contributions in this sense, such as those by Susan Bassnett & André Lefevere (1998), Michael Cronin (2003), Theo Hermans (2006) or Maria Tymoczko (2007). These authors, among others, warn of the westernization of translation studies – we forget that translation is also carried out in other continents – and suggest that, in the 21st century, the discipline must be able to face new challenges which entail leaving homogenizing and universalistic positions aside.

Given the current situation, and bearing in mind that we live in a globalized era characterized by constant migration, our aim as translators can only be to find the most appropriate association for the local and the global, for the Self and the Other, through specific cultural experiences which are also related to what is alien, unknown and different to us (Cronin 2006: 3). This is precisely the key: the dual nature – or better, the multiple nature – of cultural experiences, both specific and interrelated, will lead us to an *in-between* space where neither exotization nor domestication in translation will prevail. This solution, far from being perfect, although being the best choice available, is not utopian. It will enable us, translators, to face an era which has undoubtedly witnessed dramatic changes resulting in a revolution in the very nature of societies. On the one hand, globalization has transformed the epistemological approaches to everyday life and individual discourses and experiences, partly because the new technologies contribute to bringing societies together and partly because the notion of diversity itself is blurred, as is that of cross-cultural gaps and misunderstandings, given the uneven nature of globalization, ruled by the homogenizing patterns set by world powers. Our age, that of cultural pluralism, cannot allow nihilism and lack of values nor authoritarianism and absolute equivalences: the perfect scenario would be a situation of constant compensation, as Bauman (2002: 92) suggests, where

the dilemma does not lie in the fact of living according to certain values or not, or living according to one set of values or another, but in the fact of acknowledging the validity of other values, different to ours, without underestimating our identity or feeling tempted to discredit what is different.

On the other hand, alongside knowledge, migrations have become global – a phenomenon which has transformed lifestyles, demography and the composition of societies. In this scenario, the challenge which translation faces is obvious: the everyday professional activity needs to be rethought, from the literary to the legal fields, but especially in the latter, since its norm favors absolute equivalence and assumes equality-based cross-cultural relationships, whereas reality has proved to be far beyond these theories. Therefore, translation is not just a mirror, but rather seems closer to Alice's looking glass, that which turns everything upside down, enters it and scans what lies at the other side. According to Bauman (1999: xlvii), translating is, at the same time, a process of self-creation and of mutual creation, where neither the author nor the translator are able to exercise their authority in absolute terms:

There is no supra-cultural and supra-historical (and so free from all contingency) observation point from which the true and universal meaning can be sighted and subsequently portrayed; none of the partners in the encounter occupies such a point. Translation is an ongoing, unfinished and inconclusive *dialogue* which is bound to remain such. The meeting of two contingencies is itself a contingency, and no effort will ever stop it from being such. The act of translation is not a one-off event which will put paid to the need of further translating effort [...]. Cross-cultural translation is a continuous process which serves as much as constitutes the cohabitation of people who can afford neither occupying the same space nor mapping that common space in their own, separate ways. No act of translation leaves either of the partners intact. Both emerge from their encounter changed, different at the end of an act from what they were at its beginning [...] and that reciprocal change is the work of translation (Bauman 1999: xlviii)

Nowadays, in the era of globalization, the translator seems to understand very clearly that the idea of “universal” words such as “die”, “live”, “star”, “swim”, and even ubiquitous artifacts like “mirror” and “table”, which are not problematic from the point of view of translation (Newmark 1988: 94), is impossible (Fernández González 2008: 45-47). The fact that not even words which designate allegedly universal concepts are universal themselves – a fact which translators are well aware of – proves to be extremely important, for instance, in the field of legal translation (one just needs to remember the changes suffered by the approach to legal translation following the Critical Legal Studies, the Feminist Jurisprudence or the Critical Race Theory). Nevertheless, the re-

al problem in translation is to be found in the limits. We know that translating unavoidably entails manipulating, but to what extent? Translating, today,

significa siempre “limar” algunas de las consecuencias que el término original implicaba. En este sentido, al traducir, *no se dice nunca lo mismo*. La interpretación que precede a la traducción debe establecer cuántas y cuáles de las posibles consecuencias ilativas que el término sugiere pueden limarse. Sin estar nunca completamente seguros de no haber perdido un destello ultravioleta, una alusión infrarroja.

Así y todo, la negociación no es siempre un proceso que distribuye equitativamente pérdidas y ganancias entre las partes en juego. Puedo considerar satisfactoria incluso una negociación donde le he concedido a la parte contraria más de lo que ella me ha concedido a mí y, aun así, considerarme igualmente satisfecho al tener en cuenta mi propósito inicial y saber que partía en condiciones de neta desventaja. (Umberto Eco 2008: 119)⁴

Theory helps – a lot – with the translating task. It helps us to reflect upon the problems of a text and to ask ourselves questions about who commissioned the translation of this precise text, who the target reader is, why we were chosen to translate it, etc. However, theory may also influence the choices we constantly make, since the negotiation process mentioned by Eco allows for certain infidelity margins around an allegedly faithful core which depends on the purposes of the translator (Eco 2008: 23). Eco is one of the most fervent current supporters of the fact that there is what he calls a Core Content in every translation process (2008: 105ff), where a certain degree of universalism may be discerned, even if the author himself admits that neither the definition of universal nor the criteria for homogeneity is clear. Eco believes that we have gone too far when interpreting Peirce’s infinite semiosis and what he himself named “open work” in the 60s (Eco 1992), and thinks that we must respect that core meaning which is common to every translator and reader of the text and which would enable us to understand the same thing and yet interpret different nuances. From his point of view, the translator is under the obligation to legally respect what others have said, even if determining what is

4. Always means “trimming” some of the consequences which the source term implies. In this sense, when one translates, one never says the same thing. During the interpreting process previous to translating one thing must be decided upon: how many and which potential illative consequences of the term can be trimmed away. And still, one can never be completely sure that an ultraviolet sparkle or an infrared reference have not been missed.

Even so, negotiation is not always a process which equally distributes gains and losses between the parties to the game. I can consider a negotiation satisfactory even if I have awarded the other party more than what it has awarded me, and yet feel satisfied, since I am aware of my initial purpose and my clearly disadvantaged initial position. [Translated by Aída Martínez-Gómez.]

understood by respect for what others have said, when moving from one language to another, constitutes an interesting legal problem (Eco 2008: 27-28).

Other theoretical approaches, however, encourage us to go further, which could also be matter of discussion or which, at least, would raise ethical concerns if translators finally become a dominant centre, that Foucaultian *Self* which they wanted to fight at first. The theory or theories which we adopt as a starting point for the actual task of translating will provide different answers for our texts; they will offer different possibilities and choices. Nevertheless, the most important thing is to be aware, as 21st-century translators, of the fact that such choices will not be irrelevant, because “choices that might be thought of as merely linguistic always imply ethical standards as well, which has made the activity of translating itself the vehicle of such values as integrity, responsibility, fidelity, boldness, humility” (Sontag 2007).

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A VUELTAS CON LA TRADUCCIÓN EN EL SIGLO XXI

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Resumen

El concepto de traducción ha cambiado muchísimo durante las últimas décadas: hemos pasado de la equivalencia absoluta a la ampliación de la definición de este campo hasta límites a veces insospechados. Y es que, efectivamente, la traducción es siempre reflejo del tipo de sociedad que la genera, así que no es de extrañar que una cultura como la occidental, contradictoria, híbrida, enriquecida por las migraciones pero también cargada de problemas por los choques interculturales, ofrezca una definición de traducción que es ahora un proceso nunca neutro y éticamente complejo. Las distintas teorías contemporáneas ayudan mucho a reflexionar sobre todo ello, y reflejan las elecciones que como traductores hacemos constantemente, nuestras negociaciones y los márgenes de (in)fidelidad en los que nos movemos con respecto a un núcleo de significado que ha dejado de ser universal.

Abstract

In the latest decades the concept of translation has dramatically changed: we have gone from absolute equivalence to a widening of the definition of this field which sometimes reaches unforeseen limits. Translation certainly reflects the kind of society which produces it and, thus, it is hardly surprising that a culture like the western one – contradictory, hybrid and enriched thanks to migration but at the same time burdened with problems arising from cross-cultural clashes – offers a definition of translation as a never-neutral and ethically-complex process. The different current theories provide much help when pondering over these issues and reflect the choices which we, translators, constantly make, our negotiations and the margins of (in)fidelity between which we move, always around a core meaning which is no longer universal.

Palabras clave: Traducción. Neutralidad. Ideología. Cultura.

Keywords: Translation. Neutrality. Ideology. Culture.

Cocinar exige recetas y técnicas que se basan en suposiciones de lo que constituye una buena comida. Si los traductores son como cocineros, entonces se guían por una teoría que rige la elección de los ingredientes, las estrategias y los efectos. Necesitan aprender qué es lo que tienen a su disposición y qué usos le pueden dar; y, en especial, qué usos culturales y políticos.

Lawrence Venuti (2000: 34)

La mala suerte de cualquier teoría de la traducción es que debería partir de una noción comprensible (y férrea) de “equivalencia de significado”, mientras que lo que suele pasar es que en muchas páginas de semántica y filosofía del lenguaje se define el significado como lo que permanece inalterado (o equivalente) en los procesos de traducción. Círculo vicioso como pocos.

Umberto Eco (2008: 35)

Traducir fue, durante mucho tiempo, casi intuitivamente, sinónimo de encontrar un equivalente a un texto original, de decir la misma cosa en otra lengua, de reemplazar o sustituir. De hecho, el término *traducción* es uno de esos que el público no especializado dice conocer sin problema alguno. Pero no sólo los no ilustrados en el tema: durante siglos, el objetivo central de la traducción fue encontrar el modo de transferir el significado de una lengua a otra sin alterar lo más mínimo el mensaje del texto original. Y, efectivamente, parece lo más lógico. Sin embargo, en la práctica, todos sabemos que las cosas acaban siendo bastante más complejas: actualmente son ya muchos los teóricos de la traducción (Hermans 1999; Tymoczko 2007; Davis 2001 *et al.*), así como los traductores (podría citar aquí a algunos tan importantes como Miguel Sáenz, Juan Gabriel López-Guix, Dora Sales, Gayatri Spivak y otros muchos), que no dudan en afirmar que el traductor no es un ser invisible, y que, en consecuencia, traducir es una actividad tan compleja como apasionante:

It would be natural enough, *prima facie*, to bring these two activities – of translating and theorizing about meaning – together, because of the simplest of beginning thoughts about translation: namely that it is an attempt to find ways of saying in one language something that means the same as what has been said in another. What I would like to do in this essay is to explore some of the reasons why it is that this *prima facie* thought should be resisted: I shall argue that most of what interests us in the translations that interest us most is not meaning, in the sense that philosophy of language uses the term: in many cases [...] getting the meaning, in this sense, right is hardly even a first step towards understanding (Appiah 2000: 418).

Resulta, pues, muy complicado definir la traducción, ni más ni menos porque la tarea de traducir ha ido siempre paralela a la epistemología de una época, a las culturas, a las sociedades y a todos los cambios filosóficos, artísticos y científicos que han influido en el ser humano. Todo influye en la traducción, que no es una labor ajena a nada. Y por eso precisamente es una de las actividades más fascinantes a las que nos podemos dedicar. Eso de que definir la traducción es fácil, aquello de que traducir puede traducir cualquiera con un diccionario (tal y como irónicamente sugería hace tiempo Susan Bassnett al hacernos reflexionar sobre la complejidad de la labor traductora), es una falacia en sí misma, en primer lugar porque hay muchos posibles tipos de traducciones (desde autotraducciones y documentos oficiales “autenticados” o Constituciones con varias versiones, como la de Suiza, en alemán y francés, en la que ninguna de las dos es considerada “traducción”, hasta las llamadas pseudotraducciones, textos multilingües o “zero translation”, entre otras; cf. Tymoczko 2007: 66-67) y, en segundo lugar, porque los propios conceptos que se manejan en el proceso traductor, desde el concepto de lenguaje hasta el de texto o sistema comunicativo, son ya de por sí problemáticos (Tymoczko 2007: 54ss). Es curioso que, cuanto más sabemos sobre traducción, cuanto más reflexionamos sobre ella, menos seguros estamos de que realmente se trate de algo tan simple como desearíamos, tal y como demuestran por ejemplo reflexiones tan interesantes como “When is a Translation not a Translation?” (Bassnett 1998: 25-40), “Defining Translation” (Tymoczko 2007: 54-106) o “Undefining Translation” (Hermans 1999: 46-54), entre otras.

Casi todas las definiciones tradicionales de traducción parten de la idea de equivalencia, de la posibilidad de reemplazar un texto por otro en la lengua término. Sin embargo, aunque la equivalencia es un concepto que funciona en el ámbito científico, cuanto más se analiza más problemático se torna (Hermans 1999: 47). Hoy en día, en la era de la globalización, está muy claro que traducir no es decir *lo mismo* sino *casi lo mismo*, teniendo muy en cuenta que es difícil definir qué es el “lo”, y que, en algunos casos, abrigamos serias dudas sobre lo que quiere decir *decir* (Eco 2008: 13). La pregunta, pues, tal vez no sea tanto si la equivalencia existe o no (ya está claro hoy en día que la equivalencia absoluta es imposible en traducción) sino “to what degree should a translation exhibit this or that species of equivalence [...] what is the minimum equivalence required [...] And who decides” (Hermans 1999: 48).

El debate sobre la fidelidad en traducción o sobre la importancia y el significado del término “equivalencia” ha dado paso a preguntas que redefinen el objeto de estudio de la disciplina: “what is studied is text embedded within its network of both source and target cultural signs” (Bassnett y Lefevere

1990: 11-12). Gracias a los avances de la teoría traductológica, especialmente durante la segunda mitad de la década de los ochenta y toda la década de los noventa del siglo pasado, se han incorporado a la investigación en traducción amplias cuestiones sobre ideología, ética y cultura (Bassnett 2007: 14). Las teorías de la traducción del siglo XXI no se plantean como prioridad ni la equivalencia ni la consecución de un criterio absoluto para alcanzar un buen texto término (Cronin 2000 y 2003; Gentzler 2001; Hardwick 2000); la actividad que lleva a cabo el traductor refleja, en cambio, la conexión intrínseca con problemas que preocupan profundamente a la sociedad contemporánea, desde la cuestión de las migraciones y de las identidades nacionales hasta otras como el problema de los márgenes, tan cotidianas en la traducción institucional, jurídica y en la mediación social, especialmente relevante en nuestro país y que están llevando a cabo grupos de investigación muy importantes en diversas universidades, desde Granada hasta Alcalá de Henares, por citar sólo algunas. La traducción no se entiende, pues, como un mero trabajo intelectual –no es posible “simply’ translate –translations are ethical-political acts” (Davis 2001: 51)– sino como un problema ético, como posibilidad para la hospitalidad lingüística (Ricoeur 2005), e incluso también para el conflicto (Baker 2006), porque traducir es interaccionar culturas cuya relación entre sí es, muchas veces, asimétrica.

Hoy en día, cuando la traducción es la lengua de Europa (dice Umberto Eco), cuando estamos ante una actividad que supone, en la era de la globalización, un reto ético por la necesidad de conjugar identidades y alteridades en un mundo caracterizado por la riqueza que supone la inmigración, el ir y venir de los pueblos y el consiguiente pluralismo y relativismo cultural, pero también por los problemas que todo esto trae consigo, la traducción es mucho más que un mero espejo, entre otras cosas porque, como nos recuerda Borges en *El idioma de los argentinos*, no podemos ser tan ingenuos como para olvidar que el lenguaje es como la luna, y tiene su hemisferio de sombra. Hablar no es neutro. La objetividad no existe, y por tanto tampoco la pretendida equivalencia y el traspaso fiel de datos de un lado a otro. El traductor está siempre eligiendo en función de su universo de discurso; y esto no sólo da como resultado traducciones diferentes sino que, sobre todo, refleja concepciones del mundo diferentes, porque, como nos advierte Cristina Peretti (1995: 9), la traducción está íntimamente ligada a la filosofía, y la filosofía es aquella disciplina que nos obliga, junto con la metafísica, a reflexionar sobre nuestra identidad y sobre la de los demás.

Así, traducir “es un asunto serio” (Eco 2008: 31), en tanto implica todos los ámbitos de la vida humana. El ser humano accede a la realidad a través de

traducciones, de versiones de realidades provisionales, coyunturales, interesantes e interesadas, que se van contextualizando, rectificando y traduciendo continuamente con los trayectos hermenéuticos y éticos de la persona. Como dice el antropólogo Lluís Duch en *Mito, interpretación y cultura*, si vivir es hablar, y hablar es traducir, resulta evidente que vivir es traducir: la traducción, como proceso inevitable al que se halla sometido el ser humano desde su nacimiento hasta su muerte, es un síntoma muy claro de la profunda alienación del hombre; hablamos porque la *inmediatez*, a pesar de los ingentes esfuerzos que siempre realizamos para alcanzarla, es algo inaccesible a los mortales (Duch 1998: 467). Estamos traduciendo desde que abrimos los ojos por la mañana; por eso “no es fácil definir la traducción” (*ibid.*: 34). “Si interpretar fuese aclarar lentamente una significación oculta en el origen, sólo la metafísica podría interpretar el devenir de la humanidad. Pero si interpretar es apoderarse, mediante la violencia o subrepticamente, de un sistema de reglas que no tiene en sí mismo significación esencial, e imponerle una dirección, plegarlo a una voluntad, hacerlo entrar en otro juego, someterlo a reglas segundas, entonces el devenir de la humanidad es una serie de interpretaciones” (Foucault [1971] 1992: 19). Por eso el concepto de traducción ha ido cambiando a medida que han ido evolucionando otros ámbitos epistemológicos, porque la traducción es una actividad en íntima relación con la existencia, de ahí que, sobre todo a lo largo del siglo XX, cuando ocurrió un enorme cambio en la concepción misma de lo que era el conocimiento (Tymoczko 2007: 18ss), cuando se pasó del estructuralismo al post-estructuralismo, de la modernidad a la posmodernidad, cuando la filosofía analítica abrió nuevos caminos hacia el giro lingüístico, el giro semiótico o el giro cultural, fuéramos viendo la traducción de otra manera, nos diésemos cuenta de que lo importante “is not to solve the problems but to problematize the solutions” (Tymoczko 2007: 18ss); y para que nos planteásemos cuál es el papel del traductor después de la Segunda Guerra Mundial o, posteriormente, en las nuevas instituciones creadas por la Unión Europea, situaciones en las cuales se ha subrayado “the significance of translators’ choices and their processes of decision making, indicating that these choices determine meaning itself in the target text and that translated texts are constitutive of representations of their subject matter” (Tymoczko 2007: 189).

Por eso es tan importante reflexionar sobre cuáles son las bases en torno a las que se ha asentado desde el principio el proceso de traducción. En este sentido, hay ya aportaciones importantes como las de Susan Bassnett y André Lefevere (1998), Michael Cronin (2003), Theo Hermans (2006) o Maria Tymoczko (2007), quienes, entre otros, advierten que los estudios de

traducción están demasiado occidentalizados, que nos hemos olvidado de que en otros continentes también se estaba traduciendo, y aconsejan que la disciplina debe ser capaz, en el siglo XXI, de asumir nuevos retos que dejen a un lado las visiones homogeneizadoras y universalistas.

Así las cosas, y teniendo muy presente la época globalizada, con constantes migraciones, en la que nos ha tocado vivir, nuestro objetivo como traductores no puede ser otro que encontrar la relación más adecuada entre lo local y lo global, entre lo Mismo y lo Otro, a partir de unas experiencias culturales específicas pero también relacionadas con todo aquello que sea externo a nosotros, que nos resulte extraño y diferente (Cronin 2006: 3). Ésta es precisamente la clave: esa naturaleza dual, o mejor, múltiple, de la experiencia cultural, tanto específica como interrelacionada, es lo que nos llevará a un espacio *entre* que no haga prevalecer ni el exotismo ni la familiarización en la traducción. Esta solución, que no es la ideal pero sí la mejor de las posibles, no es una utopía, y nos permitirá, como traductores, hacer frente a una época que, sin duda, ha sido testigo de cambios vertiginosos que han revolucionado la naturaleza de las sociedades. Por un lado, la globalización ha transformado las formas epistemológicas de acercarse a la existencia cotidiana y los discursos y experiencias particulares, en parte porque, gracias a las nuevas tecnologías, se ha facilitado el acercamiento entre las sociedades y en parte también porque, en la medida en que nos hallamos ante una globalización desigual que tiene como rasero homogeneizador el que imponen las potencias mundiales, se difumina la percepción misma de la diversidad, así como de los abismos y malentendidos interculturales. Nuestra época, la del pluralismo cultural, no puede permitirse ni el nihilismo ni la ausencia de valores, pero tampoco el autoritarismo ni las equivalencias absolutas: lo ideal sería una situación de constante compensación, como aconseja Bauman (2002: 92), donde el dilema no sea vivir con o sin valores ni vivir con éstos o aquéllos, sino reconocer la validez de otros valores distintos a los nuestros sin por ello desdeñar nuestra identidad ni sentir la tentación de denigrar lo diferente.

Por otro lado, paralelamente a la globalización del conocimiento se han globalizado asimismo las migraciones, un fenómeno que ha transformado las formas de vida, la demografía y la composición de las sociedades. El reto de la traducción en todo este panorama es más que obvio, y en este sentido se hace necesario repensar la práctica cotidiana de la profesión, desde el ámbito literario hasta el jurídico, sobre todo en este último, en el que el modelo normativo predica la equivalencia absoluta, presupone unas relaciones interculturales de igualdad, y en cambio la práctica está muy alejada de esas teorías. Por eso la traducción no es un espejo sin más, sino que antes bien se parece

al de Alicia, que lo invierte todo, entra en su interior y escudriña lo que hay al otro lado. Traducir es, asegura Bauman (2002: 84), un proceso de creación propia y recíproca a la vez en el que ni el autor ni el traductor pueden ejercer su autoridad de forma absoluta:

No hay punto de observación supracultural y suprahistórico (luego, libre de toda contingencia), desde el cual se pueda otear y retratar subsecuentemente el significado verdadero y universal; ninguna de las partes del mencionado encuentro ocupa semejante lugar. La traducción es un proceso continuo, un *diálogo* inacabado e inconcluyente, destinado a permanecer así. El encuentro de dos contingencias es una contingencia en sí mismo y ningún esfuerzo hará que deje de serlo. El acto de la traducción nunca es un evento singular que hace innecesario cualquier otro intento de la misma naturaleza... La traducción transcultural es un proceso continuo que *sirve* a la cohabitación tanto como la *constituye*, de gentes que no se pueden permitir ocupar el mismo espacio ni cartografiar ese espacio común, cada uno a su manera. No hay acto de traducción que deje intactas a las partes implicadas. Ambos surgen de su encuentro cambiados, diferentes al final respecto a como eran al principio [...] Ese cambio recíproco es, precisamente, la obra de la traducción (Bauman 2002: 86-87).

El traductor parece tener ya muy claro hoy en día, en la era de la globalización, que la idea de que existan palabras “universales” como “morir”, “vivir”, “estrella”, “nadar”, e incluso algunos objetos “ubicuos” como “espejo” y “mesa”, que no presentan problemas de traducción (Newmark 1992: 133), es imposible (Fernández González 2008: 45-47). Este hecho constatado hoy en día por el traductor, el que ni las palabras que hacen referencia a conceptos supuestamente universales lo sean, adquiere, por ejemplo, enorme relevancia en el ámbito de la traducción jurídica (recordemos si no los cambios en la concepción de la traducción jurídica después de los *Critical Legal Studies*, la *Feminist Jurisprudence* o la *Critical Race Theory*). Sin embargo, el verdadero problema lo encontramos en los límites. Sabemos que traducir es, inevitablemente, manipular. Pero, ¿hasta qué punto? Traducir, hoy,

significa siempre “limar” algunas de las consecuencias que el término original implicaba. En este sentido, al traducir, *no se dice nunca lo mismo*. La interpretación que precede a la traducción debe establecer cuántas y cuáles de las posibles consecuencias ilativas que el término sugiere pueden limarse. Sin estar nunca completamente seguros de no haber perdido un destello ultravioleta, una alusión infrarroja.

Así y todo, la negociación no es siempre un proceso que distribuye equitativamente pérdidas y ganancias entre las partes en juego. Puedo considerar satisfactoria incluso una negociación donde le he concedido a la parte contraria más de lo que ella me ha concedido a mí y, aun así, considerarme igual-

mente satisfecho al tener en cuenta mi propósito inicial y saber que partía en condiciones de neta desventaja (Umberto Eco 2008: 119).

La teoría ayuda, y mucho, a la práctica traductológica. Nos ayuda a reflexionar sobre los problemas de un texto, a plantearnos preguntas sobre quién nos ha pedido traducir precisamente ese texto, a quién va dirigido, por qué hemos sido nosotros los elegidos, etc. Pero la teoría puede también influir en las elecciones que hacemos constantemente, porque el proceso de negociación al que se refiere Eco da lugar a unos márgenes de infidelidad con respecto a un núcleo de presunta fidelidad “que depende de las finalidades que se plantea el traductor” (Eco 2008: 23). Eco es uno de los máximos defensores en la actualidad de que en todo proceso de traducción existe lo que él denomina un Contenido Nuclear (2008: 105ss), donde se atisba cierto universalismo, aunque él mismo reconozca que no resulta evidente qué es universal ni con qué criterios se establece lo que debe ser homogéneo. Eco cree que se ha ido demasiado lejos en la interpretación de la semiosis ilimitada peirceana y en lo que él mismo denominó en los años sesenta “obra abierta” (Eco 1992), y considera que debemos respetar ese núcleo de significado común a todos los traductores y lectores del texto que nos haría entender lo mismo aunque interpretándolo con matices diferentes. El traductor está obligado, según él, al respeto jurídico de lo dicho por otros y reflexiona: “aunque establecer qué se entiende por respeto de lo dicho por otros en el momento en que se pasa de una lengua a otra constituye un interesante problema jurídico” (Eco 2008: 27-28).

Otras perspectivas teóricas, en cambio, nos animan a llegar bastante más lejos, algo que también sería discutible, o que al menos plantea problemas éticos, si el traductor acaba convirtiéndose en un centro dominante, en ese *Mis-mo* foucaultiano contra el que en principio deseaba resistirse. La(s) teoría(s) que adoptemos como punto de partida para la práctica dará(n) respuestas diferentes a nuestros textos, nos ofrecerá(n) posibilidades y elecciones distintas. Sin embargo, lo realmente importante es que seamos conscientes, como traductores del siglo XXI, de que dichas elecciones no serán cuestión baladí, porque “las opciones que podrían ser consideradas como meramente lingüísticas siempre implican asimismo modelos éticos, lo cual ha hecho de la actividad de la traducción misma el vehículo de valores tales como la integridad, la responsabilidad, la fidelidad, la osadía y la humildad” (Sontag 2007: 167).

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(RE)EXAMINANDO HORIZONTES EN LOS ESTUDIOS FEMINISTAS DE TRADUCCIÓN: ¿HACIA UNA TERCERA OLA?

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Abstract

Feminisms are one of those framework theories that have contributed powerfully to all areas of society, including Translation Studies. The most evident outcome of this interplay is the emergence, in the 1980s, of a Feminist Translation school in Canada, which placed gender in the spotlight. Despite criticism and subsequent redefinitions of the notion of feminist translation, the Canadian school is still generally regarded as the paradigm of interaction between feminisms and translation. The aim of this article is two-fold: firstly, to advance new approaches to the practice of translation and paratranslation from a feminist perspective (within the context of a third wave of feminist translation). Secondly, to open new debates by means of (re)examining topics of mutual interest for both Translation Studies and Feminisms on a conceptual, historical and critical plane, so that subsequent studies can be fostered.

Resumen

Los feminismos son una de esas teorías marco cuyas contribuciones son perceptibles en todos los ámbitos de la sociedad, incluidos los estudios de traducción. La materialización más evidente de esta interacción es el surgimiento, en los 80, de una corriente de traducción feminista en Canadá, capaz de colocar el género en el centro del debate sobre traducción. En la actualidad, y pese a las críticas y posteriores redefiniciones del concepto de traducción feminista, la propuesta canadiense sigue concibiéndose por lo general como paradigma de interacción entre feminismos y traducción. En este artículo propongo nuevas aproximaciones a la práctica de traducir y paratraducir desde los feminismos, dentro de una tercera ola de traducción feminista. Además, pretendo abrir el debate (re)examinando áreas de interés mutuo para los estudios de traducción y los feminismos en el plano conceptual, historiográfico y crítico, con el propósito de que sugieran nuevas líneas de investigación futura.

Keywords: Feminist translation. Feminist paratranslation. Ideology. 3rd wave feminism. Gender and translation.

Palabras clave: Traducción feminista. Paratraducción feminista. Ideología. Tercera ola feminista. Género y traducción.

En el contexto de las múltiples teorías post- (postcolonialismo, postmodernismo, postestructuralismo) de los años 70, y de un renovado interés por los estudios culturales, se produce un encuentro entre los feminismos y los estudios de traducción (ET) que enriquecerá a ambas disciplinas. Una de las materializaciones de esta intersección se encuentra en el nacimiento de la escuela de la traducción feminista canadiense. Su contribución a los ET fue (y es) tal que, pese a las críticas y posteriores redefiniciones de la noción de traducción feminista, en la actualidad todavía es frecuente que desde las corrientes dominantes de la traducción se conciba la propuesta canadiense como paradigma universal de la traducción feminista y, por extensión, como paradigma de la interacción entre los feminismos y la traducción.

Sin embargo, en un momento como el actual, en el que los feminismos se hallan en un proceso de debate interno tras la constatación de que el feminismo de la segunda ola (el que había inspirado a la escuela canadiense) no sirve como marco en el que desarrollar las nuevas propuestas, sostengo que se dan las circunstancias propicias para ampliar los ámbitos de estudio que puedan surgir de la interacción entre ambas disciplinas¹. Propongo en primer lugar aunar y reexaminar desde una perspectiva crítica algunas de las áreas de interés mutuo entre feminismos y traducción que, aun habiendo sido estudiadas, carecen de sistematización al haber quedado ensombrecidas por el carácter central (dentro de los márgenes) de la propuesta canadiense. Pretendo en este punto ir más allá del nivel fundamentalmente práctico de éstos para abarcar también el nivel conceptual, historiográfico, crítico o profesional, lo que ofrecerá una comprensión más holística de los puntos de intersección entre feminismos y traducción con el afán de contribuir a impulsar estos renovados horizontes de investigación. En segundo lugar, propongo reexaminar el nivel práctico abogando por nuevas aproximaciones feministas al acto de mediación ideológica intercultural que es la traducción y la paratraducción (Garrido 2005), dentro del marco que nos ofrece la lingüística feminista de la tercera ola (Mills 2003 y 2008).

1. El encuentro entre feminismos y traducción

Una de las muchas contribuciones de los feminismos al conocimiento se halla en la revisión crítica a la que han sometido las diferentes disciplinas científicas

1. Utilizo el término disciplina por razones prácticas, aunque con ciertas reservas, ya que las múltiples interrelaciones que tanto los feminismos como los estudios de traducción con otras áreas de conocimiento harían más preciso denominarlas interdisciplinas o transdisciplinas.

y humanísticas, para cuestionar su carácter supuestamente neutro y objetivo y desvelar que respondían (en diferente medida) a criterios patriarcales. Sin embargo, la revisión de la traducción por parte de los feminismos contó desde el principio con una particularidad añadida, puesto que la propia disciplina a revisar se encontraba ya en pleno proceso de debate interno para adaptarse a las nuevas concepciones filosóficas de la época. Así, en ese momento la traductología asistía al nacimiento de nuevos enfoques que centraban el estudio de la traducción no en el producto en sí, sino en el proceso de traducción, en tanto en cuanto de él depende el producto:

The purpose of translation theory is to reach an understanding of the processes undertaken in the act of translation and, not, as so commonly misunderstood, to provide a set of norms for effecting the 'perfect' translation. (Bassnett 1991: 37)

Los estudios descriptivos comenzaron a cuestionar las teorías que se centraban eminentemente en enumerar técnicas con las que poder realizar un relevo lingüístico pasando de las estructuras superficiales de un texto a las de otro con la mínima interferencia posible para guardar fidelidad a la intención del autor/a y al texto original. En su lugar, los nuevos enfoques consideraron "the orientation towards cultural rather than linguistic transfer" (Snell-Hornby 1990: 82), conduciendo así a un "cultural turn" o giro cultural de la traducción, que supone la integración de la dimensión cultural "making language work as a parallel system to culture instead of as an external referential entity" (Nouss 2000: 1351).

Estas nuevas aproximaciones comenzaron también a interrogar el papel hasta entonces neutro, objetivo e invisible de la persona que traduce, y a reivindicar su papel activo, pues el primer paso al traducir (o reescribir, para decirlo con Lefevere y Bassnett 1990: 10) consiste en leer un texto original escrito por una figura autorial que debe ser consciente de la existencia de varias (aunque no infinitas) lecturas e interpretaciones posibles a partir de sus textualidades. Se presenta, pues, como irreal la posibilidad de producir un texto equivalente y fiel al original o a la autoría. Para estos nuevos enfoques no se traducen palabras, sino significados; y éstos no se hallan ni en el texto original ni en la intención autorial, sino que son fruto de negociaciones dentro del sistema social en el que el texto se produce y consume. Por ello, a lo único que se puede ser fiel es a la interpretación que cada traductor/a realice (del original o de la autoría) a través de su lectura.

La ideología se considera un concepto relevante en el acto de traducir, entendida no como desviación de la objetividad, sino como conjunto sistemático de valores y creencias compartidas por una comunidad dada, que conforman

las interpretaciones y representaciones del mundo de cada persona y también de quien traduce. De hecho, contemplar la ideología como ente ajeno a quien traduce dejaría a este agente mediador y al propio proceso fuera del intercambio cultural. La objetividad y neutralidad en traducción son falacias interesadas, y de este modo, el giro cultural podría igualmente denominarse giro ideológico, por lo que desde nuevas corrientes como la Escuela de la Manipulación o la Teoría de los Polisistemas se defiende que “ideology rather than linguistics or aesthetics crucially determines the operational choices of translators” (Cronin 2000: 695).

En definitiva, cuando se produce el acercamiento de los feminismos a la traducción, ésta había ya superado (al menos en su discurso teórico) el debate sobre la fidelidad, equivalencia y objetividad, y se estaba preguntando por cuestiones que obligaban a reflexionar sobre problemas culturales e ideológicos. El análisis de la realidad desde el prisma de la cultura y de la ideología llevaba tiempo ya en la agenda de los feminismos, que de esta forma conciben su relación con la traducción como mutuamente enriquecedora. De un lado, los feminismos se alimentaron de nuevas ópticas con el debate que estaba teniendo lugar en los ET. Del otro, los ET supieron ver cómo la conexión con esta disciplina contribuía a consolidar sus propuestas, pero además supieron enriquecerse con la perspectiva de género aplicada a afirmaciones como “all translation implies a degree of manipulation of the source text for a certain purpose” (Hermans 1985: 11). Así, los feminismos constataron que el hecho de no suscribir de forma consciente una ideología particular en traducción implica adherirse de forma inconsciente a la ideología dominante (patriarcal), aquella que poseen todas las sociedades, y que es dominante tanto en sentido numérico como porque apoya los intereses de la clase dominante, lo que le obliga a disfrazarse y operar al nivel del inconsciente (Althusser 1975). Por ese motivo, se presenta ante el traductor o traductora como “normal”, “natural” e incontestable, logrando así su propósito de dominación simbólica (Bourdieu 1998) que convierte a las y los traductores “inconscientes” en ingenuos vehículos de transmisión y legitimación del discurso dominante, con el prejuicio añadido de que la ideología es más efectiva cuando no se manifiesta explícitamente como tal.

1.1. La traducción feminista canadiense

En paralelo al desarrollo de este nuevo marco teórico-metodológico, surge una nueva corriente ubicada en el diálogo cultural anglo-francés de Canadá que identifica la traducción como la conjugación entre una teoría practicante y una práctica teorizante desde la que examinar cuestiones culturales e

ideológicas. La traducción feminista canadiense (cf. Godard 1990; Lotbinière-Harwood 1991; von Flotow 1991 y 1997; Simon 1996; Vidal 1998: 101-120) consiste en una corriente de trabajo y pensamiento que defiende la incorporación de la ideología feminista a la traducción por la necesidad de articular nuevas vías de expresión para dismantelar la carga patriarcal del lenguaje y de la sociedad. El traductor y traductoras feministas canadienses (Howard Scott, Barbara Godard, Marlene Wildeman, Susanne de Lotbinière-Harwood o Luise von Flotow) traducían a inglés textos literarios vanguardistas de autoras francófonas de Québec, caracterizados por atacar desde la con(s)ciencia las convenciones misóginas del lenguaje patriarcal y por construir una cultura literaria feminista paralela, todo ello reflejando una fuerte influencia de las teorías posmodernas del lenguaje. A partir de estos textos las traductoras canadienses conciben la traducción como una continuación del proceso de creación y circulación de significados dentro de una red contingente de discursos. Dadas las características inherentes del francés (que con su género gramatical explícita constantemente el sexo de las o los referentes) y del inglés (con muchos neutros y epicenos), las traductoras feministas innovaron para encontrar nuevas fórmulas de expresión que no borrasen las marcas de género del original (así, por ejemplo, autoras se convierte en *authers* en lugar del genérico *authors*). Las estrategias que utilizaron fueron sistematizadas posteriormente como *supplementing*, *prefacing*, *footnoting* y *hijacking the text*² (von Flotow 1991: 74-84), y con ellas reivindicaban la visibilidad de las traductoras: “womanhandling the text in translation means replacing the modest, self-effacing translator” (Godard 1990: 93). Entendían la traducción como una “rewriting in the feminine” convertida en “political activity aimed at making language speak for women” (Lotbinière-Harwood 1991).

Fuera de Canadá estas estrategias las utiliza Suzanne Jill Levine (1983) para traducir a inglés textos posmodernos “oppressively male, narcissistic, misogynistic and manipulative” del autor latinoamericano Cabrera Infante. Su opción es convertirse en una “subversive scribe” que reescribe el texto de forma subversiva siendo fielmente infiel.

