'Behind the Veil: Evolution and Circulation of Terms’

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There was much controversy in Quebec and elsewhere in Canada about the Charter, especially concerning its prohibition of public sector employees from wearing or displaying "conspicuous" Islamic religious symbols. Different terms were implemented in discourse on this topic, focusing on the cultural connotations of terminologies and on the quality of the terminological tools. We know that linguistic forms are created within language practices, and it is their stabilization inside the language that gives them the status of norms of discourse, which in turn allows intercomprehension (Gaudin, 1993).

This paper will try to demonstrate that terms are greatly affected by interactions among participants in speech. Through this study, we will use technology to implement successful and reliable measures aimed at facilitating the harmonization of emerging terms. In fact, technology will help us once again to gather documents and create a corpus of discourse on the subject of Islamic religious symbols and their display. Ranging from September 10, 2013 to April 5, 2014, this corpus will serve to evaluate the evolution of language practices and the socio-genesis of terms pertaining to the subject. Also, we will be using technological tools to spot potential terms and index the corpus with a concordancer. Later, we will try to examine the corpus and obtain data for a subsequent discourse analysis. As a result, this study will present diachronically and synchronically, the circulation and evolution of terms related to the discourse of wearing or displaying "conspicuous" Islamic religious symbols.

**Key-words:** terms; technologies; evolution; discourse; corpus; cultural symbols.

**Bio:** Joyce Akl is a Ph.D student in Translation Studies & Canadian Studies at University of Ottawa. She is originally from Lebanon. She is deeply interested in immigration and intercultural studies. She has worked as an ESL instructor and translator for several years. She is currently interested in the Arab community and its integration into the Canadian society through a translational...
perspective. Her deep concern about immigration and immigrants comes from her personal memories about the civil war in Lebanon.

“The Provocative Connotations of the Concept of “the Other” and their Potential Repercussions on Global Networking”

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Research has increasingly focused on translation agents and their role in intercultural interaction in today’s globalized world (Tymoczko, 2005; Wolf, 2011). However, the attempt to bring Western and Non-Western cultures to an equal footing can be thwarted by the use of provocative linguistic terms that may hinder intercultural communication (Snell-Hornby, 2006; Tymoczko, 2007; Venuti, 2000). This paper attempts to analyze the referent-pronoun relationship between the linguistic term “the Other” and its referents in Wolf (2002) and Bachmann-Medick (2006). With reference to Trivedi (2006), I argue that although these theorists concern themselves with questions pertaining to the representation of the source culture in the translated text, their use of the concept of “the Other” is implemented, to a large extent, as a substitutive term to represent Non-Western cultures collectively, and can, thus, provoke emotive reactions on the part of Non-Western researchers and translation agents. With this in mind, this study demonstrates that the overuse of the term “the Other” in the textual data, as well as its associations with Non-Western referents, not only provoke residual presuppositions relating to Eurocentric modes of thinking but may also rekindle reactions that have negative impact on networking among translation agents at the global level. In other words, this emotive linguistic expression and its associations can bring about unwelcomed stereotyping and polarized views which are not in line with the goals of sociological frameworks that view translation agents as extended networks transcending the dichotomous concepts of “center” and “peripheries” (Buzelin, 2005). The study also aims at raising the caveat about the transfer of some lexical choices from one turn in translation studies to another and calls for the need to free English as a lingua franca from any emotive expressions and hegemonic connotations.

Keywords: global networking; “the Other”; emotive expressions; Western/Non-Western modes of thinking; metadiscourse; the communicative function of English.

Bio: Hassan Al-Mohammad was born in Syria and received his BA in English Language and Literature and MA in Linguistics from the University of Aleppo, Syria. His academic career began as a lecturer at the English Department at the University of Aleppo, where he taught courses in translation, syntax and phonetics to first and second year students. From 2006 to 2011, he worked as a lecturer
at Al-Kharj University, Saudi Arabia. His job responsibilities included translation activities and teaching translation courses as well as English as a foreign language. After spending one year at Carleton University to complete his CTESL program, he joined the PhD program in Translation Studies at the University of Ottawa in September 2013. His research interests include literary translation and its role as a source of information about the countries afflicted with civil wars and political crises with the aim of highlighting the suffering of human beings.

“An Overview of Professional Translation Networks”

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During the past decade, the field of professional translation has undergone major structural changes. These new developments have greatly affected the role and state of translators, at the same time posing new challenges to Translation Studies as a discipline. From the traditional perspective of literary translation, researchers typically focus on one aspect of translation production: the translator’s role in the production process and their agency in textual transformation between the source text and the target text.

Since the “cultural turn” in the 1990s, while the translator’s mediation still remains central, Translation Studies has extended study from the micro-textual to the macro socio-cultural context. That is, researchers are not confined to the textual equivalence postulate but are increasingly oriented toward broader contextual factors that condition the translation production (Bassnett 2002). Networking is an important aspect of the translation profession. Through translation networks, translators, interpreters, terminologists, localizers, researchers and other language professionals are able to collaborate, exchange services, and learn about new trends or innovations in the field. Determining the characteristics of translation networks is essential if we wish to understand how translators and other language professionals organize themselves. This article explores the use of networks as conceptual tool for uncovering the underlying principles and forces affecting the field. It aims to provide frames for categorizing and describing translation networks: profession-oriented, practice-oriented, education-oriented and research-oriented. To better describe these networks, variables affecting their structure and composition are also explored.

