Uncovering Ideologies: A Case Study of Arabic and Hebrew Translations of the Roadmap Peace Plan

Ahmad Ayyad
(Aston University, UK)

This paper examines extratextual and intratextual aspects of ideology as linked to translation on the basis of a case study, the Roadmap Peace Plan. The Roadmap is one of several peace plans or initiatives to resolve the Israeli-Palestinian conflict. It was originally drafted in English in 2003 by the Quartet (The United Nations, the European Union, Russia, and America). It was subsequently translated into Arabic and Hebrew by different institutions. The translations into Arabic were produced by CNN, the United Nations, the US Department of State, Al-Quds Newspaper, and a Palestinian online network Almtym. The Hebrew translations were produced by two Israeli newspapers, Haaretz and Yediot Ahronot, the Israeli parliament the Knesset, and the Israeli peace movement Peace Now. For the analysis of these texts, concepts of Descriptive Translation Studies (DTS) and Critical Discourse Analysis (CDA) are applied. The study will describe the textual profiles of the different Arabic and Hebrew versions. It will identify regularities in the translational behavior. This will be illustrated with reference to omissions, additions, semantic shifts and the translation of ideologically sensitive keywords (e.g. normalization). Identified differences will then be explained with reference to the social, political, and ideological conditions and constraints of text production.

Translation and the Representation of the ‘War on Terror’ in the News

Mona Baker
(University of Manchester, UK)

Based on the same research project outlined by Jerry Palmer in his presentation at this conference (Translation and the Mediation of Conflict in the News: Institutional Sites and Practices), this talk will focus on the second aspect of the study, namely the representation of constituencies and events related to the theme of ‘terror’, particularly in relation to ‘Islamic fundamentalism’ in the British media since 9/11.

For the purposes of this presentation, examples will be discussed from the translation into English of statements by key personalities such as Osama Bin Laden and Hasan Nasrallah, given that these have generated a significant volume of reporting in the news, especially since 9/11 – and more recently in relation to the invasion of Lebanon.
Part of the recent story of Canadian literature has been the new prominence of a writing which would have once been labelled or dismissed as ethnic writing. This paper analyses the representation of conflict in the context of migratory processes as expressed in this so called ethnic writing, which is often produced by first or second generation immigrants. The paper investigate in particular the conflict between the personal and public sphere in the Italian-Canadian writing, a body of literature produced in the last thirty years by writers of Italian background living in Canada and writing in English, French and Italian and sometimes in a mixture of these languages. Moreover it will consider how this writing often uses the first person narrative form to explore identity formation, and the precarious moments of encounter between languages. This exploration is achieved through the ironic juxtaposition of conflicting images related, respectively, to Italian and Canadian culture which suggests that Italian-Canadian identity consists of contradictory elements and is therefore complex and multiple.

However, if in this scenario the writers have difficulty belonging, it is not because they are nostalgic immigrant in exile but rather because they are the product of a post-immigrant condition in which, in our globalized world, the majority of migrant and non-migrant writers find themselves. In such a condition, the writer can’t fit anymore in one prevailing and often stereotyped idea of culture (either Canadian or Italian) but needs rather to create a new space to occupy to fully express him/herself. It is therefore in this process of identity construction that the idea of conflict enters the Italian-Canadian ethnic writing discourse, precisely in the interplay of personal and public identity. These second generation Italian immigrant writers are concerned with finding a way of making sense of themselves in a multicultural country which has often used the strategy of containment towards minorities in order to maintain its superior status. Italian Canadian writers have to confront constantly their personal self image with their public, often stereotypical image of Italian-Canadians. Conflict arises from the difficulty but yet the desire to reconcile opposing instances coming from different traditions.

This fight for identity, often articulated through the impossibility of finding a proper language of expression, can be interpreted as a translation process. Narrating for these Italian-Canadian writers is equivalent to translating their internal conflicts. Translation and re-narrations become heuristic tools, the only means left to these writers to communicate in a multilingual environment such as that of Canada. In drawing on the idea of narrative as it has been investigated mainly by the sociologists Somers and Gibson (1994;1997), I want to stress that stories are ways of constructing and reconstructing our personal and social identities and the only means we have to make sense of ourselves. With Somers and Gibson’s theory of narrative I intend to avoid the idea of an essentialist identity which the writer is attempting to create as a result of his/her conflict. By referring to some samples of Italian-Canadian novels I instead wish to illustrate that identity for Italian-Canadian writers is a processual construction, in the sense that it is conflictually constituted and reconstituted in time and over time through the process of narrating.
Translation of Political Interviews as a Source of Conflict: Turkish Examples

Alev Bulut
(İstanbul University, Turkey)

There are many examples of political interview and news translations in translation studies sources (e.g. Baker 1998 “Non-Cognitive Constraints and Interpreter Strategies in Political Interviews” in Simms ed. Translating Sensitive Texts, Hatim & Mason 1997 in The Translator as Communicator, Tilford 1984 “The Translation of Politics and the Politics of Translation, Bulut 2004 for Turkish examples*) discussing the aspect of “conflict” involved as focus of analysis. Examples of preventing possible conflicts in political interviews through translation or creating conflicts are quite a few. In this study, I will use examples from Turkish political interviews to discuss the potential or real conflicts based on translation**.