1.2. Críticas y redefiniciones

La aportación de esta escuela a los ET fue notable, ya que insistió en la necesidad de reflexionar de forma consciente y crítica sobre los elementos presentes

2. Massardier-Kenney (1997) demuestra cómo las estrategias canadienses no son invenciones, sino readaptaciones de otras estrategias utilizadas (incuestionadamente) durante siglos.

en el texto a traducir antes de reescribirlo, impugnó el paradigma tradicional basado en la réplica absoluta problematizando la relación TO/TT, y abogó por una visibilidad traductora. Sin embargo, sus estrategias han sido objeto de diversas críticas³ que las acusaban de caer en el “infamous double standard” de las teorías tradicionales de traducción (Arrojo 1994: 149) y de aplicar una ética hipócrita y contradictoria (Arrojo 1995). En resumen, para esta autora:

they are perfectly legitimate within the political context they are so bravely fighting to construct [...] However, they are not absolutely more ‘noble’ or more justifiable than the patriarchal translations and notions they are trying to deconstruct. (1994: 159)

Además, proclamas como que su objetivo consiste en “making language speak for women” en todas las circunstancias acaban relacionando la traducción feminista con una actitud esencialista basada en una cultura femenina distintiva que borra las diferencias entre las propias mujeres, y con una definición universal y estable de las mujeres como grupo oprimido.

Surgieron entonces otras concepciones de traducción feminista para superar el sesgo esencialista anterior. En este sentido hay que entender las propuestas que, partiendo de la diversidad de mujeres y experiencias, exploran diversas formas de “traducir en femenino”. Maier (en Godayol 1998: 161) considera su posición como “woman-identified translator” o “gender-conscious translator”, porque sus traducciones no tienen por qué identificarse como mujeres, sino con mujeres. También Díaz-Diocaretz reflexiona sobre su traducción feminista de Adrienne Rich (1985). Massardier-Kenney (1997), por su parte, propone directamente una “redefinition of feminist translation practice” que contemple estrategias basadas en la autoría y en la traductora.

A pesar de estas críticas y redefiniciones, en la actualidad todavía es frecuente que desde las corrientes dominantes de los ET se conciba la traducción feminista canadiense como el paradigma de interacción entre feminismos y traducción, lo que visto desde una perspectiva (auto)crítica resulta contraproducente en tanto que coarta el desarrollo productivo de otras áreas de investigación.

2. (Re)examinando horizontes: viejas y nuevas interacciones

Aun reconociendo que las propuestas canadienses contribuyeron de manera significativa a los ET abriendo nuevos y necesarios interrogantes sobre el acto ideológico de traducir que colocaban el género en el centro del debate,

3. Otras críticas patriarcales simplemente las ridiculizan sin aportar argumentos convincentes.

y reconociendo también que resultaron muy productivas en sus contextos específicos, defiende que para potenciar el debate y las interrelaciones de los ET con otras disciplinas, se deben ampliar los ámbitos de estudio que puedan surgir de la interacción de éstos con los feminismos. Una buena forma de hacerlo, a mi juicio, es comenzar por recopilar en áreas temáticas algunos de los trabajos realizados en el pasado sobre otras confluencias entre feminismos y traducción para posibilitar una comprensión más íntegra de la interacción, e invitar a retomar con aires renovados estas áreas de estudios que incluyen, además de un revisado plano práctico, el plano conceptual, historiográfico y crítico.

2.1. Plano conceptual

Es importante examinar desde una perspectiva feminista los discursos teóricos sobre traducción, no únicamente por justicia social, sino por el potencial de estos discursos en la formación de profesionales, a través de su lectura (sumisa o crítica). Rechazar la teoría implica negar la necesidad de una crítica de la realidad, y por ello el objetivo del marco teórico es ayudar a reflexionar sobre cómo mejorar la práctica (Vidal 1998: 120), a entender la dimensión de la traducción, y a comprender los límites y libertades que conlleva su práctica.

2.1.1. Metaforización de la traducción

A lo largo de la historia se ha recurrido con frecuencia a metáforas para explicar el acto de traducir, pues como apunta D'hulst (1992) existe algo sobre la experiencia de traducir que demanda un lenguaje metafórico. Lo que revela Chamberlain en su influyente ensayo "The Metaphorics of Translation" (1992) es que buena parte de los discursos teóricos sobre traducción se han basado en concepciones misóginas sobre los roles de género (legitimándolos). Una de estas frecuentes y conocidas metáforas es la de "Les belles infidèles", expresión acuñada por Gilles Ménage a principios del siglo XVII en Francia para describir que las traducciones, al igual que las mujeres, si son bonitas (belles), serán infieles (infidèles).

El concepto de fidelidad y la preocupación por el origen/originalidad del texto de partida está presente en muchas otras metáforas que se reflejan en el lenguaje cotidiano sobre traducción: paternidad del texto, penetración del texto de partida, traducción fiel, traición de la lengua, etc. Sumada a la noción de propiedad (la mujer es propiedad del hombre igual que el texto es propiedad de su autor), se han creado metáforas para sostener que, en el matrimonio como en la traducción, únicamente una promesa de fidelidad podía garantizar

la legitimidad, y sin ella los traductores puedan engendrar bastardos textuales (Schleiermacher, *apud* Godayol 2000: 44).

Otras metáforas recurren a la violencia para explicar el proceso de traducción. Drant, en el prólogo a su traducción de Horacio, justifica la ‘violación’ del original al compararla con la purificación que lleva a cabo un marido (el traductor) para preparar a una mujer cautiva (el texto de Horacio) y penetrarla, secuestrarla, hacerla suya, convertirla en su esposa:

First, I have now done as the people of God were commanded to do with their captive women that were handsome and beautiful: I have shaved off his hair and pared off his nails, that is, I have wiped away all his vanity and superfluity of matter. (*apud* Chamberlain 1992: 61)

Las metáforas sexistas no se encuentran únicamente en la época clásica. El modelo hermenéutico de Steiner presenta igualmente un proceso traductor en cuatro fases, “as a hermeneutic of trust, of penetration, of embodiment and of restitution” (Steiner 1992: 319), con un lenguaje erótico y un modelo sexuado donde metafóricamente el hombre es el traductor y la mujer, la traducción. La clásica retórica sexuada la utiliza también Derrida, cuando propone un contrato de traducción (como el del matrimonio) por el que ésta se casa con el original para comple(men)tarse en otro nuevo texto que garantice la supervivencia de ambos.

El código metonímico de doble inferioridad de mujeres y traducción está en la base de multitud de otras metáforas. Esta doble inferioridad surge de la oposición entre el trabajo productivo/activo (realizado por hombres y autores) y el trabajo reproductivo/pasivo (realizado por mujeres y traductoras/es). Según Chamberlain, el trabajo de reproducción, ya sea de seres humanos (realizado por mujeres) o de textos (realizado por traductores/as) está por lo general minusvalorado e incluso despreciado en las estructuras jerárquicas que definen nuestra cultura, pese a ser absolutamente vital. Se concibe así a mujeres y traducción como elementos periféricos respecto de un centro: la traducción es secundaria respecto a la escritura y el traductor/a respecto a la autoría, de igual modo que los feminismos son periféricos respecto al patriarcado y las mujeres respecto a los hombres. Como señaló Florio (1603), “because they are necessarily defective, all translations are reputed females” (*apud* Simon 1996: 1). El motivo de que se sexualicen estas metáforas está claro para Chamberlain (1992: 66): así es más fácil justificar el poder entre el texto original y la traducción, es decir, lo que se presenta como un problema estético es en realidad una cuestión de poder.

De lo dicho se desprende que desde los ET es necesaria una mirada (auto) crítica que examine otras posibles metáforas y discursos teóricos desde una

perspectiva feminista. Esto, además, tendrá consecuencias positivas para la traducción, ya que subvertir el carácter negativo (reproductivo/pasivo) de las mujeres basándose en su estatus tradicionalmente devaluado cuestiona también la concepción secundaria y minusvalorada que se le otorga a la profesión de traducir. Pero además de esto, desde los ET se puede proponer una nueva retórica de la traducción que desconstruya las jerarquías entre los sexos y los textos, y que sustituya el lenguaje cliché por una terminología capaz de transmitir el juego activo de identidades que confluyen en la traducción. Esta nueva retórica, lejos de borrar la marca de género, podría mantenerlo estratégicamente para resignificarlo, liberándolo de su carga opresora patriarcal.

Un bosquejo sobre el que construir una nueva retórica de la traducción podría basarse en metáforas de la doble⁴ experiencia, ya que tanto la traducción como los feminismos reivindican (desde los márgenes en los que se encuentran) que su sujeto cuenta con el privilegio de tener acceso tanto a la realidad dominante como a la alternativa/deseable. Así, las y los feministas conocen tanto la estructura patriarcal en la que viven como el sistema de igualdad por el que abogan, del mismo modo que las y los traductores conocen tanto la lengua/cultura origen y la lengua/cultura meta.

Otra propuesta, de las muchas posibles, podría establecer una retórica basada en una diferencia no esencialista que parta de que tanto los feminismos como la traducción son herramientas importantes para el estudio y la comprensión crítica de la diferencia tal como ésta se (re)presenta en el lenguaje. En la traducción, se trata de la diferencia entre el texto reescrito y el original que otorga legitimidad para la creación y producción, en detrimento de la reproducción (retomando la ya mencionada idea de “translation as rewriting”). En cuanto a los feminismos, se trata de la diferencia entre los géneros, pero también entre cada persona individual respecto de cualquier otra (e incluso respecto de ella misma en diferentes momentos de su vida), evitando caer así en posturas esencialistas que mantienen que existe una esencia femenina y/o masculina que trasciende los límites sociales y culturales. En lugar de ello, habría que sostener que la noción de identidad masculina y/o femenina responde (al menos en parte) a un constructo histórico, siendo el resultado de un proceso discursivo complejo.

4. Utilizo la noción de doble experiencia para destacar los dos extremos del abanico, pero tratando de evitar un binarismo dicotómico. Quizás para ello resultaría más apropiado hablar de múltiples experiencias, pues sus fronteras tan difusas crean una gama ilimitada de posibilidades entre ambos extremos.

2.1.2. Nuevas concepciones de la traducción en paralelo a las propuestas de los feminismos

Los feminismos han salido y salen enriquecidos de su relación con los ET, pero lo que pretendo aquí es, a la inversa, mostrar cómo a los discursos teóricos de traducción puede resultarles de utilidad el hecho de observar, reflexionar y aplicar determinados conceptos centrales de los feminismos.

En este sentido, la autora Martín Ruano (2006: 28) sostiene que establecer paralelismos entre la evolución de la definición de ‘mujer’ y ‘traducción’, en tanto que objetos de estudio de ambos movimientos, resulta muy beneficioso para los ET. Así, igual que los feminismos actuales desesencializan y cuestionan el concepto biológico de ‘mujer’ como punto de partida estable para cualquier teoría y política feminista, se puede cuestionar también que la traducción surja únicamente a partir de un texto original material y con significación estable (desesencializando así la definición ideal y tradicional de traducción). De modo semejante, poner en evidencia que la definición de ‘mujeres’ se ha atribuido por heterodesignación (dado que como grupo histórico han carecido de poder para autoafirmarse) por y para beneficio del sistema patriarcal, invita a cuestionar que la definición de traducción haya corrido por cuenta ajena durante muchos años, identificándola con un conjunto de reglas idealizadas e inalcanzables que se debían cumplir (de ahí su carácter prescriptivo) para obtener la réplica perfecta. Pero incluso cuando dentro del paradigma descriptivo se autodefine la traducción, suele considerarse que es traducción aquello que la sociedad/cultura meta clasifica como tal, igual que es ‘mujer’ lo que una sociedad/cultura concibe como tal. De esta forma, igual que desde los feminismos se presenta como cuestionable que una mujer no tenga poder para ser lo que quiera ser (teniendo que comportarse como se espera de ella para lograr aceptación social), desde una perspectiva crítica los ET podrían cuestionar que la traducción tenga que comportarse como se espera de ella (para ser considerada como tal), pues eso impediría enfoques experimentales que difieran de lo hegemónico.

Por poner un segundo ejemplo de nuevas concepciones de la traducción a partir de conceptos centrales en los feminismos, se podría argumentar que igual que los feminismos se erigen como un discurso de resistencia contra los valores patriarcales y neoliberales que ejercen una opresión y discriminación de género, la traducción puede constituir, en propuesta de Venuti, “a cultural means of resistance against multinational capitalism and the political institutions to which the current global economy is allied” (2008: 18). Es más, dado que el capitalismo multinacional responde primordialmente a concepciones misóginas, de la interacción entre feminismos y traducción podría concebirse

un medio de resistencia cultural más heterogéneo que reivindique una intervención política para cuestionar ambos discursos dominantes y fomentar una reflexión crítica. Así se pone de relevancia el activismo social implícito en ambas disciplinas, superando aquellas críticas que acusaban a los discursos teóricos (sobre traducción y feminismos) de permanecer en el terreno de la divagación filosófica estéril.

Estos son tan sólo dos ejemplos de las muchas aportaciones pendientes de explorar con las que los feminismos pueden contribuir a abrir debates los ET.

2.2. *Plano historiográfico*

El pasado otorga legitimidad. Si para cualquier disciplina es fundamental tener un pasado, para los ET adquiere una importancia estratégica, dada la “juventud” de la disciplina entendida como tal: sólo en época reciente las reflexiones teóricas sobre la traducción dejaron de verse como una rama de otras disciplinas (lingüística, literatura, filología, etc.), para consolidarse y establecerse como área independiente, aunque con una honda vocación transdisciplinar.

2.2.1. Reelaboración de la historia de la traducción teniendo en cuenta a las traductoras

La construcción de ese pasado implica examinar la historiografía de la traducción. Durante largos períodos históricos la escritura se consideró una actividad productiva/masculina, lo que impidió el acceso de muchas mujeres al mundo literario como autoras. La traducción, en su consideración de actividad reproductiva, sí se percibía como femenina y de esta forma se convirtió en válvula de escape con la que algunas mujeres pudieron entrar en el mundo literario. Con todo, en algunos casos, como en la Gran Bretaña del s. XVIII, se consideraba que sólo los hombres podían traducir desde las prestigiosas lenguas clásicas, quedando confinadas las traductoras a textos literarios efímeros y secundarios en idiomas modernos (cf. Agorni 2005).

Hubo autoras, sin embargo, que no pudieron reprimir sus ansias de escritura y produjeron sus propias obras. El férreo control por el poder autorial las llevó en ocasiones a firmar sus obras con pseudónimos de hombre (cf. Bartrina 2001 para examinar el caso de Caterina Albert, conocida como Victor Català), o bien a presentarse a ellas mismas como traductoras (Kord 1994: 12), como estrategia para conseguir ver sus libros publicados evitando la crítica social que deslegitimaría sus obras incluso antes de comenzar su lectura. De esta forma la traducción actúa como instrumento liberador, al rescatar a las

mujeres de un silencio impuesto como autoras permitiéndoles la entrada en el mundo literario como traductoras, pero también como instrumento opresor, porque las condena al margen del discurso.

En cualquier caso, estas traductoras/autoras se hicieron visibles en prefacios, dedicatorias, notas a pie de página, correspondencias privadas, etc., donde reflexionaban sobre el acto de traducir y sobre las limitaciones que condicionaban su práctica. Sin embargo, estos metatextos se han perdido y silenciado, de forma que la concepción que la mitad de la humanidad tenía sobre el acto de traducir queda excluida de la historia de la traducción.

Después de que los feminismos hayan puesto en evidencia esta carencia, una actitud (auto)crítica de los ET debería conducir a la recuperación de estos materiales y metatextos que darán a conocer la intervención de esas mujeres en los movimientos culturales e intelectuales de su época y su forma de enfrentarse a la opresión patriarcal. Con esto se contribuirá a una definición más precisa y completa de la disciplina que, de otra forma, carece de una parte fundamental de su historia. En esta línea se sitúan los trabajos de Hannay (1985), Krontiris (1992), Robinson (1995), Delisle (2002) o Agorni (2005), que completan la historiografía de la traducción con las reflexiones teóricas de Aphra Behn, Suzanne du Vegerre, Germaine de Staël, las traductoras inglesas de la época Tudor, Susannah Dobson, Elizabeth Carter, Jane Wilde, Clémence Royer, Albertine Necker de Saussure, Julia E. Smith, etc. En nuestro contexto más inmediato, destaca la recuperación de la escritora y traductora gallega Emilia Pardo Bazán (cf. Freire 2006) o de las traductoras catalanas del s. XX (cf. Godayol 2007).

2.2.2. Recuperación de autoras ignoradas

A pesar de que las mujeres quedaban casi siempre excluidas de la autoría, a medida que los feminismos fueron democratizando la vida pública y privada algunas pudieron publicar sus obras. Un enfoque de género revela que ha sido un canon patriarcal el que ha definido tradicionalmente la estética y el valor literario, de forma que privilegia las obras de autores en detrimento de las autoras, sean éstas clásicas o actuales, próximas o de sistemas culturales distantes. En consecuencia, muchas obras de estas escritoras están perdidas, es decir, existen muchas autoras a las que no se ha traducido pese a escribir obras relevantes que, según los feminismos, sí se habrían traducido de haber sido elaboradas por un autor, como ilustran Ríos y Palacios (2006) en su análisis de la traducción al gallego de literatura irlandesa a comienzos del s. XX.

Los ET tienen en este aspecto una labor primordial que desarrollar, interrogando qué se traduce, quién decide lo que se traduce, y en base a qué criterio se realizan estas elecciones como primer paso para poner fin a esta actitud discriminatoria. Desde la traducción se puede también contribuir a transformar el canon literario contemporáneo, optando abiertamente por una recuperación de los trabajos de estas autoras silenciadas, lo que a su vez enriquecería sumamente el campo de la traducción. En mi opinión, no se trata de colaborar con las mujeres por existir unos lazos de solidaridad universales, o por el hecho de que sean mujeres (lo cual constituiría una actitud paternalista), sino porque sus obras resultan relevantes, aunque esa relevancia permanezca oculta al no adecuarse a los criterios estipulados por el canon patriarcal.

En lo que respecta a la recuperación de las escritoras clásicas mediante su reescritura a otras lenguas, la traducción puede servir como un instrumento para contextualizarlas, incorporando comentarios en los que las traductoras/es debatan sobre las razones que llevaron a esas obras a ser ignoradas. En efecto, “recovery and commentary” son dos de las estrategias sugeridas por Massardier-Kenney (1997: 59-62) en su propuesta, en la que también repasa algunos de los ejemplos más destacados de autoras recuperadas mediante su traducción comentada. A ellos se une la labor de Rayor (1991) cuando traduce y comenta a diecisiete poetisas griegas de la antigüedad, de Dendrinou-Kolias (1990) al traducir la autobiografía de Elisavet Moutzan-Martinengou (1989), de Kadish junto a la misma Massardier-Kenney (1994) con su edición desde el francés de *Translating Slavery*, o de multitud de otras traductoras que con sus reescrituras contribuyen a difundir a autoras silenciadas.

En este punto es necesario evaluar también el trabajo de resignificación que la traducción puede ofrecer a autoras feministas que, aunque ‘canónicas’ en su contexto originario, fuesen apropiadas por otros discursos. Un caso claro son las traducciones de Rosalía de Castro a inglés realizadas por Kathleen March, en las que la traductora recupera el mensaje feminista de la autora que había sido neutralizado en su contexto original por las jerarquías nacionalistas patriarcales para poder unirla más fácilmente a la ‘causa común’ (cf. González Liaño 2002).

En relación a las autoras poscoloniales, distantes o de culturas minoritarias, la traducción resulta un canal comunicativo esencial, y con frecuencia el único, que tienen las autoras para compartir sus subjetividades más allá de sus fronteras. Aún así, como sostiene Spivak (1993), se necesita una gran dosis de discernimiento para no caer en la actitud reprochable (por mucho que sea benévola) de traducir todo lo que venga de una cultura minoritaria,

poscolonial o distante, para saber evaluar los riesgos éticos derivados de hablar por otras, y para evitar servir tan sólo a los intereses occidentales de los mercados de traducción, en lugar de entender la situación real en la cual se escriben e inscriben las textualidades originales. Además de las traducciones de la propia Spivak de la autora bengalí Mahasureta Devi, en este campo destaca el importante trabajo de Tharu y Lalita (1993) con la traducción de textos de autoras indias editados en dos volúmenes.

En última instancia, el hecho de que se traduzcan textos de autoría femenina entre diferentes lenguas y culturas pondrá en común experiencias de muy distintas mujeres contribuyendo a romper la presunción patriarcal de que el hombre es heterogéneo y la mujer homogénea y a constatar que el género no es un principio unificador para todas las mujeres, sino que configura la identidad junto a otras variables. Asimismo, si nos referimos específicamente a la traducción de obras feministas, desde los ET se podría analizar en qué medida la traducción ha contribuido a la expansión del movimiento feminista por todo el mundo a través de traducciones que pusieron en contacto diferentes metodologías que antes no se conocían.

2.3. *Plano crítico*

2.3.1. Crítica de traducciones de obras feministas

Pese a todas las dificultades de las autoras para acceder a la voz pública primero, y para que sus obras sean traducidas después, a medida que los feminismos avanzan se hace más fácil que algunas autoras publiquen obras que, siendo magistrales, se traduzcan posteriormente a otras lenguas. Un análisis de esos materiales muestra que en ocasiones se crean traducciones rigurosas y conscientes recurriendo a diferentes estrategias que los ET podrán evaluar para utilizar en otros contextos. Sin embargo, en muchas otras ocasiones el análisis crítico desvela la existencia de traducciones de libros de autoras (especialmente autoras feministas) realizados por “phallos translators, inadequate interpreters of women’s writing, given an observable reliance on engrained phallogocentric assumptions” (Henitiuk 1999: 473). O bien desde la invisibilidad, o bien desde una visibilidad que aprovechan para presentarse como objetivos y fieles en lugar de dar a conocer su posición ante el texto, estos falotraductores desvirtúan el original, incorporándolo a la ideología dominante a través de una traducción patriarcal.

Uno de los casos más paradigmáticos es la traducción al inglés de *Le deuxième sexe*, de Simone de Beauvoir, realizada por el zoólogo Howard Parshley, a quien se le encargó la tarea por considerar que el libro trataba sobre

sexualidad y reproducción. A partir de trabajos críticos sobre esta traducción (cf. Simons 2001; Moi 2004; Castro 2008) se puede comprobar cómo el traductor suprimió cerca del quince por ciento del original francés en el primer volumen, y en el segundo eliminó unas sesenta páginas, omitiendo hechos ‘incómodos’ (largas secciones sobre los logros de las mujeres en la historia, hazañas de mujeres que desafiaron los estereotipos de género, tabúes sobre relaciones lesbianas, descripciones del arduo trabajo de las amas de casa, etc). Entre las consecuencias tan serias de este comportamiento, destaca la definición de Beauvoir por parte de la audiencia anglófona como una filósofa inconexa e intelectualmente inmadura, y sobre todo el cruce de acusaciones entre las feministas francófonas y anglófonas por interpretar diferentes postulados a partir de un mismo texto que, en realidad, llegaba a sostener tesis dispares⁵.

También se produjeron tensiones a partir de las traducciones en inglés de los textos de Hélène Cixous, Luce Irigaray y Julia Kristeva debido a la “tendency to neglect full textual explanations of concepts and rhetorical strategies” (Simon 1996: 107), lo que atenuó la recepción y comprensión de las posturas del feminismo francés entre sus colegas angloamericanas.

Estas “falotraducciones” no sólo afectan a textos canónicos, sino también a cualquier otro texto (literario) en que la autora rompa con la pretensión patriarcal. Un caso es el estudiado por Miguélez-Carballeira (2005) sobre la traducción a inglés de Bruce Penman del libro de Esther Tusquets *El amor es un juego solitario*. En su texto en español Tusquets otorga importancia a la fisiología textual/sexual, mostrando el placer sexual femenino a través de imágenes textuales. A pesar de esto, en *Love is a Solitary Game* se detectan importantes omisiones y neutralizaciones semánticas en aquellos pasajes en los que la autora menciona el órgano sexual femenino. Así, “su sexo tibio, húmedo, pegajoso y fragante, su sexo flor en el pantano, su sexo nido, su sexo madriguera, en el que retroceden todos los miedos, este sexo que es para Ricardo un punto de partida...” se convierte en inglés en “there’s something warm, moist, clinging and fragrant, like a flower in the marsh where she wandered so long, like a nest, like the lair of an animal, something which takes away all fear. For Ricardo it is a starting point”. E incluso la descripción de una felación centrada en la óptica de la mujer como “mientras agita con cuidado entre dos dedos, estrecha luego en la palma de una mano firme y cálida, oprime entre sus pechos, resigue con los pezones erizados, se desliza en la boca” (no

5. Desde 1999, año del cincuentenario de la obra, las académicas feministas exigían a la editorial Random House una segunda traducción de la obra en inglés. Finalmente, en 2006 Jonathan Cape (con los derechos sólo para el ámbito británico) anunció una nueva traducción de Constance Borde y Sheila Malovany-Chevallier.

mencionando siquiera el pene y otorgando al varón una posición pasiva y ausente), se convierte en inglés en “as she flipped his organ gently between two fingers, squeezed it with a firm, warm hand, pressed it between her breasts, stropped it against her erected nipples, and finally slid it into her mouth” (introduciendo una referencia explícita al órgano sexual masculino y un “finally” que sugiere que, desde la óptica del varón, éste llega a su objetivo).

A partir de estos ejemplos se demuestra la necesidad de una actitud (auto) crítica en los ET para desenmascarar falotraducciones con las herramientas que aportan los feminismos. Pero además, estas herramientas resultan también fundamentales para desvelar aquellos casos en los que la traducción desempeña un papel clave en la canonización de ciertos textos como feministas, aun no siendo considerados como tal en su contexto original.

2.3.2. *Crítica de paratraducciones de obras feministas*

Hay un espacio de análisis íntimamente ligado a la traducción que por lo general queda fuera del estudio de la crítica: la paratraducción (Garrido 2005). Este concepto, normalmente aplicado a la traducción literaria, se desarrolla a partir de elementos que envuelven y presentan el texto como títulos, prólogos, notas, anuncios, cubierta o aspectos gráficos, que Genette (1987) agrupó bajo el nombre de paratextos y que, al abordar la traducción de un libro, también hay que trasladar a la cultura de llegada. Así, provisionalmente, podría decirse que la paratraducción es la traducción de paratextos. La paratraducción no es un espacio reservado únicamente a traductores/as, sino que aparecen otros mediadores (correctores de pruebas, revisores lingüísticos, editores) que suelen tener más poder para decidir cómo se presenta la obra en la sociedad de llegada, actuando también conforme a una determinada ideología muy propensa a dejarse influir por criterios económicos. Entre todos estos paratextos, el nivel icónico tiene una relevancia fundamental, pues “provocará repercusiones na propia textualidade e, consecuentemente, modificará a lectura que do texta meta fará o destinatario final” (Yuste 2001: 850). Así, cuando los paratraductores/as escogen un título o imagen de cubierta siguen una estrategia comunicativa ideológica que

determina unha recepción, unha lectura ideolóxica e mesmo apunta ao tipo de público ao que vai dirixido. Tamén pode espectacularizar por medio desas imaxes ofrecendo tamén dese xeito adscripción xenérica, contido e argumento do libro. (Garrido 2005: 36)

Así pues, aunque la paratraducción no sólo corresponde a quien traduce, sí influye poderosamente en la recepción de la traducción, y por ese motivo los ET deberían también prestar atención a la transmisión de ideología a nivel



Figura 1



Figura 2

paratextual. De nuevo, una perspectiva feminista pone de manifiesto cómo de manera nada ingenua se alteran (quizás tergiversan) los paratextos feministas del original, sobre los que las autoras sí tuvieron más poder de decisión. Resulta fácil ilustrarlo analizando las cubiertas de dos obras superventas escritas por dos escritoras explícitamente feministas de la narrativa gallega contemporánea. En primer lugar (fig. 1), María Reimóndez y su *O club da calceta* (2006), que en la edición original se presentaba con unas agujas de calcetar y fondo lila (color de connotación feminista). En la traducción al italiano, sin embargo, las agujas de calcetar quedan muy relegadas porque la imagen destaca las largas (y depiladas) piernas de una mujer tumbada en un sofá, sin que responda a ningún pasaje de la novela. El segundo ejemplo (fig. 2) es el premiado *Herba Moura* (2005) de Teresa Moure. Los elementos gráficos de la edición original (un tapiz de diversos tejidos y colores) se sustituyen en la primera edición española por una imagen difusa de un rostro femenino mezclado con hierba mora; y en la segunda edición, por una imagen de una mujer (medieval) desnuda de espaldas, en actitud muy sensual. Esa misma imagen, pero mostrando el rostro completo, fue la escogida para la edición que titula el libro con una connotación directa a las propiedades de la “herba moura”. En la cubierta de la traducción italiana se decide destacar uno de los contextos temporales en los que se desarrolla la trama, con un título que coloca a las tres protagonistas en posición de dependencia del también personaje Descartes (*Le tre donne di Cartesio*).

2.4. Plano práctico: ¿hacia una tercera ola?

Este recorrido por las interacciones entre feminismos y traducción incluye también el plano práctico, es decir, la aportación de los feminismos a la comprensión del comportamiento traductor en el proceso por el que un texto en una lengua se convierte en otro texto en otra lengua. A diferencia del plano crítico, no se trata tan sólo de analizar las soluciones que (ya) se han adoptado en el producto, sino de estudiar el proceso por el cual se adoptan unas u otras.

2.4.1. Comportamiento traductor respecto a la representación textual⁶ de mujeres y hombres

Una de las áreas de estudio consiste en analizar el comportamiento traductor en este proceso teniendo en cuenta la representación textual/lingüística de mujeres y hombres en los textos, dada la estrecha relación entre las prácticas discursivas y sociales.

Las herramientas metodológicas con las que llevar a cabo este análisis las proporciona el marco de los ET caracterizado por el giro cultural o ideológico ya mencionado, así como la lectura que desde los feminismos se hacía de la ideología dominante: si no se suscribe de forma consciente una determinada ideología, se está traduciendo (inconscientemente) conforme a la dominante.

Desde el giro cultural traducimos entre culturas, pero no podemos olvidar que las fichas con la que jugamos la partida (de la traducción) son palabras, frases, textos, discursos. De ahí que, además de la perspectiva de los estudios culturales, para poder desenmascarar cómo los valores culturales e ideológicos subyacen a determinados discursos, sea de utilidad la lingüística crítica o el análisis crítico del discurso (cf. Fairclough 1995; Fowler *et al.* 1979). Pero se trata de examinar cómo la persona traductora lee primero y transmite después su lectura de la representación lingüística de hombres y mujeres en el texto, por lo que lo más apropiado es recurrir a la lingüística crítica feminista, que conjuga lingüística crítica con feminismo. Por ese motivo, su evolución está directamente relacionada con estas dos disciplinas. Y si durante años se concebía como una lingüística feminista de la segunda ola (la que tenían a su disposición y aplicaron las traductoras canadienses), ahora resulta más productivo que desde los ET se valoren las renovadas posibilidades de análisis que ofrece la “third wave feminist linguistics” que propone Mills (2003 y 2008).

6. Aunque defenderé un cambio del texto al discurso como unidad de análisis, utilizo la noción de textual por oposición a paratextual.

Esta lingüística feminista de la tercera ola supone ubicar la unidad de análisis en el discurso, lo que la aproxima al “feminist critical discourse analysis” de Lazar (2005). Así, abandona las afirmaciones globales sobre usos sistemáticos del lenguaje para centrarse en el análisis puntual y específico de cada enunciado (pues existen diferentes posiciones lectoras en cada contexto); evita los análisis aislados que pueden dar lugar a generalizaciones universales sobre hombres y mujeres, para realizar análisis siempre contextualizados que permitan entender con rigor cómo se establecen los límites de significación; y rechaza considerar las categorías hombre y mujer en exclusiva, para concebirlas junto a otras variables (edad, raza, clase, etc.) con las que siempre interactúan.

Aplicar esto a la traducción crea un nuevo marco metodológico que podríamos denominar ‘third wave feminist translation’, y cuyo primer ámbito de análisis consistiría en abordar la representación discursiva de mujeres y hombres en el texto original, siempre de forma puntual, contextualizada y teniendo en cuenta la interacción del género con otras variables. Esta representación discursiva puede materializarse en diferentes niveles, como la palabra (a través de términos concretos o, en algunos idiomas, del género lingüístico) o la frase (frases hechas, refranes, etc. en los que no hay marcas de género pero implícitamente se refieren a hombres o mujeres), y siempre teniendo en cuenta que dejan de ser elementos aislados para convertirse en constituyentes de un discurso: es decir, teniendo en cuenta que una misma palabra o frase puede utilizarse en dos discursos de forma que represente a su referente de forma dispar, por lo que nunca se podrán leer de forma absoluta.

Una vez abordada esta representación discursiva, surge el segundo ámbito de análisis: considerar qué problemas de traducción plantea esa representación, teniendo en cuenta las (im)posibilidades de representación (lingüística y cultural) de estas y estos mismos referentes en la lengua meta, es decir, examinar los problemas de traducción entendidos en su dimensión discursiva, aunque puedan materializarse en palabras o frases. Por ejemplo, problemas de traducción ocasionados por palabras que, dependiendo del discurso, puedan tener como referente a mujeres y/o hombres (‘children’ como ‘hijas’, ‘hijos’, ‘infancia’); problemas cuando estamos ante un masculino del que desconocemos si tiene valor genérico o específico, siendo eso relevante para la traducción (‘tíos’ como ‘uncles’, ‘uncles and aunts’, ‘aunt and uncles’, etc.); problemas cuando un texto que no explicita el sexo del/a referente sí debe hacerlo explícito en la lengua meta (‘you’re tired’ como ‘estás cansado’ o ‘cansada’); problemas cuando un texto sí menciona explícitamente el sexo del/a referente pero la lengua meta no necesita, aunque pueda, hacerlo explícito (‘escritora’

como ‘writer’ o ‘women writer’); o, en general, problemas éticos que puedan surgir al traducir un discurso que los feminismos califiquen de reprochable. Pero además la tercera ola invita a los ET a considerar qué problemas no se plantean (pese a existir) por haber realizado una lectura inconsciente de la representación discursiva y que tendrán como consecuencia una reescritura acorde a la ideología dominante. No se trata únicamente del “Male-As-Norm Principle” (Braun 1997: 3) por el que, en caso de desconocer el sexo del referente, en la traducción se opta por el masculino a no ser que existan estereotipos en sentido opuesto, sino que se incurre en lo que se considerarían errores de traducción incluso desde una posición hegemónica. Son errores como los que se ilustran en estos ejemplos, extraídos de un ejercicio con alumnado de la Universidade de Vigo⁷, en el que 16 de 30 estudiantes tradujeron “one experiences one’s pregnancy differently, every time” por “un vive o seu embarazo de xeito...”, y 23 de 30 reescribieron “he’s a very famous gynaecologist. His patients are very happy with him” como “é un xinecólogo moi famoso. Os seus pacientes están moi contentos...”, creando situaciones inconcebibles con hombres embarazados y en consultas de ginecología. Cabe aquí un breve inciso para resaltar la necesidad de una (auto)crítica en las teorías pedagógicas de la traducción que conduzca, como reclama Susam-Sarajeva (2006), a explorar el papel de la docencia en generar actitudes críticas y conscientes sobre lo que implica traducir.

La imposibilidad posible de la traducción, por decirlo con Godayol (2000: 123), requiere buscar provisionalidades tácticas con las que resolver temporalmente esos problemas. En esta tercera fase, la más sugerente, es donde los feminismos plantean a los ET la necesidad de una actitud (auto)crítica para desarrollar nuevos debates a nivel práctico que planteen la traducción del género dentro del marco de la traducción feminista de la tercera ola. Uno de estos debates lo propone la traducción no sexista (cf. Castro 2006), que evalúa cómo afectan a la traducción las políticas de planificación lingüística de género. Así, a partir de una lectura consciente y no dominante de la representación discursiva de mujeres y hombres, la traducción no sexista propone estrategias de reescritura que consideren el contexto de la traducción (función del texto, público, tipo de representación lingüística, pares lingüísticos, limitaciones de cada tipología textual como poesía, traducción jurada, doblaje, etc.) pero que también valoren los intertextos de la lengua meta (el uso cada vez mayor de lenguaje no sexista en la lengua meta al escribir textos originales).

7. Trabajo empírico realizado con alumnado de la asignatura Traducción e cultura inglés/galego (Lic. Traducción, Universidade de Vigo) en 2005/06.

Considerando contextos e intertextos, las estrategias de traducción no sexista están determinadas por la contingencia discursiva, y por ello exigen una reflexión constante y tienen una validez únicamente provisional.

En cualquier caso, la tercera ola de la traducción feminista añade además dos nuevas dimensiones a la lectura y transmisión ideológica de la representación discursiva de mujeres y hombres. Primero, dado su interés en el contexto, invita a examinar no sólo los textos literarios (como hasta ahora se ha hecho casi exclusivamente, tanto desde la escuela canadiense como desde las posteriores propuestas), sino toda tipología textual: en este sentido, son interesantes los análisis de De Marco (2006) para la traducción audiovisual, y de Sánchez (2007) sobre la traducción del discurso científico. Pero, además de la traducción literaria, científica y audiovisual, en la actualidad vivimos en la era de las comunicaciones globales, lo que implica que cada vez estén más presentes en nuestras vidas otro tipo de traducciones. Esto abre un nuevo interrogante, ya que muchos de estos documentos tienen autoría desconocida, y otros ni siquiera se presentan como traducciones ante nuestros ojos. Habría pues que analizar también cómo estos dos condicionantes afectan (o no) a la lectura y reescritura discursiva del género.

Y segundo, dado su interés en el discurso (y en la palabra sólo como parte constituyente de un discurso que adquiere significación en su conjunto), habría que examinar además cómo la ideología afecta (o no) a la lectura y reescritura de los elementos discursivos que tienen como referentes a mujeres y hombres. Hasta ahora se ha teorizado y practicado traducción a partir de textos de ideología explícita y conscientemente feminista (escuela canadiense, Díaz-Diocaretz, etc.) o de ideología explícitamente misógina (Levine). Es momento de preguntarse cómo abordar la representación discursiva de mujeres y hombres cuando los textos no manifiestan abiertamente una ideología determinada. Esto conduce a nuevas preguntas: ¿Qué lecturas puede realizar la tercera ola de la traducción feminista para desenmascarar la ideología cuando ésta no es patente? ¿Si no es explícita, significa que es inconsciente (y por lo tanto, dominante)? ¿En base a qué debe constituirse la ética de la traducción?