Key-words: translation networks; online communities; weak ties; strong ties; professional associations.

Bio: Samira holds a BA and an MA in Translation studies. She published several scholarly articles in Semiotics, audio-visual translation, translation process (TAP), literary translation, discourse analysis,
as well as teacher training and psycholinguistics. Her eclectic areas of interest include CDA/DA, Pragmatics, Psycholinguistics, Translator Training, TAPs, AVT

« Traduction, exils et migrations dans les Amériques : traducteurs latino-américains en Amérique du Nord contemporaine »

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Parmi les milliers, voir des centaines de milliers de personnes qui s'exilent ou qui migrent tous les ans du Sud vers le Nord du continent américain, il y a de nombreux professionnels et intellectuels qui ont exercé la traduction à un moment donné de leurs trajectoires en tant qu'exilés ou immigrés. Il émerge alors le besoin d'historier le rôle de ces intellectuels-traducteurs parce que leur importance linguistique et culturelle ne cesse d'augmenter.

La traductologie contemporaine a commencé à traiter le sujet, mais en relation à des figures littéraires. Ni dans le récent Diccionario histórico de la traducción en Hispanoamérica (Dictionnaire historique de la traduction en Amérique hispanique) (2013), ni dans la compilation d'articles intitulé Traducción, identidad y nacionalismo en Latinoamérica, (Traduction, identité et nationalisme en Amérique latine), publié aussi en 2013 au Mexique, on ne formule pas encore cette problématique. En revanche, l'espagnol est devenu la deuxième langue des États-Unis et la troisième au Canada. Le portugais gagne lui aussi en nombre et en importance, avec une croissante immigration brésilienne vers l'Amérique du Nord.

À travers leur œuvre de traduction des idées et des ouvrages produits par des auteurs nord-américains, européens ou autres, ou même grâce à leurs œuvres originales marquées par le travail de traduction, ces intellectuels-traducteurs ont laissé une empreinte culturelle dans leurs terres d'exil respectives et ont influencé le mouvement intellectuel et politique dans le sud du continent.

Dans cette présentation je soulignerai l'importance de ce phénomène pour l'histoire de la traduction en Amérique latine, et dans les Amériques en général, et montrerai quelques exemples remarquables, parmi lesquels figurent Leticia Molinero (Argentine-États-Unis), Gustavo Pérez Firmat (Cuba-États-Unis), Ilan Stavans (Mexique-États-Unis) et Raúl Fernández (Cuba-États-Unis), tous des intellectuels et traducteurs d'une considérable trajectoire. Il sera également abordé la pertinence de l'approche historiographique du temps présent pour l'étude de ce sujet en traductologie.

Mots-clés : Traduction et exils; traduction et migrations; traducteurs latino-américains en Amérique du Nord; intellectuels-traducteurs; histoire du temps présent; histoire de la traduction dans les Amériques.
“From Systems to Atoms: The Relevance of Local Practices in Interpretation and Translation”

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One of the most recent “turns” in Translation Studies is the Sociological turn. This trend consists in the application of a set of sociological principles or theories in order to study or to reveal the relationships of a number of actors involved in translation practices, relationships that perhaps would be hard to trace otherwise.

However, such types of analysis leave outside their focus micro or local practices, which have become more and more relevant in the current ongoing process of globalization. What happens to individuals, communities, and discursive (translation/interpretation) practices in totalizing systems such as Luhmann’s or Bourdieu’s? The former removes humanity and places functionality instead; the latter imagines an axis about which a body rotates from subjectivity to objectivity. In both cases, the human being finds her/himself a prisoner pre-judged within the institutional molds and power relations shaping her/his expression and life.

It is quite possible (perhaps even necessary?) to reflect on cultural practices without having recourse to abstract structures or systems—for example, when it comes to analyzing specific translation and interpretation practices occurring daily in community centers, refugee camps, court trials, health care centers, schools, women shelters, etc. With a case study, I aim at describing how local or micro community interpretation/translation practices are facts that affirm life without entering into dialectical and unequal power-relations that are totally out of our reach and control.

Key-words: systems; micro politics; knowledge; performance; community interpreting; translation practices.
Bio: Heidy Gutiérrez is a PhD student in Translation Studies with important background in foreign language teaching and translation. She has worked as a lecturer in some Colombian universities and has experience in translation and interpretation with the Institute of Tropical Medice (LatinChronicNetwork / SWIHPS Network) Antwerp, Belgium and with the NGO Save the Children in Colombia. She holds a master’s degree in education and has studies of philosophy from Universidad de Antioquia in Colombia. In her master research, she studied Paul Ricoeur and his reflections on translation, language, and meaning; she also designed a handbook for the translation of philosophy from French to Spanish. Recently, the Colombian Yearbook of Phenomenology and the Fonds Ricoeur published her translation of Ricoeur’s text: La condition d’étranger from French to Spanish. At present, she is interested in learning about Community Interpretation and in studying the ideas of Gilles Deleuze and Brian Massumi.