Following the introductory examples, the basic example of the study will be the use of a phrase (“black Turk”- siyah Türk for “zenci Türk” Turkish negro) in the translation of an interview with Turkish Prime Minister Recep Tayyip Erdoğan done by Deborah Sontag for New York Times (May 11th, 2003, Sunday issue). I will first discuss the concepts of “black Turks-white Turks” used as political metaphors in Turkish press lately. Then, I will focus on my specific phrase within its context in the source text and will argue that the translation of the source utterance “Kardeşiniz bir zenci Türk” used by the Turkish Prime Minister in criticism of the Opposition’s attitude towards his Conservative Rightest government into English as “Your brother Tayip belongs to the black*** Turks” displays a translation strategy on the part of the interpreter that prevents a conflict based on political correctness (black-negro)****. The transfer of the source words “zenci Türk” (“Turkish negro”) neutrally as “black Turk” in NYT and their use as “zenci Türk” (“Turkish negro”) in the press reports of the Government create different effects. This situation prepares grounds for a discussion based on the neutral transfer strategy of NYT to be “politically correct-not to create any conflicts” and the potential of conflict included in the original Turkish sentence from the perspective of “political correctness”.

Managing Incompatible Ideologies in Translation

Ovidi Carbonell i Cortés
(University of Salamanca, Spain)

This paper addresses translation from a critical, socio-cognitive perspective as a site where contending ideologies may co-occur, leading either to conflict or to negotiation. The role of the translator is crucial in those cases where the speaker/writer’s belief system is incompatible or highly problematic to the recipient’s ideology, yet translation theory has hardly dealt with precise intercultural strategies to make communication and mutual understanding possible across ideological group boundaries.

Drawing from recent media examples of ideologically-determined misunderstanding and conflict between Muslims and non-Muslims in Europe, I shall explain several cases where translation has been—or could have been—used as a necessary means to cope with intercultural conflict. In this way, I shall review
several means to assess and manage, at a discursive and pragmatic level, ideological inferences of otherness as they are transmitted and remodelled in the translation process.

My approach aims at showing how the Other is constructed and legitimated by exposing its basic cognitive structure and how this structure is modified and destabilised, even challenged, by different receiving communities. The Spanish cases studied show a fundamental re-interpretation by Muslim individuals and communities when ambivalent and potentially negative presentations are translated into Arabic – local coherence being redirected to produce a negative evaluation of the original writer and his/her cultural milieu. The analysis of these reinterpretation processes through basic categories of selfhood and otherness – as well as quite a few in-between categories –, may provide a general critical framework to prevent undesired social representations and foster intercultural sensitivity, which, in any case, seems to require a degree of negotiation and reassessment of one’s own cultural identities.
Translation and the Generation of Cultural Conflicts

Said Faiq
(American University of Sharjah, UAE)

This contribution addresses the role of translation in generating cultural conflict. Although it is intercultural communication par excellence, translation - particularly between civilizationally and power-unequally related cultures - assumes a crucial role in the creation rather than the resolution of conflicts across cultures. This role stems from the fact that translating involves the carrying-over of specific socio-cultural goods (texts) to and recuperated by specific target reading cultures, which have at their disposal an established system of representation with its own norms for the production, consumption and circulation of texts, i.e., meanings vis-à-vis self, other, objects, and events. This system ultimately evolves into a master discourse of translation through which cultural identity, similarity and difference are identified, negotiated, accepted and/or resisted. In a rapidly globalized world, a particular master discourse has emerged as the all powerful in its hegemonic discursive norms, leading naturally to desperate and often violent measures from ‘other’ discourses, hence cultural conflicts.

Machine Translation on the Front Line:
Using Translation Technology in War Zones and for Anti-terrorist Intelligence-Gathering Purposes

Federico Gaspari
(University of Manchester, UK)

Research and development in the field of machine translation (MT) have traditionally been closely linked with political-economic agendas and with the needs of the military community, and today translation technology is increasingly used in a range of conflict and post-conflict situations around the world. These scenarios include ground operations during wars as well as peacekeeping and peace enforcement activities in the aftermath of armed confrontations, in which military personnel are equipped with MT systems and speech translation tools enabling them to have basic forms of communication and interaction with local populations.

The first part of the paper will provide an overview of research projects in which MT tools are specifically designed and developed to be used in military settings on the battlefield, with a description of reported deployment and usage in war zones. Although it is recognised that the availability of MT technology to military personnel on the ground serves a number of practical purposes and might potentially protect the lives of translators, interpreters and linguists, the paper will discuss the challenges and shortcomings of deploying state-of-the-art machine translation tools in military operations during or after armed conflicts.

The second part of the paper will focus on the issues raised by the prospect of using machine translation technology for anti-terrorist intelligence-gathering purposes in the struggle to monitor the threats posed by terrorist organisations and prevent criminal acts promoted by such groups. The 2001 terrorist attacks in the United States were followed by reports of an extensive backlog of untranslated intelligence material (e.g. intercepted documents, recordings or transcriptions of tapped telephone conversations of individuals under surveillance, etc.) containing sensitive multilingual information related to potential terrorist threats, which exposed inadequate procedures accompanied by a critical shortage of trained linguists and translators, causing understandable concern to the public.
The paper will discuss the extent to which present-day natural language processing tools and machine translation software in particular may be deployed in some very specific tasks to help deal with the vast amount of multilingual information that needs prompt scanning in search for clues to the plans and activities of individuals affiliated to radical and terrorist organisations. The paper will conclude with an assessment of the role that can be played by state-of-the-art machine translation in addressing the need to efficiently collate and promptly analyse multilingual information coming from a variety of written and spoken sources, as part of the effort to sustain effective anti-terrorist intelligence-gathering procedures.