2.4.2. Comportamiento paratraductor respecto a la representación textual y paratextual de mujeres y hombres

Generalmente se considera que las y los traductores son operadores principales del proceso de traducción, pero con frecuencia su capacidad de elección está supeditada a las decisiones funcionales que tomen otros agentes mediadores: los paratraductores/as (personas encargadas de la corrección de pruebas, revisión lingüística, edición, intermediación con cliente, cliente,

mecenas, agencia de traducción, etc.), que suelen tener más poder para intervenir en el proceso. Estos paratraductores/as se encargan de revisar la traducción (adecuándola normalmente, pero no siempre, a su ideología consciente o inconsciente), aunque al final sea el traductor/a quien deba responsabilizarse públicamente de las elecciones de la traducción. De esta forma, un análisis en el marco de la tercera ola de la traducción feminista quedará manco a menos que interroge también el papel de las y los paratraductores en dos aspectos. Primero, en recomendar o exigir una determinada lectura y reescritura traductora de los elementos discursivos que representan a mujeres y hombres. Segundo, en su propia interpretación y posible revisión de esos elementos tal y como aparecen en la reescritura traductora, cuando las ideologías de ambos/as profesionales no es coincidente. Ambos puntos quedan ilustrados, en el contexto alemán y austriaco, por un interesante trabajo de Wolf (2006).

Además de estas relaciones de poder entre quien traduce y quien para traduce elementos textuales (o discursivos), en la traducción literaria existen también una serie de espacios paratextuales que se deben traducir y/o crear para acompañar al texto. No cabe duda de lo beneficioso que resultaría para los ET abrirse a este nuevo campo de análisis para examinar el proceso por el cual las paratraductoras/es adoptan unas u otras decisiones a la hora de trasladar aquellos elementos paratextuales (o paradiscursivos) que verbal o icónicamente representan a mujeres y hombres.

3. Conclusiones

A lo largo de este artículo he presentado diferentes áreas de análisis con las que potenciar el debate entre los ET y los feminismos desde una perspectiva (auto)crítica. Sólo esta perspectiva permitirá evaluar las interrelaciones pasadas y construir sobre ellas nuevos horizontes productivos. Por un lado, superando la (dominante) propuesta de la traducción feminista canadiense para nutrirse de nuevas aproximaciones prácticas al proceso de traducción y paratraducción enmarcadas dentro de la tercera ola de la traducción feminista. Por el otro, potenciando las interrelaciones también en un plano conceptual, crítico o historiográfico, entre otros muchos posibles. Tantos que por cuestión de espacio han quedado fuera campos de análisis no menos importantes, como podrían ser las diferencias entre mujeres y hombres respecto a la traducción desde una perspectiva neurobiológica y neurolingüística (una disciplina todavía muy joven y reciente sin resultados concluyentes); la influencia de una subjetividad masculina o femenina en la traducción (si el sexo es o no un factor que influya en la lectura y reescritura que hace la traductora o traductor); la influencia del sexo en el tipo de traducción (los tipos de textualidades

que más traducen las mujeres y los hombres, si hubiere diferencias significativas); o las condiciones laborales en las que se desempeña la profesión desde un enfoque de género (porcentaje de traductoras y traductores que trabajan por cuenta ajena o que son autónomos en traducción literaria o no literaria, porcentaje de las y los que están licenciados o posgraduados en traducción, enfermedades laborales que afectan a traductoras y traductores, etc.). Como puede comprobarse, muchas son las líneas reflexivas que se pueden establecer sobre los estudios de traducción a partir de su interacción con los feminismos, lo que sin duda permitirá continuar potenciando interesantes debates en años venideros.

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OLD CONCEPTS, NEW IDEAS: APPROACHES TO TRANSLATION SHIFTS

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Abstract

This paper traces the development of the translation shift concept from its origins in the linguistics-oriented era of translation studies to its current revival in computer-based approaches: after a presentation of the traditional approaches by John C. Catford, Jean-Paul Vinay and Jean Darbelnet, Eugene A. Nida, and Kitty van Leuven-Zwart, several recent studies that have integrated the concept of translation shifts are introduced and discussed. This comparison of old and new approaches reveals that the attitudes towards shifts have changed from mildly prescriptive to neutrally descriptive. The paper concludes with a general evaluation of the place of linguistic approaches in translation studies.

Zusammenfassung

Dieser Artikel untersucht die Entwicklung des Shift-Konzepts von seinen Ursprüngen in der linguistisch orientierten Phase der Übersetzungswissenschaft bis hin zu seiner derzeitigen Neubelebung in computerbasierten Ansätzen. Es werden zunächst die traditionellen Ansätze von John C. Catford, Jean-Paul Vinay und Jean Darbelnet, Eugene A. Nida sowie Kitty van Leuven-Zwart dargestellt und dann einige neuere Untersuchungen, die sich mit dem Shift-Konzept befassen, vorgestellt und diskutiert. Durch diese Gegenüberstellung wird deutlich, dass die präskriptiven Standpunkte mittlerweile einer neutral deskriptiven Herangehensweise gewichen ist. Der Artikel endet mit einer generellen Einschätzung des Stellenwerts linguistischer Ansätze in der Übersetzungswissenschaft.

Keywords: Translation shifts. Linguistic translation studies. Computer-based translation studies. History of translation studies. Equivalence.

Schlagwörter: Translation-Shifts. Linguistische Übersetzungswissenschaft. Computerbasierte Übersetzungswissenschaft. Geschichte der Übersetzungswissenschaft. Äquivalenz

1. Introduction

The discipline of translation studies has come a long way. Until well into the 20th century, discourse on translation largely centered around methodological questions and was mainly conducted by practicing translators to justify their own approaches or to criticise those of others, and it was aimed at the establishment of prescriptive guidelines for future translations (see the various texts collected by Störig 1963).

After WWII, the developments in modern linguistics (first structuralism, later also generative grammar) and the early enthusiastic and optimistic attempts at machine translation fuelled the belief that it was possible to develop precise and objective theories of translation. During this time, translation studies was “clearly defined as a sub-discipline of applied linguistics” (Snell-Hornby 1990: 80), and it was then that the concept of *equivalence* (see e.g. Kenny 1998) became a key concept of translation studies. Drawing up correspondences between two linguistic systems was one of the central tasks during this time (see e.g. Kade 1968). However, due to the incommensurability of linguistic systems, actual translations always involve shifts, which “result from attempts to deal with systemic differences” (Bakker *et al.* 1998: 226), so many theories of translation at the time also included a systematisation of such translation shifts.

In subsequent years, the focus of attention in translation studies moved away from these narrowly linguistic and basically source-oriented approaches, which were accused of prescriptivism and of the “negative kind of reasoning required by any search of shifts, which [...] would encompass all that a translation *could have had* in common with its source but *does not*” (Toury 1995: 84). Instead, the focus shifted towards the target culture and towards the function and place that a translation has in it, and Toury’s (1995) *Descriptive Translation Studies and Beyond* and his concept of *norms* gained enormously in influence. Slowly but surely translation studies developed into an independent academic discipline that emancipated itself from linguistics and today deals with a great variety of questions, including questions of gender or postcolonial power relations (see Snell-Hornby 2006 for a comprehensive account of all the turns the discipline took over the years).

However, translation still involves language – not exclusively so, but undeniably so – and consequently there are still linguistic approaches to translation, even though they tend to be eyed with suspicion by those who still vividly remember the painful process of emancipation (Snell-Hornby [2006: 152] speaks of a “phase of retrogression”). In recent years it is particularly the development of corpus linguistics that has given rise to new linguistic

investigations into translation, which differ from their predecessors in that they are now empirically oriented and descriptive rather than theoretical and prescriptive. The primary focus of this new paradigm lies in discovering properties of translated language as opposed to non-translated language, i.e. in identifying those “patterns in translation that are not the result of interference from either source or target language” but rather “a product of constraints inherent in the translation process” (Olohan 2004: 92). Currently, it is a topic of heated debate whether these properties of translated language can even be seen as *translation universals* (Mauranen & Kujamäki 2004). Research into potential translation universals is normally conducted using so-called comparable corpora, i.e. monolingual corpora that contain non-translated and translated subcomponents which are comparable in terms of genre, register, time of writing, text size, etc. Frequently, the texts in the translational subcorpus have been translated from a variety of different languages, which makes it possible to rule out interference from one particular source language (see e.g. Laviosa 2002).

With the availability of parallel corpora, i.e. bi- or even multilingual corpora that contain source texts alongside their translations into one or several languages, the concept of translation shifts has gradually regained in importance, too. However, the perspective on shifts has changed considerably: they are no longer viewed as “mistranslations” or “deviations of the norm” (van Leuven-Zwart 1990b: 228), neither are they reduced to being a way of coping with systemic differences. Instead, it is now widely accepted that shifts can be caused and influenced by a variety of other factors, too, some of them extralinguistic, such as the function of the translated text in the target culture or a subjective interpretation by the translator (van Leuven-Zwart 1990b: 228). The prescriptive undertone has completely disappeared, and shifts are now recognised as a “phenomenon inherent to translation” (van Leuven-Zwart 1990b: 228) or even “a defining feature of translation” (Toury 2004: 22), which makes them a suitable object of investigation within descriptive translation studies and the empirical corpus-based approach. Furthermore, some recent studies suggest that the concept of shifts can also be usefully employed in certain practical applications, such as in the evaluation of machine translation output, so shifts are also potentially of interest in applied translation studies.

This paper will trace the origins and the development of the shift concept from its beginning in the middle of the 20th century to its new guise in the computer age, in order to show how old concepts can change over time and thus give rise to promising new avenues of research.

2. Old Concepts: Origins and Development of the Translation Shift Approach

2.1. *John C. Catford*

The term “translation shift” was first introduced by Catford (1965). His definition of this concept relies on his distinction between formal correspondence and textual equivalence: formal correspondence is a relationship that holds between two linguistic categories that occupy approximately the same place in the organisation of their respective languages, while textual equivalence holds between two portions of text that are actual translations of each other. When a textual equivalent is not formally correspondent with its source, this is called a translation shift, of which there are two major types: level shifts (section 2.1.1) and category shifts (section 2.1.2).

One of the problems with this approach is that it presupposes that it is actually feasible to determine those elements in two linguistic systems that are formal correspondents of each other – after all, this is a prerequisite for deciding whether there is a divergence between formal correspondence and textual equivalence. For this reason, Catford’s account remains purely theoretical and has never been fully applied to any actual translations.

2.1.1. Level Shifts

Catford (1965: 73) speaks of a level shift when a source text item has a textual equivalent on a different linguistic level. Following the early Hallidayan Scale and Category Grammar (see Halliday 1961), he distinguishes the four linguistic levels – phonology (the medium-form of spoken language), graphology (the medium-form of written language), grammar (closed systems), and lexis (open sets) –, which are related in language-specific ways to extra-linguistic levels of substance: phonology to phonic substance, graphology to graphic substance, and both grammar and lexis to situation substance.

Level shifts, however, can only occur between the levels of grammar and lexis. This restriction is due to Catford’s understanding of translation equivalence, which, from his structuralist point of view, is not based on a sameness of meaning, for meaning is defined as “the total network of relations entered into by any linguistic form” (Catford 1965: 35) and consequently cannot be the same across languages. Rather, the prerequisite for translation equivalence is that two linguistic elements can function in the same situation, and this is only possible if there exists a certain overlap of relevant situational features on the level of substance. Consequently, textual and translational equivalence

is only possible between elements that relate to the same level of substance, and this is the case only for the linguistic levels of grammar and lexis.

One example of such a level shift would be the translation of an aspectual category – i.e. an item on the level of grammar – with a lexical item that conveys a similarly aspectual meaning, for instance the translation of a Russian perfective aspect with the English lexical verb “to achieve”.

2.1.2. Category Shifts

There are four types of category shifts: unit, structure, class, and intra-system shifts. Just like the definition and classification of levels, these four categories are also taken over from Halliday (1961).

A unit is defined as “a stretch of language activity which is the carrier of a pattern of a particular kind” (Catford 1965: 5). Units are organised hierarchically on a rank scale, with each unit being composed of a specific pattern of units that are (normally) lower in rank. The grammatical rank scale consists of the units sentence, clause, group, word, and morpheme. Consequently, a unit shift occurs when textual equivalents are located on different ranks, as is e.g. the case when a clause is translated as a group.

A structure is defined as the patterned way in which a unit is made up of lower-rank units. A structure shift thus occurs when the target structure contains different classes of elements or else when it contains the same classes of elements, but arranges them differently. According to Catford (1965: 77), structure shifts are the most frequent among the category shifts. As an example, Catford presents the translation of an English clause consisting of the elements subject, predicate, and complement, into a Gaelic clause that is composed of the elements predicate, subject, complement, and adjunct.

Those types of elements that can perform the same function in the unit next above in rank scale form a class (a different term would be “syntactic category”). An example of a class shift would thus be the translation of English “a medical student” into French “un étudiant en médecine”, because the textual equivalent of the English adjective phrase is a French prepositional phrase and thus of a different class.

In Catford’s theory, the concept of system has a more restricted meaning than in other structuralist approaches, where it usually refers to the relations that hold within a language in its entirety. Here, the term is used for “a finite set of alternants, among which a choice must be made” (Catford 1965: 7), for example the system of pronouns or of number. An intra-system shift occurs when the two languages have a formally correspondent system, but choose a non-corresponding item as translation equivalents. For instance, English and

French both have a two-place number system, but the English plural “trousers” is translated as the French singular “le pantalon”.

2.2. *Jean-Paul Vinay and Jean Darbelnet*

Even though Catford (1965) is credited with introducing the term “translation shift”, he was by no means the first to deal with the phenomenon. Vinay and Darbelnet’s (1958) contrastive analysis of English and French is an attempt at providing a systematic survey of the differences that exist between the two languages, with the aim of enabling the translator to avoid the pitfalls associated with this particular language pair. This distinctly didactic orientation distinguishes them from more mainstream structuralist approaches, which tend to be purely theoretical. However, the pedagogical dimension also gives rise to a certain prescriptive undertone.

A central element of their work is a system of seven translation procedures which translators apply when moving from source to target message. The first three of these procedures – borrowing, calque, and literal translation – are classified as direct translations, while the last four of them are oblique. It is these oblique procedures that result in various differences between the source and target text – shifts, in other words, even though Vinay and Darbelnet did not call them that. These oblique procedures are called transposition (section 2.2.1), modulation (section 2.2.2), equivalence (section 2.2.3), and adaptation (section 2.2.4).

2.2.1. Transposition

Transposition is a change of word class that does not affect the overall meaning of the message. Theoretically, transposition can happen between all kinds of word classes – Vinay and Darbelnet (1958: 97) provide an extensive list – but particular emphasis is placed on the replacements of verbs with nouns or vice versa, as in the translation of French “dès son lever” with English “as soon as he got up”.

2.2.2. Modulation

As opposed to meaning-preserving transposition, Vinay and Darbelnet (1958: 51) speak of modulation when the translation procedure results in a change of point of view. Modulation can be compared to the monolingual rhetorical devices metonymy or synecdoche, as the various subprocedures illustrate, as, for instance, “cause for effect” (e.g. “You’re quite a stranger” vs. “On ne

vous voit plus”, 237) or “part for the whole” (e.g. “He shut the door in my face” vs. “Il me claqua la porte au nez”, 238).

2.2.3. Equivalence

While the procedure of modulation still leaves a semantically categorisable link between the source and the target items, the procedure of equivalence leads to a replacement of the entire message by completely different lexical, stylistic, and structural means, as is e.g. necessary for the translation of clichés and proverbs. Similarly, this procedure can be applied when the source text contains an allusion to a literary work or historical event that might be lost to a recipient with a different cultural background. This use of the term “equivalence” is quite different from the way it is normally understood in translation studies (see Kenny 1998), which is why Chesterman (1989: 67) prefers to refer to this procedure as “total syntagmatic change”.

2.2.4. Adaptation

Vinay and Darbelnet (1958: 52) consider their last procedure, adaptation, to be “la limite extrême de la traduction”, but the difference between adaptation and equivalence seems only one of degree. Adaptation is applied when the entire situation described in the source message does not exist in the target culture, which might lead the translator to adapt the situation so that the translation describes a similarly ordinary event as the original.

2.3. Eugene A. Nida

Just like Vinay and Darbelnet (1958), Nida (1964) published his book (*Toward a Science of Translating*) before Catford (1965) provided a proper definition of translation shifts, but they nevertheless play a central role in his approach. His background lies in missionary bible translation, so he had to deal with languages that were significantly different from English. One of his key concepts is that of dynamic equivalence: the translation should be formulated in such a way that it evokes a receptor response that is substantially the same as that of the original receptors. This aim can be achieved by “complete naturalness of expression” (Nida 1964: 159), i.e. the translation should ideally read like an original of the target language. Nida gives this equivalence of receptor response precedence over any equivalence of form, which entails that it is necessary for the translator to apply certain “techniques of adjustment” (Nida 1964: 226) during the translation process. These techniques fall into

three main categories: additions, subtractions (section 2.3.1), and alterations (section 2.3.2).

2.3.1. Additions and Subtractions

Nida speaks of addition whenever the target text contains more linguistic material than its source. However, he stresses that only those additions “may legitimately be incorporated into a translation” (1964: 227) that do not change the semantic content of the message, but rather make information explicit that is implicitly present also in the source text. Thus, translating a passive clause as an active clause or shifting the word class from event noun to verb might make it grammatically necessary to insert certain participants into the target text. Another type of addition would be to replace pronouns with more concrete expressions. This might be necessary if the source language differentiates categories like gender or number, while the target language does not. In this case, the use of a pronoun in the target language could be a source of ambiguity, which can be avoided by giving a more explicit reference. This would make implicit information explicit, but it would ensure a similar receptor response for both source and target message. Another case would be the insertion of classifiers before proper names or borrowed expressions which are familiar to the source receptor but less so for the target receptor, as in “river Jordan”. A classifier would thus compensate for the lack of cultural background.

Subtractions are the negative counterparts of additions in that they make explicit information implicit without actually diminishing the semantic content of the message. They involve “structural losses” but “are advisable because of the grammatical or semantic patterns of the receptor language” (1964: 231).

2.3.2. Alterations

Alterations are a kind of residual category for those shifts that are neither additions nor subtractions. Among these are for instance adjustments on the level of sounds, which should be made if straightforward transliteration of a proper name would be misleading (Nida gives one example where the direct rendering of “Messiah” would be understood as “death’s hand”). Changes of grammatical categories like e.g. number, tense, or voice also fall into this category, as do changes in word class, word order, sentence type, or directness of discourse. Furthermore, semantic changes on the level of individual words caused by a different organisation of the lexicon are also classified as

alterations, and so are exocentric expressions like e.g. metaphors or proverbs that are replaced by different target expressions with a similar function.

2.4. *Kitty van Leuven-Zwart*

The approach by van Leuven-Zwart (1989, 1990a) differs from the previous three in that it is designed and used for the description of actual translations rather than of the relationship between two linguistic systems. A further difference lies in van Leuven-Zwart's general attitude towards shifts. In the approaches described so far, the overall tendency was to see shifts as inevitable but somewhat undesirable. They were accepted as ways of coping with the systemic differences that exist between any two languages, but at the same time, the need to overcome these systemic differences was generally seen as the only justifiable cause for the occurrence of shifts. That is, there was a noticeably prescriptive claim that a translator should only revert to shifts or oblique procedures or techniques of adjustments if a more literal translation brought about some disadvantages with respect to the well-formedness or naturalness of the target text. Van Leuven-Zwart's view of shifts, however, is more neutral. She does not describe what translators could and should do or not do, but simply observes and describes what they actually have done, which enables her to formulate hypotheses as to "the translator's interpretation of the original text and the strategy adopted during the process of translation" (van Leuven-Zwart 1989: 154), or, to use a concept introduced by Toury (1980: 54f.): hypotheses as to their initial norms.

To this end, she developed a two-part method for describing "integral translations of fictional narrative texts" (1989: 154), which consists of a detailed analysis of shifts on the microstructural level, i.e. within sentences, clauses, and phrases, and a subsequent investigation of their effect on the macrostructural level, i.e. "on the level of the characters, events, time, place and other meaningful components of the text" (van Leuven-Zwart 1989: 155). In the context of this paper, it is the microstructural shift analysis that is most interesting. It consists of four steps: first, the units to be compared – van Leuven-Zwart calls them transemes – must be established. In this approach, these are either predicates together with their arguments, or predicateless adverbials. Then, for each pair of source and target transemes, a common denominator is determined – the architranseme. The third step consists of establishing the relationship between the architranseme and the transemes, which is either synonymic or hyponymic. Finally, the pairs of transemes are classified according to this relationship. If both of them are synonymic with the architranseme, they are also synonymic with each other, so there is no

shift. Else, they fall into one of three major categories of shifts (modulation, modification, and mutation), each of which comprises several subcategories – 37 altogether, which is one of the reasons why the model has sometimes been criticised for its complexity (see e.g. Munday 1998: 3).

2.4.1. Modulation

Modulation occurs when the two transemes are in a hyponymic relationship with each other. This is the case if one of them is a synonym of the architranseme, while the other is a hyponym. If the target transeme is the hyponym, the shift is classified as a specification, otherwise it is a generalisation. Both types of modulation can occur on the level of semantics and on the level of stylistics, and each of these subdivisions is again subcategorised, depending on what is the element of disjunction between the two transemes. On the level of semantics, this could be an aspectual, subjective, concrete, or intensive element – an example of the latter would be the translation of English “loved” into Spanish “adoraba” (1989: 161). On the level of stylistics, this could be due to a difference in register (e.g. formal vs. informal), a professional element, a text-specific element (identifying e.g. a letter, joke, or fairy tale), a time element (e.g. a neologism or archaic expression), or a culture-specific element. The latter leads to exotisation if it occurs in the target transeme, for instance if the Spanish “la plaza” is translated into English as “the plaza” (1989: 164): superficially, they are the same words, but since their effect in the two texts will be quite different, this is classified as a shift. The reverse case is called neutralisation.

2.4.2. Modification

Modification in many ways resembles modulation: it can occur on the level of semantics and of stylistics, and the respective subcategories are the same in number and type. The main difference is that both transemes are hyponyms of the architranseme, so the relationship between them is one of contrast. Furthermore, besides semantic and stylistic modification, there is also syntactic modification, which is however only recorded if it has an effect on the semantic, stylistic, or pragmatic level. Syntactic-semantic modification (1989: 166f.) occurs whenever there has been a change with respect to a grammatical feature such as tense, person, or number, or with respect to grammatical class or function. When the two transemes have the same informative value but are composed of a different number of elements, van Leuven-Zwart (1989: 167) speaks of syntactic-stylistic modification. She distinguishes

between explicitation (if the target transeme contains more elements than the source) and implicitation (if the target transeme contains fewer elements). Finally, there is syntactic-pragmatic modification, which happens when there is a change in speech act or in thematic meaning. An example of the first is the translation of an interrogative with an affirmative clause, while the latter might be a change of voice or a reorganisation of the clausal elements, as, for instance, topicalisation (van Leuven-Zwart 1989: 167f.).

2.4.3. Mutation

Those shifts where it is not possible to establish a relationship between the two transems are called mutation. The most obvious case is when there is no corresponding transeme, which happens when a transeme has been added or deleted in the translation process (categorised by van Leuven-Zwart [1989: 169] as addition or deletion, respectively). If there is a corresponding transeme in the other language, but the semantic difference is too big, this is categorised as radical change of meaning. Van Leuven-Zwart (1989: 169) gives the example of English “... and were making for the place”, which is translated into Spanish as “... y estaban arreglando el sitio”. It is indeed difficult to find a common denominator for “to make for” and “arreglar”. The only problem here is that it is not only the verbs, but the entire phrases quoted above that constitute one transeme, so it is possible to formulate an architranseme: “place” (van Leuven-Zwart does so herself). Consequently, one could argue that both transems are in a hyponymic relationship with the architranseme, because they both contain an additional verb. From this point of view, this shift would have to be classified as modification rather than as mutation. This illustrates a problematic aspect of van Leuven-Zwart’s definition of transeme and architranseme, namely their length. A transeme consisting of a predicate and its arguments tends to contain so many elements that the comparison actually takes place between subcomponents of the transems, which may exhibit different and even conflicting types of shifts.

3. New Ideas: the Translation Shift Approach Today

It was mentioned in section 1 that the preponderantly linguistic approaches to translation were effectively supplanted by the culturally oriented branch of descriptive translation studies, which still continues to be one of the most prominent areas of research in translation studies today. However, in recent years, one can observe a renaissance of linguistic approaches, certainly encouraged by Baker’s (1995) influential suggestions as to how linguistic

corpora could be applied to the study of translation. In this section, some of these new approaches will be presented to show how the old – and often thought dated – concept of translation shifts is revived and applied to new methods and questions.

3.1. *Corpus-Assisted Analysis of Shifts*

Munday's (1998) computational analysis of a Latin American short story and its English translation is a first attempt at applying basic corpus-linguistic and lexicographical methods to the study of parallel texts, by which he hopes to reduce the arduousness of manual investigations (as performed by van Leuven-Zwart 1989) while increasing the objectivity of the results.

His first step is to investigate the general texture of the two texts by collecting basic word statistics. For instance, he compiles frequency lists for both types and tokens. A comparison of the absolute numbers of tokens reveals that the translation is longer than its source, which can be interpreted as an indication of its greater explicitness. However, Munday shows that such a cursory analysis can be misleading: a second token count, in which all personal pronouns are ignored, gives the opposite result. This can plausibly be explained by the fact that Spanish is a pro-drop language, so the translator had to introduce a number of subject pronouns into the target text. While one could argue that this is indeed some kind of explicitation, it is simply caused by systemic differences between the languages.

Similarly, calculating the type-token ratio is usually a way of calculating the lexical complexity of a text, and comparing this ratio for the source and the target text could be a way to find out whether the translation involves simplification. But when comparing these ratios not for texts of the same language but of two different languages, one must, again, take systemic differences into account: Munday (1998: 4) points out that a language that inflects its adjectives for number and gender (like Spanish) is likely to have a larger ratio than a language that does not (like English), simply because it will have three types as opposed to one for each adjective.

Munday then shows how KWIC concordances ("key word in context") can be combined with a sentence alignment tool to detect shifts in lexical cohesion, which is an important aspect in literary texts. By extracting a concordance for a specific source item and then looking at the translations of this item in the aligned sentences, it is possible to investigate whether it has been translated consistently across the text. Of course, it is not possible to decide automatically whether an inconsistent translation is again due to systemic differences (for instance, it would not be possible to translate Spanish "casa"

“consistently” into English, where one must differentiate between “house” and “home”), but all in all the computerised approach makes it more feasible to go beyond the individual shift and “see if it becomes a trend over the whole text” (Munday 1998: 10).

In his last – admittedly tentative – experiment, Munday examines adjuncts that have been shifted from sentence-initial to sentence-final position or vice versa. His idea is to use a large control corpus like the BNC to find out whether the position chosen by the translator coincides with the most frequent position of this type of adjunct, which he would interpret as a target orientation, or whether it does not, which he sees as reflecting the translator’s idiolect. This conclusion is, however, a little hasty. For one thing, before ascribing the choice of a marked position to the translator’s idiolect, one would have to check whether the position of the adjunct in the original is marked, too, in which case this choice might simply result from an attempt to create a similar effect in the translation. For another, Munday’s control corpus is not analysed for grammatical functions, so he searches for four very specific adjuncts (such as “in the foyer”), which have a rather low frequency even in large corpora, so it is possibly a little bold to draw conclusions as to the general norm from these occurrences. Also, one can probably not infer much about the norms influencing the translator on the basis of four individual decisions. This is particularly true in this case, where the results were slightly different for each of the adjuncts under investigation, because it is rather unlikely that a translator follows different norms depending on the specific adjunct he or she is translating.

3.2. *Measuring Freeness*

Macken (2007) uses the shift approach to investigate current norms with respect to different degrees of freeness in the translation of different text types, which will influence the way an automatic word-alignment tool will work on these texts. She compiled a 33,000-token corpus of English originals and their translations into Dutch that contains three different text types: computer manuals, press releases and proceedings of plenary debates. These texts were then hand-aligned by annotators who were instructed “to indicate the *minimal* language unit in the source text that corresponds to an equivalent in the target text” (§3.1), i.e. to select as few tokens as possible, but as many tokens as necessary to ensure or preserve a two-way equivalence. The result is an extended word-alignment that also allows for different types of multi-word expressions to be aligned as single units. In this model, there are three types of alignment links: regular links for straightforward correspondences, fuzzy

links to capture various kinds of translation shifts, and null links to be used in cases where a portion of text has been added or deleted and thus cannot be aligned. Additionally, null links are used when the translation involves an amount of paraphrase that makes it difficult or impossible to identify corresponding text units.

Macken's study reveals that the three text types do indeed differ with respect to the degree of literalness, which suggests that different norms have been applied in their translation: the source and target computer manuals are the closest, with 92% of regular links, while the translations of the plenary proceedings are comparatively free with only 81.6% of regular links (§4). The press releases range in between, but are a little closer to the literal end of the spectre with 89.3% of regular links (§4).

Although these results are significant enough to be considered a satisfactory result for what Macken set out to investigate, they are nevertheless problematic. If one compares Macken's results with those of van Leuven-Zwart (1990a), the comparatively large number of regular links across the three text types is striking, for van Leuven-Zwart detected shifts in the majority of her transemses. One possible explanation of this divergence may be that van Leuven-Zwart investigated yet another text type – fictional prose – and that this text type is generally translated much more freely than those investigated by Macken. However, since Macken gives little or no indication of how different two corresponding units must be for them to be classified as fuzzy rather than regular, nor of how different they must be so as to be assigned a null rather than a fuzzy link, it is difficult to assess whether the two studies are at all comparable.

Furthermore, it is questionable whether this rather coarse way of classifying shifts is actually suitable for measuring the freeness of translations, in particular if much of the annotation is restricted to the level of words. For instance, one might take a large number of null links to be an unmistakable sign of a great degree of freeness. However, many of these null links may simply be due to grammatical differences between the two language and thus mark the presence or absence of prepositions, determiners or the like, which would not indicate major shifts at all but merely reflect the different grammatical requirements. While the idea to use shifts as indicators of freeness in translations is plausible, the results might be more reliable if more care were taken to distinguish between different types of shifts.

3.3. *Shift Annotation*

Cyrus (2006) introduces a small-scale manual annotation project that focuses explicitly on the annotation and categorisation of translation shifts. What distinguishes this project from similar ones is that the alignment and shift annotation is based on predicate-argument structures. The rationale behind this is that such structures are generally seen as representing the underlying meaning of clauses and sentences: two sentences may be realised differently, but if they have a common predicate-argument structure, they can be said to express approximately the same meaning, like e.g. corresponding active and passive sentences. Since predicate-argument structures have proven useful for describing the intralingual relationships between sentences, it seems a plausible step to use them for describing interlingual relationships, too: sentences that are translations of each other should ideally express more or less the same meaning and can consequently be expected to have similar predicate-argument structures.

At first sight, basing the shift annotation on predicate-argument structures seems like a direct adaptation of van Leuven-Zwart's transemes (see section 2.4). However, one of the problems with her transemes was that they were too long, because they comprised predicates together with their arguments. In Cyrus' approach, however, each predicate and each of its arguments represents a transeme in itself, i.e. there are predicate transemes and argument transemes, which can be assigned shifts separately.

The texts in her corpus are English originals and their German translations taken from the Europarl corpus (Koehn 2002), which contains proceedings of the European Parliament. In a first step, the monolingual subcorpora are annotated for predicate-argument structure. Since this annotation is a means to an end, it is kept deliberately simple, i.e. no attempt is made at generalising the argument roles along the lines of semantic cases. Arguments are given short, intuitive role names that are predicate-specific (e.g. *entity_inviting* or *entity_invited*). The only generalisation is that arguments are used consistently within a predicate group, which consists of related predicates, for instance a verb and its nominalisation.

In a second step, the source predicates and source arguments are aligned to their target counterparts. When the correspondence is straightforward, the alignment is simple, but whenever there is a shift, the alignment is tagged with an appropriate shift tag. The shifts are categorised according to whether they occur on the level of grammar, semantics, or structure. Grammatical shifts are comparatively uncomplicated. They comprise changes in grammatical category, (de)passivisation, (de)pronominalisation, or changes in number

or definiteness. Among the semantic shifts, there are explicitation and generalisation, which are used when the target transeme is lexically more or less specific than its source, or when some information has been added to or deleted from it. This is distinguished from addition and deletion – these tags are only used when an entire transeme has been added or deleted. When there is some kind of a semantic divergence between two predicates or arguments, this is tagged semantic modification, and mutation is chosen when it is possible to tell that two transemes are textual equivalents, maybe because they have similar arguments, even though they differ radically in meaning (these two types of shifts bear great resemblance to their namesakes in van Leuven-Zwart 1989).

Shifts on the level of structure are the most complex changes. Examples here are cases where a transeme is not realised as part of a predicate-argument structure in the other language, but as some kind of adjunct (like the translation of the full lexical verb “to wish” as the adverb “gern”, “gladly”). It would not be justified to speak of addition or deletion here, so those adjuncts that correspond to a transeme are annotated too, and the alignment receives a special tag. Another instance of structure shifts occurs when one predicate is split into two different predicates or into a predicate in combination with one of its arguments.

3.4. *Evaluation of Machine Translation*

Ahrenberg and Merkel (2000) propose a correspondence model based on structural and semantic shifts, which can be used for the linguistic evaluation of machine translation output. Their main idea is that the type and amount of structural and semantic divergence that exists between an original and its translation is a text-specific and norm-governed property that should be included in the evaluation of machine translation output, which is currently only evaluated with respect to accuracy.

They chose four different combinations of text type and translation method (computer manuals translated by human translators, computer manuals translated with a translation memory, fictional prose translated by a human translator, and very restricted domain-specific dialogue translated automatically by machine). For each combination, 100 sentence pairs were manually annotated for semantic and structural shifts.

The structural shifts are subdivided into simple and complex shifts. Simple shifts include changes related to the function and properties of clauses (e.g. shifts in voice or mood), to the function and position of constituents (e.g. shifts in grammatical function), and to the number of constituents (e.g.

additions or deletions). Complex shifts affect several constituents, but cannot be split up into smaller ones. For each pair of sentences, these shifts are added up, which results in a classification of each pair into one of three categories: the sentences are either isomorphic (no structural shifts at all), semi-isomorphic (very few simple shifts), or heteromorphic (a complex shift or several simple shifts).

Then, each pair of content words or multi-unit terms is analysed for semantic shifts: here, the distinction is “more specific”, “less specific”, or “different meaning”. Again, these shifts are added up for each sentence pair, which results in a second classification: the translation is either “equal” (no semantic shifts), “more specific” (exclusively shifts towards the more specific), “less specific” (exclusively shifts towards the less specific), or “other” (shift towards a different meaning, or else a combination of shifts towards the more or the less specific).

With each sentence pair being categorised into one of the structural and one of the semantic classes, it is now possible to calculate for each sample a structural change index for the degree of structural shifts, a semantic equivalence index which measures the proportion of target sentences that have the same meaning as their source, and a specification index that reveals a tendency within the sample towards either specification or generalisation.

Ahrenberg and Merkel suggest to apply this correspondence model to high quality translations of a given text type, to calculate the indexes in the way just described, and then to set the values as the norm for this particular text type. One could then test the norm conformity of a machine translation system by applying the model also to its output and by subsequently comparing the values of the indexes to those of the norm.

What makes this approach interesting is that it acknowledges the fact that shifts are “parts and parcel of high-quality translations and must not be mistaken for errors” (Ahrenberg and Merkel 2000: §5). The authors themselves admit that its obvious drawback is the amount of human effort that is needed for this type of annotation, but they express their hope that, eventually, partial automation will be possible.

4. Conclusion

This paper has traced the development of the concept of translation shifts from its origins in the mid-twentieth century to its recent revival in the computer era. While the general idea has remained the same – to deal with divergences between a source and a target text and to develop a classification

system for them – the attitudes towards shifts and the general orientation of the approaches have changed significantly.

The early proponents had very different backgrounds – ranging from a didactic perspective (Vinay and Darbelnet 1958) to missionary bible translation (Nida 1964) to purely theoretical paradigms (Catford 1965) – but they all had in common that they concentrated predominantly on the relationship between two languages and cultures rather than on the relationship between two actual texts. They all agreed that shifts cannot be avoided when transferring a message from one language to another and are indeed necessary to create a functionally equivalent and natural translation, but there tended to be a prescriptive undertone that a translator should only revert to shifts in cases where a closer translation would yield an unnatural result.

Van Leuven-Zwart's (1989) approach, even though generally counted among the traditional ones, marks a transition towards a more neutral view of the phenomenon and a basically descriptive approach, which today has successfully replaced its theoretical and prescriptive precursors. But it needed the advent of the computer to bring the concept of shifts back to the attention of researchers. Not only did the computer make it possible to overcome some of the drawbacks of van Leuven-Zwart's pen-and-paper model, especially the marked difficulty of applying a complex model consistently across longer texts and of keeping track of the various shifts, it also opened up new areas of application in the fields of corpus and computational linguistics. It remains interesting to see where these attempts at making new uses of old concepts will lead.

Maybe it is time to give up regarding linguistic approaches with suspicion. Translation studies is by now firmly established as an independent academic discipline, and this status will certainly not be called into question by studies that focus on the linguistic aspects of translation. The emancipation from linguistics was definitely an important step, and the discipline is certainly richer for it. However, there comes a stage in every emancipation process when one is so mature that one feels safe to pause and look back to where one has come from – and often this will lead to the insight that all was not bad.

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THE COGNITIVE SHIFT IN TERMINOLOGY AND SPECIALIZED TRANSLATION

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Abstract

This article offers a critical analysis and overview of terminology theories with special reference to scientific and technical translation. The study of specialized language is undergoing a cognitive shift, which is conducive to a greater emphasis on meaning as well as conceptual structures underlying texts and language in general. Terminology theory seems to be evolving from prescriptive to descriptive with a growing focus on the study of specialized language units from a social, linguistic and cognitive perspective. In consonance with this, new voices are beginning to be heard, which offer different and complementary perspectives on specialized language and translation.

Resumen

Este artículo propone un análisis crítico y una visión global de las teorías terminológicas con especial atención a la traducción científica y técnica. El estudio de los tecnicismos está sometido en la actualidad a un cambio hacia el cognitivismo, que a su vez conduce a un énfasis mucho mayor tanto en el significado como en las estructuras conceptuales que subyacen en los textos y en la lengua en general. La terminología parece estar pasando del prescriptivismo al descriptivismo, con un interés creciente por enfocar el estudio de las unidades de los tecnicismos desde una perspectiva social, lingüística y cognitiva. En esta misma línea, comienzan a oírse nuevas voces que ofrecen perspectivas diferentes y complementarias en torno a los tecnicismos y la traducción.

Keywords: Terminology. Scientific and technical translation. Cognitivism. Meaning. Descriptivism.