“Manipulating Simone de Beauvoir: A Case Study of the Chinese Translations of The Second Sex”

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The Second Sex, one of the most influential feminist works and the starting point of second-wave feminism, has been translated and published several times in China. This paper seeks to analyze how the Chinese editions of The Second Sex are manipulated by their cultural mediators, especially translators. Based on the manipulation school’s theoretical frameworks, this paper probes into the praxis of translation studies and Chinese feminist discourses since the 1970s by addressing a few sub-questions: how did the transfer of feminist discourse from the West to China shape the Chinese translations of The Second Sex? How did translators in mainland China negotiate the volatile mixing of Marxism with Existential feminism in their translation projects, given the Chinese Communist nation-state’s political control over post-Maoist academic feminism?

Chinese feminist scholars’ transfer, acculturation, and manipulation of de Beauvoir’s existential feminism are showcased through the textual and para-textual analysis of two representative Chinese translations of The Second Sex ((Taiwan’s first version in 1972, and the Mainland’s first in 1998). The translations of existential terms and certain “controversial” issues—prostitution, abortion, lesbianism, for example—are analyzed to reveal how translators exert their cross-lingual and cross-cultural power to situate Beauvoir’s Existential feminism in their respective socio-cultural spheres. Furthermore, I also attempt to bring to light and analyze the complex configurations that the translators’ gender/sexual identities assume, the tension between patriarchy and feminism that the translators face in their social context, the emotional affinities and
resistance they find in their work, and ultimately, how all of these factors shape and re-shape the Chinese translations of The Second Sex.

**Key-words:** cultural politics of translation; para-textual analysis; Manipulation School; Chinese feminist discourses; emotional affinities in gender identified translation; theory and practice of Feminist Translation Studies.

**Bio:** Nicki LIU Haiping is a MPhil student in the Department of Translation and the Gender Studies Program at The Chinese University of Hong Kong. Deeply encouraged by Sherry Simon’s and Luise von Flotow’s writing on gender and translation, Nicki combines her passion for gender issues and knowledge of translation studies into her current research project. She attempts to analyze the macro-context (the socio-cultural background of publishers, translators, writers, etc) and the micro-level textual data in order to get a fuller picture of the complex operations and manipulations involved in the translation of The Second Sex in China.

“**The Translation of Hentai**”

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Hentai (Japanese animated pornography) is extremely popular both inside and outside Japan (the world’s third biggest pornographic industry), with a fanbase that is mostly men, but that does not exclude women. Hentai is a “type of erotica frequently characterized by detailed, unusual and fantastic depictions of sexual activity habitually intended for sexual arousal” (Ortega-Brena, 2009). It is like non-animated pornography in that it features scenarios of various kinds ranging from consenting heterosexual or homosexual relations to rape and incest. However, it also features scenarios that are virtually unique to it, such as sex transformation and... octopods.

Since hentai has been successfully exported and marketed outside of Japan, the question of how it is translated arises naturally: Is the animation’s language as close as possible to the Japanese original, or is it modified to comply with target-market demands? If it is modified, does it face censorship at the level of language, of plot, or perhaps both (e.g. incest in the original vs. no incest in the translation)? Do such differences exist between subtitled and dubbed versions? This talk will explain this different form of “adult entertainment” from a historical and social perspective, and answer the above questions through the analysis of different hentai and their translations.

**Key-words:** Hentai; animation; Japan; translation; translation studies; pornography.
Mots du monde : le premier colloque en traductologie organisé par les étudiants aux études supérieures
« Traduction et réseautage »

World Words: The First Graduate Student Conference in Translation Studies
“Translation & Networking”

Bio: Daniel E. Josephy Hernández currently lives in Japan and is writing a PhD dissertation about the translation of animé from a gender and sociological perspective. He has published articles and given talks on translation studies, interpreting, français québécoise, Canadian literature, teaching and graphic novels. He enjoys tweeting (@parallel.texts) about the funny English signs found in Japan.

« Traduire la virtù de Machiavel : un geste marqué dans l'espace politologique »

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Cette communication prendra pour objet les traductions du mot italien virtù, utilisé par Machiavel au XVIᵉ siècle, qui circulent aujourd'hui dans le domaine de la pensée politique universitaire. Je formule l'hypothèse que le choix d'une traduction, y compris la non-traduction de ce terme clé, constitue un nœud de differentiation dans la topologie des réseaux politologiques contemporains. Traduire est un geste de marquage, de positionnement dans le champ disciplinaire, qui exprime des engagements méthodologiques, épistémologiques et ontologiques. Observer ce champ dans une perspective traductologique rend possible une cartographie des forces en présence. Cette hypothèse sera mise à l'épreuve d'un corpus formé des traductions de Machiavel en anglais parues dans la seconde moitié du vingtième siècle. Ce corpus montre que la non-traduction (réécrire virtù en italiques avec accent) est préférée par plusieurs interprètes célèbres depuis les années 1970. C'est le cas de Quentin Skinner, considéré comme le chef de file de « l'école de Cambridge » et du « contextualisme » en histoire des idées. Skinner juge toutefois virtù intraduisible dans certains cas seulement, c'est-à-dire lorsque Machiavel investit le terme d'un ensemble précis de sens entremêlés qui en font un véritable concept. Pour leur part, les héritiers de Leo Strauss, qualifiés de « textualistes » et d'adversaires des « contextualistes », traduisent chaque fois virtù par virtue, vertu. C'est le cas d'Harvey Mansfield dans ses traductions littérales du Prince (1985) et des Discours (1996), qui reprennent le littéralisme du « straussien » Allan Bloom dans sa traduction de la République de Platon (1968). Les descriptions d'actions violentes comme vertueuses sont supposées choquer le lecteur et l'amener à questionner ce que Machiavel lui-même fait subir à la vertu. Dans les deux cas, Machiavel est « forainisé » (foreignized), mais il y va de deux façons de converser avec ce personnage étrangete familier.

