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Negotiating Cultures

from specialized text production to cross-cultural reception & translation

Lingua e Traduzione – Lingua Inglese II (Laurea Magistrale)

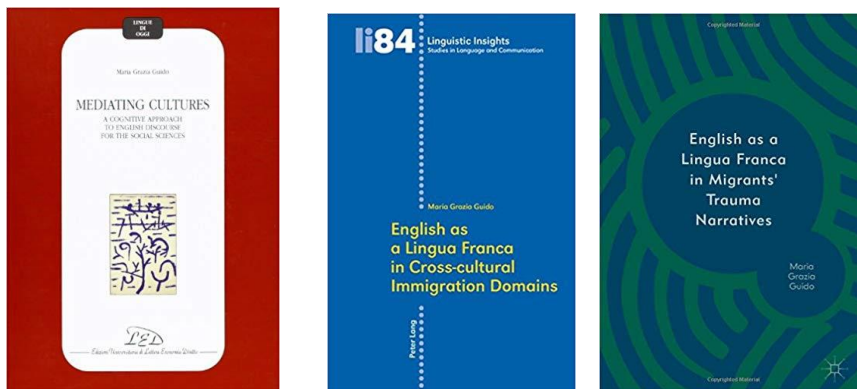
Corsi di Laurea Magistrale in: Lingue Moderne, Letterature e Traduzione
e Traduzione Tecnico-Scientifica e Interpretariato

Textbook: © Maria Grazia Guido, *Mediating Cultures: a Cognitive Approach to English Discourse for the Social Sciences*. 2004. Milano: LED.

Texts from:

© M.G. Guido (2008) *English as a Lingua Franca in Cross-cultural Immigration Domains*. Bern: Peter Lang; and

© M.G. Guido (2018) *English as a Lingua Franca in Migrants' Trauma Narratives*. London: Palgrave Macmillan.



Course Context

Course Focus

Theoretical-linguistic concepts & practical issues of *meaning negotiation* applied to cross-cultural professional domains of communication:

- discourses of marketing, advertising, economics, politics, international law, diplomacy, socio-political journalism, science, social engineering & literature
- all domains within which university students in intercultural and interlinguistic mediation & translation are expected to work in the future.

Course Rationale

Need for 'negotiation of meanings': search for a mutual understanding & agreement on the sense and implications of concepts expressed through English – today's 'lingua franca' for cross-cultural specialized interactions where meanings are unshared and unstable (cf. Guido 2008).

Course Objectives

Cognitive approach to English Linguistics exploring the three pragmatic perspectives of cross-cultural communication:

- 1) the perspective of the **Sender** of the Text constructing verbal messages in English;
- 2) the perspective of the **Receiver** of Discourse interpreting the message;
- 3) the perspective of the **Translator** rendering the message into an equivalent one so as to make it accessible and acceptable in another language and culture.

Theoretical Background: Text & Discourse

- **Text Linguistics (text production)**: the study of production of a verbal message (in English) focused on the cognitive and linguistic background that a **Text Producer** possesses and uses as s/he constructs what s/he intends to communicate within a particular socio-cultural context – cf. *Constructivism* (van Dijk 1982): codification of language into a text.

- **Discourse Analysis (discourse reception)**: the study of the reception and interpretation of the message focused on the processes by which a Text is interpreted by its **Receivers** through *their own* cognitive & linguistic backgrounds within particular socio-cultural contexts – cf. *Connectionism* (Rumelhart *et al.* 1986): semantic categorization and meaning attribution to a discourse.

Theoretical Background: Schema Theory

Schema Theory: to be traced back to the cognitive theory of Gestalt Psychology: any new experience is recognized & rendered meaningful in reference to a stereotypical version of the same experience already stored in the mind (the so-called **schema**, or – in the plural – **schemata**). The new experience is processed in terms of its divergence from, or convergence to, that stereotypical version. **Schema-theory implications**: the way an event is experienced & codified into a text (i.e., 'textualized') by a Text-Producer may not be interpreted in the same way as a discourse by its Receivers who may possess different schemata for that experience.

Interpretative Model of Translation

Interpretative Model of Translation of specialized discourse to enquire into the translator's cognitive processes as s/he analyses & translates English specialized texts to make them work as discourses in different languages and socio-cultural contexts.

Translator's processes:

- 1) interprets a text as discourse
- 2) identifies its genre by register analysis
- 3) converts it into a formal & pragmatic equivalent in another language
- 4) makes the new text function as discourse within a different socio-cultural and linguistic context.