Palabras clave: Terminología. Traducción científica y técnica. Cognitivismo. Significado. Descriptivismo.

1. Introduction

Terminology or specialized language is more than a technical or particular instance of general language. In today's society with its emphasis on science and technology, the way specialized knowledge concepts are named, structured, described, and translated has put terminology in the limelight.

The information in scientific and technical texts is encoded in terms or specialized knowledge units, which can be regarded as access points to more complex knowledge structures. As such, they only mark the tip of the iceberg. Beneath the waters stretch the tentacles of a many-splendored conceptual domain, which represents the implicit knowledge underlying the information in the text. In order to translate this type of specialized language text, translators must go beyond correspondences at the level of individual terms, and be able to establish interlinguistic references to entire knowledge structures. Only then can they achieve the level of understanding necessary to create an equivalent text in the target language.

2. Specialized knowledge acquisition

There has been a great deal of debate regarding how much a translator really needs to know about the specialized domain in order to translate a scientific or technical text. Some people even seem to believe that such texts should only be translated by experts in the field because in their opinion, it is impossible for translators to acquire the necessary expert knowledge.

Although it is not infrequent for experts with an acceptable level of a second language to try to translate texts because of their knowledge of terminological correspondences, they generally find that writing an article in another language is far from simple. In a parallel way, there are translators who believe that their syntactic and semantic knowledge of two languages guarantees an adequate translation of a scientific or technical text without any other previous preparation or documentation. Both enterprises are generally destined to failure.

The reason for this lies in the fact that knowledge of specialized language does not consist of a series of water-tight compartments. Terminological units and their correspondences possess both paradigmatic and syntagmatic structure. In other words, terms not only represent specialized concepts, but also have syntax and collocational patterns within general language. In this sense, merely knowing terminological correspondences is hardly sufficient since such units, when inserted in an appropriate (or inappropriate) context, create ripples that affect the text at all levels. However, for an acceptable

understanding of the text, linguistic knowledge in itself is not sufficient either since a translator must also be aware of the types of conceptual entities that the text is referring to, the events that they are participating in, and how they are interrelated.

Generally speaking, it is quicker and more feasible to acquire knowledge of a specialized domain than knowledge of language, which is somewhat more complicated and takes considerably longer to master. However, this signifies that translators of specialized texts must also be closet terminologists and be capable of carrying out terminological management as a means of knowledge acquisition. This is one of the reasons why an understanding of terminology and specialized knowledge representation is a key factor in successful scientific and technical translation.

3. Terminology as a discipline

Terminology as a discipline of study is a relative newcomer. It arose from the need to facilitate specialized communication and translation, as well as knowledge transfer between text users belonging to different language communities and of similar as well as different knowledge levels. The theoretical proposals in this field have been mostly practice-based, arising from the elaboration of glossaries, specialized dictionaries and terminological and translation resources

As a subject field with explicit premises, terminology emerges from the need of technicians and scientists to unify the concepts and terms of their subject fields in order to facilitate professional communication and the transfer of knowledge (Cabr  2000a: 37).

Precisely for this reason, Terminology has been for some time a discipline in search of a theory with premises capable of accounting for specialized knowledge representation, category organization and description, as well as the semantic and syntactic behavior of terminological units in one or various languages. Over the years this quest for a set of theoretical principles has led terminologists to ask themselves *inter alia* whether Terminology should be regarded as a branch of Philosophy, Sociology, Cognitive Science, or Linguistics (to name a few).

Rather than say that Terminology may stem from any or all of them, we take the position that Terminology is essentially a linguistic and cognitive activity. In this sense terms are linguistic units which convey conceptual meaning within the framework of specialized knowledge texts. In the understanding of the nature of terms, this process of meaning transmission is as important as the concept that they designate. Terminological units are thus

subject to linguistic analysis. Since this type of analysis can be carried out in a number of ways, it is necessary to choose the linguistic approach most in consonance with the object of study. Such an approach should be lexically-centered and usage-based, as well as focus on meaning and conceptual representation. As we shall see, such is the case of cognitive linguistic approaches.

In the past, Terminology and Linguistics have mostly ignored each other. In its initial phase Terminology was interested in asserting its independence from other knowledge areas, and creating a totally independent discipline. This goal led terminologists to go to great lengths to emphasize differences between the two even to the extent of affirming that terms are not words.

In a parallel way, linguistic theory has largely ignored terminology, probably because specialized language has been and is often regarded as merely a special case of general language. Thus, it was not considered as worthy of serious study because anything pertaining to general language was also presumed to be true of specialized language.

However, interesting conclusions about specialized language, scientific translation, and language in general can be obtained when terminology is studied in its own right. As such, it is most certainly susceptible to linguistic analysis within the framework of a linguistic model. Oddly enough, some years ago this seemingly innocuous affirmation would have caused quite a hue and cry in terminological circles. The reason for this was that the first approximations to terminology had normalization as a primary objective. Great pains were taken to strive for totally unambiguous communication through standardization. This signified univocity or one-to-one reference between term and concept. The fact that the majority of terms designate concepts that represent objects in a specialized knowledge field meant that such an objective seemed possible to achieve. Nevertheless, it soon became apparent that this was more a *desideratum* than a reality.

4. Theories of Terminology

As has often been observed, *terminology* is a word that can either begin with an upper or lower-case letter. When *terminology* begins with a small *t*, it refers to the units in any specialized knowledge field. When it begins with a large *T*, it refers to the study of specialized language. As a rule, terminology theories can be classified as either prescriptive or descriptive. General Terminology Theory (GTT), which has the virtue of being the first theoretical proposal in this area, is essentially prescriptive in nature. As shall be seen, the theories that subsequently arose in reaction to the GTT are descriptive, and show an increasing tendency to incorporate premises from cognitive linguistics since

they focus on the social, communicative, and cognitive aspects of terminology. The vision that they offer is more realistic because they analyze terms as they actually are used and behave in texts. One might say that these new series are representative of a *cognitive shift* in terminology.

4.1. General Terminology Theory (GTT)

Terminology as a discipline began in the 1930's with Eugen Wüster, the author of *The Machine Tool, an Interlingual Dictionary of Basic Concepts* (Wüster 1968), a systematically organized French and English dictionary of standardized terms (with a German supplement) intended as a model for future technical dictionaries.

This multi-volume work inspired the GTT, and set out the initial set of principles for the compilation and description of terminological data with a view to the standardization of scientific language. The GTT was later developed in Vienna by Wüster's successors, who interpreted his ideas and carried on his work. Although for many years the GTT offered the only set of principles and premises for compiling terminological data, its rigid view of the semantics of terminological units projected a uniformly limited representation of specialized knowledge concepts without allowing for their multidimensional nature. Needless to say, the GTT did not even attempt to account for the syntax and pragmatics of specialized language, which was not regarded as relevant. In this sense, it could not be usefully applied to translation.

The GTT focused on specialized knowledge concepts for the description and organization of terminological information. Within this framework concepts were viewed as being separate from their linguistic designation (terms). Concepts were conceived as abstract cognitive entities that refer to objects in the real world, and terms were merely their linguistic labels.

As Terminology struggled to acquire a semi-independent status, a considerable amount of effort was invested in distinguishing specialized language from general language, and in distinguishing terms from words. This radical emphasis on differences often seemed to convey the idea that terms were not even language at all, but rather abstract symbols referring to concepts in the real world.

One of the basic assertions of General Terminology Theory (Wüster 1979; Felber 1984) is that terms in specialized language are inherently different from general language words because of the monosemic reference between terms and concepts. In other words, the general claim is that a term or a specialized language unit can be distinguished from a general language word by its single-meaning relationship with the specialized concept that it designates,

and by the stability of the relationship between form and content in texts dealing with this concept (Pavel & Nolet 2001: 19).

However, this is an extremely idealized vision of specialized communication. Even the most cursory examination of specialized language texts shows that terminological variation is quite frequent, and that such variation seems to stem from parameters of specialized communication, such as the knowledge and prestige of the speakers, text function, text content, etc. The same concept can often be designated by more than one term, and the same linguistic form can be used to refer to more than one concept. Furthermore, terms have distinctive syntactic projections, and can behave differently in texts, depending on their conceptual focus. This is something that happens in texts of all languages, and is a problem that translators inevitably have to deal with.

Since Wüster believed that the function of Terminology was to create and standardize names for concepts, syntax was not regarded as falling within the scope of Terminology. Within the context of this theory, Terminology was also exclusively synchronic, and the diachronic dimension of terms was not considered. Wüster's principal objectives (*apud* Cabré 2003: 173) were:

1. To eliminate ambiguity from technical languages by means of standardization of terminology in order to make them efficient tools of communication;
2. To convince all users of technical languages of the benefits of standardized terminology;
3. To establish terminology as a discipline for all practical purposes and to give it the status of a science.

Cabré (2000a: 169) rightly points out that Terminology has suffered from a lack of innovative theoretical contributions because until very recently, there has been little or no theoretical discussion or confrontation of opinions. Another possible reason for the slow development of terminology is the lack of interest shown by specialists in other areas of knowledge, such as Linguistics:

The fifth reason, which may explain the continued homogeneity of the established principles, is the lack of interest in terminology by specialists of other branches of science, for example linguistics, psychology, philosophy and history of science and even communication and discourse studies. For many years terminology saw itself as a simple practice for satisfying specific needs or as a field of knowledge whose signs had nothing to do with the signs of language.

However, the 1990s brought new proposals and ideas that paved the way to integrating Terminology into a wider social, communicative, and linguistic context. According to L'Homme *et al.* 2003, examples of such approaches are socioterminology (Boulanger 1991; Guespin 1991; Gaudin 1993, 2003), the

Communicative Theory of Terminology (Cabr  2000ab, 2001ab, 2003; Cabr  *et al.* 1998), and sociocognitive terminology (Temmerman 1997, 2000, 2001, 2006).

4.2. *Social and communicative terminology theories*

In the early 1990's socioterminology and Communicative Terminology Theory appear on the horizon as a reaction to the hegemony of the GTT. Both theories present a more realistic view of terminology since they base their description on how terms are actually used in communicative contexts. They describe terminological units in discourse and analyze the sociological and discourse conditions that give rise to different types of texts.

4.2.1. Socioterminology

Socioterminology, as proposed by Gaudin (1993) applies sociolinguistic principles to terminology theory, and accounts for terminological variation by identifying term variants against the backdrop of different usage contexts. Parameters of variation are based on the social and ethnic criteria in which communication among experts and specialists can produce different terms for the same concept and more than one concept for the same term. Gaudin (1993: 216) writes:

[...] c'est que la socioterminologie, pour peu qu'elle veuille d passer les limites d'une terminologie 'greff re', doit replacer la g n se des termes, leur r ception, leur acception mais aussi les causes de leur  ch c et les raisons de leur succ s, au sein des pratiques langagi res et sociales concr tes des hommes qui les emploient. Ces pratiques sont essentiellement celles qui s'exercent dans des sph res d'activit . C'est pourquoi la socioterminologie devait rencontrer les r flexions sur les liens qui se nouent entre travail et langage.

According to Pihkala (2001) the socioterminological approach focuses on the social and situational aspects of specialized language communication, which may affect expert communication and give rise to term variation. According to socioterminologists, standardization is a chimera since language is in constant change. Polysemy and synonymy are inevitably present in terminology and specialized texts, and the use of one term instead of another can reflect the knowledge, social and professional status of a group of users, as well as the power relationships between speakers. Terminological variation also points to the fact that concept systems and definitions are not static. This is a reality that any theory that aspires to explanatory adequacy must deal with. In this respect, socioterminology is closely linked to Gregory and Carroll's

(1978: 3-4) characterization of linguistic variation according to use and user even though this reference is not explicitly mentioned.

Although socioterminology does not aspire to independent theoretical status, its importance resides in the fact that it opened the door for other descriptive theories of terminology, which also take social and communicative factors into account, and which base their theoretical principles on the way terms are used in specialized discourse.

4.2.2. Communicative Theory of Terminology (CTT)

Linguistics and Terminology began to draw closer to each other with the Communicative Theory of Terminology (CTT) (Cabr  1999, 2000ab, 2001ab, 2003; Cabr  *et al.* 1998). This proposal is more ambitious than socioterminology, and endeavors to account for the complexity of specialized language units from a social, linguistic and cognitive perspective.

According to Cabr  (2003), a theory of terminology should provide a methodological framework for the study of terminological units. She underlines the fact that specialized knowledge units are multidimensional, and have a cognitive component, a linguistic component, and a sociocommunicative component. In this respect, they behave like general language words. Their specificity resides in a series of cognitive, syntactic, and pragmatic constraints, which affirm their membership in a specialized domain.

In this sense, the CTT regards terminological units as “sets of conditions” (Cabr  2003: 184) derived from, *inter alia*, their particular knowledge area, conceptual structure, meaning, lexical and syntactic structure and valence, as well as the communicative context of specialized discourse.

Cabr  (*ibid.*) proposes the *Theory of the Doors*, a metaphor representing the possible ways of accessing, analyzing, and understanding terminological units. She compares a terminological unit to a polyhedron, a three-dimensional solid figure with a varying number of facets. Similarly, a terminological unit can also be said to have three dimensions: a cognitive dimension, a linguistic dimension, and a communicative dimension. Each is a separate door through which terminological units can be accessed. Nonetheless, one’s choice of door (or focus) does not entail a rejection of the other two perspectives, which continue to reside in the background. According to Cabr , the CTT approaches units through the language door, but always within the general context of specialized communication.

At this time the CTT is probably the best candidate to replace the General Theory of Terminology as a viable, working theory of terminology. It has led to a valuable body of research on different aspects of Terminology such as

conceptual relations, terminological variation, term extraction, and the application of different linguistic models to terminology. This has helped terminology as a field to get its act together, and begin to question GTT premises, which previously were not open to doubt.

However, the CTT is not without its shortcomings. Despite its clear description of the nature of terminological units and the fact that it mentions a term's "syntactic structure and valence", the CTT avoids opting for any specific linguistic model. The relation of the CTT with Linguistics is more in the nature of a light flirtation with various models than a monogamous relationship with any one in particular.

Its view of conceptual semantics is also in need of clarification. Although in a very general way the CTT bases its semantics on conceptual representation, it is more than a little vague when it comes to explaining how such representations are created, what they look like, and what constraints they might have:

[...] specialised discourse presents an organised structure of knowledge. This structure could be represented as a conceptual map formed by nodes of knowledge, which can be represented by different types of units of expression, and by relations between these nodes (Cabr  2003: 189).

Within this framework, terminological units are recognized as such because they represent knowledge nodes of a structure, and have a special meaning in this structure. If these factors are the prerequisites for term status, then one would think that conceptual representation, knowledge structure or ontology, and category organization would be an extremely important part of the CTT. However, this does not seem to be the case.

Another area in need of clarification in the CTT is semantic meaning. According to this theory, a lexical unit is general by default and acquires a specialized meaning, when it appears in a specific type of discourse. A terminological unit is regarded to be the special meaning of a lexical unit since its meaning is extracted from the "set of information of a lexical unit" (Cabr  2003: 184). With this affirmation the CTT seems to be avoiding the question of what specialized meaning is, and what its components are. The only clue given is when Cabr  (2003: 190) states that terminological meaning consists of a specific "selection of semantic features according to the conditions of every speech act", which seems to implicitly say that she is in favor of some type of semantic decomposition. However, this can only be a supposition because nothing is explicitly said about the semantic analysis of specialized language units. This is a rather comfortable and safe position because it shunts any decisions in this respect back into the realm of Lexical Semantics, where

there is already considerable disagreement as to the nature of word meaning and how it should be analyzed.

4.3. *Cognitive-based theories of Terminology*

Over the last decade linguistic theory seems to be in the process of undergoing something of a cognitive shift (Evans & Green 2006), which has led it to increasingly focus on the conceptual network underlying language. The fact that linguistic form cannot be analyzed as divorced from meaning has led linguists to begin to explore the interface between syntax and semantics (Faber & Mairal 1999). This trend is also happening in the area of terminology.

Cognitive-based terminology theories, though similar in some ways to the CTT, also differ from it. It is not an accident that such theories have arisen in the context of translation. Despite the fact that they also focus on terms in texts and discourse, they make an effort to integrate premises from cognitive linguistics and psychology in their accounts of category structure and concept description. Relevant proposals in this area are sociocognitive terminology (Temmerman 1997, 2000, 2006) and frame-based terminology (Faber *et al.* 2005, 2006, 2007)

4.3.1. Sociocognitive Terminology

Insights from cognitive semantics (e.g. prototype structure and metaphor) began to have an impact on terminology theory with the advent of sociocognitive terminology as proposed by Temmerman (1997, 2000). Sociocognitive terminology (Temmerman 2000) concentrates on the cognitive potential of terminology in domain-specific language and on terminological variation as related to verbal, situational and cognitive contexts in discourse and in a wide range of communicative environments (Temmerman *et al.* 2005)

Temmerman (2000: 16) criticizes General Terminology Theory, and offers examples from the life sciences to demonstrate that the basic principles of the GTT are unrealistic and incapable of describing or explaining specialized language as it is actually used in communicative situations such as specialized translation. The GTT premises that fall under fire are the following:

1. Concepts have a central role in regards to their linguistic designations.
2. Concepts and categories have clear-cut boundaries.
3. Terminographic definitions should always be intensional.
4. Monosemic reference is the rule in terminology, where there is a one-to-one correspondence between terms and concepts.
5. Specialized language can only be studied synchronically.

Temmerman (2000) argues that these premises are not valid, and asserts that:

1. Language cannot be regarded as divorced from concepts since it plays a crucial role in the conception of categories.
2. Many categories have fuzzy boundaries and cannot be clearly defined.
3. Optimal definition structure and type should not be limited to only one mode and ultimately depends on the concept being defined.
4. Polysemy and synonymy frequently occur in specialized language, and must be included in any realistic terminological analysis.
5. Categories, concepts, as well as terms evolve over time and should be studied diachronically. In this sense, cognitive models play an important role in the development of new ideas.

This declaration of principles is the launching pad for sociocognitive terminology. This theory is also in consonance with both Gaudin's socio-terminology and Cabré's Communicative Theory of Terminology since it is descriptive rather than prescriptive, and regards terms as the starting point for terminological analysis. However, in the same way as the other approaches, it has very little to say about the syntactic behavior of terms.

What makes sociocognitive terminology different from other theories is its emphasis on conceptual organization, and its focus on category structure from the perspective of cognitive linguistics approaches. While GTT concept systems are organized in terms of *isa* and *partof* conceptual relations, socio-cognitive categories are said to have prototype structure, and conceptual representations initially take the form of cognitive models. Another significant difference is that sociocognitive terminology is perhaps the first approach to truly take on board the historical or diachronic dimension of terms

Temmerman (1997, 2001) analyzes three concepts from the same general domain of biology, and comes to the conclusion that only one of them can be adequately described by the methods of the GTT. The other two are much more susceptible to sociocognitive terminological methods. She claims that such methods give less prominence to traditional ways of defining concepts (generic term and differentiating features), and focus more on deriving term definitions from their use in text corpora. The way a concept is described may vary, depending on a number of different parameters e.g. the type of category being defined, the knowledge level of the text sender and the receiver, and the profile of the termbase user (Temmerman and Kerremans 2003).

Category structure is prototypical, and the representations of relations between concepts in this framework are in the form of idealized cognitive models (ICMs) of the sort proposed by cognitive linguistics. This model of

categorization is based on Rosch's (1978) Prototype Theory, which uses degrees of typicality as the configurational pattern for conceptual categories or domains with little or no mention of their internal structure, the types of information contained, or the network formed. Nevertheless, the internal structure of conceptual categories is also important because this would presumably affect and constrain any type of interdomain mapping.

According to Prototype Theory, a conceptual map takes the form of a series of concentric circles with concepts placed intuitively either nearer or farther away from the prototypical center. However, neither prototypes nor idealized cognitive models provide a place for syntagmatic data. Nor do they solve the question of how to determine either the relevant prototypical center or the psychologically real schematic meaning within a concept. Clear disadvantages of such representations are the fact that: (1) they are totally unconstrained; (2) they are based on an open-ended inventory of conceptual relations; (3) the resulting ICM and/or prototypical category seems to be largely based on the intuition of the modeler.

Perhaps, the most interesting part of sociocognitive terminology is its focus on the study of terms and concepts from a diachronic perspective in reaction to the exclusively synchronic analysis of the GTT. For example, Temmerman *et al.* (2005) study the word *splicing* to identify the history of its meaning, particularly its evolution over time, its use by different cultural groups, and its presence in both general and specialized language. In this sense, the study supports the fact that metaphorical modeling is one of the mechanisms consciously or unconsciously used in the creation of scientific terms. The objective is to gain insight into cognition as it emerges from terms and descriptions in scientific publications.

More recently, sociocognitive terminology has also begun to focus on ontologies as a more viable way of implementing conceptual representations. This combination of terminology and ontology is called *termontography*. Termontography is a hybrid term, which is a combination of terminology, ontology, and terminography. Its objective is to link ontologies with multilingual terminological information, and to incorporate ontologies into terminological resources. Temmerman and Kerremans (2003) describe termontography as a multidisciplinary approach in which theories and methods for multilingual terminological analysis (Temmerman 2000) are combined with methods and guidelines for ontological analysis (Fernández *et al.* 1997; Sure and Studer 2003).

Termontography, as outlined by Temmerman, seems to owe a great deal to the work done by Ingrid Meyer (Meyer *et al.* 1992; Meyer & McHaffie 1994;

Meyer, Eck & Skuce 1997; Bowker & L'Homme 2004) who was one of the first terminologists to perceive that term bases would be even more useful if their organization bore some resemblance to the way concepts are represented in the mind:

...term banks would be more useful, and useful to a wider variety of people, eventually even machines, if they contained a richer and more structured conceptual component than they do at present. (Meyer, Bowker & Eck 1992: 159).

When term bases become terminological knowledge bases, as conceived by Meyer, they enhance data because the concepts and designations are linked to each other by meaningful relationships. Although the traditional generic-specific and part-whole relationships are contemplated, there is a greater emphasis on other types of relationships that enrich the resulting knowledge structure, such as cause-effect, object-function, etc. (Bowker & L'Homme 2004). This opens the door to the multidimensional representation of concepts.

Within the socioterminological framework, Kerremans *et al.* (2004) state that before building a domain-specific conceptual model or ontology, it is necessary to have an excellent grasp of the categories and their existing inter-relationships, independent of any culture or language in the domain of interest. Such categories are referred to as units of understanding (UoU). However, one might reasonably question the existence of “pure” UoUs, when language and culture permeate mental representations at all levels of conceptualization. And supposing that such language-independent entities actually do exist, one might well ask what form they would actually take.

Even though Termontography originated as a brainchild of sociocognitive terminology, over the last few years it seems to have evolved far beyond it to the extent that it now seems to have acquired a life of its own, and to have become a totally different entity. The sophisticated knowledge engineering techniques and ontology creation processes described in recent articles (e.g. Kerremans, Temmerman & Zhao 2005) have little or no relation to the rather rudimentary cognitive model analysis first described by Temmerman (2001: 84-85). As it stands now, Termontography seems to have undergone a complete metamorphosis to the point of bearing little or no resemblance to the initial premises of sociocognitive terminology.

For example, the conceptual representations proposed are in the form of computer-implemented ontologies. No mention is made of prototypes, idealized cognitive models or radial categories, all of which seem to have been lost in the shuffle. This is not necessarily a bad thing since, if the truth be told, cognitive linguistics representations, with the possible exception of frames,

do not work well in computer applications. Nevertheless, it is extremely difficult to reconcile the ontology engineering described in recent articles with the conceptual representation advocated in sociocognitive terminology. The examples of termontographic conceptual relations mentioned by Kerremans *et al.* (2004) (e.g. ‘has_subtype’ and ‘is_kind_of’) appear to be rather similar to generic-specific relations of the traditional sort, which sociocognitive terminology eschews.

This seems to point to the fact that prototypes, despite being a very seductive concept, are not viable as a mode of category organization because at the end of the day they depend on the subjective evaluation of the terminologist. It is impossible to define the exact nature of the center of prototypical categories or explain how degrees of prototypicality can be objectively measured.

Finally, as previously mentioned, in the same way as other terminology theories, sociocognitivism studiously avoids dealing with syntax. The reason for this is probably that any syntactic analysis, whether of general or specialized language, must be either explicitly or implicitly based on a syntactic theory, and so far terminology and syntax have generally had little or nothing to say about each other.

4.3.2. Frame-based Terminology

Frame-based terminology (Faber *et al.* 2005; Faber *et al.* 2006; Faber *et al.* 2007) is another very recent cognitive approach to terminology, which shares many of the same premises as the CTT and sociocognitive terminology. For example, it also maintains that trying to find a distinction between terms and words is no longer fruitful or even viable, and that the best way to study specialized knowledge units is by studying their behavior in texts. Because the general function of specialized language texts is the transmission of knowledge, such texts tend to conform to templates in order to facilitate understanding, and are also generally characterized by a greater repetition than usual of terms, phrases, sentences, and even full paragraphs. This is something that specialized translators capitalize on when they use translation memories. Scientific and technical texts are usually terminology-rich because of the quantity of specialized language units in them, and they also are distinctive insofar as the syntactic constructions used.

Specialized language units are mostly represented by compound nominal forms that are used within a scientific or technical field, and have meanings specific of this field as well as a syntactic valence or combinatory value. Naturally, such noun phrases have configurations that may vary from language to language. The heavy concentration of such units in these texts points to

the specific activation of sectors of domain-specific knowledge. As a result, understanding a terminology-rich text requires knowledge of the domain, the concepts within it, the propositional relations within the text, as well as the conceptual relations between concepts within the domain. This is the first step towards creating an acceptable target language text. All of these elements are targeted by frame-based terminology.

4.3.2.1. Conceptual categories and category design

As its name implies, frame-based terminology uses Fillmore's Frames (Fillmore 1976, 1982, 1985; Fillmore & Atkins 1992) to structure specialized domains and create non-language-specific representations. Such configurations are the conceptual meaning underlying specialized texts in different languages, and thus facilitate specialized knowledge acquisition.

The concept of domains is problematic both in Terminology and Linguistics. The structure of categories of specialized concepts is and always has been a crucial issue in Terminology, precisely because the GTT opted for an onomasiological rather than a semasiological organization of terminological entries. However, in the type of conceptual representations proposed by the GTT, there is no effort made to create representations with explanatory adequacy from a psychological perspective.

Domains are also essential to the CTT and sociocognitive terminology. It is unfortunate that this focus has not as yet been accompanied by a systematic reflection on how to elaborate, design, and organize such a structure. For example, in even the best terminology manuals, the question of how to develop such configurations is never truly explained, and as a general rule, they are regarded as a product of the terminologist's intuition, which is afterwards validated by consultation with experts.

Regarding conceptual domains, in Terminology there seem to be two views on the matter, which are not necessarily incompatible with each other. A domain sometimes refers to the knowledge area itself, and other times, refers to the categories of concepts within the specialized field. Evidently, whether a domain is defined as one or the other has dramatic consequences for its internal structure.

If the concept of domain is ambiguous in Terminology, it is even more so in Linguistics. In many linguistic models, conceptual structure is not mentioned or even regarded as an issue. However, given the close relationship between language and thought, one would think that in order to better understand language, it would also be necessary to understand the concepts that linguistic forms designate. This is extremely important in any process of

interlinguistic mediation, such as translation. In this sense, cognitive linguistic approaches have the virtue of regarding conceptual structure as a fundamental part of language and targeting this issue.

Indeed, the structure of categories is a recurrent topic, and in this sense there have been many proposals regarding their organization (Green & Evans 2006). In the final analysis, however, the only consensus is that a category can be virtually anything. In addition, the structure of category members shows few if any constraints.

Although in all likelihood it is difficult to create a definitive inventory of conceptual categories and category design, it is possible to propose models that are somewhat less vague. More often than not, linguistics literature gives the impression that language only reflects a weary world of cups, birds, bachelors, and commercial transactions. What is needed is a model of categories and category structure that can be realistically applied to language on a broader scope.

Even though the notion of *domain* is central to cognitive linguistics, its indeterminacy is one of its most problematic aspects (Croft 1993: 339). Possibly, one way to begin to specify domains is to adhere to Goldberg's (1998: 205) view that the world is carved up into discretely classified event types, which correspond to Langacker's (1991: 294-298) conceptual archetypes. In this case, the organization of such event types would be semantic-based since syntax is not sufficient in itself to account for meaning differentiation (Mairal & Faber 2002).

Langacker (2000: 23) regards cognitive domains as conceptualizations of any type or degree of complexity, which represent the multiple realms of knowledge and experience evoked by linguistic expressions. The most prominent domains, which are the basis for linguistic meaning, would thus be those residing in the speaker's apprehension of the immediate context. This is in consonance with the concept of *situated cognition*, which is presently in vogue. However, this rather loose interpretation of a cognitive domain is conducive to an *ad hoc* specification by which domains are produced by linguistics in much the same way that a magician obligingly produces rabbits from a hat.

The model of categorization in Cognitive Linguistics and sociocognitive terminology is based on Rosch's (1978) Prototype Theory, which uses degrees of typicality as the configurational pattern for conceptual categories or domains. In much research, even though reference is often made to specific domains, little is said about their internal structure, the types of information contained, or the network formed.

However, the internal structure of conceptual categories is also important because this would presumably affect and constrain any type of interdomain mapping. As previously mentioned, according to Prototype Theory, a conceptual map would be in the form of a series of concentric circles with concepts placed intuitively either nearer or farther away from the center.

Geeraerts (1995) presents three major types of formal representations for conceptual domains: the radial set model popularized by Lakoff (1987), the schematic network as defined by Langacker (1987, 1991), and the overlapping sets model introduced by Geeraerts (1989). Despite the existence of superficial differences, he argues that these three modes are in reality, notational variants because all of them account for salience effects, metaphor and metonymy, hierarchical semantic links, and discrepancies between intuitive and analytical definitions of polysemy.

Nevertheless, the problem may very well lie in the analysis itself since none of the representational formats described explicitly provides a place for syntagmatic data. Nor do they solve the question of how to determine either the relevant prototypical center or the psychologically real schematic meaning within a concept. The specification of exactly how this should be done and the criteria motivating such decisions are never specified.

4.3.2.2. Methodological foundations of Frame-based terminology

Frames also fall within cognitive linguistic approaches, and are a type of cognitive structuring device based on experience that provide the background knowledge and motivation for the existence of words in a language as well as the way those words are used in discourse. However, frames have the advantage of making explicit both the potential semantic and syntactic behavior of specialized language units. This necessarily includes a description of conceptual relations as well as a term's combinatorial potential. Frame Semantics (Fillmore 1976, 1982, 1985; Fillmore & Atkins 1992) and its practical application, the FrameNet Project (Fillmore & Atkins 1998; Fillmore *et al.* 2003; Ruppenhofer *et al.* 2006), assert that in order to truly understand the meanings of words in a language, one must first have knowledge of the semantic frames or conceptual structures that underlie their usage. Evidently, the same can be said for specialized language units.

Frame-based terminology focuses on: (1) conceptual organization; (2) the multidimensional nature of terminological units; and (3) the extraction of semantic and syntactic information through the use of multilingual corpora. In frame-based terminology, conceptual networks are based on an underlying domain event, which generates templates for the actions and processes

that take place in the specialized field as well as the entities that participate in them.

Our methodology is based on deriving the conceptual system of the domain by means of an integrated top-down and bottom-up approach. The bottom-up approach consists of extracting information from a corpus of texts in various languages, specifically related to the domain. Our top-down approach includes the information provided by specialized dictionaries and other reference material, complemented by the help of experts in the field.

In a parallel way, we specify the underlying conceptual framework of a knowledge-domain event (Faber & Jiménez 2002; Faber *et al.* 2006). The most generic or base-level categories of a domain are configured in a prototypical domain event or action-environment interface (Barsalou 2003). This provides a template applicable to all levels of information structuring. In this way a structure is obtained which facilitates and enhances knowledge acquisition since the information in term entries is internally as well as externally coherent (Faber *et al.* 2007).

One of the basic premises of this approach is that the description of specialized domains is based on the events that generally take place in them, and can be represented accordingly (Grinev & Klepalchenko 1999). Each knowledge area thus has its own event template (see figure 1). Accordingly, generic categories are configured in a domain event or action-environment interface (Barsalou 2003: 513; Faber *et al.* 2005), which provides a frame for the organization of more specific concepts. The specific concepts within each category are organized in a network where they are linked by both vertical (hierarchical) and horizontal (non-hierarchical) relations.

Accordingly, each subdomain within the event is characterized by a template with a prototypical set of conceptual relations. This logically places much emphasis on terminological definitions, which are regarded as mini-knowledge representations or frames. Such definitions are not entered in a cut-and-paste fashion from other resources. Rather they are based on the data extracted from corpus analysis, which is the main source of paradigmatic and syntagmatic information about the term. This is evident in the following description of erosion.

For example, erosion is a process that conforms to the process template within the context of the Coastal Engineering Event. A process takes place over a period of time and can be divided into smaller segments or phases. It can happen at a specific season of the year, and may occur in a certain direction. It is induced by an agent (natural force) and affects a specific geographi-

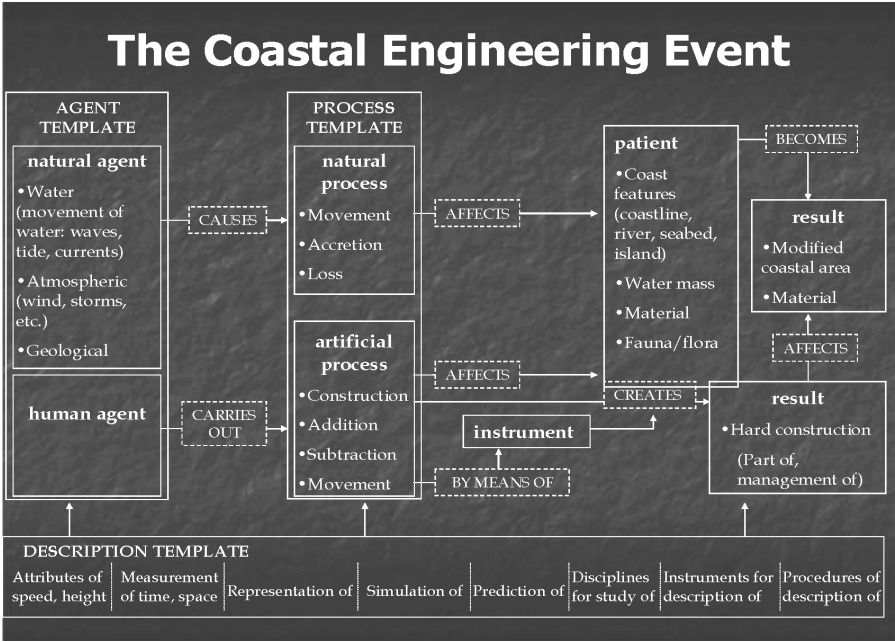


Figure 1. Coastal Engineering Event

cal place or environmental entity, thus producing a certain result that is often a modification in the affected entity.

The study of corpus data (in this case, concordances from specialized language texts) is very informative of the attributes of erosion as a process as well as its relations to other entities in the same domain. These attributes will constitute its definition, map out its conceptual relations linking it with other concepts, and also give information about its combinatory potential in one or various languages. By analyzing concordances the following information about *erosion* comes to light:

Erosion is a process:

(1) dies is a result of soil weathering and **erosion** processes. Excessive loading of

Erosion has a duration that can be short, medium, or long:

- | | |
|-----|---|
| (2) | a community exhibits greater <i>long-term</i> erosion or accretion: exposure to high- |
| (3) | F. & Balasch, J. C. (1988). <i>Medium-term</i> erosion rates in a small scarcely vegeta |
| (4) | as subject to both long- and <i>short-term</i> erosion , and understanding the causes of |

Erosion is a time-dependent process and thus, time is present either by making reference to periods or episodes or specifying its seasonal nature:

Erosion measured in terms of time

(5) t a multiple change of accumulation and **erosion periods**, which reflects tectonic

Erosion according to the season when it occurs

(6) the contrast between *summer* and *winter erosion* rates is stark. Predicted values

(7) of summertime deposition and *wintertime erosion* ([Lee *et al* (1999)]). This type

Erosion can be classified according to the affected entity, which can either be a geographical location or marine fauna:

geographical location

(8)): Coastal submergence and *marsh fringe erosion*. Journal of Coastal Research, 2(

(9) Processes and mechanisms of *river bank erosion*. In: R.D. Hey, J.C. Bathurst and

(10) impact of afforestation on *stream bank erosion* and channel form. Earth Surface

(11) , severity, and causes of *coastal bluff erosion* on the Cape Cod Bay shore of Tru

marine fauna

(12) see ICES, 1996) 2.1. Fin erosion *Fin erosion* is a pathological symptom common

Erosion is a process with spatial movement and directionality:

(13) r on Cape Cod Bay resulted in *downdrift erosion* for approximately 5,600 linear f

(14) eam is near base level 1. *Downward erosion* is less dominant 2. Stream

(15) e estudio Rainfall (l/m2) and *vertical erosion/accretion* (cm) in Enmedio Island

Erosion is a process induced by a natural or human agent:

(16) iglacial environments: nivation; *olian erosion* and deposition; and fluvial eros

(17) ited sediments from *wind, water, or ice erosion*. Given more time, these soils wi

(18) urbances, for instance by *flood-induced erosion*, redistribution of sediment or a

(19) e most important cause of *human-induced erosion* is interruption of sediment sour

(20) stal bluffs and episodic, *storm-induced erosion* of dunes and barrier beaches. A

(21) y 24 acres per year, while *wave-induced erosion* is approximately nine acres. Ac

This basic information about erosion is activated in the creation of the more specific terms that appear in the corpus, and which are hyponyms of *erosion*. These complex nominal forms are in reality compressed propositions, which have their own syntax. In their extended form, they would be the following:

(22)

Term	verb	Agent (Arg1)	Result (Arg2)
storm-induced erosion	INDUCE	Storm	erosion
Human-induced erosion	INDUCE	Humans	erosion
wave-induced erosion	INDUCE	Wave	erosion

(23)

Term	verb	Process (Arg1)	Location (Arg2)
river bank erosion	OCCUR	Erosion	river bank
marsh fringe erosion	OCCUR	Erosion	marsh fringe
Coastal bluff erosion	OCCUR	Erosion	coastal bluff

These propositional representations can be activated in different ways, depending on the language involved and its rules for term formation. Such argument constructions provide the basic means of clausal expression in a language. For example (22) is an example of the construction: X causes Y. Such constructions can be regarded as basic units of language. According to Goldberg (1995: 5):

In particular, constructions involving basic argument structure are shown to be associated with dynamic scenes: experientially grounded gestalts, such as that of someone volitionally transferring something to someone else, someone causing something to move or change state, someone experiencing something, something moving, and so on.