Mots-clés : Machiavel; Pensée politique; Histoire des idées; Quentin Skinner; Leo Strauss; Réseaux intellectuels; Forainisation

Notice biographique : Simon Labrecque est chercheur postdoctoral à l’École d’études politiques de l’Université d’Ottawa. Ses travaux portent sur les rapports entre politique et esthétique, plus
particulièrement sur les pratiques performatives de qualification et de disqualification des énoncés politiques. Il a obtenu son doctorat en science politique et en pensée culturelle et sociale à l'Université de Victoria. À partir d'une relecture de l'histoire des idées qui propose une analyse critique de notions fondamentales, dont l’émancipation, la friction et l’endurance, sa thèse conceptualise les rôles des esthétiques de la politique comme a priori historiques déterminant ce qui est perçu comme étant le plus important, politiquement. Il travaille présentement à une généalogie de la figure de l’amateur qui analyse sa revalorisation contemporaine, y compris en traductologie. Il est membre du comité éditorial de la revue Tahrir et participe au chantier de recherche « Traduire les humanités », où il cherche à conceptualiser la forainisation (foreignization).

« La traduction du terme derridien «entame» en Amérique, ou Comment la traduction peut devenir un outil pour les études de la réception d’un auteur »

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La communication présentera quelques éléments de réception de Jacques Derrida en Amérique à partir de la traduction de ses « mots » indécidables, et particulièrement de celui d’« entame ». Cette recherche tente de mettre à l’épreuve une hypothèse que je développe en ce qui a trait à la traduction en sciences humaines et sociales, à savoir que la réception d’un auteur produira, avec le temps, une homogénéité toujours plus grande des traductions et un nombre toujours plus restreint des traducteurs et des maisons d’édition. Il s’agissait d’adapter l’hypothèse bien connue de Berman selon laquelle « toute première traduction en appelle à des retraductions » parce qu’elle serait imparfaite, trop idéologique et trop soumise aux normes. Dans le cas de la traduction des sciences humaines et sociales, je pose comme principe que les premières traductions s’intéressent d’abord à ce qui est énoncé dans le texte (son « quoi ») alors que la popularité croissante d’un auteur fera en sorte que son style, sa langue, etc., sera toujours plus pris en compte (on traduirait alors son « qui »). Si la plupart des traductions successives de Derrida me permettent d’affirmer cette hypothèse, un exemple la contredit, à savoir la retraduction récente de La voix et le phénomène – un commentaire d’Edmund Husserl par Derrida –, par Leonard Lawlor (Voice and Phenomenon, 2011) une retraduction de Speech and Phenomena traduit par David Allison (1973). La non-conformité de la traduction d’entame par rapport aux traductions habituelles par « broach » et/ou « breach » (telles que proposées par Gayatri Spivak dans la préface à Of Grammatology, 1976), quoiqu’elle puisse sembler anodine, montre un courant mineur dans la réception de Derrida aux États-Unis, celle de la phénoménologie, qui ne semble pas catégoriser Derrida comme le fait la réception habituelle (Derrida comme penseur du poststructuralisme, etc.). Une étude des « mots » en
traduction vient donc montrer la force que peut encore avoir un courant de pensée comme la phénoménologie qui traduit, pourrait-on dire, encore Derrida pour ce qu’il apporte (son objet), plutôt que pour lui-même (son sujet).

Mots-clés : Jacques Derrida; Edmund Husserl; Réconstruction; Phénoménologie; Études de la réception; Sociologie des intellectuels

Notice biographique : René Lemieux est doctorant en sémiologie à l’Université du Québec à Montréal et enseigne l’histoire de la traduction à l’Université Concordia. Il dirige, avec Pier-Pascale Boulanger, le chantier de recherche « Traduire les humanités » dans lequel une équipe se voue à la traduction française du Handbook of Translation Studies (John Benjamins). Ses recherches portent principalement sur les théories de la traduction et de la réception, ainsi que sur la philosophie française contemporaine. Sa thèse de doctorat a pour objet Jacques Derrida étudié comme un phénomène culturel et politique dans l’université américaine. Il est membre des comités éditoriaux des revues Trahir et Cygne noir, la revue des étudiants en sémiologie de l’UQAM. Il a codirigé, avec Dalie Giroux et Pierre-Luc Chénier, le collectif Contre-hommage pour Gilles Deleuze (Presses de l’Université Laval, 2009), ainsi qu’un dossier dans la revue de critique littéraire Postures avec Jade Bourdages : « Lieu et non-lieu du livre : penser la bibliothèque ».