3 stages of the Interpretative Model

- (1) **interpretation** of the source text;
- (2) **negotiation** of meanings between the source culture producing the original text and the target culture that shall receive its translated version;
- (3) **rendering** of the meanings and form of the source text into a target text to function pragmatically as discourse in the target culture and in the target language.

Interpretation & Transmission Models of Translation

Interpretative Model: socio-cultural & pragmalinguistic reformulation of the source text to make it accessible to the Receivers from the target language and culture (translation as a *process* of meaning negotiation between two different languages and cultures). **Transmission Model**: meaning as inherent in the text. Equivalence between Text-Producer's intentionality in conveying his/her meanings and Text-Receiver's interpretation of such meanings (translation as a *product* of meaning conveyance from one language to another). **Coincidence between intentionality and interpretation** is required for transactions between global communities of specialists who share the same logical-cognitive patterns (*factual schemata*) and the same structural-rhetorical conventions (*procedural scripts*).

Locution, Illocutionary Force, Perlocutionary Effects

- (a) **Locution** (semantic organization of a text – indexical function);
- (b) **Illocutionary Force** (of original & translated versions of message): text-producer's & translator's intentionality in organizing a text & make it work as discourse;
- (c) **Perlocutionary Effects** (of original and translated versions): text-receivers' interpretations of both versions of text as discourse in source one and target contexts.
- Translators' search for *semantic, pragmatic & structural equivalence* between source & target texts;
- Translator's *factual & procedural competence* in both languages & cultures.

Interpretation Model of Translation: Conditions of Text Production

- **Text-centred theories** (New Criticism, Corpus Linguistics, etc.): text production & translation as 'transmission of meanings encoded in the text'.
- Difference between **semantic sense**, **functional signification** and **pragmatic significance** in defining 'meaning'.
- Translator's phases of **intra-lingual analysis** & **inter-lingua translation** of specialized texts.
- **Text-type**, **Genre**, and **Text-token** levels.

Interpretation & Rendering phases

- **Interpretation** of specialized texts and their **rendering** into another language (semantic, lexical, syntactic, & pragmatic phases of text analysis and translation).
- Non-Western receivers' **appropriation** and **authentication** (Guido 2008) of specialized texts according to their own schemata deviating from Western specialized-text schemata to allow personal interpretations of the specialized text & avoid estrangement sense. A translated text allows as many discourse interpretations as there are receivers to interpret it.

Intentionality & interpretation in specialized texts

The **Intentionality/Interpretation coincidence** cannot exist if specialized texts are interpreted by non-specialized receivers. e.g.:

- **Locution (semantic organization)**: Indexical Function (reference to the Musical *Cats*) represented as iconical, metaphorical.

THE CATS STILL GO ON THE STAGE

Illocutionary Force (Sender's intentionality): report of a stage success, or of a sense of annoyance, irritation, or a simple account of a fact. **Perlocutionary Effect (Receiver's interpretation)**: it can diverge from the Sender's intentionality for the same reasons listed above.

e.g.: THE PURR-FECT CATS WILL RUN AS LONG AS THE NEW LONDON STANDS

- Knowledge of the English language for the wordplay and cultural references.

Theoretical Background: New Comparative Rhetoric

Analyst-translator's competence in:

- a) epistemological area of the specialized domain the analyzed text belongs to;
- b) pragmalinguistic and socio-cultural area determining the context of text production and facilitating the Sender's interpretation of the illocutionary acts and objectives;
- c) sociopragmatic and cross-cultural aspects of the source and target cultures;
- d) textualization of the experience by the different cultures, also in texts belonging to the same typology (i.e., socio-cultural differences in the paragraph structure).

Deconstructionist Approach

Culler (1983): giving a sense to what we read implies **deconstructing** it, which means that:

- a) while we read an original text in a specific language, we unconsciously deconstruct it into a **universal semantic representation** containing all the information that we manage to derive from the original text during our reading;
- b) this semantic representation – not the source text – is at the grounds of translation. The Translator **reconstructs** the semantic representation, not the source text.

SOURCE TEXT → SEMANTIC REPRESENTATION → TARGET TEXT

New Criticism

Focus on Text, considered as a **container of meanings** to be transmitted unaltered in their form and content even though they are re-codified into another language (cf. Transmission Model of Translation).