She proposes that the basic clause types of a language form an interrelated network, with semantic structures paired with particular forms in as general a way as possible. This is extremely useful in the analysis of syntax in specialized language texts, and in the specification of definitional templates.

Accordingly, the organization of information encoded in definitions can be structured in regards to its perceptual salience as well as its relationship to information configurations in the definitions of other related concepts within the same category (Faber *et al.* 2001; Faber 2002). Martin (1998) underlines the fact that frames as definition models offer more consistent, flexible, and complete representations.

4.3.2.3. Use of images

Another important aspect of frame-based terminology is that it has the virtue of dealing with the role of images in the representation of specialized concepts. It explains how the linguistic and graphical description of specialized

entities are linked, and can converge to highlight the multidimensional nature of concepts as well as the conceptual relations within a specialized domain (Faber *et al.* 2007). It advocates a multimodal conceptual description in which the structured information in terminographic definitions meshes with the visual information in images for a better understanding of complex and dynamic concept systems.

Traditionally, images have been classified according to their morphology in categories of photographs, drawings, animations, videos, diagrams, charts, graphics, schemes, views, etc. (Darian 2001; Monterde 2002). However, it is more useful to categorize images in terms of their most salient functions (Anglin *et al.* 2004) or in terms of their relationship with the real-world entity that they represent. The typology of images is based on the criteria of iconicity, abstraction and dynamism as ways of referring to and representing specific attributes of specialized concepts (Prieto Velasco 2005):

- Iconic images resemble the real-world object represented through the abstraction of conceptual attributes in the illustration.
- Abstraction in an illustration is a matter of degree, and refers to the cognitive effort required for the recognition and representation of the concept thus represented (Levie & Lentz 1982; Park & Hopkins 1993; Rieber 1994).
- Dynamism implies the representation of movement (i.e. video and animation, as well as images showing different stages of a superordinate process respectively). However, such a representation need not include explicit movement if it illustrates the succession of discrete steps that make up the process.

In this way frame-based terminology endeavors to give a full accounting of the information necessary to fully describe a term, and which should be included in fully specified terminological entry.

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INTERPRETING STUDIES: A CRITICAL VIEW FROM WITHIN

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Abstract

The paper describes and discusses the historical evolution of IS from a profession-driven, narrow-focused independent entity towards a wider academic discipline addressing all types of interpreting within the discipline of Translation Studies (TS). It explains its limitations and weaknesses in terms of size, environmental factors and human factors. It discusses the effects of the integration of IS into TS and concludes with a few suggestions to IS leaders in view to strengthen the discipline.

Resumen

El presente artículo describe y analiza la evolución histórica de los Estudios de Interpretación, que pasan de ser una entidad independiente de miras estrechas e impulsada por consideraciones profesionales a configurarse como una disciplina académica más amplia, que aborda todo tipo de interpretación en el ámbito de los Estudios de Traducción. En el texto se explican sus limitaciones y puntos débiles en términos de tamaño, factores infraestructurales y humanos, al tiempo que se trata el efecto de su integración en el marco de los Estudios de Traducción. El artículo concluye con una serie de sugerencias para la consolidación de la disciplina dirigidas a los responsables en este ámbito.

Keywords: Interpreting studies. Research history. Achievements. Limitations. Research quality. Empirical Science Paradigm. Liberal Arts Paradigm.

Palabras clave: Estudios de interpretación. Historia de la investigación. Logros. Limitaciones. Calidad investigadora. Paradigma empírico analítico. Paradigma humanista.

1. Introduction: the birth and early stages of an interpreting research discipline

Reflection and research about translation probably started with introspection by practitioners before it was taken up by theologians, philosophers and other thinkers and then by linguists. It ultimately crystallized as the Translation Studies discipline in the 1970s, but the roots of TS can be traced back to early history and when it was established as a discipline, it already had a substantial body of personalities and texts to refer to.

Reflection on interpreting per se started much later, in the second half of the 20th century. It also started with introspection but, contrary to translation, it bypassed philosophical and other more intellectual reflection and very rapidly focused on professional and training issues, whereas in translation research, both were and have remained only two of many foci of interest of translation scholars. Actually, while there were publications on interpreting in various parts of the world from the 1960s on, in particular in Japan, where practical books and papers were published (see Gile 1988), and in the USSR, where research was undertaken in cooperation with psycholinguists which did not reach the West (see Setton's and Ivanova's editorial comments in Chernov 2004), it is probably fair to say that the emergence of a discipline devoted to interpreting research in the 1970s is due to a large extent to the ambition and leadership of Danica Seleskovitch of Paris. Seleskovitch set up at ESIT the first doctoral program devoted to translation and interpreting in France, one of the very first in Europe, and strongly encouraged interpreters to do research on interpreting. Judging by the CIRIN bibliography (www.cirinandgile.com), the pattern of productivity in publications for the two main centres of research from the 1950s through the 1990s looks as shown in table 1, and inaccurate as it may be with respect to the USSR because of a lack of access to the literature in Russian, it shows a spectacular development from

	1950s	1960s	1970s	1980s	1990s
ESIT publications	0	4 (7.1%)	31 (16.5%)	53 (10.5%)	36 (1.8%)
PhDs	0	0	5 (71.4%)	3 (17.6%)	2 (7.7%)
USSR/Russia publications	2	7	17	8	20
Total number of publications worldwide	39	56	187	506	1997
PhDs	0	2	7	17	26

Table 1: General development patterns in published text production from ESIT vs. the USSR/Russia and the total production worldwide from the 1950s through the 1990s. Percentages refer to total production worldwide (source: CIRIN database).

ESIT. During the 1970s, 5 doctoral dissertations on interpreting were defended at ESIT out of a total of 7 worldwide. Subsequently, as explained below, the ‘Paris school’ lost much of its influence in research, but it had given the initial impetus which allowed the discipline to emerge.

Qualitatively, the initial direction of the new discipline could be characterized as follows:

1. It addressed exclusively conference interpreting and was engaged in by conference interpreters. Seleskovitch was a central personality in AIIC, the International Association of Conference Interpreters, and ESIT trained exclusively conference interpreters (and translators).

2. It was built around a model of interpreting initially developed by Seleskovitch under the name *théorie du sens* (‘theory of sense’), later renamed “Interpretive theory of translation”, with no reference to existing theories or models on/of Translation (used with a capital T, the term refers here to both written translation and interpreting).

3. It was exclusive. Not only did it focus almost solely on interpreter training and on the ‘theory of sense’ as an explanation of the interpreting process, but it deliberately excluded psychological research (despite occasional references to Piaget) and linguistics (see for example Seleskovitch 1984) as well as research work done on interpreting elsewhere, including the USSR and East-European countries, studies done by psycholinguists in the 1960s and 1970s and research on written translation (there are virtually no references to such publications in the publications of ESIT authors at least until the late 1980s).

4. It was prescriptive, and for justification, it relied mostly on introspection and on persuasion by illustration from the interpreters’ daily practice and from the interpreting classroom. Experimental research was banned for lacking ecological validity.

Thus, in the 1970s, the budding discipline was profession-driven, profession-oriented and exclusive, in other words atypical for an academic discipline, while during the same period, the budding Translation Studies discipline, which was developing from within academia rather than from within professional circles, was academic and theory-oriented.

2. The context of a change of paradigm

The ideas developed by Seleskovitch and others at ESIT have remained influential as a basis for training – they are still cited frequently in papers on training – but as a research paradigm, their influence started to wane rapidly in the 1990s. This was brought about by a number of factors:

a. Internal pressure:

More interpreters with interest in research and different views on theory and methodology, and in particular with aspirations in the direction of more 'scientific' work in the sense of empirical science and of interdisciplinarity, became aware of and were stimulated by each other's work. A milestone event in this development was a conference on interpreter training organized by the School for translators and interpreters of Trieste (Italy) in November 1986, where interpreting trainers from many schools met and aired ideas not always in line with the prevailing ESIT paradigm (Gran & Dodds 1989).

b. Environmental stimulation:

In the 1990s, TS developed considerably, and conferences and colloquia started to multiply in universities with translator and interpreter training programs. This was helped by the creation of many new such programs in various European countries and by the 'academization' of existing programs, whereby besides training in Translation skills, there were requirements for research (and increasingly for doctoral work) from instructors, and sometimes from students. Such changes provided stimulation and motivation to interpreter trainers as well.

c. Self-limitation within the 'theory of sense' paradigm:

In terms of research, the 'interpretive paradigm' produced little after the 1980s, perhaps because all the essential points had already been made and followers of this paradigm did not wish to engage in interdisciplinary work or in experimental testing of the underlying hypotheses and of corollaries. The relative loss of influence in favour of other approaches which offered better opportunities for innovation was therefore natural.

3. Interpreting research in the 1990s

The 1990s marked a new era in research into interpreting in several ways.

Firstly, the population structure of authors engaged in such research changed. In the 1980s, according to the CIRIN database, out of a total of 267 authors, only 15 wrote at least 5 publications over the decade (one every other year), and out of these, 5 (33%) were ESIT authors (their publications accounted for a bit less than 10% of the total production worldwide); most of the other (relatively) prolific authors were members of AIIC, the International Association of Conference Interpreters, who adopted similar views about

what interpreting should be like and how it was to be taught. In the 1990s, with a total of close to 2 000 publications and 712 authors, 50 authors wrote at least 5 publications over the decade (more than 3 times the number of authors with the same minimum production in the 1980s). Only 2 of them were from ESIT, and their total production amounted to about 1% of the total production. Fifteen (relatively) prolific authors were from Italy (their total production accounted for 8% of the total production), 5 were from Japan, 3 from Denmark and 3 from Germany, and about 20 more came from other parts of the world including Austria, Bulgaria, China, The Czech Republic, Finland, Israel and Poland. Some of these authors came from a similar background as the influential authors of the 1980s – they were practicing AIIC conference interpreters with AIIC-inspired views – but others had different backgrounds.

These changes were made possible by improved communications in the Conference Interpreting Research community. In 1988, the SSLMIT Trieste launched *The Interpreters' Newsletter*, the first journal devoted to interpreting. In 1990, an international information network of research into interpreting, which later became CIRIN, was established with a national-Node structure to disseminate the information worldwide. With the rapid spreading of email and the Internet, communications became much more convenient and information and influence within the CIR community became highly decentralized. An important aspect of this decentralization resides in the fact that many of the new authors of the 1990s came not from an essentially professional training program as was the case of ESIT, but from within university departments which trained translators and interpreters (admittedly, not always at the same level of professional skills). This more academic environment tended to orient such research along more traditional lines than the direction taken by ESIT, with more theory and more references to existing relevant literature, in particular in linguistics and psychology.

During the 1990s, research into conference interpreting was strongly influenced by cognitive science, especially cognitive psychology and neurolinguistics. This included the import of concepts and theories from these disciplines, but also of research methods. Much emphasis was put on empirical research, and in particular on experimental research. The main research axes remained the same: the interpreting process, training and quality in interpreting were still central in the mind of investigators, though other issues including text-linguistic features of interpreting, prosody, the history of interpreting, etc. were tackled as well.

Meaningful links between translation research and interpreting research were also established towards the mid-1990s, mostly at the initiative

of translation scholars who were open-minded enough to invite interpreting research scholars into their institutions (José Lambert, the initiator of the highly influential CE(T)RA program, was prominent among them). Rapidly, translation scholars and interpreting scholars started meeting regularly in Translation Studies conferences, working together in the same editorial and other committees and holding offices in the same TS organizations. The academization of translator and interpreter training programs in many countries has also helped familiarize interpreting students with translation theory before they even started working on their graduation theses. The effects of such links between IS (Interpreting Studies, as the discipline is called now) and the umbrella discipline TS are discussed in Section 6.

Much information on the development of the discipline from the beginnings and until the late 1990s can be found in Pöchhacker and Shlesinger's *The Interpreting Studies Reader* (2002) and in Pöchhacker's *Introducing Interpreting Studies* (2004), which provide evidence for the analyses in this section and elsewhere in the paper.

4. Developments since the year 2000

While a Kuhnian paradigm shift can be said to have occurred in the discipline between the 1980s and the 1990s, the evolution over the past decade or so has been substantial but shows no such discontinuity; changes seem to flow more smoothly as a result of what has become regular interaction between scholars.

Decentralization has continued, newcomers have entered the field (including authors from Korea and China). Moreover, there are now active research centres where several scholars interact regularly. In Italy, besides the pioneer Trieste, the Bologna University branch of SSLMIT in Forlì has developed spectacularly. In Spain, the University of Granada has a productive research team working on various aspects of interpreting quality and has already produced several doctoral dissertations (see the *CIRIN Bulletins* at www.cirinandgile.com) and a collective volume (Collados Aís *et al.* 2007). In Japan, JAIS (the Japan Association for Interpretation Studies) acts as a concentrator of research from numerous universities, especially with its journal *Interpreting Research*, the only Translation journal in Japan. This situation is very different from the situation in the 1980s, where the only interpreting research centre was ESIT, at least in the West.

The interaction between translation scholars and IS scholars has intensified over the past decade or so. Institutionally, as mentioned above, this is reflected in the participation of interpreting research personalities as office-holders in TS institutions such as journals, learned societies, scientific

committees, but IS scholars also act as instructors in doctoral schools such as the CETRA program and the international doctoral program created at the University Rovira i Virgili in Tarragona (Spain) by Anthony Pym, to name just two examples.

A recent development of some importance has been the re-definition by an increasing number of IS scholars of the territory of IS to encompass forms of interpreting other than conference interpreting, more specifically various forms of public service interpreting (often referred to as 'community interpreting', which includes court interpreting, medical interpreting, police interpreting, etc.) and sign-language interpreting (which is partly public service interpreting and partly conference interpreting) – conference interpreting is no longer the central axis around which IS revolves.

This creates an interesting change: while nearly all investigators of interpreting until the end of the 1990s were practicing conference interpreters and interpreter trainers (see for instance Pöchhacker 1995), only some of the scholars who investigate public service interpreting are public service interpreters themselves. This dissociation between research and professional practice, which was frequent in written translation research (though many translation scholars have had at least some experience in professional translation), is new in Interpreting Studies. From the viewpoint of research, it has the advantage of allowing less subjective observation, description and analysis (see *inter alia* the warnings against practitioner bias in Stenzl 1983: 42 and Shlesinger 1989: 8), though the input of practitioners remains necessary in order to avoid the blatant mistakes of early investigators which were invoked by Seleskovitch to justify research on interpreting by professional interpreters.

Another positive change associated with the development of research into public service interpreting (PSIR) as part of IS is more openness to other disciplines beyond the cognitive sciences, and in particular linguistics (see for example Hale 2006, Mason 2006, Valero-Garcés 2006). Linguistics was not totally absent from research into conference interpreting either (see for instance Berselli *et al.* 2004), but PSIR gives it renewed impetus.

PSIR also involves much exploratory research into working conditions, the communication process during interpreting, professional qualifications, role perceptions and the effect of the interpreter's intervention on the parties concerned. This may have beneficial effects in two ways: Firstly, many of these projects are methodologically less sophisticated than experimental research and could encourage more IS scholars to engage in empirical research. Their studies could provide them with good basic hands-on training which could then lead to more ambitious designs. Secondly, most of these projects

are directly relevant to the interpreters' needs and to their clients' needs, and could help bridge some of the perceived gap between research and practice and overcome some of the hostility of practitioners towards the academic world. Thus, as suggested by Garzone and Viezzi (2002: 5), the integration of PSIR into IS may turn out to be of paramount importance in the field – some authors like Rudvin (2006) believe that PSIR has already taken the lead.

5. Interpreting Studies: A critical look from within

Research into interpreting is now almost half a century old. From an embryonic state in the 1950s and 1960s, it developed into a viable entity in the 1980s and 1990s. It now lives on the activity of a community of several dozen regular actors and hundreds of occasional authors of research including many students who write graduation theses every year, and benefits from the energy generated by TS, which has also grown spectacularly over the past 3 decades. What can critical analysis of the situation reveal and suggest?

5.1 *Achievements*

If IS is seen as a scientific discipline in the traditional sense of the word, i.e. a scholarly activity which seeks to explore reality with rigorous investigation methods and come up with facts and with theories having explanatory and predictive power which are continuously tested and replaced with better theories, it is difficult to speak of spectacular achievements. Models and theories have been developed to account for interpreting processes, some from within interpreting and some with inspiration from theories and findings in other disciplines, but none has been submitted to extensive testing as is the case of theories in established empirical disciplines, and factual discoveries have been modest and not convincing enough to win over the support of interpreting practitioners. This absence of spectacular achievements is neither surprising nor abnormal in view of the short history of interpreting research and of available resources (see the discussion later in this paper), but it has caused impatience among conference interpreting practitioners just as (as repeatedly stressed in the literature) a similar lack of spectacular findings has caused reservations if not hostility against the translation research community on the side of translation practitioners.

On the other hand, if IS is viewed as an academic activity in a wider sense without the stringent requirements of science in its traditional sense, it has achieved useful results. In particular, it has provided interpreter trainers with conceptual frameworks around which to structure their ideas and teaching

activities. The very existence of an academic entity devoted to interpreting is also a social achievement with positive implications on the status of training programs and of professionals who graduate from such programs. These results may not be very important for conference interpreters, who found themselves historically in a rather privileged position from the start (see for instance Baigorri Jalón 2004). However, they seem to have had substantial implications for various forms of public service interpreting, including court interpreting and medical interpreting, as they have drawn the attention of public authorities in a number of countries to the need for training, both for interpreters and for users of their services (numerous examples can be seen in the *Critical Link* series published by John Benjamins and in papers collected in Hertog & van der Veer 2006).

5.2 Objective limitations

5.2.1 The small size of IS: a quantitative limitation with qualitative implications

When considered holistically, one objective feature of Interpreting Studies which necessarily limits its effectiveness is its small size, both in the number of active researchers (currently about 50 worldwide who produce at least one publication every two years) and in the number of studies conducted each year. Replications and quasi-replications are necessary in order to test and improve theories and methods; without them, general progress is slow. Research on written translation suffers from a similar limitation, though its size is much larger than that of IS.

The small size problem is compounded by other factors. The first is the existence of a disproportionately large publication space. With more than 20 Translation journals willing to publish papers about interpreting, several TS conferences with proceedings every year and other collective volumes, there is little competition for IS authors. Actually, it is often editors who have problems finding enough papers for their journals or other publication projects. As a result, being strict about quality is not always possible.

Another problem associated with the small size of the IS community is that most active researchers know each other rather well and many establish personal links. As a result, it is not always easy to act objectively as referees in peer reviewing (where specific comments or writing style often identify the 'anonymous' reviewer) and in doctoral and other committees. Players are bound to play the game by inter-personal social rules at least as much as by academic norms. In such a small society, criticism, however necessary as a

quality assurance mechanism, can be perceived by fellow researchers as a lack of support if not as unfriendly, and is therefore often self-inhibited. Time and again, I have seen colleagues refrain from uttering in public or writing officially what they said in private about a particular study or PhD; time and again, I have heard colleagues say that a given doctoral study is not up to standards, but failing the student would not be socially acceptable vis-à-vis the supervisor; time and again, I have seen colleagues accept decisions and action which they thought were not the best in terms of research so as to avoid offending someone or generating a conflict. In larger disciplines with thousands of active researchers, this ‘within the family’ restraint is probably less of a problem.

Note that with the integration of PSIR into IS, the field is growing considerably; it may extend further and become richer if and when more investigators of Signed Language Interpreting join.

5.2.2 Qualitative weaknesses

IS literature can be conveniently classified in four categories:

a. Professional literature: this includes narratives, descriptions of and reflection on working conditions, interpreting strategies, interpreter training, interpreter status, interpreter associations, professional ethics, etc. In order to be effective, such literature needs to be clear, convincing and perhaps informative, but does not have to abide by academic or research norms.

b. Academic literature of the liberal arts type (henceforth Liberal Arts Paradigm or LAP – see the relevant Research Issues page on the EST website www.est-translationstudies.org): texts in this category comply with the norms of academic writing in the humanities. They include citations, refer to theories and are considered adequate or good depending on the intellectual work and knowledge of the literature that they reflect and on the quality of their rhetoric, on their innovative ideas, enlightening analyses, etc.

c. ‘Scientific’ literature in the traditional sense (developed initially from the tradition of the natural sciences and adapted and developed further within social sciences as well) complies with the relevant norms of academic writing and depends less on rhetoric and more on strict, systematic, cautious, logical, objective use of data. Such literature will be referred to as reflecting the Empirical Science Paradigm or ESP (see the relevant pages in the Research Issues section of the EST website).

d. Extra-paradigmatic academic texts (EPAT): academic literature also includes many essays, reviews, analyses and didactic texts which are directly related to academic issues but which are not research texts in either a LAP or ESP sense. This essay could be classified in the EPAT category.

Many texts on interpreting published in the 1950s, the 1960s and the 1970s, including handbooks and articles in Translation journals, are clear and convincing presentations of situations and ideas and have value in making sense of professional reality and in providing guidance to students and beginners. However, their prescriptive nature and the lack of links with the existing literature, of sufficient theoretical work and of strict research methods aiming at finding relevant data and testing ideas do not qualify them as good academic texts, be it in the liberal arts paradigm or in the empirical science paradigm. They might best be classified in the professional literature category and are not of much concern here, not because they are not part of IS (they share the same journals as other categories texts), but because the present analysis focuses on academic texts.

The main problem in the academic literature of IS is that too many of its publications do not comply with academic norms other than academic writing. Frequent problems include weak or inexistent references to the existing literature on the subject, misrepresentation of the literature when it is quoted (Gile 1999 illustrates the nature of the problem and its potential consequences), incorrect comprehension and use of concepts from adjacent disciplines when their theories are imported, invalid and otherwise inadequate research designs with respect to piloting, to sampling, to the choice of variables, to quantification procedures, to experimental tasks, to other experimental conditions, unsubstantiated assertions, overgeneralizations and inferring errors. For reasons which can easily be understood from the previous section, examples will not be given here, but evidence is easy to find in the reports of doctoral defence committees and in some published book reviews. Incidentally, these qualitative weaknesses are shared by TS in areas other than interpreting. Pym speaks of the “notoriously inept standards of much of the empirical research in our field” (1994:147) and Toury of the poor quality of theory in TS (1980:26, 80, 1995:262). (See also Toury 1991, Jääskeläinen 2000, Gile & Hansen 2004, Chesterman 2006.)

These frequent weaknesses may be one important reason why researchers from adjacent disciplines, in particular cognitive psychology, seldom quote the interpreting literature and do not really cooperate with interpreting researchers in spite of the initial interest shown by renowned psychologists and sociologists in the 1970s, and later in the 1990s (see Gerver & Sinaiko 1978, Danks *et al.* 1997, Englund Dimitrova & Hyltenstam 2000).

5.3 *Explaining the weaknesses*

Such weaknesses in the literature are thought-provoking: authors of publications on interpreting are generally highly articulate, educated and motivated individuals who, in the course of their professional work as interpreters, demonstrate that they can grasp complex ideas rapidly and reformulate them on the spot in a way acceptable to specialized audiences. Problems in their research are not likely to be caused by insufficient intellectual or linguistic abilities; explanations must be sought elsewhere.

5.3.1 Environmental factors

In established academic disciplines, research is done by 'professional' researchers who devote most of their time to research and to academic teaching and whose professional career depends on the quality and quantity of the research they produce. Most of them work in academic centres organized to facilitate research with well stocked libraries and travel grants. This is also the case of some TS centres, especially those which focused on literary issues and cultural issues. In IS, up to well into the 1990s, virtually all researchers were practicing interpreters who had to share their time between well-paid interpreting, unpaid research and relatively poorly paid training work. Training programs prided themselves on their professional orientation as opposed to an academic one, and, with a few exceptions, little if anything was done in terms of infrastructure to facilitate research. The very small number of IS researchers worldwide has also been pointed out earlier in this paper. The situation has improved markedly over the past decade or so, if only because of increased academization of interpreter and translator training programmes in many countries and thanks to the integration of interpreting research into TS.

Another environmental issue often mentioned in the literature is the reluctance of interpreters to serve as subjects for investigation, which makes data collection problematic. It is difficult to conduct initial experiments with large enough samples of professionals, not to speak of replications.

The third major environmental issue is the difficult access to naturalistic data, not only because of the interpreters' reluctance to be recorded and scrutinized, but also because many interpreted meetings are confidential. Recent developments have generated new possibilities with respect to naturalistic data. Many speeches and their interpretations are broadcast over radio, TV and internet sites and thus become available for investigation.

5.3.2 Human factors

Not quite independent from environmental factors, but perhaps more fundamental, are human factors. Firstly, most IS researchers have not been trained in research through research methods courses and hands-on supervised exercises over the years as is the case of researchers in empirical disciplines. Neither have they been introduced to academic research of the liberal arts type through seminars and theoretical discussions around academic papers. Most of the first-generation authors in the 1960s and 1970s were self-made academics writing in an open, uncharted publication space with little if any peer-reviewing – their status of experienced and prestigious professionals gave them enough credibility to have their ideas published. In contrast, most TS pioneers in the 1970s were genuine academics trained in literary studies.

Most second-generation IS authors (in the 1980s) had a similar background as the first-generation authors, but they had a model, namely texts produced by their predecessors during the previous decade. In their form, their texts read like academic texts, but the underlying approach was not anchored in a scholarly tradition, and as mentioned earlier, the dominant paradigm at that time was deliberately hostile to a number of central aspects of empirical research as practiced in psychology and linguistics, and it did not refer to theories from the humanities either.

When, in the 1990s, the prevailing attitude eventually changed into aspirations for more ‘scientific’ research, the foundation for such research was still lacking. Some members of the CIR community became interested in empirical research as found in established disciplines, with sometimes relatively complex design. However, in such research more than in basic descriptive or exploratory investigations, errors in design and inferencing have particularly adverse effects on the overall quality on the studies at hand and their outcome. The problem was compounded by the facts that such colleagues were often experienced and successful interpreters and interpreter trainers, perhaps with the self-image which comes with such success, and that they could not afford (and perhaps were not willing) to take time off their interpreting and training activity to invest in studying research methods thoroughly in hands-on courses with younger students.

One could have hoped that the interaction with scholars from established empirical disciplines would help improve the situation by providing useful criticism to IS researchers. This does not seem to have been the case, except for students who prepared their theses and dissertations under the supervision of researchers from cognate disciplines. Apparently, little or no criticism was offered to more experienced members of the IS community, again probably

for reasons which have to do with social interaction between invited outsiders and inviting personalities who have a high status in their community. This also applies to doctoral committees and could well challenge the credibility of doctoral qualifications of many of us in the eyes of critical outsiders.

In some universities, the situation has been improving gradually. Instructors now require more rigorous work from their students than in the past and there is some guidance from colleagues from other disciplines. Moreover, there is now a new generation of IS scholars who started doing research as students as part of their graduation requirements before they became successful interpreters and/or trainers and before they graduated out of student's status. The quality of research by these new members of the community is often better than that of previous generations and bodes well for the future.

6. IS and TS

The fact that interpreting research and translation research initially took different paths is easy to understand. Firstly, conference interpreting investigators focused almost exclusively on the interpreting process, as the challenges practitioners had to face were essentially cognitive. In research on written translation, cognitive issues were not in the investigators' minds, but equivalence problems linked to language and culture were, and the fact that TS as a discipline started within literary and cultural studies added emphasis to the cultural dimension which conference interpreters did not see as particularly important except in a few countries such as Japan. Secondly, while TS arose from within literary studies, as explained earlier, pioneers of research into interpreting had no academic background and wished to establish a discipline of their own without outside interference.

The increasing contacts with TS over the past decade or so have influenced IS (see below). Note however that, as illustrated *inter alia* by citations as an indicator (see Gile 2006), it does not look as if translation research has received much influence from interpreting research.

6.1 Social aspects

Perhaps the most important implications of the close links which have developed between translation research and interpreting research on the latter are social. Previously, as an independent and strongly profession-oriented movement, IS was perceived by both insiders and outsiders as not quite academic. Now it seems to be commonly viewed by members of the TS community as part of the larger academic discipline of Translation Studies. In such a social

group, membership is made legitimate by one's academic status, not by one's professional practitioner's status. In Interpreting Studies, this is a dramatic change from the past, where the authors' high professional standing was sometimes used as a shield against academic criticism of their research.

6.2 *Foci*

The central concerns of conference interpreting research and translation research remain to a large extent different: in the former, the main challenges are associated with the very feasibility of interpreting, whereas in the latter, feasibility is assumed and the main challenges are associated with translation choices and their effects. However, this leaves room for common ground, including training-related issues, economic and professional issues, quality measurements, the Translator's understanding of the Source Text, language interference, linguistic description of the Translation products, history, etc. (see for example Schäffner 2004).

When, in the late 1990s, research into public service interpreting started to be considered a part of Interpreting Studies, this widened and strengthened the interface between translation research and interpreting research. In public service interpreting, issues around the interpreter's choices have been more central than feasibility as such. *Inter alia*, fidelity issues, particularly salient in court interpreting, arise from a conflict between communicational norms and the specific expectations from judicial actors. Ethical issues are often unavoidable in situations where administrative or otherwise 'official' logic seems to be at odds with difficult personal situations experienced by individual clients of the interpreter and with expectations of such clients who are looking up to the interpreter to help rather than serve as a neutral conduit (see the papers in Hertog & van der Veer 2006 and in Janzen 2005). Interpreters are often members of the ethnic community to which such clients belong and frequently suffer from a relatively low social status both as interpreters and as members of these communities, which leads to sociological awareness as well. While awareness of sociological issues in the world of translation studies has a different, more intellectual origin, this creates further common ground.

6.3. *Theories and paradigms*

Among the first theories and modes developed from within interpreting research, Chernov's Probability Prediction Model (see Chernov 2004) was essentially cognitive, addressed simultaneous interpreting issues and was not very relevant to written translation research. Seleskovitch's *Théorie du sens*

was also cognitive, but its very general nature made it suitable for adoption in the training of translators as well, and it became popular in the French-speaking world. Subsequent interpreting theories and models from within conference interpreting research were more sophisticated but less relevant to research into written translation. Overall, there was little interaction between translation theories and interpreting theories until the 1990s, though a few interpreting research authors such as Stenzl and Pöchhacker referred in their writings to theories developed by translation scholars.

Since the 1990s, the influence of translation theories in interpreting research can be detected more clearly. Toury's ideas on the central role of norms have come to influence IS – see for instance Shlesinger 1989b, Schjoldager 1995, Özben 1999. The influence of TS could also be a factor in the growing role in IS of text linguistics, relevance theory, corpora, and most recently sociological theorizing of Translation around Bourdieu's ideas (see for example Inghilleri's and Mason's papers in Schäffner 2004) and socio-cultural theorizing (Pym *et al.* 2006).

Perhaps more than individual theories, the strongest scholarly effect of interaction between translation research and interpreting research resides in the recent development of the Liberal Arts Paradigm in IS. Despite the existence of ESP work on written translation, as illustrated in particular by work coordinated by Sonja Tirkkonen-Condit (see Tirkkonen-Condit 1991) and Gyde Hansen (1999, 2002), LAP dominates in TS (evidence is overwhelming in citations, virtually all of which refer to theories, ideas and opinions and very few to empirical findings, tests of theories or research methods – for an introduction to citation analysis in TS, see Gile 2006), and seems to be attracting an increasing number of IS investigators, in particular in connection with sociological issues. In the late 1980s and early 1990s, there was a struggle between professional literature and ESP. Regular interaction with translation research within TS has changed this by introducing LAP as a central paradigm in the game.

6.4 Research expertise

As was mentioned earlier, some TS scholars who came from literary studies had received academic training as researchers in their discipline which they could apply to TS as well, at least as long as they remained within the scope of their 'native' discipline – when they ventured into other areas, and in particular empirical research, their expertise was sometimes irrelevant to a large extent. On the other hand, most IS scholars did not venture into literary studies-related areas. As a result, interaction between translation researchers

and interpreting researchers has not raised the level of expertise of the latter to a significant extent. However, it did strengthen the social position of the relevant IS leaders, as they were acknowledged as leaders by a larger community – without being peer-screened for actual expertise. The phenomenon may have been amplified by the fact that interpreters, especially conference interpreters, are often good speakers with a strong personality, which may have led to a greater impact on a mixed audience of translation researchers and interpreting researchers than presentations by less talented speakers might have produced.

In other words, interaction between TS and IS may have actually made the status legitimacy issue of IS leaders more problematic than it was previously by amplifying the social influence without having added much in terms of quality control.

7. Prospects and suggested directions

From a small, profession-oriented, independent movement, IS has developed into a discipline within Translation Studies. From a narrow focus on conference interpreting processes and training, it has evolved to encompass many professional settings and categories of interpreting and many cognitive, linguistic, psychological and social aspects of interpreting. From prescriptive, anecdote- and introspection-based publications, it has widened its scope to include studies in line with the norms of empirical disciplines and studies which follow more theoretical disciplines. From an exclusively practicing-interpreter membership, it has evolved towards a mixed membership of practicing interpreters and academics.

Academically speaking, all these developments are positive, although they have brought some pitfalls along. In order to maximize their positive impact, the following suggestions for colleagues in charge of policy, training and supervision in IS might be helpful:

1. Encourage two-way interaction between translation research and interpreting research to maximize cross-fertilization. This would mean in particular endeavouring to show translation scholars that at least part of the research devoted to interpreting is relevant to their own research both because it investigates phenomena they are interested in and because the different viewpoints could help them triangulate in their perception of translation. Such cross-fertilization is helped by the participation of interpreting researchers and translation researchers in the same doctoral schools, but also by the integration of components of interpreting theory in translation theory courses, and especially by curiosity about all aspects of TS. All of them are legitimate,

and there is something to be learned when seeking to understand all concerns and methods.

2. Be (realistically) humble about our research expertise. If we accept the idea that we are being asked to judge and guide other people's research while it is by no means clear that we are as qualified to do so as our titles and position in the TS community suggest, we may be more cautious in what we say, seek the help of experts whenever we can and generally continue to learn as we go along rather than think of ourselves as masters.

3. Make members of the community aware of fundamental differences between LAP and ESP. Whether one views them as two distinct paradigms or as two poles in a continuum does not matter. What is important is that in some ways, they explore reality and write about it in different ways, and this has generated communication problems between scholars (see for example the exchange between Pöchhacker and Gile in Schäffner 2004) and, more seriously, some confusion in the minds of younger colleagues under training; these problems can be addressed by awareness-raising.

4. When refereeing, assessing research work and supervising students' research, focus on rigorous thinking and on careful, evidence-based inferencing which, more than specific research methods and techniques, are at the very core of the 'scientific method'. The best way to proceed is probably through critical reading exercises and through the exchange of mutual constructive criticism. As explained earlier, socially, this is a difficult exercise, and it is tempting to make oneself popular by offering compliments only. However, training students, colleagues and ourselves to be rigorous in this way will put us in a better position to improve research across the board.

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CONTEMPORARY HERMENEUTICS AND THE ROLE OF THE SELF IN TRANSLATION

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Abstract

Hermeneutic investigations, which gained momentum by Schleiermacher in the early nineteenth century, seem to have led, by the close of the twentieth century, to a much deeper and more comprehensive understanding of the role of the translator. Various scientific and philosophical forces and moves have merged, reinforced each other, and ended in a confluence of theories which address the translator's concerns for the subjectivity of translation. This confluence is informed both by mainstream schools of thought such as Heidegger's and Gadamer's hermeneutic studies, Derrida's deconstructionism, Wittgenstein's adventures with language games, Michel Foucault's attention to reflexivity, and by more recent and less recognized works such as Gregory Bateson's systems and cybernetics thinking, Kenneth Burke's rhetoric and communication studies, Ervin Goffman's sociological studies, and finally Alton Lewis Becker's direct attempt in understanding the process of translation. This article synthesizes contemporary thought leading to such a hermeneutics understanding. It weaves together divergent approaches from different disciplines and draws an integrated perspective on the role of the translator. The author demonstrates that the long lived tension between traditional philology with its concern for the translator's fidelity to the original text and the contemporary hermeneutics view with its emphasis on the unique role of the translator as the co-creator of the text seems to have arrived at a relative reconciliation and ease through studies in self reflexivity.

Resumen

La investigación hermenéutica, impulsada por Schleiermacher a principios del siglo XIX, parece haber conducido, en los últimos años del siglo XX, a una concepción más amplia y profunda del papel del traductor. La confluencia de diversas fuerzas y corrientes científicas y filosóficas y su consiguiente refuerzo mutuo han dado lugar a la aparición de un conjunto de teorías que se ocupan de las inquietudes del traductor en torno a la subjetividad de la traducción. Este conjunto de teorías recoge

influencias tanto de las principales escuelas de pensamiento, tales como los estudios hermenéuticos de Heidegger y Gadamer, la deconstrucción de Derrida, las aventuras de Wittgenstein con los juegos de lenguaje y la atención de Michel Foucault a la reflexividad, como de estudios más recientes y menos reconocidos, como los sistemas y el pensamiento cibernético de Gregory Bateson, los trabajos sobre retórica y comunicación de Kenneth Burke, los estudios sociológicos de Ervin Goffmann y, por último, el intento directo de Alton Lewis Becker por comprender el proceso de traducción. El presente artículo sintetiza las teorías contemporáneas que conducen a tal concepción de la hermenéutica y, al combinar enfoques divergentes pertenecientes a disciplinas diversas, ofrece una perspectiva integral del papel del traductor. El autor demuestra que la sempiterna tensión existente entre la filología tradicional, con su preocupación por la fidelidad al texto original, y la hermenéutica contemporánea, ferviente partidaria del traductor que goza del excepcional papel de co-creador del texto, parece haber alcanzado un estado de armonía y equilibrio relativos gracias a estudios sobre la auto-reflexividad.

Keywords: Translation. Hermeneutics. Self. Reflexivity. Deconstructionism.

Palabras clave: Traducción. Hermenéutica. El Yo. Reflexividad. Reconstrucción.