**Translation as Vehicle for Giving Voice to a Lost Tribe**

*The Influence Exerted by the Poetic Transliterations of /Xam (a Bushman Tribe) Narrations Done by the South African prize-winning Poet Antjie Krog*

Cornelia Geldenhuys  
(*University of the Free State, South Africa*)

For many years literature in indigenous South African languages were not considered worthy of translation. Although translations were periodically published, it was particularly with the advent of the Post-Apartheid era in South Africa after 1994, that a whole new movement developed whereby the ‘indigenous voice’ of many of the peoples of Southern Africa started to emerge in translated form.

This paper will discuss the translations of five /Xam (Bushman) narrators and the impact of the transliteration of these narrations in a poetic structure to another indigenous South African language. These specific translations were facilitated by the renowned South African poet, Auntie Krog, who in her own right [through her writing] has always been an activist in righting the wrongs of previous dispensations.

The /Xam is a sub-grouping of the collective Bushman Tribe, which consisted of many groups of nomad hunters that were widely spread across the Southern subcontinent of Africa. Each of these groups had their own language, which was not always understood between one tribe and another. With the present emphasis on globalization in many respects, the renewed discovery of a cultural identity serves to provide the balance between both excessive globalization and too much tribalisation. At present, not one speaker of the /Xam language is left.

The rights of these people were violated in that not only their land, but also their language was ignored and suppressed by larger cultural groupings to such an extent that it will never be acknowledge as an official language of the region. By translating their cultural history the latter becomes included in the total history of the region. It is at this point the only way that the conflict that exists because of the negation of this group's culture and language can be alleviated to some extent. Through translation the aggressor becomes the activist in the process of resolving the conflict. Also, with the present emphasis on globalization in many respects, the renewed discovery of a cultural identity serves to provide the balance between both excessive globalization and too much tribalisation.

This paper will investigate how a translation like the above serves to contribute towards the resolution of conflict between a suppressed nation and the [original] suppressor. By giving voice to a [nearly] lost tribe, the latter is empowered to
speak to the rest of the world through another language, in this case the language of the previous oppressor. The paper addresses the value of the rewriting of narrations of a lost culture in a new guise, becoming a literally lost voice from the desert be heard again.

**Translational Shifts of Syntactic and Lexical Markers of Ideology: Reporting the Iraqi Conflict in Polish Reprint Press**

Ewa Gumul  
*(University of Silesia, Poland)*

The present paper focuses on the notion of mediating source-text ideology in press translation, investigating lexico-grammatical resources. The definition of the inherently complex concept of ideology adopted in this paper is the one propounded by Puurtinen (2003) for the purpose of her research into linguistic realizations of ideology. In her view, “ideology refers (...) to the ways in which linguistic choices made by the writer or translator of a text, first, create a particular perspective on the events portrayed, second, may reflect the writer's opinion and attitudes, and third, may be used to influence readers’ opinions” (Puurtinen 2003:53).


The aim of the paper is to ascertain whether the lexical choice and the syntactic structures employed in the target texts engender changes in the ideological content of the source texts. The analysis focuses on such features as disambiguation or creation of grammatical metaphors, changes in semantic prosody, modifications of the levels of modality, thematisation and rhematisation of information structure, insertion of metaoperators, etc. The purpose of the analysis is not only to identify these types of syntactic and lexical modifications, but also to establish whether these operations are performed by translators in a systematic and consistent manner, which might attest to a conscious effort to manipulate the source-text ideology.

**Translation and the Circulation of Competing Narratives from the Wars in Chechnya**

Sue-Ann Harding  
*(University of Manchester, UK)*

Armed conflict has flared between Russia and the Chechen people for over three hundred years, a sad and violent history that continues in the present, some say impassable, war. From Chechnya's declaration of independence in the wake of the Soviet Union's collapse, through the First Chechen War (1994-1996) and the interim years under Yeltsin and the Chechen-Ichkerian government, to the Second War (1999 – present) under Vladimir Putin and its radicalisation and incorporation into the “Global War on Terror”, the stories of the distant and recent past have been revived and retold to serve the interests and prejudices of all sides.
Unhappy with the role of the Russian media in fostering domestic and international opposition to the First War, the turn of the last century saw the newly appointed President Putin quickly introducing legislation that restricted media activity and increased government control over the portrayal and reporting of events in Chechnya. In the ensuing climate of fear, intimidation, danger and self-censorship, the mainstream media now largely propagates the government’s version of events, a dominant narrative which has generally proved to be effective in both Russia and abroad, as evident in the high domestic support for the continuing Second Chechen War and the habitually uncritical West.

Dissent however can be found in the rise of Internet sites publishing reports and information in both Russian and English (and sometimes other languages also) on conflict and hostilities in Chechnya. These include Chechen, Russian and European sites run by groups and organisations representing independent, Ichkerian and separatist positions.

Using a case study approach and drawing on tenets of narrative theory as expounded in social theory, this paper compares the dominant narrative of the Russian government with examples of resistant narratives published on the Internet in the fringe news media and asks what happens to these conflicting narratives when they are translated. Who are these translations for? Are source language genres adapted to target language genres? What is selected for translation and what is not? Are there shifts in the weight and significance given to details and events? How are names, labels and “untranslatable” words negotiated in the translations? The paper provides insight into the place of translation in a war zone that is frequently unfamiliar to and little understood by those outside of it, and, by offering examples for comparison and contrast, contributes to the growing scholarship and debate on translators and translation in the context of an array of differently-situated armed conflicts around the world.