“A Literary Translator Network: Six Degrees of Esther Allen”

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Translation is often portrayed as a solitary activity, carried out in isolation. Yet translators seldom work alone on any given project. Understanding the networks developed by translators can help researchers shed light on the formation and perpetuation of attitudes towards the craft of translation. Translation scholars Anthony Pym and Maria Tymoczko discuss the construction of networks to research translation history and the self-reflexivity of translators after World War II respectively. However, these considerations have not been applied to examine contemporary translators. Likewise, there is a lack of research that focuses on the social and/or professional relationships among literary translators. A study of the literary translator network fostered by Esther Allen, an actively engaged contemporary translator, will aim to fill this blank space. As a translator, editor, and professor of translation, Allen has been and continues to be instrumental in the creation of venues that promote the reading of translated works and strive to elevate the visibility of translators. It will be argued that Allen’s nexus encourages, challenges, and endorses a positive dialogue as to the intellectual and artistic value of translation. This paper traces Allen’s
relationships with 1) authors whom she has translated, such as Alma Guillermoprieto and Jose Manuel Prieto – both Cuban writers and collaborators; 2) translators she has worked with either as co-translator, co-editor or in some other capacity; and 3) writers lured to participate in what Allen calls, “translation stunts”. Investigating and mapping a contemporary network of literary translators and tracing the translation discourse within the network can help researchers identify trends and contributions towards the future of Translation Studies. Rather than looking back at the trajectory of translators, researchers can design a current network map to illuminate the road ahead, and provide a baseline for comparison or further empirical research that focuses on translators’ dialogues.

Key-words: Esther Allen; literary translators; professional networks; translator visibility; contemporary translation; translator’s discourse.

Bio: Sandra Najar is a Ph.D. candidate in Translation Studies at Kent State University, where she currently teaches courses in translation and interpreting, translation project management, and Spanish. Her research interests lie in health care interpreting, the translator’s agency, and translation project management. She is a Spanish to English translator and a medical interpreter. She holds a Master of Arts in Translation (Spanish) from Kent State University and a Bachelor of Arts in Psychology from Seton Hall University. Her professional experience includes client relationship management, marketing, and project management within the global financial services industry.

“Building a Community through Languages: Grace Bagnato and Toronto’s Immigrant Network”

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Once a multilingual and ethnically diverse neighborhood of Toronto, “the Ward” was described as one of the city’s worst slums in the 19th century. Among the many people and stories of the Ward, one particular figure, Grace Bagnato (1891-1950), became a testimony for translation used as a tool for building a community. Thanks to her language skills, she was a pioneer of social and feminist activism, an amateur politician, and, perhaps, one of the most influential people in the city of Toronto from the 1920s to the 1940s.

Born to a family of Italian immigrants, she engaged in helping fellow immigrants to adjust to the new Canadian reality. Wanting to communicate with and help her neighbours in the Ward, Grace learned their languages: Ukrainian, Yiddish, and Polish, among others. In fact, Mrs. Bagnato learned six additional languages over the years, beyond her natal Italian and English. During World
War II, when Italians who had immigrated to Canada were all suspected of sympathizing with Fascism, and often interned, Grace worked to make sure their rights and needs were understood. Grace became the district’s interpreter, in the hope of helping immigrants get the best justice they could afford, and of building bridges of understanding between the new immigrants and the English-speaking networks of government, law courts and society. In 1921, she became the first Italian-Canadian woman court interpreter in Ontario. A role model, she continued the task of weaving together the cultures of Toronto’s ethnic neighbourhoods while building a solid immigrant community through language.

By means of the example of the above-mentioned case of Grace Bagnato, my presentation aims to study the role of the interpreter in building networks within an immigrant setting.

**Key-words:** immigrant networks; interpreting; multilingualism; community interpreting; Grace Bagnato; Italian-Canadians.

**Bio:** Tiziana Nannavecchia is a third-year candidate in the doctoral program in Translation Studies with Specialization in Canadian Studies at the University of Ottawa, Canada. Her research is in the field of literary translation and multilingualism, with a focus on Italian-Canadian literature and its translation into Italian, under the supervision of Prof. Luise von Flotow. Moreover, she is a Research Assistant at the School of Translation and Interpretation of the same institution. She also holds a BA in Modern Languages and Literatures and an MA in Modern Languages and Translation from the University of Milan, Italy. In the past 3 years, she has presented at a number of local, national and international conferences on Translation Studies, Italian Studies and Migration Studies. She also works as a freelance translator and an Italian language instructor.

« Le crowdsourcing en traduction : la collaboration des pairs et le réseautage professionnel »

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La présentation s’attache à examiner un aspect particulier du thème de « La traduction et la sociologie des nouveaux médias » notamment le crowdsourcing en traduction, sujet contemporain qui ne se rend pas facilement aux études. Nous considérons le concours de traduction en ligne comme une forme de l’externalisation ouverte (crowdsourcing). En prenant cependant le cas d’un tel concours, nous pouvons observer les différents aspects du fonctionnement de la traduction collective et en évaluer les résultats.

Tout comme les autres projets du crowdsourcing en traduction, le concours en ligne peut
être organisé par différents organismes, entreprises et communautés soit comme l’appel à soumettre des textes aux choix des participants, soit comme l’invitation à traduire un seul texte au choix des organisateurs du concours.

Nous procédons à l’analyse de ce deuxième type de concours, organisé par un cabinet de traduction à Moscou, la Russie. Le texte en anglais, dont nous visons à mettre en examen la diversité des traductions et la critique, comporte à peu près 500 mots. Le nombre des participants est 150. Les participants tout comme les membres du jury communiquent dans un forum de discussion en ligne.