1. Introduction

The dialogical nature of the text has been pointed out by Bakhtin and Gadamer among others. Becker's "linguaging" theory helps us understand this dialogical nature of text and its implications for the translator. The translator or the reader gets engaged in a dialogue with the text, a dialogue which is spontaneous and unique to particular circumstances. The translator, therefore, moves beyond the limitation of the traditional philology and steps into the realm of hermeneutics, leaving the etic mode and adopting an emic perspective. Doing so, the translator's self plays a role in the process of translation which raises concerns for fidelity to the original text. To overcome such concerns of subjectivity, the translator engages in reflexivity, self evaluation, and examination of the assumptions taken for granted by the translator. A recursive process of defamiliarization and refamiliarization takes place, defamiliarization of the translator from the translator's own language game, awareness of the other's language game, and refamiliarization with his own language game, in light of the knowledge gained from the other's language game. This "learning by contrast" challenges the translator's most fundamental beliefs about truth and objectivity. Reflexivity makes one aware of the fact that one's point of view is often a constructed and subjective reality rather than an objective one based on the accurate observation of the other (the object). This is not, however, a final and conclusive answer for the problem of translator's subjectivity. As Babcock (1980: 11) quoting Spiegelberg (1969: 142) states "The only cure for subjectivity is reflexivity, which is 'more and better subjectivity, more discriminating, and more self-critical subjectivity, which will show the very limits of subjectivity.'" This article deals with the possibilities and limitations of the translator's self reflexivity in an attempt to avoid the subjectivity of translation.

2. Dialogical nature of the text

A dialogue normally takes place face to face between parties who see each other, at least virtually if not physically. It is usually a "live" event as in a debate broadcast on TV. The role of the context in the dialogical process has been studied by both social scientists and rhetoric analysts. In the reading of a text, although the author is not present there is a possibility of a "virtual" dynamic interaction between the reader and the author. The reader's state of mind and his or her culture provide a context for understanding and interpretation of the text. This context, as we will see, is not fixed. It is subject to change and in fact the text might play a role in changing it. This change in

context in turn results in a different reading of the text. In that sense, there exists a mutual interaction between the reader and the text. The reader, or the community of readers, engage in a changing and dynamic interaction with the text. In particular, written texts that are emotionally charged such as political, religious and mystical texts provide a condition conducive to introducing a change in the reader and invoke various levels of involvement. Scriptures, patriotic texts and texts that invoke “larger social processes” are among such texts.

Bakhtin has pointed out to the dialogical nature of some text. (Emerson 1984: 18)

Dostoyevsky's novel is dialogic. It is constructed not as the whole of a single consciousness, absorbing other consciousnesses as objects into itself, but as a whole formed by the interaction of several consciousnesses, none of which entirely becomes an object for the other; this interaction provides no support for the viewer who would objectify an entire event according to some ordinary monologic category... and this consequently makes the viewer also a participant... everything in the novel is structured to make dialogic opposition inescapable.

There are others who also have observed the textual communication to be a dialogical process. Gadamer, according to Maranhão (1991: 245), was a pioneer in bringing our attention to the dialogical nature of text:

The metaphors of speaking and writing have exercised a true tyranny over the concept of communication, branding the speaker and the writer with the indelible mark of addressor and the listener and the reader as addressees. Gadamer began to break the shackles of this view conceiving dialogue as interaction between reader and text... The text beckons the reader and talks to him.

Becker (2000: 9) has applied the idea of the dialogical nature of the text to the task of translation and interpretation. In his studies of translation, Becker addresses this dialogical nature of the text by pointing out the difference between language and what he calls “*linguaging*”. Language is used for the code image, the conduit metaphor of communication. Linguaging “combines shaping, storing, retrieving, and communicating knowledge into one open-ended process”. Language is a model for communicating fixed messages that can be interpreted based on a fixed context. Linguaging, on the other hand is “context shaping”. “Linguaging both shapes and is shaped by context” (Becker 2000: 9). Whereas language is based on universal rules, linguaging shapes old texts into new context at the level of particularity. Each social dialogue, each encounter with a distant culture and each interaction with a text is a

unique activity that engages both sides of communication: the speaker and the listener, the anthropologist and the native, the text and the reader.

This mutual engagement shapes the context in an ongoing and open ended basis. Each encounter is a particular and unique one. The translator and interpreter, therefore, should not rely on stereotypes and generic assumptions about a culture and a remote text. Instead, the interpreter participates in generation of meaning based on the particular incident of a communication encounter.

An awareness of this particularity and mutuality of communication is very important for the translator and interpreter. The interpreter is tasked to deconstruct his interpretation based on a recursive hermeneutic awareness of the contexts. By deconstruction, “Derrida’s unfairly maligned term”, in Becker’s words, it is meant “a movement toward the source, which entails further deconstruction of the source into its many sources”. (Becker 2000: 431). Knowing this, the translator or anthropologist would not see himself as the transmitter of the message but as a co-creator in the communication process. This makes him aware that his translation is only one particular interpretation and not the final one. Gadamer (1975: 118) asserts “In view of the finitude of our historical existence, it would seem that there is something absurd about the whole idea of unique, correct interpretation”.

The outcome is not only the humility and openness of the translator but the production of a better translation. The better outcome is achieved through deconstruction of the translator’s own prior text. Recognition of the subjectivity of the interpretation should not be taken as subjectivism or solipsism but as a means to providing a more objective result. As Gadamer (1975: 118) states, “the fact that the representation is bound to the work is not lessened by the fact that this bond can have no fixed criterion.”

The particularity of each interpretation does not imply ignoring the context “since any meaningful activity is a conjunction of preexisting constraints (or rule, or structures, or laws, or myths) with the present, the unpredictable, particular *now*” (Becker 2000: 26). In this sentence Becker has hinted at different types of contextual relationships to the text (whether spoken text or written text), which he explains in various ways in *Beyond Translation* (Becker 2000: 25, 29, 186, 302-303, 381). In more detail these relationships are:

1. Structural: Relations of textual units (words, phrases, sentences, and larger units of the text) with each other within the text, which establishes hierarchy and coherence in the text. It is concerned with the relation of parts of the text to the whole text.
2. Generic: Relations of the text to prior texts.

3. Medial: Relation of a text to medium such as sounding of words in a text.
4. Interpersonal: Relation of a text to participants in a text-act i.e. relationship of the author to both text and the hearers/readers of the text seen from the point of view of the author or from the points of view of the hearers/readers.
5. Referential: Relationship of a text to nature, the world one believes to lie beyond language.
6. Silential: Relationship of the text to unsaid and the unsayable.

Becker (2000:187) summarizes these six contextual relationships in this way: "The text has meaning because it is structuring and remembering and sounding and interacting and referring and not doing something else... all at once." The task of the translator is to evoke all original contextual relationships simultaneously. "The life of a text is in its weighting and balancing and counterbalancing of the terms and figures and in the conceptual drama they evoke" (Becker 2000: 187). To do this the translated text needs to be deconstructed and attuned across all contextual relationships. To the degree that the translator succeeds in doing so, he or she has produced aesthetic value and has remained faithful to the original (Becker: 309-312). Some contextual relationships, however, cannot be translated, such as sounding of words and syntactic shaping (Becker 2000: 306). However, the translator to a degree can compensate for this by generating aesthetic quality in creative ways such as deviating from the language norms and grammatical conventions. Such deviations can generate the desired context (Becker 2000: 322).

Becker (2000: 189) identifies two kinds of grammar. One is the conventional, rule governed, structural, and the other context shaping, pragmatic and relational. The former pertains to language and is universal; the latter pertains to languaging and is particular to the specific textual conversation. The translator's task is to "get closer to that particular text-in-context and see it as a reasonable and sane way of being in the world" (Becker 2000: 73). This, however, means a change in the translator/interpreter's perception in "a movement from an etic – an outsider's perspective – to an emic understanding, a more fully contextual understanding" (Becker 2000: 72).

Becker (2000: 92) also calls this a move from traditional philology to modern philology. Traditional philology is concerned with words, establishing the text itself, dictionary making, editing and initial translation. Modern philology is concerned with contextual questions. The former's primary concern is with universals and the rules of grammar while the latter's focus is on the particularity of the translator's task. The translator lives at the present

and his or her job is to explicate the text or relate the text to the current context. The translator also needs to travel back in time and space and unravel the text's context. The interpreter and translator of ancient text makes a bridge between the past and the present by both contextualizing the past in the present and the present in the past.

Leeds-Hurwitz (1989: xvii) suggests that "the traditional division of the field of communication into interpersonal, organizational, and mass communication may not always be the most appropriate way to divide up the world". If we replace the conduit model of communication with a "participant-centered" model, the division between interpersonal and textual fields of communication gets blurred. Some contextual elements of communication can play similar roles in two different modes of communication: conversational and textual. This similarity becomes particularly strong when the text is not a scientific or factual one, but rather a metaphorical text. Poetry, spiritual, and mystical texts of various traditions are among written texts that develop and maintain a dynamic dialogical relationship with the reader. Such a dynamic relationship entails introducing a change in the reader's context i.e. the reader's culture and state of mind.

Awareness of the dynamic nature of interaction between the text and the reader is crucial for proper interpretation and translation of these texts since it reminds the translator to avoid rendering a concrete and non-ambiguous version of the text that reduces the possibility for a dynamic interaction with the reader. Also, the translator becomes aware of his or her own subjective and dynamic relationship with the text both as a reader and as the interpreter of the text. As an interpreter of the text, the translator becomes reflexively aware of the role his or her "self" plays in interpreting a text that has no pre-determined, fixed meaning. "Meaning is to be observed in the relations of an organism with its particular environment", John Dewey states (Becker 2000: 380). The particular environment or particular context is what the contemporary philologist brings into the equation in addition to the prior text.

3. Reflexivity and self in translation

Becker's simple statement that everything said is said by someone has deep implications for understanding the process of translation. "Someone" here refers to the particularity of communication, and similarly, to the particularity of translation. The translator's self, prior text, cultural and language patterns and creativity all play an important role in translating an ancient text in the same language or translating across languages.

The conduit metaphor of communication is inadequate as a model for translation as it is problematic for explaining communication processes in general. The text being translated is not a set of fixed and predetermined facts that can be transferred to another language. In the process of translation, the translator's self plays a role in defining what the text is and means.

The translator needs not only to be aware of and acknowledge the role which his or her "self" plays in defining and interpreting the text, he or she should actively deconstruct and reconstruct the translated work through a "recursive hermeneutic process" (Steier 1995: 78) in order to achieve the maximum possible level of fidelity to the text. Becker warns us not to mix this recursive deconstruction with subjectivity or relativism:

Self-correction of this sort, the self-consciousness of one facing a text in a distant language, should not be confused with subjectivism, as some have suggested, for it is the opposite—a respect for another voice not an obsession with one's own (Becker 2000: 138).

The translator's "self reference," or awareness of the role of the self in the process of translation, by itself alone, is problematic and can even be crippling. Rather than solely "closing the circle," Steier points out the need "[...] to open outward toward other forms of this self-expression, and toward an awareness of multiple conversations" (Steier 1995: 84). The translator needs to take into account alternative ways of understanding the self and the other. The philologist's task is to evoke all possible frames. "Philology is the study of other frames," in Becker's words (Steier 1995: 372). Philology is therefore a meta activity. It requires transcending one's language game and cultural frames. This is not a simple task. Becker (2000: 140) calls such a hermeneutic endeavor utopian. Not only are such deconstruction and self-correction utopian, even "textual criticism", with its reliance on dictionary and grammar and its objective of achieving genuine text, is utopian.

Becker (2000: 137) distinguishes between what he terms "primary philology" and "secondary philology". Primary philology is concerned with establishing the text itself through interpretation of vague and difficult words, dictionary making, editing and translation. It involves textual criticism. Secondary philology or modern philology is concerned with the context questions. It goes beyond translation and is concerned with the modern hermeneutics interpretation.

The modern philologist begins to fear he may be gazing at the mirror of his own imagination. Surely what is modern in modern philology is to ascertain self-consciousness about the observer along with the observed. (Becker 2000: 92)

In traditional philology or primary philology such a concern with the observer was rare and even considered as self-indulgence. It was deemed disloyal to the text for the translator to fully expose the deepest biases of his own culture (Becker 2000: 92).

4. The double bind theory

Gregory Bateson's (1972: 271-278) "double bind" theory can help us understand the translation process in that it explains the dynamics of reflexivity and a higher level of learning. A "double bind" is a situation in which one is faced with contradictory and opposite messages and does not have a way to get out of the situation. This paradoxical situation can cause one to reframe the situation and achieve a higher level of learning. Every communication according to Ortega is a paradoxical situation since:

- Every utterance is deficient in that it says less than what it wishes to say.
- Every utterance is exuberant in that it says more than it plans (Becker 2000: 298).

This is also true for translating a distant text. Translation and interpretation of distant text (in time, space, or both) is both deficient and exuberant since the translator ends up saying more than what the original text said and missing some of it. This is particularly clear when the translator translates metaphors and allegorical language of a distant culture into metaphoric language in the target language. This creates an inescapable "double bind" situation for the translator. The paradoxical characteristic of the translation makes it reflexive since the translator is engaged in an impossible task, a "double bind" which leads to reflexivity on one's own culture and the culture of the other. This should lead to a higher level of understanding, which is achieved through the process of recursive hermeneutic self-correction.

Glossy translation, which is the outcome of primary philology, is not the end point, the final outcome of philological endeavor. "Rather, it is the starting point, the beginning of moving back, looking back, toward the source of the translation" (Becker 2000: 18). The translator needs to move back to identify deficiency and exuberance in his work. Hence translation is a reflexive process. "Self-correction of this sort, self-consciousness of one facing a text in a distant language" (Becker 2000: 138) is a reflexive process.

Etic understanding of the text is an outsider's understanding. Emic understanding of the text involves a reflexive process that an outsider adopts in order to develop an insider's understanding: "A deliberate process of foregrounding dissimilarity and self-consciously, methodically correcting the exuberance and deficiencies of one's outside understanding" (Becker 2000:

233). This is a methodical and systematic reflexive activity. Reflexivity in this case is not based on theories. If one tries to rely on the metalanguage of theory one fails, since theories are products of one's own culture. Instead, particular texts of particular times and particular places need to be analyzed to arrive at a self-consciousness about our own traditions, theories, and cultural assumptions and move toward an emic understanding (Becker 2000: 238). Translation of a particular text, therefore, can be utilized for developing a reflexive understanding of our relationship to, and understanding of "the other." This is a nonuniversalist, relativistic approach to language that Kenneth Pike has called "emic" (Becker 2000: 254).

The modern philologist contextualizes by going beyond the surface message and digging into the message about the message. This reflecting the message back into itself and looking at it in terms of its own context is a reflexive activity (Becker 2000: 27). It is a reflexive process since "each way that text relates to its context [...] defines a way of interpreting the world." This is not an arbitrary interpretation of the world, however (Becker 2000: 58). Translation is something that needs to be deconstructed "in a movement back toward an understanding of the original text, the source of translation, in order to correct the exuberances and deficiencies of the translation" (Becker 2000: 138).

Philology is always a secondary language act: Language about language, or – as some call it – *metalanguage*. It might be called *logology*, following Kenneth Burke, who defines *logology* simply as 'words about words'. (Becker 2000: 372)

5. Bridge building

In his analogy of research as a translation process, Steier explains the bridge building characteristic of translation. Becker points out the salient characteristic of such a process as "moving back and forth" between the two "language game" (in Wittgenstein's language) domains and being aware of such reflexive activity (Steier 1991: 176).

This would be a process of bridge building requiring repeated "defamiliarization" and "refamiliarization" of the translator: defamiliarization of the translator from the translator's own language game, awareness of the other's language game, and refamiliarization with his own language game in the light of the knowledge gained from the other's language game (Steier 1991: 176). To achieve this, the translator needs to distance himself from himself. We can only observe ourselves if we distant ourselves from ourselves (Disalvo 1980: 23). "Authentic self knowledge requires experience of, and reflection of a

tangible reality clearly distinguished from the self" (Disalvo 1980: 23). If one only focuses on one's self, the result would be narcissism; therefore, one also needs to study "the other".

Translation that takes place by constructing "the world of the other for the other" without the full awareness of, and respect for different language games is exemplified as reflexivity in the small circuit sense by Steier. Instead, Steier calls for "an attempt to see a world or worlds in other's terms". He describes this further: "translation requires an awareness that there is another conversation that is perfectly legitimate and fits (and indeed constitutes) the world of its participants." This, Steier calls the long circuit sense of reflexivity.

Reflexivity makes one aware of the fact that one's point of view is often a constructed and subjective reality rather than an objective one based on the accurate observation of the other (the object). Karp and Kendall (1982: 250) describe good fieldwork as requiring "turning the anthropological lens back upon the self and coming to understand that one's own social realities are simply one society's construction rather than a given in nature". This poses challenges to one's most fundamental beliefs about truth and objectivity. "Learning by contrast" is a term anthropologists use for a learning that takes place as a result of the shock one feels when faced with a reality different from one's own constructed reality (Karp & Kendal: 262). Learning by contrast can lead to further reflexivity, learning and growth. We can place ourselves in the framework of "the other" to develop and examine a new image of ourselves. Grounding ourselves in another situation lets us examine our image in a frame that is different than what we are used to.

Grounding of self in other's frame, however, can itself be motivated by our own self-image. Fernandez (1980: 28) placed himself in the royal Chambers of Phillip the Fourth in Prado's duplication of mirrors: "the mirror should show the king and queen in every man." He recounts the experience of a Fang native of Western Africa, during the initiation ritual when staring at a mirror for hours and under the influence of the psychedelic herb, *eboga*; "his or her face or an ambiguous mark becomes transformed into the significant other with whom the religion or curing cult is seeking to come in contact." Similarly, to be initiated in our culture we need first to be able to see our cultural heroes in ourselves. We should identify ourselves with our significant ancestors. Pictures of Abraham Lincoln "will cause in us reflections upon the essential virtues of the Republic" (Fernandez 1980: 34).

"The other" that we ground ourselves in, therefore, might be selected and constructed by our assumptions about ourselves, the way we see ourselves or we want to see ourselves. This would be only a reflection of our own image

back to ourselves. It does not have a reflexive quality. It is not an understanding of “the other” that would help the understanding of “the self”. What we do as anthropologists is:

holding a mirror up to man in which, by seeing ourselves strangely (or darkly) in another culture, we can discover the essence of our humanity if not the possibilities of its perfection. The more modern notion [...] is that the mirror we have been holding up first of all reflects ourselves, the makers and manipulators of the mirror. (Fernandez 1980: 34)

According to Gadamer: “Every translation is at the same time an interpretation” (Weinsheimer & Marshal 1985: 384). The translator makes sense of and interprets the text and translates it into the context of the new language. Ricoeur (1974: 16-17) considers all interpretation, “explicitly or implicitly, self-understanding by means of understanding other”, and “it is thus the growth of his own understanding of himself that he [the exegete] pursues through his understanding of the other”. In this process, one needs to be careful not to merely observe a reflection of one’s own self in the other. Otherwise, no growth would take place.

It is not easy to be aware of such an often unconscious trapping because one’s understanding and interpretation of self and the other is deeply rooted in one’s own language and culture. Steier identifies a “circularity” between interpretation and language, a “mutually defining relationship” on which many daily activities are based. Interpretation is based on what we have previously learned, what is embedded in our language. Language, on the other hand, is learned by interpretive activities. This circular relationship also exists between our daily experiences and our language. Our individual experiences are “socially constructed, rooted in language activities”, and the possibilities for those language activities are in turn provided by our experiences (Steffe & Gale 1995: 71). Anderson and Cissna (1996: 88) make a similar point: “Humans don’t ‘use’ language as much as they ‘live within it’, subject to its conditions.”

6. Questions for the translator

Knowing the often unconscious role of the self in translation, some important questions for the translator are: How can a translator avoid the pitfalls of subjectivism, solipsism, and narcissism? What are the standards for fidelity to the original text? To avoid subjectivity, how much can the translator rely on the historical context of the text being translated? We will deal with this last question first.

Historical context is a tool traditionally adopted by the interpreters in order to understand the text correctly. This, however, does not make the task easier. As Mailloux (1990: 127) states:

Any reading assumes some status 'within the power relations of a historical community', meaning that most interpretations involve political interests, consequences, coercion, persuasion, and rhetoric.

History is not a collection of undeniable and fixed facts. It is constructed and subject to interpretation. "The past can be endlessly argued over and argued with, it can itself be a battleground or it can be raided, rebuilt, and perverted for any number of human purposes" (Gronbeck 1998: 49). The translator therefore, whether acknowledging it or not, has a degree of freedom in the interpretation of the historical context of what is being translated.

Considering contemporary theories of hermeneutics, the translator has the choice, and perhaps is even obligated, to step totally beyond the boundaries of history. He or she can translate what at one time had a specific meaning in history to another thing since at this time the alternative meaning is a more appropriate one. "The meaning of what is said is, when we understand it, quite independent of whether the traditional text gives us a picture of the author and of whether or not we want to interpret it as a historical source" (Weinsheimer & Marshal 1985: 392). This point of view is representative of the contemporary definition of hermeneutics.

In *Truth and Method*, regarding a work of art Gadamer points out how the "work's claim" can be different than what the work is as a historical text and poses the important question of "whether one accepts the work's claim to meaning or simply regards it as a historical document that one merely interrogates". Gadamer's example of a portrait explains his point well:

For the portrait does not say who the person portrayed is, but only that it is a particular individual (and not a type). We can 'recognize' who it is only when the person portrayed is known to us, and be sure only when there is a title or some other information to go on. (Gadamer 1975: 140)

According to Gadamer, "the historian will seek out every element that can tell him something of the past, even if it counters the work's claim to meaning". Giving the example of a poem, Gadamer (1975: 140) further asserts that "someone might explain to us the particular historical context, but this would be only secondary for the poem as a whole. He would be only filling out the meaning that exists in the poem itself".

Hermeneutics was traditionally about understanding the text and in particular the sacred text as it was originally written. However, a trend of thought that started with Schleiermacher changed the direction of hermeneutics.

According to contemporary hermeneutic views, the meaning attributed to the translated work needs to be detached from what historically appears to be the real intent, or the one and only intent of the original author. "Reconstruction" of the past is not adequate. Rather, "integration" of it with the present and "thoughtful mediation with contemporary life" is required (Gadamer 1975: 157-161). In other words, "the understanding of something written is not a repetition of something past but the sharing of a present meaning" (Weinsheimer & Marshal 1985: 392).

Considering contemporary hermeneutic assumptions, the role of the translator's self becomes important because of its essential contribution to "contextualization of past into present" (using Becker's terminology). This is especially true when translating poetic and other texts that heavily utilize figurative language. The purpose of the figurative language is to open up opportunities for various interpretations. Figurative language in particular evokes the reader's participation and in a sense engages the reader in a conversation with the text. Mystical texts, like poetry, engage the reader in different conversations at different times. Even the same reader obtains a new level of enlightenment at different stages of life or under different mental conditions. These texts are like two-way conversations. Conversation according to Gadamer cannot be "conducted". Genuine conversation is out of the partners' control. It has a "spirit of its own" and "allows something to emerge". Therefore, rather than conducting a conversation, "we fall into conversation" (Weinsheimer & Marshal 1985: 383). Mystical texts for instance engage the readers in unexpected experiences that transcend the limits of history and time. They stimulate new interpretations forever. Each reader plays a unique role in this process and arrives at an interpretation appropriate for his or her own self.

The translator cannot be viewed as von Foerster's trivial machine translating a specific cause (source language input) to a specific effect (target language output) with a one-to-one relationship between the input and the output. If that was the case, translation process would have been a deterministic system i.e. analytically determinable, with predictable output (von Foerster 1991: 69). Although there is logic to the careful choices a conscious and responsible translator makes, the outcome is certainly not predictable. In that sense the process of translation is similar to a non-trivial machine-transcomputational in that the outcome cannot, for all practical purposes, be calculated. In non-trivial machines the input/output relationship is determined by the machine's previous operation, which has framed the next operation for a specific response. In the interpretation of text we come across cases where

our interpretation of one word frames the interpretation of a subsequent word and that interpretation in turn informs the interpretations of the words or sentences which follow. Mathematically the number of possible interpretation choices can become so high that the outcome cannot be easily predicted.

Depending on the text, the application of the contemporary concept of hermeneutics can be straightforward or problematic. This contemporary view, as mentioned earlier, is that “the understanding of something written is not a repetition of something past but the sharing of present meaning” (Weinsheimer & Marshal 1985: 392). This can be applied to mystical texts, poetry and the like with ease, but applying it to texts such as religious laws is problematic. It would mean that the interpreter can unconditionally revise religious tenets based on his or her understanding of the text influenced by requirements of the translator’s time and culture.

Even in the case of mystical texts and poetry, one cannot categorically ignore historical context. Gadamer, for instance, does not eliminate the need to go back to history nor does he assign primary importance to it: “To understand it [literature] does not mean primarily to reason one’s way back into the past, but to have a present involvement in what is said” (Weinsheimer & Marshal 1985: 391). By this Gadamer perhaps means history needs to be hermeneutically reconstructed relating it to the present. Becker calls this contextualizing the past into the present (Weinsheimer & Marshal 1985: 51).

Another important question that needs to be asked by the translator is the subjective role his or her self plays in the selection of a specific meaning, at the expense of eliminating alternative meanings. The translator often needs to choose from many possible interpretations. Gadamer writes: “Translating is like an especially laborious process of understanding, weighing and balancing possibilities, the translator will seek the best solution – a solution that can never be more than a compromise”. Selection is a tricky and difficult task especially if we consider the role that the translator’s personal biases might play.

At times the translator is faced with an overwhelming number of choices in the interpretation of text. The number of interpretation choices can become manageable by taking into consideration the history, culture, and the prior text that informed the text. These factors eliminate some interpretation possibilities and make others more promising. This at first seems to be in conflict with Gadamer’s statement that: “Understanding is certainly not concerned with understanding historically”, i.e. reconstructing the way the text came into being (Weinsheimer & Marshal 1985: 388). Gadamer’s statement is, however, profound considering the objective of translation. Generally, if translation is to benefit the reader, its historicity cannot have priority. In most

cases, the extent to which the readers benefit from literature will be diminished by focusing on why and how the text was composed. What is more important is how the reader relates to the work within the scope of the reader's particular time and concerning the culture the reader lives in. This makes the translator's personal contribution essential.

The effect of different interpretations of the text at times may be subtle but nonetheless important. The translator as an interpreter "highlights" some aspects of the text in favor of others. According to Gadamer, "translation, like all interpretation, is a highlighting. A translator must understand that highlighting is part of his task" (Weinsheimer & Marshal 1985: 386). This highlighting is influenced by the translator's culture, tradition, and point of view in spite of the translator's reliance on the history and cultural environment of the text.

A level of highlighting takes place during the reconstruction of the underlying text so that the reconstructed text is meaningful in the target language. "When we try to translate from one language to another and from one system of categories to another, we discover that categories slip and slide, never matching perfectly" (Bateson 1994: 58). Some aspects that were not depicted or highlighted in the original language need to be constructed or highlighted in the target language to compensate for what Becker calls "silence" in the original language (Becker 2000: 6). Conversely, some other aspects emphasized in the original need to be discounted and de-emphasized. In other words, the translator is faced with "exuberances" and "deficiencies" of the original text.

7. Conclusion

All efforts for assuring fidelity and accuracy – reconstruction of history, compensation for exuberances and deficiencies, careful selection and highlighting – are informed by the translator's self. The translator, like the anthropologist, often unconsciously assumes a power position and places himself in a superior position compared to the native or to those whose text is being translated. "Power and interests are dimensions of all social relationships" according to Karp and Kendall (1982: 264), and Max Weber goes as far as arguing that "the beliefs and values as components of social action act as no more than switching devices, directing action into one or another path in a course to a pre-existing goal".

The translator, through the process of translation, says something even if he or she is not willing or even aware of voicing a personal opinion. Therefore, with all concerns for objectivity, a degree of subjectivity seems to be

unavoidable. Perhaps Babcock (1980: 11), quoting Spiegelberg, has the ultimate remedy to this paradoxical situation: "The only cure for subjectivity is reflexivity, which is 'more and better subjectivity, more discriminating, and more self-critical subjectivity, which will show the very limits of subjectivity' [...]". Although reflexivity is by itself a subjective activity, it seems to be more of a solution than a problem. Even though the role of the translator's self cannot be eliminated, it can be examined, shaped, systematized, and even minimized when desired.

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UNDERSTANDING THE MEANING¹

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Abstract

This article provides an overview of the nature of meaning, emphasizing the associative character of lexical meanings. The essay also comments on the meaning-related difficulties the translator must often overcome in order to reach a coherent interpretation due to the dubious quality of many original texts. The author illustrates this point through texts from the European Union. He also discusses some exceptional situations, especially regarding religious and traditional texts such as the Lord's Prayer, whose formal power, including the magical ring of words, seems to outshine the alleged universal need for coherence and signification. Thus, any attempt to promote an alternative translation is systematically rejected because although the new version might be more meaningful, it would also go against the symbolic power of the coined formula. [Javier Franco Aixelá]

Resumen

En este artículo se realiza un repaso de la naturaleza del significado, con énfasis en el carácter asociativo de los significados léxicos. Igualmente, se comentan las dificultades semánticas que el traductor debe superar en múltiples ocasiones, ilustrándolas a través de textos de la Unión Europea, para poder alcanzar una interpretación coherente debido a la discutible calidad de muchos textos originales. También se comentan situaciones excepcionales, especialmente en textos de carácter religioso y de gran tradición como el "Padre Nuestro", donde el poder formal, incluso la magia de las palabras parece eclipsar la supuesta necesidad universal de coherencia y significación, de tal manera que se rechaza cualquier intento de traducción alternativa porque aunque pueda resultar más significativa también quebraría el poder simbólico de la fórmula acuñada.

1. Note from the editors: We wish to express our most sincere thanks to Eugene A. Nida for this special off-topic article, which in spite of his delicate health he has written as a token of support to this new translation journal. We consider it a great honour and privilege to include Dr. Nida's contribution in our first issue.

Keywords: Meaning. Bible translation. European Union. Coherence.

Palabras clave: Significado. Traducción bíblica. Unión Europea. Coherencia.

Poorly written texts are the most serious obstacle to effective translating. Agencies and clients continually give to translators texts in which the terminology is strange and the grammar is obscure. Furthermore, there is often no indication as to the type of audience that is to receive the corresponding translation. Recently such a document scheduled to be translated into the eleven languages of the European Union contained the following opening statement: "The purpose of this publication is to improve the knowledge among the general public in EU countries of the identity of the applicant countries, indirectly generating understanding for the enlargement process. Format folding 10.5 x 25 cm. Contains a map of Europe and text presenting geography/history and other non-EU-political information of each candidate country. Print run in 11 language versions: 1250 000 copies."

The text does not make clear whether this initial statement is merely in-house information. But it appears to be something that should at least accompany in some way the short descriptions of the new countries applying for membership in the European Union. The string of four prepositional phrases "among the general public in EU countries of the identity of the applicant countries" is grammatically awkward and certainly not readily understandable. The phrase "of the identity" is dependent on the prior term "knowledge", while the phrase "of the applicant countries" relates to "identity". But the elaborate gerundive phrase "indirectly generating understanding for the enlargement process" is a strange participial extension expressing either purpose or result. The proper calculation of copies should be written correctly, and specify whether this is the total number for the eleven languages combined or the total for each language.

This initial paragraph does not specify precisely how the content of this paragraph is to be treated in the publications for each language. But it does contain information that is at least indirectly relevant for readers of the proposed booklets. Unfortunately, however, the verb "contains" occurs without a subject (presumably the booklets) and the compound "geography/history" is orthographically and stylistically strange. Also the reference to "non-EU-political information" is highly ambiguous, since the negative "non" can apply to the "EU", "EU-political" or to "EU-political information". The expression "information of each candidate country" should be "information about each candidate country".

This stylistically poor initial statement is, however, matched by a number of other inadequacies in the texts that describe each country. For example, one text speaks about "reuniting the European continent", but when in his-

tory was the continent of Europe ever united? Surely not by the Romans or Charlemagne or Napoleon.

1. The volume of translating

Well informed sources indicate that the increase in interlingual verbal communication in our electronic world is at least 14% a year. More than 400 languages have orthographic systems for electronic transmission, and a university program in Beijing teaches interlingual communication in some twenty different languages. In Hong Kong there are 6,000 translators, and the Professional Translators Society of China has 40,000 members. The European Union has more than 4,000 staff and freelance translators. And when one adds the number of translators associated with international organizations such as the United Nations, World Health Organization, and NATO, as well as numerous embassies, international banks and investment houses, and world-wide business enterprises, there must be more than 300,000 people giving a considerable amount of their time to interlingual communication.

The problems faced by terminologists are almost overwhelming because the classification and defining of verbal meaning is seemingly endless. In fact, terminologists in the European Union no longer attempt to define the various meanings of words and phrases. Instead, they provide sets of related contexts for the relevant semantic areas – a far more useful source of vital semantic information than definitions, because contexts, whether verbal or cultural, contribute more to the meaning of a text than do the head-words of phrases.

2. Sources of help in determining meaning

Sources for help in the analysis of lexical meaning are of two principal types: (1) the grammatical structures, which often provide important clues to the meanings of the combinations of words, and (2) contextual features (both linguistic and cultural), which are especially valuable in determining the semantic reference of words, phrases, sentences, paragraphs, and complete texts.

On the purely syntactic level the contextual clues for the various meanings of “up” may occur in such phrases as “stand up”, “sit up”, “fly up”, “fill up”, in which relative height is involved, but in “tie up traffic”, “turn up”, “follow up the lead” there are no such features of height.

“Up” may also occur in other syntactic combinations, for example, “to up the price” (as a verb), “the upper shelf” (as a comparative adjective, with the old-fashioned superlative formation “upmost”), and “the ups and downs of life” (as a noun).

Expressions such as “hit the dog”, “he hit the tree” do not require any radical shifts in the range of meaning of “hit”, because there are thousands of objects that can be hit. But in the case of such phrases as “hit a run”, “hit 200 miles an hour”, “the show was a hit”, “hit-and-run driver”, “the news hit him like a lightning bolt”, each expression is highly idiomatic and the meaning of the combination cannot be determined simply from the meaning of the constituent parts. Instead of viewing lexical meaning as a series of atomic units, it is much more relevant to think in terms of molecular meanings, consisting of a series of tightly bound lexical units.

Various occurrences of the verb “turn” may highlight in an even more significant manner the issues of specialization of meaning. In the statement “he turned around” there is an obvious change in spatial orientation. But there is also considerable ambiguity, because “turn around” can refer to a 180 degree turn or to a 360 degree turn. But in order to specify a 360 degree turn, it is often necessary to use the phrase “turn completely around”.

Spatial orientation may also combine with movement, as in “he turned the corner”. But it is also possible to say “the road turns east just beyond the bridge”. There is no real turning of the road, but rather a difference in the shape or form of the road. Such a meaning is not far from a number of statements indicating a change of state, for example, “turn sick”, “turn Socialist”, “the leaves turned”, “the economy is turning the corner”, “he just turned sixty”. But “turn” may also occur with a number of adverbial elements “he turned up late”, “turned over the document”, “turned on the light”, “it turned out well”, “turn a phrase well”, “turn down an offer”, “turn in his papers”. But “turn” can also occur as a noun with a meaning that seems unrelated to its uses as a verb, for example, “it is my turn”, “we do it by turns”, implying a sequence of activities.

3. Meaning by context

Terminologists are confronted with thousands of phrases containing combinations of words having highly specialized sets of meanings. But our difficulties with such seemingly illogical structures seem to reflect in considerable measure our backgrounds in Western philosophy and logic. We like to find neat categories and want our classifications to imitate the pigeon-hole patterns of post-offices, which are really not as neat as they appear to be.

We are generally taught to expect natural phenomena to be scientifically structured in easily recognizable sets. Perhaps this happens because we are simply too dominated by our Aristotelian heritage of the divided middle. But language is a behavioral activity and accordingly subject to all the

unsystematic features of human experience and interpretation. One Canadian scholar made a valiant effort over a period of years to classify all the various types of texts in one huge structure, but found that it was impossible to avoid overlapping and contradictory criteria. We cannot even provide universal criteria for distinguishing poetry from prose, history from biography, and stories from parables. Text-types constantly overlap.

Instead of symbolizing our difficulties of classification by dividing a circle with a solid line (symbolizing no exceptions) or by a dotted line (symbolizing some leakage), we should perhaps start thinking in terms of an oriental yin-yang circle with a semicircular line that doubles back on itself – a symbolic design that challenges our traditional logic of neat distinctions. Oriental and occidental systems for distinguishing and naming clusters of stars differ greatly. Why should not this same principle be applied to all types and levels of behavior, including both language and general behavior?

Terminologists working in well-known literary languages with a number of dictionaries and encyclopedias at their disposal have a tremendous advantage over those who try to determine the meanings of words in a very different part of the world. For example, in Anuak, a Nilotic language of the Sudan, the word “theeri” is a special force associated with birth and is directly related to the period of time in which a baby’s navel heals.

When a mother gives birth, eight or ten thorn branches are stuck into the ground surrounding the entire household, and no member of the family can come near the baby until the navel has healed. Even servants in a nearby household may suffer severe pain if someone happens to come near a house where a baby’s navel has not healed.

In the Western World people who work for domineering and inconsiderate bosses have an unusually high incidence of mental and physical ailments, even though we have a protective saying, “Sticks and stones can hurt my bones, but words cannot touch me”. But words do hurt, and evidently we have our own kind of theeri.

4. From ritual to mantras

What seems particularly unfortunate is the rapidity with which verbal rituals become mantras. I have met devout Muslims in the Philippines who can recite large sections of the Koran without being able to construct a single sentence in Koranic or correct Arabic. For such persons their holy book is more of a mantra than a communication. This same phenomenon occurs in all religions, as well as in the rituals of secret societies, the speeches of politicians, and the advertising of products.

For several centuries priests of the Roman Catholic Church addressed worshippers only in Latin, a language completely unknown to most people, and the Russian Orthodox Church employs a form of Old Church Slavonic that even Slavic linguists cannot understand. In religion there seems to be a tremendous power in language that cannot be understood by lay participants.

In the Greek text of the New Testament the Lord's Prayer (Gospel of Matthew 6.9-13) is a literary jewel consisting of ten lines. The first five lines have nine syllables each, based on normal types of vowel coalescence, and lines 2, 3, and 4 have identical syntactic structures. The second set of five lines has a syllabic pattern of 15, 12, 15, 12, 12. Such a system of line measurement is ideal for changing and was evidently adapted into Greek from the Hebrew Scriptures.

Unfortunately, however, the force of tradition through the centuries has been so powerful that most English-speaking churches have a form of the Lord's Prayer that is largely unintelligible or entirely misleading. For example, I have never met a layman who could tell me the meaning of the word "hallowed" in the statement "hallowed be thy name". The phrase "thy name" is really a reference to God himself, based on the Hebrew avoidance of using God's name Yahweh. And the Greek term translated "hallowed" is an emphatic passive form of the Greek verb meaning "to make holy." But the actual meaning is a plea for God to reveal himself as the one true God.