Intertextuality and Conflicting Discourses in News Translation: A Case Study of a Political Interview

Jie-Hae Kang

(Ajou University, Korea)

Translational processes occur in various stages of news gathering, production and generation. Since many international events take place in dual or multiple languages, the process of translation is often required to enable communication among participants in the actual event. Events also occur in languages other than the official language of the news publication covering the event, thus creating the need for journalists to engage in different degrees of translating as they write up a news story. When these news stories are used as source texts and translated into target language by another news media institution, the translated stories are products of multiple translational processes.

This paper analyzes the intertextual relationship (Fairclough 1992) which is established in translation of a political interview. A Newsweek article of an interview with South Korea’s President Roh Moo-hyun and its corresponding article in Newsweek Korea are investigated in terms of how represented speech on issues of potential conflict such as Korea-U.S. relationship is translated across linguistic, institutional and discursive boundaries. Although the relationship between translation and intertextuality has been discussed in numerous ways by different translation scholars, most discussions have centered on how intertextuality, as knowledge of previously encountered texts, is tapped in the production of translations and how such knowledge regulate the formation of text

This paper focuses on a more specific understanding of intertextual chain – one that is established across the actual interview (the speech event) involving both English and Korean, Newsweek article of the interview (the source text) in English, and Newsweek Korea’s article of the interview (target text). The articles are bound in a unique intertextual relationship in that Newsweek and Newsweek Korea, which contain respective articles, are apparently translational, sharing highly similar title, layout, and format. However, Newsweek Korea’s article in question positions itself not as an article in a “translated” magazine but as an “original” article in its own right, setting straight the “facts” that had been misrepresented in the Newsweek article. Based on an examination of how Roh’s speech is represented across the intertextual chain, this paper argues that the linguistic, discursive, and institutional mediation which occurs in the process of producing and translating a news article allow the voice of a news media institution to intervene and to make its point with varying degrees of intricacy and involvedness. The study suggests that the relationship between source and target text in the context of international news translation is becoming increasingly diverse, complex and multi-layered.

Translating Conflict for Performance

David Johnston
(Queen’s University Belfast)

The centrality of the idea of the threshold to the translation process reminds us of how much thought translators continue to devote to geographies and the cultural embedding of texts. But the threshold also straddles histories, and translation can be a crucial form of intertemporal no less than intercultural writing. Much literary historicism and reception history reinscribe the aporia at the heart of how Western historiography imagines time – that is the insurmountable bifurcation between past and present. In presenting themselves as somehow aloof from (or invariably subject to) the historical mechanisms of their own cultures, many writers bifurcate between past and present and thereby mollify any sense their work might provide of the historicity of historical texts.

This paper examines how the translator of classic plays for performance can develop strategies to historicise the imagination of spectators so that the work of dead writers can be experienced simultaneously in terms of its pastness and of its ability to act as a cultural contestant today. Translation may be a trigger for audiences both to experience the past as other, and to re-activate the political, ethical and social strategies and aims of the original writer.

Writers like Lope de Vega, Moliere, Valle-Inclán, and García Lorca, are all distant from us now. We cannot raise the dead, that is clear. But through the rituals of performance and translation we can revive them temporarily through acts of radical, sometimes revolutionary, remembrance.

Translation and Apartheid – Imposed Conflict

Alet Kruger
(University of South Africa)
The fact that Afrikaans and some of the African languages of South Africa became established when the Bible, some biblical texts as well as works by John Bunyan and Shakespeare were translated into these languages is well documented. The manner in which cultural and literary identities were constructed through the production and publication of literature in these languages has also been studied, together with the way Afrikaans literature developed a certain degree of independence from its political role by freeing itself from nationalist subservience. Literary authors were considered to be the protectors of the cultural identity of the Afrikaner. Small wonder then that the banning of the first novel by André Brink under the Publications and Entertainment Act in 1974 caused such an outcry. The subsequent banning of more novels in Afrikaans and English by white as well as by black writers, and the polemics surrounding these bannings, have all been the subject of research. However, what remains under-researched is the role that translation and self-translation played during this turbulent time of conflict and strife imposed upon Afrikaans, English and African language authors by the apartheid regime in South Africa. This is the issue addressed by the present paper.

**Speaking as either a Victim or the Perpetrator: Interpreting at the Human Rights Violations Hearings of the South African Truth and Reconciliation Commission**

Annelie Lotriet  
*(University of the Free State, South Africa)*

The Human Rights Violations hearings constituted an essential part of the activities of the South African Truth and Reconciliation Commission. These hearings were held between April 1996 and June 1997 in 65 locations in South Africa.

The core function of the HRV hearings was to provide victims the opportunity to tell their story in public. These hearings were thus broadly advertised and open to the public to attend. A second function of the hearings was to promote national unity and reconciliation. This had to be achieved through providing a process through which traumatised and wounded people could be healed.

In this process the interpreters were to play an essential and crucial role. It was also the first time in the history of South Africa that simultaneous interpreting services were available in all the official languages (11). The interpreters faced enormous challenges, not only because they had to provide a service with only a few weeks training, but also because of the nature of the hearings. As The Chairperson of the TRC Rev Desmond Tutu puts it in his report (TRC Report 1998): “It has been a gruelling job of work that has taken a physical, mental and psychological toll. We have borne a heavy burden as we have taken onto ourselves the anguish, the awfulness, and the sheer evil of it all. The interpreters have, for instance, had the trauma of not just hearing or reading about the atrocities, but have had to speak in the first person as either a victim or the perpetrator”.