Dans le cadre de notre étude de la discussion critique des textes, nous visons à appliquer le modèle de l’analyse sémantique/stylistique selon Anton Popovič (1933-1984), traductologue slovaque reconnu. Nous considérerons la transformation stylistique qui, selon Popovič, est dictée tant par les normes linguistiques que par les préférences personnelles du traducteur. Pour interroger la validité de la forme collaborative à la traduction, nous envisageons d’appliquer les critères de la « foule sage » formulés par l’économiste américain James Surowiecki. À travers cette étude, nous cherchons à valider le crowdsourcing dans le domaine de la traduction comme une forme de la collaboration efficace dont les traits principaux sont la critique mutuelle et l’autocorrection.

**Mots-clés :** crowdsourcing en traduction; travail cognitif collaboratif; traduction collective; concours de traduction; co-révision ; qualité.

**Notice biographique :** Gulnara Shaydullina, ancienne élève de l’Université d’état Bashkir (l’UÉB, à Oufa, la Russie) et de l’université McGill, est étudiante à la maîtrise en traduction au Département de linguistique et traduction à l’Université de Montréal sous la direction de la Dre Hélène Buzelin. Son domaine de recherche est la traduction collaborative. A soutenu en 1990 le mémoire à la Faculté de la philologie romano-germanique de l’UÉB sur le sujet de la poétique et les motifs zen-bouddhistes de « Glass saga » de J.D. Salinger. A travaillé comme enseignante de la grammaire anglaise (université, 1er cycle); interprète et traductrice. Ses intérêts de recherche sont la traduction et les technologies modernes ; la traduction comme une activité cognitive ; les aspects sociaux et idéologiques de la traduction et la méthodologie de l’enseignement des langues minoritaires.
« Traduire la Bible en Langue des Signes de Suisse Romande : Synergies et conflits entre personnes sourdes et entendantes »

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Les relations conflictuelles ainsi que les rapports de force existant entre personnes sourdes et entendantes sont bien documentés dans les études sur la Surdité (« Deaf Studies »). Cette recherche visait à démontrer que ces situations de conflit se retrouvent aussi dans le domaine de la traduction. En particulier, le travail collaboratif entre des personnes entendantes et sourdes (des pratiquants catholiques ou protestants, des aumôniers et pasteurs protestants), sans expérience de la pratique traductive, a été étudié dans le cadre de la traduction de la Bible du français écrit en langue des signes. Comment ces deux groupes parviennent-ils à un compromis lorsqu’ils font face à des problèmes traductifs ? De quelle manière leurs solutions traductives modifient-elles la langue des signes ?

Les concepts et les méthodologies du constructionnisme social et de l’alphabétisation (« New Literacy Studies ») ont été appliqués. D’une part, le contexte social a pu être pris en compte, permettant d’expliquer les changements de la langue des signes survenus lors de la traduction. D’autre part, la manière dont les textes ont été perçus, préparés et reçus a pu être évaluée.

Cette recherche a démontré que les textes source et cible ne sont pas statiques, mais évoluent selon la perception des traducteurs. Les données analysées (brouillons, vidéos, notes, etc.) ont montré que le résultat final dépend, en grande partie, des connaissances littéraires des participants.

Mots-clés : Bible, langue des signes, néologismes, sourds, traduction littéraire, médias

“Beyond the Moot Point of Invisibility: Networks of Translators as Agents of Literary Change”

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In his 2009 article titled “Le virage social dans les études sur la traduction” (2009), Rainier Grutman noted the fact that Formalism and the polysystem theory did not dwell enough on agents of literary change. Further, he argued that Bourdieu’s theory of fields would be a welcome complement to polysystem theory due to the relational as well as antagonistic nature of the focal concept (emphasis mine). Similarly, both Daniel Simeoni and Hélène Buzelin insisted on the importance of the translator’s habitus and on the relevance of their position in a given literature, the latter drawing heavily on Bruno Latour’s Actor Network Theory.

However reparatory the sociological approach may seem, a certain situation in translation studies still appears as highly counter-intuitive: although the position of translated literature is less central in countries with a high cultural production, our eyes are still eagerly turned towards such countries (cf. Heilbron & Sapiro, 2007) instead of the small or less central ones, in which translations and translators have a more visible positioning.

In this context, my presentation endeavors to show that as far as contemporary literature is concerned, translators and translation networks are some of the most important agents of literary change and that translators’ invisibility is becoming a moot point. Within a larger scope and as a starting point for further research, I will present the importance of US and Canadian contemporary poetry translation networks in France and Romania and the way they were constituted, arguing that what is currently and commonly understood by ‘major culture’ does not necessarily mean a more visible position for its translators as the status of that culture may suggest and that such visible position is more a matter of habitus and personal accomplishments than a matter of a priori privileged positioning by nationality.

**Key-words:** networks; sociology of translation; literary translation; contemporary poetry; invisibility; small countries.

**Bio:** Raluca Tanasescu is a PhD student in Translation Studies at University of Ottawa and an Ontario Trillium Scholarship recipient. She is also the translator of 11 volumes (fiction and non-fiction), as well as of many poetry selections. She is currently working on her doctoral research project titled “Songs of Globalization: Translating and the Power of Small Nations,” which tests the hypothesis of irrelevance of the biased major vs. minor dichotomy in translation studies and argues for the benefits of examining more consistently and programmatically translations produced in small countries.
“The Translation of Selected Children’s Stories from English to Filipino and Kapampangan: Tools for Teaching Culture in the MTB-MLE Setting”

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Young learners are taught basic skills and concepts along with core values in the basic education level. Basic skills include reading, writing, speaking and listening; basic concepts include identity and culture while core values include understanding and appreciation of as well as respect for oneself and for others. An effective way of teaching these skills, concepts and values to young learners is through the use of literature. By using different literary forms, like poetry and prose, teachers can impart many different concepts simultaneously. However, a primary consideration in using these literary forms as tools for teaching is the language.