The statement "Forgive us our debts as we forgive our debtors" has nothing to do with financial matters, but is a plea for forgiveness as the result of having already forgiven others.

The English word "debts" is merely a borrowing of "debitum" from the Latin Vulgate Bible. Other Christian worshippers use "trespasses" but such a word refers only to being on the property of other persons without permission, and as such constitutes an entirely inadequate rendering of the Greek. In fact, the parallel passage in the Gospel of Luke uses a Greek word meaning simply "sins".

The plea "lead us not into temptation" should, of course, be rendered as "do not expose us to the trial of our faith", because all who professed faith in Jesus were automatically guilty of treason against the Roman state and could be arrested, imprisoned, and executed after sham hearings. And the final line "deliver us from evil" should be rendered as "deliver us from the evil one", namely, Satan. The doxology "for thine is the kingdom and the power and the glory for ever, Amen" occurs only in late manuscripts and therefore is not considered to be a valid ending and accordingly it was not included in the Latin Vulgate Bible.

What is amazing is that most theologians and many well educated lawmen recognize the need for a more adequate revision of the Lord's Prayer in English, but there is such a widespread opposition to any serious revisions, even to changing "thy name" to "your name." In the minds of most worshippers, what is holy must be left holy, even if it is wrong. This means that the text has become essentially a mantra, something normally immune to change and at the same time almost meaningless or misleading.

On one occasion in East Africa I had the opportunity to speak with a leading priest, who was also a professor in a seminary. After a very informative conversation about the use of the Scriptures in the local language, I asked my friend to explain to me the meaning of a number of words in the letter of Saint Paul to the Romans. He was able to explain in an excellent manner the meanings of the various words, and so I asked him to read a sentence and then to give me the essence of the meaning in English. But he immediately told me that he could not do that. This surprised me, but he explained that although he knew the meanings of the words, he could not put them together in a meaningful way. And so I asked him how he managed to prepare sermons or lectures on biblical texts, and he replied, "I always read the Bible first in English so I will know what the text is supposed to mean". The words were apparently well chosen, but the grammar was so artificial that the text did not make sense.

Some mistakes by translators produce tragic mistakes. For example, after World War I a number of leaders in Europe and America wanted to establish a League of Nations, the purpose of which was to try to avoid another tragic war. French leaders simply asked for certain guarantees, but the phrase in an important document was literally "*demandeur des garanties*", meaning "to ask for guarantees." But some American politicians who opposed such an international organization rendered the meaning literally as "demanded guarantees," and they caused such uproar that President Wilson of the United States was helpless to change the public reactions and perhaps to have prevented a World War II.

Some wise translators, however, readily recognize texts that seem seriously wrong. For example, one text from Romania appeared to demand special concessions by the European Union. But the translator of the document into French realized that there must be a mistake in the submitted text, and his careful inquiry confirmed his suspicions, namely, that this document contained a statement about what Romania was ready to do in order to become a member of the European Union. Good translators need to be both suspicious and wise.

POSTCOLONIAL STUDIES AND TRANSLATION THEORY

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Abstract

What distinguishes postcolonial approaches to translation is that they examine intercultural encounters in contexts marked by unequal power relations. Herein lie their strengths as well as their weaknesses. Their major contribution has been to illuminate the role of power in the production and reception of translation. But it is not certain that the postcolonial framework can be applied to other interlingual exchanges with minimal inequality of power relations. Moreover, there is a general tendency to under-rate the differences among (post)colonial contexts themselves. It is suggested that insufficient attention to the socio-political background of translation has been reflected in postcolonial formulations of resistance, which are typically purely textual. It is argued also that some postcolonial perspectives, rejecting reductive appropriations of other cultures, may have been led to some sort of reification of difference, reflected in a rather pessimistic insistence on the inaccessibility of the position of the Other.

Resumen

La característica diferenciadora que poseen los enfoques postcoloniales en traducción radica en el hecho de que éstos analizan encuentros interculturales que se desarrollan en contextos marcados por desequilibrios en las relaciones de poder y es ahí donde se manifiestan tanto sus virtudes como sus defectos. Su mayor aportación ha sido sacar a la luz el papel del poder en la producción y recepción de traducciones. Sin embargo, se duda de que las teorías postcoloniales puedan aplicarse satisfactoriamente a otros intercambios interlingüísticos en los que las desigualdades en las relaciones de poder sean mínimas. Por otra parte, existe una tendencia generalizada a infravalorar las diferencias existentes entre los contextos (post)coloniales y se sugiere que las expresiones de resistencia propias de este movimiento, por lo general puramente textuales, dan muestra de que se ha prestado una atención insuficiente a las circunstancias sociopolíticas de la traducción. Asimismo se arguye que cabe la posibilidad de que determinadas perspectivas postcoloniales, al rechazar la apropiación reduccionista de otras

culturas, hayan fomentado un cierto tipo de cosificación de la diferencia, que se refleja en una insistencia un tanto pesimista sobre el hecho de que es imposible ponerse en el lugar del Otro.

Keywords: Postcolonial Studies. Resistance. Orientalism. Politics. Culture.

Palabras clave: Estudios postcoloniales. Resistencia. Orientalismo. Política. Cultura.

Questions of identity, representation, and difference – central to any cultural framework of translation – assume a heightened and distinctive status in postcolonial studies. What characterizes this field is that it examines intercultural relations in contexts marked predominantly by unequal power relations. Indeed, translation in the colonial condition has been described as “an overarching metaphor for the unequal power relationship which defines the condition of the colonized” (Bassnett & Trivedi 1999: 12). As a result, the political dimensions of translation here are thrown into bold relief. Maria Tymoczko, for example, finds postcolonial theories of translation a means of providing “an exit from the textualized world of French criticism and a return to practical experience, particularly when the practical experience can make compelling appeals for engagement and action, as can the situation of peoples struggling with disadvantaged positions” (2000: 32). The questions of engagement, action, and struggle are, indeed, central. For, due to their complicity in processes of coercion, exploitation, and colonial administration, issues of the representation of, and interaction with, the Other acquire an oppositional, confrontational character. Herein, it can be argued, lie the strengths as well as the weaknesses of postcolonial approaches to translation.

1. Culture/Language/Power

The major accomplishment of postcolonial studies has been their exploration of the symbiotic connection between language and culture in the colonial context. They reveal how Western translation practices heralded, aided, and perpetuated colonial expansion. According to Bassnett and Trivedi (1999: 3), “colonialism and translation went hand in hand.” To begin with, the translation of the cultural products of the colonized provided colonialist administrators with the necessary knowledge to manage the local populations. This is why colonialist enterprises were usually accompanied by large-scale translation movements, whose aim was to transcribe the local culture for the new rulers. According to the scholar and translator William Jones, who was “responsible for the most influential introduction of a textualized India to Europe,” translation had to serve “to domesticate the Orient and thereby turn it into a province of European learning” (Niranjana 1992: 12).

On the other hand, translating the colonial culture into the language of the colonized helped inculcate them into the linguistic and cultural norms of the dominant nation. In this connection, applying the work of the anthropologist James T. Siegel to the colonial context of the Spanish missionary activity in the Philippines, Vicente Rafael argues: “Translation in this case involves not simply the ability to speak in a language other than one’s own

but the capacity to reshape one's thoughts and actions in accordance with accepted forms" (1993: 210). As this statement implies, language is not simply a colonialist instrument. The very structures of control that define colonial domination are inscribed within it. Thus Anuradha Dingwaney talks about "the language (and way of life) that the self inhabits by virtue of being embedded within it" (1996: 7).

While the postcolonial correlation of language and culture coincides with the "cultural turn" in translation studies, the major contribution of postcolonialism, it could be said, has been its inquiry into the effects of power. Once we become aware of this dimension, we can recognize the political aspects of translation practices that may have looked politically neutral or only "technical". We can ask, for instance, whether Eugene Nida's theoretical framework, which seems to be decidedly rooted in linguistics, was influenced by the ideology of the missionary work in which his Bible translation research operated. Does his insistence on "universals" reflect only a linguistic standpoint or the drive to universalize the beliefs and cultural values of the West? Why is it always the case that this "universal" system of thought happens to be a Western one? Is Nida's valorization of equivalence and domestication not simply the transference of the values of the center, in an attempt to assimilate other people into its tenets? Moreover, one could also examine the extent to which Nida's translation research was facilitated by its alliance with a hegemonic culture, and whether it was affected by the colonial connections of the missionary work for which it was intended, and whose aim it was meant to aid.

Another case in point can be found in Douglas Robinson's "Decolonizing Translation," where he compares two books that cover roughly the same period in the history of European translation – classical Rome up to the sixteenth and early seventeenth centuries – but with notably different findings. Robinson argues that, in his *Interpretatio: Language and Translation from Cicero to Tyler*, Frederick M. Renner shows us "a lockstep formal system that anyone of worth [...] knew and implicitly obeyed" (1994: 114). But Renner, Robinson says, "fails to problematize the political inculcation of this system [...]" he fails to move past mystified and ideologically naturalized technical problems to broader social problems of orthodoxy and heresy [...] intellectual and political power" (*ibid.* 117). In Eric Cheyfitz's *The Poetics of Imperialism*, on the other hand, "what Renner formalizes as a monolithic system of linguistic norms and conventions, Cheyfitz politicizes as a geopolitical will to power, a series of [...] attempts to impose a system on the 'aimless wandering' of the 'savage'" (*ibid.* 114).

Certainly, the (post)colonial condition – with its radical asymmetries of power, and the political (even the military) engagements that it is fraught with – is a perfect locus to examine issues of power and its ramifications in language and translation. The question arises, however, of whether the post-colonialist angle could be extended to other interlingual encounters where no veritable (post)colonial relations obtain. One could argue that, as Foucault for one has shown, power permeates all forms of communication; there is really no neutral or politics-free encounter. On this account, the (post)colonial situation is not a unique mode of linguistic or cultural interaction, but one where relations that could otherwise be occulted are crystallized and brought into focus. Yet, it is not difficult to cite many examples where power relations are not the defining element, especially between those cultures that are more or less “similar,” those where there is no recent history of political or military confrontations, or in situations where the power balance does not seem to be dramatically skewed. Of course, one should be wary of unwarranted optimism: the political stakes in a certain communicative act may well be obscured by linguistic or stylistic technicalities. However, it is clear, as Maria Tymoczko argues, that one cannot simply treat postcoloniality as an “ontological condition” without “reflecting specific historical, economic, and cultural configurations” (2000: 32). The problems of coercion and resistance in interlingual encounters in Canadian Quebec, for example, are not the same that obtain in those between English and Indian languages in the colonial or postcolonial era, or between French and the modern Arabic of Maghrebi literature (from the Arab North African countries of Morocco, Algeria, and Tunisia) – not to mention translation between English and French, or German and Swedish, among others. It may be the case that these are differences not of quality but extent – but it is a significant extent.

2. Postcolonialisms

Postcolonialist translation scholars, then, deal with considerably varied contexts, which accounts for the differences in their emphases. Several considerations should be taken into account here. Are we talking about colonial, or postcolonial situations? Does the translation take place from, or into, the colonizers’ language? And who is doing the translation: the colonial subject, the colonizer, or the postcolonial critic? What from of colonization is involved? How direct or violent is it? How similar, or coeval, if any, are the two languages, and the ways of life associated with them?

These and other questions lead to different positions on how to approach the colonial experience, how to respond to it, or to resist it. For example,

Rafael's analysis (1993) of the role of translation in the dynamics of power at work in the Spanish colonization of the Tagalogs in the Philippines, and the resistance directed at it, derives from the nature of Spanish colonialism itself. The Spanish rule employed an aggressive policy of conversion, aided by an active translation project, whose aim was to indoctrinate the local people into the colonizers' worldview. Rafael discusses the apparent enthusiasm with which the Tagalogs converted to Christianity and assimilated the Spanish ways of life. But "in dealing with the shock of colonization," he says, they "sought ways to domesticate its dislocating effects"; for "the colonized subjects had yet to find ways to fit 'Spain' and 'Christianity' into a context familiar to them" (1993: xix). The solution for the Tagalogs was to assimilate the colonizers' discourse by virtually "mistranslating" it and accommodating it to their own worldview. Faced with new and unfamiliar terms (especially religious ones), they adapted them into their familiar signifying systems and gave them their own twist "in ways that left the missionaries puzzled and disturbed" (*ibid.* 115). That was their "strategy of decontextualizing the means by which the colonial authority represents itself" (*ibid.* 3). "Translating the untranslatable," says Rafael, "entailed deferring to the signs of authority while at the same time eluding the meaning and intent behind those signs" (*ibid.* 121).

On similar grounds, Homi Bhabha constructs his theoretical tropes of "mimicry" and "hybridity." He examines how Indians responded to the assimilative projects of the British colonial rule. What was required of them was some form of imitation of the British – their language, religion, and customs. The strategy that they used to evade these Eurocentric demands is the basis of what Bhabha defines as mimicry. It is, again, repetition with a twist, an imitation which appropriates the colonial discourse and puts it in new contexts that virtually send it off track. "It is between the edict of Englishness," Bhabha says, "and the assault of the dark unruly spaces of the earth, through an act of repetition, that the colonial text emerges uncertainly" (1984: 93). Bhabha identifies a

process of splitting as the condition of subjection; a discrimination between the mother culture and its bastards, the self and its doubles, where the trace of what is avowed is not repressed, but repeated as something *different*—a mutation, a hybrid. (1984: 97)

Indeed, this hybridity afflicts the colonial discourse at its source, as Bhabha reveals the contradictions and discrepancies at the heart of British liberal attempts to rationalize colonialism:

in 'normalizing' the colonial state or subject, the dream of post-Enlightenment civility alienates its own language of liberty [...] The ambivalence which thus informs this strategy is discernible, for example, in Locke's second Treatise which splits to reveal the limitations of liberty in his double use of the word 'slave'. (1994: 86)

There is no doubt that these conceptualizations, original and stimulating as they are, have been influenced considerably by the specific cultural and political contexts they draw upon. In each case, we have a colonial strategy that stresses discursive subjugation, as it were, through translation and language instruction. But one wonders if the same methods of resistance that Rafael and Bhabha describe would have any impact against a colonialist power that has no interest in adapting the colonized to its own culture, but only in appropriating their land, seizing their property, and exploiting them for material profit. What if the colonizers did not even want to administer the colonized but to dislodge them from their land? What if the colonialist ideology that underlies this venture does not have any liberal or post-Enlightenment pretensions or justifications, but is one that is flagrantly racist or fascist – an ideology that justifies exploitative practices on the basis of the superiority of some race, religion, or national group, and its inherent right to appropriate other peoples' lands? What kind of "ambivalence" could one detect in this discourse? It is this inattention to the material effects of colonial power (in favor of linguistic and textual analysis) that Benita Parry, herself an incisive critic of (post)colonialist exploitation, identifies as a major weakness of post-colonial approaches in general. She notes how in some postcolonial readings, "an air-borne will to power was privileged over calculated compulsions, 'discursive violence' took precedence over the practices of a violent system, and the intrinsically antagonistic colonial encounter was reconfigured as one of dialogue, complicity and transculturation" (2004: 4).

3. Strategies of Resistance

In the opposite direction of intercultural encounters (i.e. in the transfer from the "periphery" to the "center"), Said Faiq, in "Subverted Representation in *La Nuit Sacrée* and its Arabic Translation" (2001), and Mahasweta Sengupta, in "Translation as Manipulation" (1996), examine translations *into* hegemonic languages – French and English respectively – to reach generally similar conclusions. The two studies illustrate the ways in which the metropolitan culture of the colonizer imposes certain paradigms and modes of expectation with regard to works coming from the (former) colonies. Such works are expected to conform to a particular set of images of what an "authentic"

representation of that culture should be. Taking this in mind, Faiq and Sengupta each describe how a writer from a (formerly) colonized nation consciously transforms his work and adapts it to the norms that govern translation between the two languages in question.

First, the Indian poet Rabindranath Tagore, translating his works (practically rewriting them in English), had to adjust his poetry in line with the prevailing images of India that had been formed in England over a long historical period and had become something of an orthodoxy. Texts from “Oriental” languages “were presented as specimens of a culture that is ‘simple,’ ‘natural,’ and in the case of India, in particular, ‘other-worldly’ or ‘spiritual as well’” (Sengupta 1996: 160). It is evidence of the power of the preexisting discursive parameters in English that such a major genius as Tagore “had to succumb to the power of the ‘image’ of the ‘Orient’ as it had been produced by the English” (*ibid.* 171). Tagore, Sengupta argues, “fell into the stereotypical image of the saint of the ‘East’ who spoke of peace, calm, and spiritual bliss in a troubled world entering the cauldron of the First World War” (*ibid.* 167).

On the other hand, while not veritable translations into French, the Moroccan novelist Tahar Ben Jelloun’s writings in the ex-colonial language portray his native Islamic and Moroccan society, thereby “translating” it for the French reader. Ben Jelloun’s language is distinguished by strong “bilingualism or translingualism”, where two languages clash, interact, and translate each other. Contrary to widely-held assumptions, however, Faiq argues that these qualities do not make Ben Jelloun’s works “oppositional to the French cultural representations of the Arabs and Islam” (Faiq 2001: 48); nor do these works “represent any resistance of oppression both internal and external” (*ibid.* 42). Again, the reason is that “the representation of the native cultures and peoples – through writing about or translating from them – has been carried out in ways that are compatible with existing frames, discursive strategies and ideologies in the cultures of the ex-colonial powers” (*ibid.* 43). In particular, Maghrebi writers in French had to conform to a dominant French representation of Arabic culture and society which stresses images of violence, eroticism, and mystery (*ibid.* 47). Since a “third-world” writer could join “world culture and literature with the proviso that the ex-colonizer be the judge of any success” (*ibid.* 44), Ben Jelloun resorted to “subverted” representations of his culture that comply with the paradigms prevalent in the target French. In this way, any subversive intentions these texts might have claimed were contained and normalized into unthreatening stereotypes.

One advantage of Faiq’s analysis is that it provides a cogent counterargument to the widely circulated calls in postcolonial and postmodernist theories

for a new kind of “plurilingual” writing that inhabits a “hybrid” space “in-between” languages and cultures – what Bhabha calls a “third space”. Such a practice, it is maintained, could create a site for critiquing, and subverting, the binaries of Self and Other and the fixities of monolingual identities. As we have seen, the texts produced by Ben Jelloun and other authors from the Maghreb display all the features of this “border writing”. They contain

layerings of languages and cultures that have resulted in a French language with its own discursive strategies. The project of the great majority of [those writers] has been to interrogate French discourses and discursive strategies from a somewhat privileged position: within and in-between two languages or more, two worlds, two cultures or more. (Faiq 2001: 45)

Nevertheless, this linguistic experimentation does not necessarily produce resistant or subversive texts. As Faiq demonstrates in his analysis of Ben Jelloun’s *La Nuit Sacrée*, the bilingualism and subverted representation strategies serve instead to perpetuate Eurocentric stereotypes. It is not difficult to find the cause of this paradox. For what we have here is an example of “translations of texts from cultures that are not civilizationally linked, and among which exists an unequal power relationship” (Sengupta 1996: 59). If anything, postcolonial studies have emphasized how unequal power relations shape the reception of foreign texts. But it is one thing to engage in translation and interlingual performance in the “contact zone” between Quebec French and Canadian English (two communities that belong to the same Western country, where no longstanding preconceptions or a drastic disparity of power relations override individual intentions); it is another thing to try to interrogate dominant modes of representation from a disadvantaged power position, when images about one’s culture are sustained by a long history of (mis)representation that is only reinforced by current political realities. It could be observed here that even in the case of “the border writing” described by Sherry Simon (1999), for example, there is a good case to argue that the rise of such practices coincided with socio-political developments in Canada that set the stage for these linguistic experiments.

3.1 Resistance of/in the Language of Power

This neglect of the sociopolitical background of the text points to what is arguably a major problem in postcolonial studies. As mentioned above, postcolonialist critics have emphasized that language is not a neutral tool – that translation can never be a purely technical activity. They insist that one has always to consider the larger framework of power relations in which intercultural and interlingual transfer takes place. But having established that, they

tend to separate linguistic performance from its context and treat it almost as an end in itself. On this account, the linguistic aspects of translation do not merely reflect cultural and political realities; they could also change them.

Nowhere is this problem more apparent than in postcolonialist theoretical formulations of resistance. Most propositions in this respect – Bhabha's mimicry and hybridity, Simon's contact zone bilingualism, Niranjana's "translation as disruption" (1992: 163 ff.), Spivak's literalism (2000: 400 ff.) – are purely textual, confined to translation techniques on the linguistic level. In his pointed critique of postcolonial theory, the Marxist intellectual Aijaz Ahmad sees a somehow insidious purpose to these approaches to resistance. It is arguable, he says, "that dominant strands within this 'theory' [...] have been mobilized to domesticate, in institutional ways, the very forms of political dissent which those movements had sought to foreground, to displace an activist culture with a textual culture" (1994: 1). Whether or not one agrees with Ahmad about the supposed objectives of postcolonial approaches, it is not difficult to observe their tendency, in Benita Parry's phrase, "towards collapsing the social into the textual" (2004: 4). This propensity for "textual idealism" (*ibid.* 3) could arguably be even higher in the field of translation studies, which, by its very nature, has to locate the problems of language and textuality at the center of its inquiry. In his comment on the papers in Dingwaney and Maier's *Between Languages and Cultures* (1996), the anthropologist Talal Asad stresses that "the structures of power the colonized writer confronts are institutional, not textual" (1996: 330). In other words, bilingual resonances, intertextual devices, and stylistic innovations do not necessarily subvert the dominant cultural hegemony. Such practices, Asad remarks, were used by Eliot, Pound, and the Surrealists in an attempt to question the assumptions of bourgeois culture. Eventually, however, these devices were institutionalized and integrated into the "system". For "the modern world culture", Asad says, "has no difficulty in accommodating unstable signs and domesticated exotica, so long as neither conflicts radically with systems of profit" (*ibid.* 331).

To be sure, this caveat is not meant to diminish the role of the individual agency of the translator. But one should be wary of generalizations based only on the discursive aspects of cultural practices, of glibly "treating resistance to colonialism as a 'discursive practice' which is already 'postcolonial'" (Ahmad 1997: 366). Many contextual elements mediate the reception, and final socio-political effects, of translation. What works for one situation may not work for others; it is impossible to recommend one approach that would function across the board. Asad argues for the need for a "more systematic consideration of the social preconditions and consequences of translating

Western discourses” (*ibid.* 329). Similarly, Maria Tymoczko (citing the Irish nationalists’ English translations of ancient Gaelic literature in the context of their struggle against British colonization as a successful example of enlisting translation in political causes) emphasizes the necessity of tying any projects of political resistance through translation with actual sociopolitical conditions and the struggles for liberation and justice fought by material, non-textual means (2000: 41-42). Thus, while the individual translator has no control over the external conditions that shape the communicative act, it could be said that he/she should at least strive to acquire a full knowledge of them before adjusting his/her translation to the relevant contextual parameters.

4. Radical Inaccessibility?

In *The Poetics of Imperialism*, Eric Cheyfitz writes:

I have not tried to *understand* Native Americans or blacks in this book. I do not believe in philanthropy, which presumes an understanding of the position of the other, but in social justice which presumes nothing, but grounds itself in the politics of imagining kinship across the boundaries of race, gender, and class. (1991: vii)

In his review of the book, Douglas Robinson points out that “Cheyfitz does seek to understand and place himself within the position of the other throughout the book” (1994: 120). Indeed, how could one undertake to study the position of the Other (as Cheyfitz certainly does) or to imagine kinship across cultural and linguistic boundaries without some understanding of the Other?

It seems that some postcolonial approaches, in their refusal to engage in reductive appropriations of different cultures, and their justifiable rejection of facile universalism, have been led to some sort of reification of difference. This abandonment of any attempt to understand the Other may lead us, as Tzvetan Todorov argues, “to renounce the very idea of shared humanity, and this would be even more dangerous than ethnocentric universalism” (1986: 374). While the refusal to project oneself into the position of Others may reflect respect for their individuality and cultural uniqueness, the insistence on the incompatibility of cultures may actually facilitate racist and essentialist attitudes. For “Otherness,” says Todorov, “is never radical. This implies not that the task is simple but that if we allow ourselves to believe in its feasibility, we can acquire an even deeper understanding of Others” (*ibid.*).

In *Culture and Imperialism*, Edward Said addresses the same issue in more concrete terms. He argues that “although there is an irreducible subjective core to human experience, this experience is also historical and secular, it is accessible to analysis and interpretation [...] it is not exhausted by totalizing

theories, not marked and limited by doctrinal or national lines” (1993: 30). The problem with views that assert difference and exclusiveness, he says, is that they generate “polarizations” that may rationalize ignorance and dogmatism more than they promote tolerance. Said comments on some modern approaches to the question of difference and identity:

Even the most cursory look at the recent fortunes of theories about race, the modern state, modern nationalism itself verifies this sad truth. If you know in advance that the African or Iranian or Chinese or Jewish or German experience is fundamentally integral, coherent, separate, and therefore comprehensible only to Africans, Iranians, Chinese, Jews or Germans, you first of all posit as essential something which, I believe, is both historically created and the result of interpretation – namely the existence of Africanness, Jewishness, or Germanness, or for that matter Orientalism and Occidentalism [...] If at the outset we acknowledge the massively knotted and complex histories of special but nevertheless overlapping and interconnected experiences [...] there is no particular intellectual reason for granting each and all of them an ideal and essentially separate status. (1993: 31-2)

In the introduction to *Between Languages and Cultures*, Dingwaney refers to Ashis Nandy’s discussion of Khomeini’s *fatwa* against Salman Rushdie in the context of her criticism of familiarizing other cultures, a process which, she believes, deprives them of their “foreignness,” and “even perhaps of their radical inaccessibility” (1996: 5). Nandy claims that the “frenzied discussion” of Khomeini’s religious edict in the West “can be read as an attempt to make [the *fatwa*] understandable – by turning it into a marker of a known form of insanity” (quoted in Dingwaney & Maier 1996: 5). Few people, he says, “were willing to admit that the *fatwa* was an unknown form of communication” (*ibid.*).

It can be argued, however, that this “(mis)translation” is not the result of the ethnocentric effects of familiarization, but rather of a deliberate intent *not* to understand the position of the Other by attaching it to ready-made labels. Such an attitude has nothing to do with familiarization or foreignization. For it is not clear at all how the necessity of declaring that the *fatwa* is not like anything that the West has known would encourage more tolerance. In fact, it is more than likely that to despair of the possibility of understanding this form of communication and the culture that produced it would actually intensify the impression of its irrationality. It seems much more helpful in these circumstances to try to approximate (or one could even say, familiarize) this foreign product by linking it to comparable discursive practices in the West – the papal excommunication, for example. This is, of course, not to suggest that these religious practices are identical, but such an approximation would

be an initial step toward putting the issue in some sort of perspective, which could potentially lead to less dismissive or “frenzied” reactions.

5. Conclusion

Postcolonial translation studies have contributed significantly to translation theory, not only through their investigation of actual (post)colonial interactions, but also as a mode of analysis that could illustrate crucial issues of identity, difference, and power. While their oppositional nature may have sometimes led to essentializing tendencies, their findings and methods may still have analytical capacity for other areas of translation, especially those where (asymmetrical) power relations play a defining part. It seems that the main challenge in this regard is to pay close attention to the marked differences in (post)colonial contexts, while maintaining a common focus, based on the considerable commonalities and often shared causes that unite postcolonial critics in the field of translation.

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REVIEWS / RESEÑAS

CRONIN, MICHAEL. (2006) *Translation and Identity*. Oxon: Routledge. 165 pages. ISBN 0-415-36465-5 (pb) 0-415-36464-7 (hb).

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Michael Cronin offers a deep reflection on one of the most problematic notions in our world today: identity. He studies the links between human diversity and language from a sociolinguistic standpoint and explores the complex role of translation in the forging of the concepts of self and other throughout history, especially in industrial and post-industrial societies. As the author himself explains in the introduction, *Translation and Identity* is based on the idea that “language contact and language change are not innocent transactions as language itself is intimately bound up with what makes humans different from each other” (Cronin 2006: 1).

In this sense, given its interdisciplinary character, Translation Studies appears as the perfect field in which to analyze and experience successful cross-cultural communication, as well as to challenge new ways of tackling the relation between the global and the local by enhancing difference while enabling contact between dissimilar identities.

Throughout the four chapters, Cronin manages to combine examples, anecdotes, social and translation theories as well as personal reflections in order to render a solid argument that proves the fundamental – and risky – role of translators and interpreters in preventing human homogenization from taking place as a consequence of globalization.

In chapter one, Cronin works on the many different understandings of the notion of cosmopolitanism, i.e. as a socio-cultural condition, a world-view, an attitude, a practice or an idea linked to translational institutions or

based on the concept of multiple subjects – which I would relate to the notion of intersectionality. He also compares cosmopolitanism to pluralism and universalism, and reaches the conclusion that while the latter is usually linked to a sort of civilizing mission and the former defends the protection of differentiated groups, cosmopolitanism, at the same time, is based on the idea of an individual choice of affiliations free of any limits derived from descent or historical links. Cronin also defends the belief in micro-cosmopolitanism, which contrasts with the more supranational macro-cosmopolitanism and according to which there is fractal differentialism, i.e. cultural diversity and mixture are present both at the lowest and highest levels of social entities. This idea implies discarding the traditional view of cosmopolitanism as elitism, and allows for an understanding of difference that does not depend on a monolithic and essentialist social approach but, on the contrary, is a familiar fact everywhere.

With regard to translation, Cronin compares this micro-cosmopolitanism to a bottom-up approach in contrast with top-down views according to which universals can be applied to the local. An anti-essentialist perspective allows for the consideration of the many factors influencing a translation project just as it implies the many loyalties conforming particular identities beyond community boundaries, as can be seen in intercultural spaces such as cities.

The cases of Ireland and China help the author advance the notion of translation as a mutable mobile – as it moves the text from one language and one culture to another language and culture by altering both. According to this metaphor as developed by Maria Tymoczko, translation appears as a metonymic process. This translating movement does not only prevent destruction, loss and entropy, but it also contributes to the connection of people and ideas and might help construe and/or reinforce identities. Cronin exemplifies this capacity by analysing the presence and role of translation in national literary curricula both to build national identities – as defended in the poly-systemic theories of literature – and to enhance diversity within Europe.

In an increasingly globalizing world, where difference seems to be endangered and cultures fight and struggle to survive, translation must lead the “search for humanizing forms of globalization” (Cronin 2006: 42).

Chapter two studies the impact of migrations on the new notions of culture, language and translation. Migration, one of the most conflicting phenomena in social, economic and political terms, is linked to intercultural contact and, most of the times, to linguistic interchange. Therefore, translation has a say in this debate.

As a reaction to the homogenizing effect of globalization, cultures are brought to the fore as identity symbols and are used as means at the service of

power and interest. If cultures are seen as unchangeable and compact structures linked to social and economic situations, cultural hierarchies materialize in migrant people. Difference can be understood in many ways, like multiculturalism and interculturalism, each one related to different ideas of the role of translation.

On the one hand, multiculturalism is based on the recognition of different cultural communities – which implies the need for the provision of translation and interpreting services. On the other, interculturalism defends not just cultural contact but also cultural integration and can thus be seen either from a functionalist point of view – i.e. how culture hinders communication – or from a post-structural standpoint – i.e. cultures are constructs related to questions of power. Translation policies vary accordingly.

Again, these ideas are epitomized by Irish migration patterns – Ireland used to be a country of migrant people and is now a hosting country –. Cronin identifies two compatible translation strategies: translational assimilation, according to which immigrants are translated into the dominant language and culture; and translational accommodation, in which the rejection of translation – unless into their own language – is used by immigrants as a form of resistance against the dominant culture. In this sense, while the former appears bound to target-oriented translation and is related to the ideas of language as a metonymic representation of the culture providing privileged access into the hosting community; the latter seems to view translation as a universalistic task.

In order to prove that the global is found in the local, Cronin analyzes the notions of extrinsic and intrinsic – within the country – translation in connection with migration, as well as the idea of citizenship.

In any case, cultures seem to need protection as static and untouchable entities as if they were threatened either by assimilation or by clash. However, if translation is understood as a form of linguistic and cultural interaction which implies self-modification, just as it is advanced in Yoshikawa's double-swung model (Yoshikawa 1987) – i.e. “an infinite process where both parties change in the course of the communicative or translational exchange” (Cronin 2006: 67) –, the time might have come for translation theories to be applied to migration politics. Translation enables dialogue across difference, in contrast with identity-defensive models.

Chapter three gives account of the role of interpreters (as visible translators) in situations of conflict, not only as mediators but also as active participants in identity issues. Cronin defines them as prodigal figures in cultures, because they leave and come back to represent the Other. The many fictional

and real examples offered by the author show not only the power of the purportedly neutral interpreters, especially in connection with nation building projects – again, he uses some examples linked to the Irish culture –, but also their risky role as mediators in all current informational or intelligence wars. The final part of the chapter is devoted to a reflection on the interpreter's visibility. Language not only represents reality, it also helps create it. Cronin uses the example of the film *The Interpreter* to prove that interpreters' identities are inseparable from the activity of interpreting. The main character of the film is an interpreter who embodies different cultures and languages; she appears as the intercultural agent allowing truth to be heard.

Different ways in which translation can help prevent conflict and war are studied in chapter four. Based on Simmel's images of door and bridge (Simmel 1997), Cronin defends the conviction that the Babelian idea of cultural contact should be abandoned and that translation has to take the lead in proving that cultural understanding is possible. Translation protects identities – for it would not exist if there were none – and makes cultural and ideological contact possible; it peacefully deals with difference and interchange at the same time. For this reason, successful translation theories should be taken into account when elaborating pro-cosmopolitanism and identity-related social and political strategies.

Literature is studied as an epitomizing field where it becomes obvious that diversity is endangered as a result of international power and economic relations. However, as the author states, "it is because so much cannot be translated that much more remains to be translated" (Cronin 2006: 131). There is now an opportunity to create new mediation spaces in which limits need to be defined in order to be crossed.

Cronin ends by studying how informationalism affects translation and identity. As he puts it, it is possible for two people living on opposite sides of the world to be neighbours. Thanks to communication technologies, and also to translation, the world becomes smaller. In this sense, the idea of social weak ties as defended by Granovetter (1973) is compared to the sort of relations related to translators in cultural terms, i.e. translational weak ties are responsible for the success of contact and interchange projects.

Based on the idea that identity is currently at the centre of many wars, conflicts and more peaceful political arguments – because identity is associated with recognition, power, rights, etc. –, and sure of the important role of translators and interpreters as linguistic and cultural mediators, Cronin urges them to actively participate in this socio-political debate by sharing personal experiences and reflections. Cronin also studies the ideas of important

authors like Giddens, Castells, Calhoun, Kymlicka, Benhabib, Simmel, Ty-mozkco, Snell-Hornby and many more to combine the fruits of social sciences and those of translation studies in order to work for cultural dialogue.

The ideas defended in the book appear perfectly linked and organized. The author's ultimate message is clearly presented thanks not only to his capacity to offer complex notions in a nutshell, but also to the many examples Cronin uses to clarify key concepts.

Translation and Identity continues the project advanced in *Translation and Globalization* and falls within the important group of works focusing on the fundamental role translation has today based on its power to create and transform reality. Readers of books like Mona Baker's recently published *Translation and Conflict* will surely love this new work by Cronin. In addition, people interested in nation building processes might also find *Translation and Identity* useful, especially if they are studying the Irish case, used as an example throughout the essay.

Cronin has succeeded in offering a rich overview of some of the most useful social theories connected to the work of translators and interpreters and has also managed to present a neat defence of their important role in world social and political changes. *Translation and Identity* is undoubtedly a must for those interested in the connection between power and translation.

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KENNY, DOROTHY & KYONGJOO RYOU (eds.) (2007) *Across Boundaries: International Perspectives on Translation Studies*. Newcastle: Cambridge Scholars Publishing. 240 pages. ISBN 9781847182425

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The volume *Across Boundaries: International Perspectives on Translation Studies* was conceived with the aim of proving that the metaphor of translation as a border-crossing device can be widened and successfully applied to translation studies. This spirit of crossing boundaries is reflected in the methodological and epistemological approaches, pedagogical inclinations and critical attitude found in the contributions to this volume. The objective of negotiating, permeating or even blurring the boundaries of translation studies leads some of the contributors to attempt to overcome the clichés and stereotypes which have traditionally defined this discipline (especially those related to purely text-oriented approaches and translation in the East) and to support the development of translation concepts such as Jakobson's intersemiotic translation or Hermans' thick translation and their application to other fields. Some of the other authors strive to promote a kind of interdisciplinarity in which translation studies play an active part, thus favouring the contribution of translation concepts and methods to other disciplines. Finally, the last group of authors endeavours to evaluate the strengths and weaknesses of current methodologies for translator training and to promote a smooth adjustment to the improvements and breakthroughs in the field of professional translation. *Across Boundaries* groups these thoughts, views and proposals into the following three sections: methods and concepts, verbal and visual perspectives, and challenges in training and technology.

The first section opens with the paper "Reflections on Theory-driven and Case-oriented Approaches to Comparative Translation Historiography", by Judy Wakabayashi, whose purpose is overcoming what she considers to be an artificial boundary between these two approaches to comparative historiography. This author believes that a symbiosis of these models would allow scholars both to discover many of the easily overlooked methodological preconceptions that exist (for instance, the use of the nation-state as a unit of comparison) and to avoid the contradictions which arise when parallel studies based on different methodologies are compared to one another. In her opinion, it is especially important to promote inter- and intradisciplinary

teamwork in order to unearth the history of translation in areas such as Asia, which have long been subject to the prevailing Eurocentrism in translation studies.

This Eurocentrism, together with the cultural abyss that exists between East and West, contributes to the shaping of the basic concepts of Chinese translation studies through western notions and conventions when explained to a non-Chinese readership. In her paper “On Thick Translation as a Mode of Cultural Representation”, Martha Cheung considers the strategy of thick translation to be a very useful tool to highlight similarities between the two traditions without neglecting the essential features of each of them. To this end, she develops the original postulates of Appiah (1993) and Hermans (2003) and adapts this strategy to her own purposes by resorting to techniques which could be ascribed to feminist and poststructuralist approaches (prefaces and footnotes, the use of bold type, etc.)

The first contributions to the second section, verbal and visual perspectives, explore the possibilities offered by visual translation – *terra incognita* in the field of translation studies, according to Ira Torresi – in order to overcome the traditional logocentric approach taken by this discipline. In her paper, “Translating the Visual”, this author, aware of the intrinsic link between text and images in print advertising, calls for a semiotic understanding of translation, where both elements are subject to linguistic and cultural transfer. In her attempt to clarify this idea with examples from three international magazine advertisement campaigns, however, she seems to blur the boundary between translation and marketing, thereby raising doubts about the role and task of the translator in this field.