This paper highlights the challenges the interpreters had to deal with at the HRV hearings, the way in which they coped or failed to cope and the lessons learnt. The TRC experience proved an invaluable resource for interpreter training in South Africa and this paper will also provide a short overview of how these lessons learnt have been incorporated in the training programmes offered by the University of the Free State.
Court Translation and Interpreting in Times of the “War on Terror”:
The Case of Tayseer Alouny
Anne Martin (University of Granada, Spain)
Mustapha Taibi (University of Western Sydney, Australia)

Unlike the Begum case in the United Kingdom, which was decisive for public service translation and interpreting, the Alouny case in Spain—at least at its present stage—does not seem to have raised much awareness among decision makers of the importance of translation and interpreting for a fair trial. This case, of the Aljazeera reporter who has been imprisoned because of alleged collaboration with a terrorist organization, has raised the question of the situation of public service translation and interpreting in Spain, since part of the “evidence” for his conviction was based on literal translations done by verbatim translators or translators who did not belong to the same speech community as the speakers. In addition to this, and given the context of “the war on terror” in which the translations and the “evidence” were interpreted, this case raises questions such as interpretation vs. interpreting, the translation of culture and the role of the translator/interpreter.

In this paper we intend to deal with these questions taking into consideration the historical, political and ideological context of the case and using some instances of verbatim translation that place in question both the process of translation/interpreting and the process of (ideological) interpretation.

Translation lexicon for the ‘Kashmir Conflict’ in Rushdie’s
Shalimar The Clown
Gita Mohan (University of Salford, UK)

The paper will analyze the choice of lexis used to describe the individuals responsible for the Indo-Pak conflict over Kashmir, with reference to Salman Rushdie’s latest novel, Shalimar The Clown. It will focus on the various options available to a French translator of the same work, putting forward the hypothesis that “Translation(s) of any work dealing with an area of Conflict can sometimes be responsible for the dissemination of incorrect information and can be a major factor in fuelling further conflicts, thanks to today’s mass-media and globalization”.

Shalimar The Clown is outwardly a love story gone sadly wrong; but there’s more to this novel. Above all, Shalimar The Clown can be seen as the story of Kashmir and the conflict within her.

While there had always been territorial disputes between India and Pakistan over Kashmir since they attained Independence in 1947, it was only in the mid-80s that the common man in both countries came to understand the “Kashmir Issue”, as it was referred to in State-run media. Tracing the specific words used, this is how there has been a gradual change chronologically: In the mid- to late 80s, ‘infiltration’ was widely used. This soon gave way to ‘insurgents in the Valley’ (popular with media persons as well as politicians) in the early 90s, sometimes substituted by ‘militants’. In the late 90s, ‘Cross-border terrorism and terrorists’ became frequent, while from the start of this century, ‘Islamic fundamentalism’, ‘fundamentalists’, ‘mujahideen’, ‘jihad’ etc. have become common parlance. These individuals were also referred to as ‘freedom-fighters’.
Rushdie makes no such distinction in his novel. He frequently replaces one word with another. If he mentions 'Pak-backed terrorists’ (p 246), he also refers to them elsewhere as ‘Islamist-jihadists’ and ‘militants’. The options available to a French translator are: insuré, révolté, terroriste, mutin, militant, fondamentaliste... Of all the words, ‘terroriste’ is the word most historically grounded, while ‘fondamentalisme’ is very religiously connotative. According to Le Petit Robert 1 (1992 edition), ‘terrorisme’ is “mot employé dans la période qui suivit la chute de Robespierre pour désigner la politique de terreur des années 1793-94” while ‘Fondamentalisme’ is “courant religieux conservateur et intégriste”.

During the process of translation of a text such as Rushdie’s, which is all about Conflict, should the translator make a conscious decision about which French option to use, given that the author has made no such distinction in the original. Given the current political situation (post - 9/11 and post - 7/7), shouldn’t a translator be more ethically responsible when dealing with controversial texts and conflict areas? Riots in France in late 2005 have proved that it does not take much to ignite racial and communal hatred. Reports about conflict affect people in other parts of the world and so will their translations. It is even more so in the case of a work like Shalimar The Clown, which crosses the thin line between Fact and Fiction, when it comes to Kashmir.

Translation and the Mediation of Conflict in the News: Institutional Sites and Practices

Jerry Palmer

(London Metropolitan University, UK)

Much has been written, both within and outside academia, about the role of news in the formation of public opinion and foreign policy. But very little research has been conducted on the role of translation in foreign news gathering and dissemination, especially in terms of close analysis of textual strategies. This talk will outline a research project in this zone of enquiry, centred around the language pair Arabic-English.

Specifically, it focuses on 2 elements: (1) the place and role of translation in the processes of news gathering and dissemination; (2) the representation of constituencies and events related to the theme of ‘terror’, particularly in relation to ‘Islamic fundamentalism’ in the British media since 9/11. This theme has been chosen in part because of its timely nature, in part because translation within the chosen language pair is crucial to both the process and the representation in question.

The talk will focus largely on the ‘process’ part of the study and will examine the different places at which translation may occur and the purposes which it serves at those different places. Broadly speaking, these places correspond to the major phases of news creation and diffusion: information gathering, editing and dissemination, reception (primarily in the form of institutional media monitoring). The research is based upon interviews with those active in these institutional sites.
Understanding and Translating the Colombian Conflict

Juan Manuel Pérez
(Universitat Pompeu Fabra, Barcelona, Spain)

The Colombian internal conflict is the oldest in Latin America and one of the longest internal conflicts in the world. The conflict in Colombia originated in the late 1940s as a violent confrontation between the two traditional political parties of the country. Ever since, the conflict in this South American country has gone through a series of changes in its implications, its actors, and its consequences. Nowadays, this conflict involves guerrilla groups, paramilitaries, the Colombian government, drug dealers, urban gangs, among other actors.