In the Philippines, a program called the Mother Tongue-Based Multilingual Education (MTB-MLE) has been designed and implemented to address specific problems identified during early on in the education process. It also aims to redirect young learners to their roots, instilling a sense of appreciation and pride for their heritage. According to the implementing agency, the Department of Education (DepED), young learners are able to learn basic skills, grasp basic concepts and acquire core values if taught in their mother tongue. Within this premise, the need has been identified for literature in the mother tongue to be used as tools for teaching.

This project has been designed to create literature that would be used as tools for teaching. Such tools are created through the translation of children’s literature, particularly stories, from different countries, ethno-linguistic groups and historical periods. These translations are done from English to Filipino, the national language, as well as to other Philippine languages. The aim of the project is to provide basic education institutions with tools that would teach its young learners how to read, allow them to learn about themselves and other people and help them to develop a sense of understanding, appreciation and respect for themselves and those around them, with the use of their mother tongue.

Since the stories come from different countries, English versions are used as the source text in the translation process. To preserve cultural concepts embedded in the stories, while helping the young learners to understand such concepts in their mother tongue, both foreignization and domestication strategies are employed, depending on the context. The outputs of this project will hopefully enrich the existing collection of teaching tools used in connection with the MTB-MLE program setting, as well as enrich children’s literature in the Philippines.

Key-words: mother tongue; multilingual education; children’s literature; Filipino; Kapampangan; Philippine languages.
Mots du monde : le premier colloque en traductologie organisé par les étudiants aux études supérieures « Traduction et réseautage »

World Words: The First Graduate Student Conference in Translation Studies
“Translation & Networking”

Bio: Anna Maria Soccorro Yumul-Coloma is an instructor under the English Department, in the College of Arts and Social Sciences at Tarlac State University. She handles various courses in English grammar, communication skills and literature. Ms. Coloma is also a guest lecturer at the College of the Holy Spirit of Tarlac, where she finished her secondary education. She earned her Bachelor of Arts degree in European Languages at the University of the Philippines Diliman. At present she is a graduate student at the University of the Philippines Baguio, taking up Master of Arts in Language and Literature and is currently writing her master’s thesis entitled “The Variety of Kapampangan in Tarlac City: A Descriptive Study”. Her research interests include sociolinguistics and translation studies.

“Hermeneutics of Translation from Unicity to Plurivocity: A Comparative Study of the Translational Ideas of Schleiermacher, Gadamer and Ricoeur”

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Abstract: While Schleiermacher pursues an absolute fidelity to the original, Gadamer's insistence on translation as an interpretation makes his idea of translation completely subjective. Only Ricoeur's "faithfulness versus betrayal" alternative escapes the trap of unicity. By comparing the thinking of these three philosophers, this paper attempts to articulate the progress of the hermeneutics of translation from Schleiermacher's and Gadamer's unicity to Paul Ricoeur's plurivocity. Gadamer's hermeneutics of translation, in contrast with Schleiermacher's, is important for its emphasis on the creativity of the translator's interpretation. But the excess of interpretation needs to be corrected with a practical alternative. Therefore the plurivocity of Ricour's hermeneutics of translation seems to be a rational solution to this problem.

Key-words: hermeneutics; unicity; plurivocity; Schleiermacher; Gadamer; Ricoeur.

Bio: Guangxu Zhao, a PhD student of the School of Translation and Interpretation, University of Ottawa, is interested in translation studies and literary studies. He graduated from Shandong University China with his MA degree of English language and literature in 1992, and became a teacher of English of Shandong Normal University in the same year, teaching college English. In 2004, he got his PhD degree of English literature of Shanghai International Studies University China and began to work in Shanghai Maritime University as a teacher of English until 2013 when he became a PhD student at University of Ottawa.
COMMUNICATIONS RAPIDES / RAPID-FIRE PRESENTATIONS
(selon l'ordre alphabétique / listed in alphabetical order)

“We Stand on Guard for Thee”

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Dans la foulée des assassinats récents de deux militaires canadiens, on a assisté un peu partout à travers le pays à de nombreuses manifestations publiques où l’hymne national était entonné spontanément dans un élan collectif de solidarité, de sympathie et de patriotisme. À Ottawa, dès le lendemain du drame, lors de vigiles populaires au Monument commémoratif de guerre du Canada ou lors de la reprise des travaux parlementaires à la Chambre des communes, le chant national canadien a résonné en guise de riposte aux gestes criminels, qualifiés par certains, d’attaques terroristes. Dans les amphithéâtres de la Ligue nationale de hockey (LNH), à l’occasion des hommages rendus aux deux militaires abattus, les partisans sportifs ont offert des prestations très émouvantes de l’Ô Canada. À certains égards, le fait de chanter l’Ô Canada (ou l’O Canada) s’est transformé en véritable catharsis nationale. De celle-ci, le premier ministre y a trouvé son compte en émaillant ses divers discours de circonstances d’idiomes tirés de l’hymne national.