In her paper, “Book Illustration as Intersemiotic Translation”, Nilce Pereira resorts to Jakobson’s notion of intersemiotic translation (1959) with the aim of applying it to the illustration process of literary texts and, specifically, to that of the Brazilian translations of *Alice in Wonderland*. Given a series of examples, Pereira is able to highlight the points in common between intersemiotic translation from text to image and interlinguistic translation itself: the constraints imposed by the publishers’ patronage or one’s own ideology, the use of certain translation procedures and the adaptation to different audiences. In this paper, interdisciplinarity works in a sense which flows contrary to the traditional one: here translation theory offers a framework for another discipline, a discipline related to the graphic arts.

The following two papers shift the focus of this second section to translation in Japan at the beginning of the 20th century, although the topics dealt with in each of them are considerably different. In the first contribution, “A

Japanese *Salome* as Harmonization of Self and Other”, Miki Saito analyses the success of the translation done by Konosuke Hinatsu of Wilde’s *Salome*. In the author’s opinion, such success stems from the use of the strategy of harmonization, which, in an attempt to overcome the ‘literal versus free translation’ duality, reconciles the special features of the source text and those of the target context. Thus, this Japanese *Salome* preserves an oriental and archaic touch through subtle references to Chinese images and forms of archaism specific to the Japanese language.

Whereas Sato’s paper shows how foreign literature may contribute to the development of new translation patterns, the contribution by Emiko Okayama, “Personal Pronouns in Cross-Cultural Contact”, offers a view on the influence of translation – in this case, academic translation, oriented to foreign language teaching – on the evolution of a language and more specifically, on the increase of the use of third-person personal pronouns. In this paper, the author provides ample evidence on how corpus linguistics methodologies and corpus-processing electronic tools may cast new light on the development of synchronic and diachronic linguistic studies.

By applying a similar methodology, Stuart Campbell explores the usefulness of corpus linguistics and corpus-processing software in an attempt to reveal how attitudes can be identified by studying their linguistic expression. The analysis of newspaper articles summarized in “Australia’s Print Media Model of the Arab World” focuses on text structure, the frequency of certain concepts and collocations and their semantic roles, which allows the author to provide an overview of the Australian perception of the Arab World in the months prior to the Iraq war. Although this kind of study may offer interesting information, haphazard handling of the results – severed from their political, sociodemographic context, etc. – might turn them into an easily manipulated tool which would confirm, without further questioning, one’s own hypotheses.

The third section, whose characteristic feature is its strong pedagogical component, opens with a self-critical view on several issues related to translator training by three translation scholars and professors. Dorothy Kelly, in her paper “Translator Competence Contextualized”, reflects upon the notion of translator competence and its subcompetences in a moment of change for university systems and programmes throughout Europe. In this context, Kelly attempts to answer the question of how to apply the vast theory on translator skills to the classroom by analyzing the strengths and weaknesses of the currently applied curricular designs and training methods (module-structured programmes, situational and task-based approaches, etc.)

The paper “Turning Language Students into Translators”, in connection with translator competence – or, more precisely, the lack of such –, examines how training language students by means of academic word-for-word translation affects not only the results of the translation process itself but also the attitude students take when faced with a real translation assignment. From the results of a comparative study of think-aloud protocols in which professional translators and foreign language students with some translation training took part, Monika Smith was able to conclude that foreign language students tend to produce lesser quality texts and appear to be uneasy and insecure during the process. She ascribes these shortcomings to their lack of experience and confidence and to their excessive attention to vocabulary, and therefore, their excessive reliance on lexicographical tools as the only available way to solve problems.

Mira Kim focuses her criticism upon teaching competence, which she considers hindered by the lack of coherence in the highly subjective translation assessment methods currently applied in training programs. In her paper, “Translation Error Analysis”, she advocates the need for a stable assessment method. To this end, she resorts to systemic functional grammar, which allows her to describe and classify errors according to their meaning, thereby overcoming the argument “it sounds awkward”. Based on the foundations of this discipline, Kim develops an assessment method by means of which she analyses a series of actual texts.

Although the fourth contribution to this section, “Cultural Identity and English Teaching in Today’s Chile”, also deals with pedagogical issues, it notably differs in its focus from the rest of the papers in this volume and from the discipline of translation studies itself, which may cast some doubts as to the appropriateness of including it in this publication. Haroldo Quinteros reviews the evolution of English teaching in Chile through a sociological lens based on dependency theory (cf. Cardoso & Faletto 1977). Quinteros seems to understand the rise of English teaching in this country as part of US neo-imperialism, which leads him to adopt an overtly critical and possibly controversial stance.

“Translation Memories and Parallel Corpora”, the paper by Dorothy Kenny, coeditor of the volume, combines pedagogy with the second main issue in this section, new technologies applied to translation. From a survey of the specialized literature on this topic, this paper examines the benefits and challenges of the academic and professional use of these two tools: parallel corpora and translation memories.

In the last contribution to the volume, “Exploring User Acceptance of Machine Translation Output”, Lynne Bowker and Melissa Ehgoetz further explore the topic of new technologies. Aware of the predominance of prescriptive works over case analyses in the field of machine translation, the authors offer a field study on the convenience of resorting to MT tools in a particular context – a bilingual university – and with the aim of translating a very specific kind of texts – internal administrative memos, such as announcements of meetings and invitations to events. The special feature of this study lies in the fact that it is based on a recipient assessment model where criteria such as the cost and speed of translation – somewhat neglected in previous works – are taken into account.

The general tone of this volume, therefore, perfectly matches the border-crossing spirit announced in its title, even if, at some points, certain contributions fail to eliminate dualistic stances and remain constrained by the most traditional limits of translation studies. In spite of this circumstance, which undoubtedly is very difficult to avoid, the wide range of authors from different geographical origins and theoretical affiliations successfully offers what Anne Brisset, on the back cover of the book, refers to as “a thought-provoking journey across linguistic, cultural and disciplinary boundaries [...] focusing on hitherto neglected traditions, practices and perspectives”.

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PARADA, ARTURO & OSCAR DIAZ FOUCES (eds.) (2006) *Sociology of Translation*. Vigo: Universidade de Vigo. 230 p. ISBN 84-8158-331-6.

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La universitat de Vigo ha publicat un recull d'articles intítulat *Sociology of Translation*, que inclou deu treballs força variats –però amb prou punts en comú que en justifiquen la publicació conjunta–, i que aborden –com el títol ja ens anuncia– diverses qüestions de sociologia de la traducció o, si em permeteu dir-ho a l'inrevés, diverses qüestions de traductologia aplicades a la societat actual. Una excursió, doncs, que a diferència de les passejades que des de l'àmbit de la traductologia es fan sovint als de la història, la didàctica, la psicologia o la lingüística, sorprèn per les possibilitats que suggereix, i que escurça un poc més la distància entre dues disciplines que els editors d'aquest recull, Arturo Parada i Oscar Diaz Fouces, contribueixen a acostar des de fa temps.

Enceta el recull Robert Neal Baxter, amb “Translation for Public Consumption in Subordinated Language Communities: the case of Breton”. Baxter se centra en l'àmbit bretó i n'examina les “microtraduccions” dels cartells bilingües (rètols d'establiments, senyalitzacions de carreteres, plafons explicatius). La conclusió d'aquesta anàlisi és que la versió en llengua bretona hi té una funció simbòlica que preval sobre la funció comunicativa, funció que hom reserva per a la versió en francès. Baxter esmenta alguns trets que corroboren aquesta subordinació, com l'abús de tipografies pseudoceltes, una menor legibilitat del text bretó (lletra més petita, o de color més clar) i, fins i tot, documenta casos en què la versió bretona, per raons de composició gràfica, apareix amb el final mutilat i esdevé un text sense sentit.

Oscar Diaz Fouces, dins “A gestão da comunicação multilingüe na nova Europa”, dibuixa una panoràmica de les polítiques lingüístiques que segueixen les institucions de la Unió Europea. L'aparent respecte pel multilingüisme és contrastat, de seguida, amb una constatació que pot semblar òbvia, però no ho és: la Unió garanteix els drets lingüístics dels ciutadans únicament si aquests ciutadans són usuaris de llengües que tenen el reconeixement d'un estat. Així, l'autor demostra com aquest plurilingüisme obeeix més a qüestions simbòliques i polítiques que no pas a necessitats comunicatives. En efecte, en les comunicacions internes de les institucions es va imposant *de facto* el trilingüisme en anglès, francès i alemany, fet que Diaz Fouces demostra estudiant

quina part dels textos es tradueixen a totes les llengües oficials, quants només a les tres llengües esmentades i quants a l'anglès, exclusivament. Pel que fa als usos lingüístics dels ciutadans de la Unió fora dels organismes europeus, descarta la possibilitat d'un futur monolingüe anglès, entre altres motius, per la presència en la societat europea de fluxos migratoris constants, i alhora critica la manca de mediadors lingüístics, manca que fa que l'exercici dels drets lingüístics depengui sovint, a la pràctica, de personal no qualificat –és el cas, per exemple, dels hospitals que han de recórrer als familiars o al personal auxiliar quan necessiten un intèrpret.

Covadonga Fouces contribueix al recull amb “La fábrica de lo universal. Canon anglosajón y literatura traducida en Italia”. Centrant-se en el mercat editorial italià, descriu com, entre els llibres més venuts a Itàlia, cada vegada és més gran el predomini de l'anglès com a llengua de partida, mentre que el camí invers –la publicació en anglès de literatura italiana– és molt menys freqüent. La mateixa conclusió es pot aplicar, explica, a altres sistemes culturals europeus. Fouces distingeix, doncs, entre unes llengües centrals, a les quals pràcticament no es tradueix, i tot un conjunt de llengües perifèriques que vehiculen cultures en les quals la proporció de llibres traduïts respecte dels llibres publicats és cada cop més gran i on la majoria d'aquestes traduccions parteixen d'obres escrites no en una llengua perifèrica, sinó en una de les llengües centrals.

Marta García González, amb “Políticas de traducción literaria en Galiza”, vincula l'àmbit de la traducció literària en una llengua minoritzada, com és la gallega, amb els mecanismes de subvenció pública amb què compten els editors. Demostra, amb dades prou significatives, fins a quin punt, en les cultures minoritzades, les polítiques culturals poden condicionar la tasca editorial, i exposa com la procedència, l'abast, la freqüència de les traduccions i fins el model de llengua en què es publiquen aquestes traduccions estan fortament marcats, en el cas de la llengua gallega, pels ajuts que otorga el govern de Galícia.

Carlos Alves Machado és l'autor de “Formação de repertórios de tradução: a figura do tradutor-poeta e a manipulação do cânone literário”, on parteix de l'anacronisme que representa, en un món com l'actual –en què la interacció entre autors de cultures diferents és constant–, concebre les literatures nacionals com a sistemes tancats. Així, en un context que l'autor titlla de “crisi de la tradició”, la traducció adquireix una importància primordial a l'hora de reelaborar el cànon literari. Machado posa com a exemple el repertori de traduccions de tres poetes-traductors portuguesos, en què la tria –i la difusió

corresponent– dels autors que cadascun d'ells versiona contribueix a legitimar l'obra poètica del propi traductor.

A “De 1990 a 2003: 14 anos de títulos de literatura em Portugal. Uma abordagem ao mercado de publicações”, Filipe Alves Machado analitza les dades del mercat editorial portuguès al llarg de catorze anys, i ens mostra amb xifres el volum de traduccions que es publica en cadascun dels gèneres. Tot i que constata diferències notables segons el gènere de què es tracti, la tendència general en la literatura editada en aquest període és que el percentatge d'obres publicades en llengua original disminueix, mentre que la part de mercat que ocupen les traduccions augmenta progressivament.

Esther Monzó fa un salt interdisciplinari de la traducció a la sociologia de les professions, a través de la qual prova de donar instruments per definir millor els trets que caracteritzen l'ofici de traductor i la funció social que li correspon. A “¿Somos profesionales? Bases para una sociología de las profesiones aplicada a la traducción”, Monzó no s'està d'introduir qüestions tan fonamentals com què són les professions, quan neixen, què aporten als individus, preguntes que no es poden respondre des de l'especificitat de la traductologia, sinó de d'un marc més general: tots els col·lectius professionals es fonamenten en la possessió d'unes competències o d'uns coneixements determinats, miren d'establir unes normes d'actuació i de convivència, i aspiren a obtenir l'autoritat i la consciència de grup necessàries i a disposar d'una estructura pròpia. Monzó reclama, doncs, una major atenció als paradigmes de la sociologia de les professions com a via per ajudar els traductors i intèrprets a exercir adequadament la seva funció en la societat.

Arturo Parada contribueix a l'obra amb “El concepto de (inter-)culturalidad aplicado al ámbito jurídico: una aportación a la sociología de la cultura y a la sociología de la traducción”. A partir de les comparacions entre dos textos jurídics –castellà i alemany–, mostra com la interculturalitat no és un concepte abstracte, sinó un aspecte inseparable de l'activitat traductora. La funció que fa un text sempre està determinada per un marc social i cultural concret, que un traductor que vulgui transferir correctament el text ha de conèixer. A més, per una correcta mediació entre els dos codis lingüístics –el de partida i el d'arribada– el traductor ha de saber també les coincidències i les divergències en les condicions socials i històriques en les quals s'ha forjat cadascun d'aquests codis.

Joachim Renn es pregunta al seu article “Indirect Access – complex settings of communication and the translation of governance” on ens durà l'increment de les comunicacions a nivell mundial: a una societat més democràtica i participativa, o bé a un espai transnacional dominat pel pensament

políticament correcte de les ONG? Analitza els aspectes comunicatius de la governança partint de la premissa que els mitjans de comunicació no són neutrals. Es pregunta, per tant, qui construeix el significat d'aquests mitjans, i emmarca aquest punt en una qüestió més general: qui legitima el coneixement? Segons Renn, això afecta les relacions entre govern i societat civil: si els mitjans de comunicació traspassen informació entre sistemes socials, organitzacions, i medis culturals diferents, on són els límits de la representabilitat? L'augment de les comunicacions, doncs, modifica el concepte de governança, que, cada cop més, requereix una tasca de traducció, perquè les polítiques que funcionen en un context cultural determinat poden no funcionar en un altre context.

A "Translationswissenschaft –wohin geht die Reise? Einige metatheoretische Reflexionen", Lew Zybatov es qüestiona cap a on va la traductologia. Per què costa tant definir-ne l'objecte d'estudi; i, si és una ciència, per què no adopta un mètode científic? Segons Zybatov, el desenvolupament de la traductologia hauria de proporcionar elements que permetessin definir un problema, proposar una hipòtesi, verificar-la empíricament i, a partir d'aquí, elaborar models capaços de resoldre problemes similars.

En conjunt, *Sociology of Translation* ens ofereix, doncs, una interessant mostra dels fruits que pot donar un estudi atent dels factors socials que condicionen la tasca traductora. Val a dir que aconsegueix –cosa no gens fàcil– analitzar realitats ben diverses (de Bretanya a Itàlia, d'Alemanya a Portugal), sense caure ni en la redundància ni en l'excessiva dispersió, sinó amb una coherència considerable entre les diverses aportacions. Com és coherent també el fet que, com subratllen els editors a la introducció, l'obra se'ns presenti "in a linguistically plural format", a diferència de tants reculls que, pretenent abordar les qüestions que envolten el multilingüisme, són redactats en un estricte –i paradoxal– monolingüisme.

SNELL-HORNBY, MARY. (2006) *The Turns of Translation Studies*. Amsterdam/Philadelphia: John Benjamins. 202 pàgs. ISBN: 90 272 1674 6

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The Turns of Translation Studies és un llibre tan agosarat com necessari. És agosarat pel tema escollit, un repàs a la història dels estudis de traducció per tal de trobar els orígens dels diversos corrents de pensament sorgits al si d'aquesta disciplina i els fils que els uneixen; una tasca que requereix un coneixement profund i de primera mà, com demostra tenir l'autora. Agosarat també, i sobretot, per l'enfocament que s'hi adopta. Aquest és un llibre crític i alhora integrador, que dona peu a la reflexió de forma constructiva. I necessari perquè aquesta disciplina, que encara se sol qualificar com a jove, comença a presentar símptomes d'adultesa, amb un volum de publicacions i una complexitat de corrents de pensament que exigeixen aquest tipus d'obres enciclopèdiques. La mateixa Snell-Hornby ho admet a l'inici de l'obra. El temps passat entre l'última edició del seu *Translation Studies. An Integrated Approach* (1995) ha sigut tan productiu en estudis de traducció que fer-ne una nova edició revisada seria impossible. Calia començar de bell nou, i aquest n'ha sigut el resultat.

Mary Snell-Hornby dirigeix la seua obra a estudiants, professors i qualsevol persona interessada en la matèria i ho demostra amb l'ús del llenguatge, lliure d'opacitats. Però l'enfocament que hi pren pot tenir un valor innegable per als experts en traducció. Snell-Hornby ha fet una reflexió profunda sobre què i com s'investiga, des d'una perspectiva integradora bastida a través de tres propostes, transformades al llarg de l'obra quasi en peticions: d'una banda, la relectura d'alguns autors des del punt de vista del seu context històric; de l'altra, una obertura cap a la investigació no escrita en anglès i sense l'anglès com a llengua d'estudi; i, finalment, un consens terminològic com a punt de partida per a una millor comunicació, la manca del qual ha derivat en ocasions en línies d'investigació aparentment diverses que, no obstant i segons l'autora, presenten molts punts en comú.

El llibre està estructurat al voltant de la distinció entre precursors, pioners, mestres i deixebles d'una disciplina, creada per Radnitzky i represa per Lefevere. Segons aquesta distinció, els precursors solen ser qualificats amb aquest títol a posteriori per membres de la tradició; els pioners són aquells personatges amb enfocaments polèmics provinents d'altres branques intel·lectuals que acaben formulant les bases de la nova disciplina o fins i tot redactant-ne el

manifest; els mestres desenvolupen la disciplina i estableixen les bases en les quals es miraran, finalment, els deixebles, per tal de mesurar el propi èxit. A partir d'aquesta distinció l'autora desglossa al llarg dels sis capítols del llibre les aportacions més innovadores que, des de la perspectiva actual, han contribuït a l'evolució de la disciplina de traducció. L'estructura resulta en una relació quasi cronològica d'aquestes contribucions que n'accentua la rellevància en el seu moment històric, fent traspuar les intricades relacions existents entre els diversos canvis de pensament i el context social i polític concret.

La primera part del capítol 1 repassa els grans precursors, prenent com a punt de partida el Romanticisme alemany. El primer d'ells, a qui es dedica bona part del capítol, és Friedrich Schleiermacher, autor conegut avui dia per la metàfora dels dos camins que s'obren davant un traductor. Snell-Hornby, però, en destaca altres aportacions potser menys conegudes en una crida a la relectura d'aquest autor sovint malentès. En la convulsa època que portà a l'auge del nazisme a Alemanya, quatre autors mereixen una atenció renovada: Benjamin, amb la seua defensa radical del literalisme, Rosenzweig, el francès Dolet i l'escocès Tytler. Després de la interrupció que suposà la II Guerra Mundial, la investigació revifa gràcies a la contribució del que l'autora anomena "precursors directes" de la disciplina, un grup format majoritàriament per especialistes de disciplines afins, entre els quals es citen Jakobson i Tynjanov, provinents de l'escola de Praga, Nida i els canadencs Vinay i Darbelnet. Jiří Levý, introductor de temes que posteriorment esdevindrien centrals en els estudis de traducció representa per a l'autora el símbol del pas de precursors a pioners, entre els quals trobem Kade, Neubert, Seleskovitch o Reiss. Aquests autors ens porten al que l'autora anomena el gir pragmàtic en lingüística, el qual permeté que la traducció s'establira com a disciplina independent. Com a punt final per a aquest capítol dedicat a precursors i pioners, Snell-Hornby destaca molt especialment l'important llegat de James Holmes.

El capítol 2 està dedicat al gir cultural dels anys 80, un gir que establí les bases de la recent independitzada disciplina. Els seus promotors són, per tant, mestres en la distinció de Lefevere. Quatre són els moviments que es revisen en aquest capítol: Els Estudis Descriptius de Traducció, la teoria de *liskopos*, l'acció traductora i la deconstrucció, el primer com a base per al gir cultural i els tres últims com a aproximacions similars a una nova concepció de la traducció. En una retrospectiva general de la dècada, Snell-Hornby destaca les similituds existents entre els Estudis Descriptius de Traducció, de tradició anglofona, i l'escola funcional, de tradició germànica. Com ja havia fet amb Schleiermacher, fa una crida a la revisió d'autors poc valorats, en aquest cas Holz-Mänttari, autora del model d'acció traductora, i acaba dedicant l'última

part del capítol a la brasilera Arrojo, com a representant d'un corrent en què es dona la mort de l'autor i el naixement del lector.

A partir del capítol 3, Snell-Hornby fa un repàs dels deixebles més innovadors per a tractar alguns dels temes més rellevants i productius en la història recent dels estudis de traducció: l'ètica, els factors extralingüístics, el postcolonialisme, el gènere i la posició del lector. Chesterman i Nord obren amb alguns dels seus conceptes el debat sobre l'ètica de la traducció, un debat que podria constituir l'últim dels girs de la disciplina, encara per arribar. Poyatos, Yau, Reiss i Kaindl, entre d'altres, representen l'estudi de les relacions entre traducció i comunicació no verbal, un camp en què destaca l'estudi dels textos teatrals, a través de l'obra d'autors com Fischer-Lichte, Zajic o la mateixa Snell-Hornby. La revisió dels autors que han dedicat la seua obra a l'estudi de la traducció postcolonial s'inicia amb Pratt, introductora de diversos conceptes clau per a aquest corrent, i acaba amb treballs centrats en les interessants relacions entre traducció i textos híbrids, resultat de la interacció lingüística i cultural de les zones de contacte. Continuant amb les diverses respostes a les relacions de poder asimètriques, Snell-Hornby analitza els estudis feministes de traducció des del seu origen als anys 90 al Canadà fins a l'Europa del 2000, amb una conferència dedicada al paper de la dona traductora al llarg de la història. Per acabar aquest capítol, l'autora avalua les diverses perspectives d'estudi sobre la posició del lector en relació amb la traducció. El camí enllaça el lector amb la teoria de l'*skopos* i el deconstruccionisme, ens porta a través del concepte de lleialtat de Nord fins al lector model d'Eco i acaba amb la re-interpretació que en fa Ammann per als estudis de traducció.

El capítol 4 està dedicat als dos grans girs esdevinguts als anys 90, metodològic l'un i tecnològic l'altre. Per il·lustrar el primer d'ells, que l'autora anomena gir empíric, es serveix dels primers treballs que aplicaren els TAP i l'estudi de corpus a la traducció, amb investigadors com Jääskeläinen, Tirkkonen i Condit, Kussmaul o Baker. Tant la traducció jurídica com la interpretació mereixen una atenció especial en aquest apartat, per l'abundància d'estudis empírics que han produït. Per presentar el segon dels girs, que anomena gir globalitzador, Snell-Hornby considera la relació entre traducció i els fenòmens de nacionalisme, identitat cultural i identitat global. Els avanços tecnològics sense dubte han canviat la vida de les persones que es dediquen a la traducció i la interpretació, però l'autora considera més interessant l'anàlisi de la percepció d'aquests avanços i com afecten a l'estudi de la traducció, reflexionant sobre els canvis en la percepció de la llengua i en el material lingüístic amb què treballa el traductor. La publicitat i la llengua híbrida de les institucions europees (*eurojargon*) serveixen per introduir un dels punts clau del llibre: les

conseqüències del predomini de l'anglès al món acadèmic, convertit tant en llengua d'estudi com en llengua vehicular majoritària, un fet que provoca que la disciplina es veja reduïda a la perspectiva angloamericana. Snell-Hornby tanca el capítol argumentant contra l'ús de l'estrangerització proposada per Venuti en un context angloamericà per compensar aquest desequilibri, vist que la hibridació dels textos resultant de l'actual comunicació entre cultures ha deixat obsoleta la dicotomia d'Shleiermacher.

Després de l'etapa de consolidació que van suposar els anys 90 i la tendència a la cooperació interdisciplinar que s'endevinava a finals de segle, Snell-Hornby fa una ullada a l'estat actual de la disciplina en el capítol 5, un dels més personals de tot el llibre. L'autora troba que la investigació actual en traducció està duent a terme un gir que més bé s'assembla a un canvi de direcció, com un pèndul tornant a l'extrem oposat del seu balanceig. Les investigacions més recents demostren per a l'autora un retorn a la lingüística, que considera en part provocat per l'hegemonia dels estudis publicats en anglès, els quals solen tenir aquest enfocament, i en part per les visions diferents de l'objecte d'estudi: la traducció. Acaba el capítol amb una relació dels canvis paradigmàtics que han contribuït a l'avanç de la disciplina i una defensa final de la traducció com a interdisciplina, que podria contribuir a la comunicació intercultural.

En el breu capítol 6 l'autora esbossa una sèrie de propostes encaminades a un millor enteniment al si de la comunitat científica dedicada a l'estudi de la traducció. Advoca per l'ús d'un metallenguatge més precís, sense ambigüitats, i compatible, que reflectisca la pluralitat; defensa la proposta de Finkenstaedt i Schröder d'utilitzar el multilingüisme passiu per fer front a la tendència predominant de l'anglès en el món acadèmic, com a via d'entrada de noves idees, soterrades ara en treballs més desconeguts. Però la seua visió va més enllà dels límits dels estudis de traducció, i proposa un discurs transparent per obrir la disciplina a altres comunitats científiques, propiciant així un intercanvi enriquidor.

És cert que l'Europa que apareix a *The turns of Translation Studies* sembla estar més poblada al nord que no al sud pel que fa als autors citats, i si fem una ullada a l'índex trobarem a faltar alguns noms importants, com podrien ser Mayoral o Hurtado, potser no tan presents en la tradició germànica de què beu l'autora. Tot i això, val a dir que l'obra és una clara aposta per la descentralització del coneixement, no sols a través de les diverses crides contra el monolingüisme anglès sinó també per la introducció de noms que podríem anomenar menys mediàtics i la cita de bibliografia difícil de consultar, com ara tesis doctorals. És ben significatiu que les últimes paraules del

llibre estiguen destinades a una crida per la millora de la comunicació entre col·legues, saltant les barreres lingüístiques que ens arrossegueu cap al que ella anomena “l'imperi de l'anglès”. Mary Snell-Hornby ha volgut que la seua obra fóra una visió personal de la història dels estudis de traducció amb una intenció ben clara, la de construir ponts.

NOTAS BIOGRÁFICAS / BIONOTES

M. Carmen África Vidal Claramonte

Nota biográfica

M. Carmen África Vidal Claramonte es Catedrática de Traducción e Interpretación en la Universidad de Salamanca. Ha publicado libros y ensayos sobre traducción, estudios de género, post-colonialismo y crítica literaria, entre ellos *Traducción, manipulación, desconstrucción* (Salamanca, Ediciones Colegio de España, 1995), *El futuro de la traducción* (Valencia, Alfons el Magnànim, 1998), *Translation/Power/Subversion* (coeditado con Román Álvarez, Clevedon, Multilingual Matters, 1996), *En los límites de la traducción* (Granada, Comares, 2005) y *Traducir entre culturas: diferencias, poderes, identidades* (Frankfurt, Peter Lang, 2007). Es traductora freelance en los campos de la filosofía, la literatura y el arte contemporáneo.

Bionote

M. Carmen África Vidal Claramonte is Professor of Translation and Interpreting at the University of Salamanca, Spain. Her research interests include translation theory, post-structuralism, contemporary art and gender studies. She has published a number of books, anthologies and essays on these issues, including *Traducción, manipulación, desconstrucción* (Salamanca, Ediciones Colegio de España, 1995), *El futuro de la traducción* (Valencia, Alfons el Magnànim, 1998), *Translation/Power/Subversion* (coedited with Román Álvarez, Clevedon, Multilingual Matters, 1996), *En los límites de la traducción* (Granada, Comares, 2006) and *Traducir entre culturas* (Frankfurt, Peter Lang, 2007). She is a practising translator specialized in the fields of philosophy, literature and contemporary art.

Olga Castro

Nota biográfica

Olga Castro Vázquez es licenciada en Periodismo por la Universidade de Santiago de Compostela (2002) y en Traducción e Interpretación por la Universidade de Vigo (2004), donde obtuvo el DEA (2006) con un trabajo de investigación sobre la traducción no sexista. En la actualidad es investigadora predoctoral contratada en el Departamento de Traducción de la Universidade de Vigo, donde prepara su tesis de doctorado sobre las interacciones entre género, lenguaje y traducción dentro del grupo de investigación *Tradución & Paratradución*, para lo que ha realizado estancias de investigación en la Sheffield Hallam University y en la Universitat de Vic. Ha participado en una docena de congresos nacionales e internacionales y publicado varios artículos en libros y revistas científicas. Compagina la investigación con la profesión de traductora e intérprete, así como con el trabajo de periodista al frente del gabinete de comunicación de la ONG *Implicadas no desenvolvemento*.

Bionote

Olga Castro Vázquez has a degree in Journalism by the University of Santiago de Compostela (2002), and in Translation and Interpreting by the University of Vigo (2004), where she was awarded the DAS (Diploma of Advanced Studies) in 2006 with a research project on Non-Sexist Translation. She is currently working as a pre-doctoral researcher at University of Vigo, where she is preparing her doctoral thesis on the interactions between gender, language and translation within the research group Translation & Paratranslation. She has recently done a research visit at Sheffield Hallam University as well as at University of Vic (Barcelona). She has actively participated in several international conferences and has also published different articles in edited books and journals. She combines her research projects with her job as a translator and interpreter, as well as being a journalist in charge of the press office of the NGO *Implicadas no desenvolvemento*.

Lea Cyrus

Nota biográfica

Lea Cyrus es becaria de investigación del Departamento de Inglés de la Universidad de Múnster. Entre sus principales líneas de investigación, cabe destacar la lingüística en el seno de los estudios de traducción, la lingüística de corpus y la gramática descriptiva y contrastiva. Actualmente, trabaja en la

descripción de los cambios asociados a la traducción en un corpus de textos paralelos ingleses y alemanes.

Bionote

Lea Cyrus is a research assistant at the English Department at the University of Münster. Her research interests include linguistic translation studies, corpus linguistics, and descriptive and contrastive grammar. She is currently working on the annotation of translation shifts in a parallel corpus of English and German.

Pamela Faber Benítez

Nota biográfica

Pamela Faber Benítez es directora del Departamento de Traducción e Interpretación de la Universidad de Granada. Entre sus áreas de investigación destacan la terminología, la traducción técnica y científica, así como la semántica cognitiva. Es autora de varios libros sobre terminología, lingüística y traducción que se han editado y distribuido internacionalmente. Durante la última década ha dirigido varios proyectos de investigación en torno a bases de conocimiento multilingües y especializadas (OncoTerm, PuertoTerm, MarcoCosta, EcoSistema). Los resultados de dichos proyectos se han publicado en prestigiosas revistas académicas como *Studies in Language*, *META*, *Terminology* e *International Journal of Lexicography*.

Bionote

Pamela Faber Benítez is the Chair of the Translation and Interpreting Department at the University of Granada. Her principal research areas include Terminology, Scientific and Technical Translation, and Cognitive Semantics. She is the author of various books on Terminology, Linguistics, and Translation, which have been published and distributed internationally. Over the last ten years, she has directed various research projects on multilingual specialized knowledge bases (i.e. OncoTerm, PuertoTerm, MarcoCosta, EcoSistema). The results of these projects have been published in prestigious scientific journals such as *Studies in Language*, *META*, *Terminology*, and the *International Journal of Lexicography*.

Daniel Gile**Nota biográfica**

Daniel Gile es un antiguo matemático (investigación operativa y estadística). También posee un título en sociología. Comenzó a trabajar como traductor en 1970 y como intérprete de conferencias en 1979, momento en el cual comenzó a interesarse por la investigación en traducción e interpretación. Ha obtenido sendos doctorados en japonés (1984) y en lingüística (1989), ambos relacionados con la traducción y la interpretación. Actualmente, es profesor en la ESIT, Université Paris 3 - Sorbonne Nouvelle, además de presidente de la European Society for Translation Studies.

Bionote

Daniel Gile is a former mathematician (operational research and statistics). He also holds a degree in sociology. He started working as a translator in 1970 and as a conference interpreter in 1979, at which time he became interested in research into translation and interpreting. His PhDs in Japanese (1984) and in linguistics (1989) are related to translation and interpreting. He is currently a professor at ESIT, Université Paris 3 – Sorbonne Nouvelle and the president of the European Society for Translation Studies.

Amrollah Hemmat**Nota biográfica**

Allen Amrollah Hemmat es coautor de cuatro volúmenes de poemas traducidos del persa y del árabe al inglés, además de autor en solitario de libros y materiales sobre gramática árabe. Ha obtenido un máster en ciencias del comportamiento aplicadas por la Universidad Johns Hopkins y un doctorado en comunicación por la Universidad del Sur de la Florida. Actualmente, es profesor de la Universidad de Central Michigan y asesor de enseñanza superior.

Bionote

Allen Amrollah Hemmat is the coauthor of four volumes of poems translated from Persian and Arabic into English and the author of books and material on Arabic grammar. He received an MS degree in Applied Behavioral Science from the Johns Hopkins University and a Ph.D. in communication from the University of South Florida. Currently, he is a graduate faculty of Central Michigan University and a higher education consultant.

Eugene Albert Nida

Nota biográfica

El doctor Eugene A. Nida lleva, en sus propias palabras, toda la vida fascinado por las lenguas. Es uno de los principales investigadores en traducción bíblica, a la que ha aportado una combinación muy novedosa de lingüística moderna y teología. Se licenció en griego clásico, fue un lector empedernido de lingüística y obtuvo un máster en patrística, con lo que estableció los cimientos de su futuro investigador. Trabajó durante varios años (1936-1952) como profesor del famoso Summer Institute of Linguistics y durante muchos más años como asesor de traducción para la American Bible Society.

Ha escrito más de un centenar de libros y artículos sobre traducción, trascendiendo ampliamente lo bíblico para convertirse en uno de los padres fundadores de las teorías modernas de la traducción. Sus aportaciones son especialmente notables gracias a sus propuestas sobre el papel del lector, el género y la variabilidad histórica en traducción, la compleja naturaleza del significado y la importancia de los elementos culturales específicos en una época en que la traducción, especialmente la bíblica, se consideraba una mera cuestión de reproducción formal.

Bionote

Dr. Eugene Albert Nida has been, in his own words, always fascinated by languages. He is one of the most distinguished representatives of research in Bible translation, to which he contributed a very novel combination of modern linguistics and theology. He majored in Classical Greek, read extensively in linguistics and obtained a master's degree in patristics, thus establishing the foundations of his future line of thinking. He worked for several years (1936-1952) as a teacher in the renowned Summer Institute of Linguistics and for many more years as a translation consultant for the American Bible Society.

He has written more than one hundred books and articles on translation and gone quite beyond Bible translation to become one of the pioneering fathers of modern theories of translation. His contribution ranks especially high thanks to his insights in the role of the reader, the genre and historical variability of translation, the complex nature of meaning, and the importance of specific cultural-items in a time when translation, especially Bible translation, was considered to be a mere matter of formal reproduction.

Tarek Shamma

Nota biográfica

Tarek Shamma es profesor ayudante en el Departamento de Estudios de Traducción de la Universidad de los Emiratos Árabes Unidos, sita en Al Ain. En 2006 obtuvo un doctorado en literatura comparada y traducción por la SUNY (Universidad del Estado de Nueva York). También ha publicado varios artículos sobre traducción en revistas como *The Translator*.

Bionote

Tarek Shamma is Assistant Professor at the Department of Translation Studies, United Arab Emirates University, Al Ain, UAE. He holds a PhD in Comparative Literature and Translation from the State University of New York at Binghamton (2006). He has also published several articles on translation in journals such as *The Translator*.

MonTI (Monographs in Translation and Interpreting) is an academic, peer-reviewed and international journal fostered by the three public universities with a Translation Degree in the Spanish region of Valencia (Universitat d'Alacant, Universitat Jaume I de Castelló and Universitat de València).

Each issue will be thematic, providing an in-depth analysis of translation and interpreting-related matters that meet high standards of scientific rigour, foster debate and promote plurality.

MonTI will publish one issue each year, with a maximum of 600 pages, first as a hard copy journal and, after a six-month interval, as an online journal,

In order to ensure both linguistic democracy and dissemination of the journal to the broadest readership possible, the hard-copy version will publish articles in German, Spanish, French, Catalan and English. The online version is able to accommodate multilingual versions of articles so that it will accommodate translations into any other language the authors may provide and an attempt will be made to provide an English-language translation of all articles not submitted in this language.

Further information at:

<http://www.ua.es/en/dpto/trad.int/publicaciones/index.html>

MonTI es una revista académica con vocación internacional promovida por las universidades públicas valencianas con docencia en traducción e interpretación (Universidad de Alicante, Universidad Jaume I de Castellón y Universidad de Valencia).

Nuestra revista pretende ante todo centrarse en el análisis en profundidad de los asuntos relacionados con nuestra interdisciplina a través de monográficos caracterizados por el rigor científico, el debate y la pluralidad.

MonTI publicará un número monográfico anual, primero en papel y a continuación en edición electrónica aprovechando la plataforma digital de la Universidad de Alicante. Igualmente y con el fin de alcanzar un equilibrio

entre la máxima pluralidad lingüística y su óptima difusión, la versión en papel admitirá artículos en alemán, castellano, catalán, francés o inglés, mientras que la edición en Internet aceptará traducciones a cualquier otro idioma adicional y tratará de ofrecer una versión en inglés de todos los artículos.

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La nostra revista pretén sobretot centrar-se en l'anàlisi en profunditat dels assumptes relacionats amb la nostra interdisciplina a través de monogràfics caracteritzats pel rigor científic, el debat i la pluralitat.

MonTI publicarà un número monogràfic anual, primer en paper i a continuació en edició electrònica aprofitant la plataforma digital de la Universitat d'Alacant. Igualment, i a fi d'aconseguir un equilibri entre la màxima pluralitat lingüística i la seua difusió òptima, la versió en paper admetrà articles en alemany, castellà, català, francès o anglès, mentre que l'edició en Internet acceptarà traduccions a qualsevol altre idioma addicional i tractarà d'oferir una versió en anglès de tots els articles.

Més informació a:

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