Due to its length, and its increasing complexity, the way Colombians perceive the conflict is constantly changing. Therefore, the terminology used by Colombians to describe the situation they experience day by day has undergone changes as well. Thus, at different stages in Colombian recent history Colombians have used terms such as “conflict”, “crisis”, “war”, and “civil war” to refer to the particular situation their country experiences. Consequently, this variation in the use of terminology entails a particular challenge to the translator who intends to communicate—and in turn to explain—the peculiar situation of Colombia.

In addition, given the singularity of this conflict, several terms that are unique to the case of Colombia have appeared. Some of these terms are totally new words (e.g. paraco –paramilitary member--), some others are new word combinations (e.g. narco-guerrilla –drug-dealing guerrilla group--), and some others are adaptations of existing words to denote new concepts (e.g. milicia–guerrilla-supported urban gang).

In order to analyze, understand and suggest how to solve the problems posed by the use of particular vocabulary and terminology in texts about the conflict in Colombia, the presentation will be based on, but not limited to the author’s translation of the text: “Colombia: una guerra contra los civiles/Colombia: a war against civilians”, a thoughtful socio-political analysis of the Colombian conflict. Thus, taking examples from this text, some lexical and terminological aspects will be studied. Such aspects include the use of proper names and simple and compound neologisms, as well as re-semantization of existing words in the source text. Likewise, the translation strategies implemented by the translator in order to deal with such aspects will be analyzed as well. Such strategies include the use of functional equivalents, paraphrasing, and, in some cases, literal translation.

Additionally, given that the text being analyzed is rather specialized, much of the vocabulary used by Colombians everyday to refer to the conflict is not present in it. Therefore, glossaries and passages from newspapers will be also used as reference. By analyzing conflict-related everyday lexicon in the Colombian context, the idea is to invite the audience to take the case of Colombia as a start point for further reflection on the impact conflicts have on lexical phenomena (neologisms, resemantization, lexical variation, among others).

It is intended as well to reflect on the role of the translator, either Colombian or non-Colombian, in order to render translations that capture the peculiarity of this country’s conflict out of ambiguity and/or commonplace descriptions. Finally, the presentation will also reflect on the impact conflicts in general have on language evolution.
Educational Interpreting as a Tool in Conflict Management in a Young Democracy

Marné Pienaar & Mathilda le Roux
(University of Johannesburg, South Africa)

South Africa can be regarded as a young democracy which still faces a number of challenges since the first democratic elections in 1994. One such a challenge concerns the provision of equal access to higher education for all its citizens. One of the major stumbling blocks in providing such access is language. The Constitution of the Republic of South Africa recognizes eleven languages as official languages. Apart from these eleven languages, a number of other languages are also spoken as mother tongues. However, secondary and tertiary education (high school and university) are only available in two of these languages, namely English and Afrikaans – the former two official languages under the previous dispensation.

It is a well-known fact that the lack of mother tongue education is to blame for the high drop-out number in schools. Although the official pass rate for the 2005 final secondary school examination was 68.3%, it should be borne in mind that enrolment in the school system average one million pupils per grade from grade 1 to grade 10. Between grade 10 and grade 12, the exit year, this number drops by half. This implies that only 32% of the 2003 grade 10 class, successfully graduated from the school system in 2005 – in spite of the fact that 5% is added to the marks of the non-language subjects taken by speakers of the African languages in an attempt to compromise for the lack of mother tongue education.

The problem of language as a barrier to education is perpetuated in tertiary education (i.e. at university level). Students form previously disadvantaged backgrounds are linguistically marginalized. Tertiary education institutions (universities) have many programmes in place to assist students with language proficiency in the language(s) of tuition, but more often than not, these programmes do not succeed in providing students with the necessary academic languages skills they need to complete their studies successfully. Consequently the drop-out and failure rate amongst such students are high and this often results in conflict when students are refused bursaries or re-admittance to a particular institution. Student riots often follow to the detriment of all concerned.

During 1994 the University of Johannesburg experimented with the use of the whispering mode of simultaneous interpreting in tertiary a classroom. In 1996 this service was extended to include a third official language, namely isiZulu. The paper reports back on a case study where a module in Cross Cultural Communication was alternatively offered in English and Afrikaans and interpreted into these two languages as well as isiZulu. It is argued that educational interpreting can contribute to the management of language induced conflict in a young democracy like South Africa where language rights as such are not yet fully implemented and where a lack of language proficiency in the language of tuition effectively bar students from further education and training.
Semiotics and the Translation of News Headlines – Making an Image of the Other

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This paper aims to explore how certain ideologies can be signalled through translation of news headlines. The main objective is to investigate the strategies used by an international Arab news producer (Aljazeera.net) to transfer news stories published originally in Arabic on their website into English. Given that readers of the target texts have different ideologies and expectations from those of the source texts' readers, news stories will more likely go through some modifications when translated. Publishers of news also have ideological attitudes that can be expressed through the production and translation of news stories.

The paper introduces semiotics as a tool of analysis through some key notions such as signification, myth, syntagms and paradigms and the commutation test, and shows how these aspects can help uncover the hidden and ideologically-motivated meanings of any particular text. A thorough analysis is then applied to a corpus collected from aljazeera.net, which comprises news headlines published in Arabic about Yemen during 2005 with their English versions. During the year 2005, Yemen witnessed the occurrence of a number of events that had a significant influence on the political life of the country. The paper attempts to demonstrate how an image of Yemen is introduced via mass media and how such an image is transferred to the speakers of English via translation.