Au fait, quel hymne chantent les Canadiens? Quelle version? Quelle traduction? En raison de la coexistence officielle de deux textes au contenu différent, deux visions de la nation canadienne sont chantées, et ce, au mieux même lorsque les voix s’harmonisent.

Ma présentation portera sur quelques aspects traductionnels de l’hymne national. Je m’inspirerai de l’approche historique proposée par le professeur Charles Le Blanc pour qui la traductologie « est une praxis » concrète. Et, « s’il y a un logos, » c’est sous l’éclairage du texte « qu’il devrait se trouver et l’importance d’une approche historique de la traduction est précisément de mettre à jour les conditions précises ayant présidé à l’activité de transfert linguistique. » (Voir « Entretien avec Charles Le Blanc» in Atelier de traduction, numéro 17, 2012, Editura Universității, Suceava.)
“Exploring Pedagogical and Curricular Practices in BA Translation Programs at Omani Universities: Towards the Development of a Localised Competency-Based Approach”

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This study explores the pedagogy-curricular practices undertaken in BA translation programs based in the Arabian Gulf region, focusing on the very recently established programs in the Sultanate of Oman. In order to more fully understand the international context of translator education and translation studies, a review of the literature was carried out that looked at research in this field at both the regional (Arabic speaking countries) and international levels, including the Canadian context. A few areas of concern were determined, such as teacher/trainer profile and competencies, insufficient integration of the professional element in the programs, lack of innovation in pedagogy and curriculum development, issues in integrating ICTs and language technologies in the program as well, and the need for sound teaching and learning environments and methods to facilitate these tools in the classroom. The research question consists in identifying the required knowledge and competencies to be developed to construct a professionally oriented translation program in the local context. In terms of methodology, we opted for the use of mixed method research enhanced with a pragmatic philosophy whereby both the qualitative and quantitative methods are integrated to explore their strengths and weaknesses for the benefit of the research objectives and results. Expected outcomes shall be highlighted at both the scientific and the pedago-curricular levels.

“On the Integration of Machine Translation into Translation Memory Systems: An Ethnographic Study”

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A translator’s workstation is constantly improving, and this improvement is happening not only with the invention of new tools, but also with the adjustment of the existing tools in order to serve specific purposes. For example, machine translation and translation memory, well-known systems in the translation industry, have been recently combined to facilitate and expedite the translation process.
Discovering the advantages and disadvantages of this combination from a textual, technical, psychological and economic point of view through an ethnographic approach is the main focus of the present project. This seeks to provide useful information for translation companies and tools designers to adjust the working conditions and tools to the translators’ needs respectively, and also for translator trainers to prepare their trainees according to the demands of the real job market.

« L’utilisation des anglicismes dans la langue française : fréquence et survie, une étude comparative diachronique et diatopique entre France métropolitaine et Québec de 1964 à 2014 »

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In a world where contacts between languages are permanent and an important indicator of power relations between cultures, it is essential to know how languages interact with each other and adapt to an ever more multilingual and multicultural society. Even though lexical borrowings, and especially anglicisms, have always been a popular topic of research among linguists, there are very few recent studies dedicated to the frequency, survival and perception of English to French borrowings. This project wishes to fill this gap by offering a contextual analysis, – at once quantitative, qualitative, lexicometric and comparative –, of English lexical borrowings in the francophone written press in France and Quebec between 1964 and 2014.

Because they are living in a mainly English-speaking Canada, Quebecers have implemented a proactive language policy and created institutions to preserve and promote their French culture and language. However, since they are exposed to a bilingual environment on a daily basis, the influence of English cannot be overlooked. On the other hand, in France, despite the official protective stance for the French language currently in effect, there seems to be a largely shared appeal to use more and more English words whether it is in media, show-business, entertainment, sports, commerce or everyday life.

It is therefore necessary to analyze this phenomenon, so as to quantify it and measure its influence and long-term impacts on the language. This study hence focuses on 4 different newspapers over a period of 50 year period of time to ensure a plurality of language registers and target audiences as well as the most accurate representation of the evolution of this language.
“Asymptote—A Worldwide Network of Established and Emerging Literature in Translation”

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Asymptote aims to unlock the literary treasures of the world. It gathers the best contemporary writing from around the globe and celebrates the practice of translation. Although primarily working to make these texts available in English, Asymptote also publishes translations into many other languages. To date, in our 16 issues we have published literature from 95 countries and 68 languages, including new work by leading contemporary writers such as J. M. Coetzee, David Mitchell, Anne Carson, Haruki Murakami, Lydia Davis, Yiyun Li, and Herta Müller but also emerging writers such as Man Asia Booker Prizewinner Tan Twan Eng and Akutagawa Prizewinner Toh Enjoie. Our mission is to bring international literature to local communities and local texts to international audiences, spreading remarkable works that might otherwise remain inaccessible and unknown. In our 4 years, we have been praised by The New Yorker, The Guardian, The Paris Review, and BBC Culture, as well as nominated for Magazine of the Year in 2012 alongside The London Review of Books. Our multicontinental Team of Editors—from Sydney to Argentina, Cuba, and Indonesia—allows us to have our finger on the pulse of the literary scene of every region and promote world literature. This enables us to present work from as many twenty languages each issue, and to present Special Features from time to time, devoted to a country’s literature—Romanian poetry, Latin American fiction, Diasporic writing, and many others.