Conflict, Politics, and Translation Studies

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Conflict in the world will inevitably spill over into disciplines like translation studies where the subject matter and practices themselves are involved with cultural interface and cultural mediation. This paper will address the following questions with regard to translation and conflict. What can be learned from politics about the nature of conflict and the management of conflict in academic, professional, and cultural contexts involving translation, translators, and translation scholars? What strategies are successful in furthering ethical and ideological commitments in conflict situations? What strategies can individuals use to stake out ethical and political positions without being engulfed by conflict personally and professionally? Is it in fact possible to draw boundaries between the personal and the professional in situations where ethical conflicts have reached a point of crisis? How do answers to such questions set guidelines for translator training?

I will address these questions drawing on data related to historical translation movements, conflicts within the discipline of translation studies, contemporary geopolitical contexts, and practical political practices.
"If I knew enough Igbo words" –
French Journalists as Translators of the Nigerian Civil War

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Between 1967 and 1970, several books were published in France on the Biafran war by journalists on their return from the Anglophone war-torn enclave. This paper will study four of these reports, *Tuez-les tous*, *La Mort du Biafra*, *Biafra an II* and *Biafra proximité de la mort continuité de la vie*, published in 1968 and 1969 at the height of the civil war, at a time the conflict was emerging on the international scene and mobilising individuals and charities. These men’s testimonies, while challenging their language skills, reveal the involvement and passion of professionals turned into ambassadors from a friendly nation and whose co-worker, Mark Auerback, had just died while covering the war front as an embedded reporter. While in Biafra, and keen to get the most they could on the situation in the little time available in order to meet with the demand of the French public at a time when France supported Biafra, the authors – Jean Bühler, Gilles Caron, F. de Bonneville, François Debré and Alexandre Sosnowsky – met with immigration officers, guides, clergy, relief workers, soldiers and officers, as well as with ordinary civilians trapped in the conflict, conscious of the crucial importance of first hand individual stories. The study will highlight the importance of language skills in communication and coverage of events in a multilingual setting where few people could speak English and none knew any French. It will then review the considerable amount of information retrieved by journalists – interviews with key players in the conflict, radio and TV programmes and other oral sources, newspaper articles, local songs, history books, archives, official documents and other written material – to consider and justify the various ways the authors used to translate available information from Igbo and English into French, and the priorities they adopted. Interviewees include Biafra’s Head of State, Odumegwu Ojukwu, politicians like Nnamdi Azikiwe and top military officers, but also refugees and missionaries. The paper will finally evaluate the impact of translated interviews and documents on the publications and reveal images as the ultimate translation of conflicts. As one author puts it, “one image is worth hundred thousands words.” (Caron 1968:139).

Languages in contact, languages in conflict

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In recent years the hegemonic role of English as a lingua franca has been challenged by a number of writers, who have spoken of imperialism both within the boundaries of the European Union (Phillipson 1992 & 2003) and beyond (Canagarajah 1999; Phillipson 2003). This has caused controversy among the members of the linguistic “establishment”, notably Widdowson, usually linked to the world of the academia and the all too powerful publishing companies. In this paper we intend to examine the situation arising from two languages in contact, English and Spanish, its closest European rival. We shall resort to the concepts of the inner circle, the outer circle and the expanding circle developed around the expansion of English in the world (Kachru 1986) and will also apply them to the Spanish case. Then we shall proceed to analyse the conflict between the two languages, derived from the expansion of Spanish as reflected in the appearance of Spanish editions of English news media and vice versa. We shall take a close look at the Spanish edition of BBCWorld and the English edition of EL PAIS and point out the differences between these two services (target readers, specific
aims and discursive differences) before proceeding to analyse specific strategies in the presentation of one news item loaded with ideological and political significance for both the UK and Spain, the long-standing conflict of sovereignty over Gibraltar, where we shall challenge the traditional policy of detachment of the BBC, also described as the “sit on the fence” position (Bell 2003: 158-160). The source and the target texts offer a very different approach to the same conflict through the presentation of the various news articles analysed. The source texts seem to support ethnocentric views of the conflict whereas the translated versions attempt to avoid face-threatening communicative events. The findings underline the asymmetric position of the two media with respect to each other and within the enlarged panorama of the inner, outer and expanding circles.

“Asturias is Spain, and the rest is conquered land”:
Translating Conflictive Representations of Regional and National Identity in Tourism Discourse

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Tourism promotion (brochures, web pages, magazine ads) serves the double function of giving information about a particular destination and creating a coherent image of the place for potential tourists. Promotional texts are often interdiscursive, borrowing from various fields such as Geography, History, Literature, Gastronomy, Ethnography, Folklore, etc.

This paper analyses a particular case of conflictive representation of national identity in the tourism promotion of the Northern Spanish region of Asturias, which has consistently adhered to the image of a “natural, unspoiled paradise”, thus distancing itself from traditional Spanish “sun and sea” tourism. The theme of an unspoiled, virgin land is extended from the description of the region’s natural resources to brief historical accounts which blend legend, myth and fact to portray Asturias as the only Spanish Kingdom “unconquered by the moors”, thus “unpenetrated” and “virgin” in a historical, ethnic, and religious sense, too. Translators face obvious political implications and potential conflict in the context of the current international scene when dealing with this discursive use of history and the translation of place and national identity, not only into another language but into the culture of potential tourists.

The data for my analysis come from a corpus of promotional materials edited by the regional government of Asturias (in Spanish and English), which I have compared to travellers’ accounts published in online travel journals or travelogues. I explore the social, cognitive and cultural consequences of the discursive choices made regarding the representation of regional and national identities, using a number of theoretical approaches to Translation (Bassnett and Trivedi 1999, Hermans 1999, Olohan 2000, Venuti 1992) as well as a critical approach to Discourse Analysis (Fairclough 1995, Van Dijk 1997, Wodak et al. 1999).
Translation as Survival

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Translation is considered as a necessary yet impossible task of reconstructing Babel (Derrida, 1985). In translation studies, the necessity of translation is explored from different viewpoints. This paper will investigate translation as a means of self-expression, especially under extreme circumstances, where the ordinary forms of writing might be to risky to undertake.

The Cultural Revolution (1966-1976) in China is such an extreme political condition, where the conflict between the oppressive regime and the free intelligentsia was almost impossible to resolve. Writing became a highly politicised practice, and writers had little freedom over what they wish to express. Many prominent writers experienced the threats of hunger, humiliations, and even death in labor camps, prisons, re-education farms and Cow Sheds, for the reason of any non-formulaic ideas implied in their writings. This paper will look into a case study of a Chinese translator's experience during the Cultural Revolution to throw light on the significance of translation in the most violent and chaotic period in modern Chinese history. Mu Dan, or Zha Liangzhen (1918-1977) was a gifted poet and a brilliant translator. In the political movement started from 1950’ s, he was defined as counter-revolutionary and the stigma was lifted only three years after his death. In a space where life is politicized to the extreme, to be a counter-revolutionary meant to be almost sentenced to death. Mu Dan somehow managed to survive as a free intelligentsia, mainly through his translation. With the assumed name of Zha Liangzhen, he translated abundant foreign literature during the Cultural Revolution, including the English romantic poetry of Byron, Shelly, and Keats; Modernist poetry of Yeats, Eliot, and Auden; and Russian romantic poetry of Pushkin and Tyutchev. After his death, his translations were published in China and influenced a whole generation after the Cultural Revolution. His works allowed the most outstanding scholars to keep searching for space of decent human survival – freedom, individuality, and human dignity – something that can never be entirely eradicated by any kind of dictatorship.

This paper will further examine the nature of translation to explain why it is more easily tolerated by the oppressive regimes and how this phenomenon might redefine the ethics of translation and the translator. By combining the theory background with the case study, this paper hopes to bring some insight into the understanding of the significances of translation under pressure, which offers an alternative way for dissident opinions be articulated and heard. This function of translation played an important role in resolving the conflict between an oppressive regime and the free intelligentsia in the Cultural Revolution, and was of crucial importance to the social development as well as individual survival in China at that time.

Interpreting in Mental Health Care: An Irish Case Study

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Cross-cultural adaptation often leads to mental health problems among immigrants, among long-term settlers in particular. Apart from everyday logistics, these newcomers also have to cope with social isolation, low self-esteem, and
feelings of frustration or depression. Some need special assistance when recovering from torture, mental or physical abuse suffered in their home environment (Bhugra & Bahl, 1999; Bhui, 2002; Fernando, 1995; Furnham and Bochner, 1986; Raval 1997; Ruesch, 1972; Torbriorn, 1982; van der Weer 1998; Vega, Colody and Valle, 1987; Williams and Westermayer, 1986). This applies to the unprecedented influx of immigrants who have arrived in Ireland for the past ten years from an extreme diversity of cultural and linguistic backgrounds. An ever-increasing proportion of these settlers now avails of mental health care services. Lacking the sufficient level of proficiency in the language of interaction, they need an interpreter to communicate.

International researchers in community interpreting have come to a view that interpreters do not only facilitate communication, but also become participants in what is known as the triadic exchange (Carr & al., 1997, 2000; Erasmus, 1999; Harris, 1999; Mason, 1999a, 1999b, 2001a; Mikkelson, 2001; Ozolins, 1998; Wadensjö, 1998). In mental health care, where diagnosis is only possible by means of verbal communication, the mutual comprehension of the linguistic and non-verbal utterances is salient to prognosis: therefore, successful treatment necessitates the co-operation of all three participants (Kaufert, 1990; Kaufert & al., 1997; Messent, 2003; Miller & al., 2005; Raval, 2005; Tribe & Raval, 2003). This multilingual therapeutic environment provides a clearly defined scope for research where issues of interpersonal communication, translation ethics and information dissemination are amplified. The numerous interpreters who come from an immigrant background and have to negotiate not only between the two communicators but also have to negotiate their own role as interpreters in the process offer a focus for investigation.

Although mental health care interpreting is only emerging as a separate sub-domain at present, related issues have been recognised for over three decades (Bot, 2003; Farooq, Fear, & Oyebode, 1997; Kinzie, 1986; Price, 1975; Westermeyer, 1990). However, while there has been a tradition of acceptance of the impact of therapeutic encounters on therapists (Clarkson, 1995; Flasak & Perlesz, 1996; Kitron, 1992; Lavender, 2003), similar effects of countertransference on interpreters have only recently been acknowledged (Granger, 2003; Papadopoulos, 2003; Tribe & Morissey, 2003). This paper proposes to examine the three participants of the multilingual therapeutic encounter, all of whom are affected by the very same process in a three-way interaction, as equal contributors to the therapeutic process. This relatively novel approach to interpreting in an emotionally, mentally, culturally and linguistically sensitive environment will, in turn, allow for the empirical testing of a model based on Kim’s dynamic double theory of learning and intercultural adjustment (Becoming Intercultural: An Integrative theory of communication and cross-cultural adaptation; 2001) in the Irish setting – with special reference to the interpreter’s personal and professional allegiance in line with the ethical issues highlighted as a theme for the conference.