Wimsatt (1954):

- **Intentional Fallacy**: it is impossible to search for the meaning of a text in the Sender's intentionality.
 - **Affective Fallacy**: it is unreliable and inconsistent to ascribe meaning to the Receiver's subjective interpretation.
- Yet: New Critic's **Pragmatic Fallacy**: every reading defined as merely textual and objective is in fact a discourse interpretation by a specific group of Critics who impose it upon other possible interpretations as if it were the only reliable one.

Critical Discourse Analysis (CDA)

Fairclough (1989, 1992, 1995): focus on the *ideological meaning of the text*, codified by a specific political group through a semantic and structural language manipulation. **CDA Fallacy**: the CDA analysts determines what the text pragmatically & ideologically means in a specific context on the basis of his/her own ideological beliefs, not on the basis of the semantic and syntactic structure of the text as it was constructed by its author. And yet, s/he claims the status of objectivity for his/her own subjective interpretation of the text.

Halliday's Social-Semiotic perspective

Halliday (1985): human beings use the language to establish:

- a) **first-/third-person ideational relationships** (between themselves and reality);
- b) **first-/second-person interpersonal relationships** (between themselves and the others).

In the natural process of semanticization of the pragmatic uses evolved over time and fixed into lexical & grammatical categories, such relationships have been codified (**grammaticalized**) into the formal system of the language.

Halliday defines such a process as **Social Semiotics**, which is not an ideology inherent in a language, capable of manipulating the world's view of a speech community in favour of a single power perspective – but:

Social Semiotics cannot either 'fix', or 'condition' or 'manipulate' the pragmatic evolution of a language in relation to the changes of social and cultural contexts.

Corpus Linguistics

Computer-mediated analysis and **translation** of specialized texts, useful for:

- a) coping with vast quantities of data in rapid and efficient ways;
- b) automatically analyzing grammar accuracy;
- c) mechanically searching for the equivalence between source and target texts;
- d) instantaneously elaborating huge corpora of texts under the form of 'strings' to show objective evidence of structural occurrences in real languages (syntactic and lexicographic concordances, lexico-semantic collocations, stylistic preferences).

Quantitative Fallacy: simple identification of lexical and structural sequences of a specialized register without taking into account the stylistic-communicative effects of such frequencies on receivers (e.g., the rhetorical routines in relevant communicative contexts, or 'speech events').

Transformational-Generative Cognitive Linguistics (Chomsky)

Equivalence based on the 'deep structure' of a language underlying different structural 'surface-structure' realizations which are all semantically equivalent. e.g.:

1. The patient must swallow the tablet
2. The tablet must be swallowed by the patient
3. It is the patient who must swallow the tablet
4. It is the tablet that must be swallowed by the patient

They can be translated into any of the following target-language clauses, which are likewise semantically equivalent:

5. Il paziente deve ingoiare la compressa
6. La compressa deve essere ingoiata dal paziente
7. E' il paziente che deve ingoiare la compressa
8. E' la compressa che deve essere ingoiata dal paziente

Schema Theory

Equivalence in translation is both structural and pragmatic (**deep rhetorical structure** - Widdowson 1979).

Different grammatical structures of the same concept always convey a different pragmatic focus modifying the Illocutionary Force (and the Perlocutionary Effects) of discourse.

CDA & Schema Theory: hybridization of genres

Text: Antenatal care

"The doctor and the midwife will also want to know about all your previous health problems, as well as discussing your social circumstances. **We** do know that social conditions can influence the outcome of the pregnancy. For this reason, **they will** ask **you** details about your housing, as well as your present job. In addition **they will need** to know if you smoke, drink alcohol or if you are taking any drugs which have been prescribed by your doctor or chemists. All of these substances can sometimes affect the development of a baby."

Cognitive & Systemic-Functional characteristics of the Translation Model

Cognitive processes activated by the Translator in his/her approach to the text s/he translates:

- 1) awareness of the immediate effects that the text produces on the translator's schemata, which are both experiential- and subjective as well as socio-cultural and collective;
- 2) analytical evaluation of textual signals;
- 3) interpretation of the text to be translated as a discourse typical of a specific 'genre'.

Translation objectives

The **Translation Process** consists in the transformation of a source text (originally codified into a certain language) into another target text which is equivalent to the original one as it has to keep the content of the message, the formal characteristics and the functional rules of the source text.

Yet: **Cross-cultural equivalence fallacy**: socio-cultural, pragmatic and typological-structural divergences between the source and the target languages often produce **mistranslation**.

The nature of Meaning

Three conceptual dimensions of the **Meaning construct**:

- 1) **Semantic Sense**: symbolic, denotative and logical-conceptual dimension of the meaning of single lexemes as well as of whole propositions. It organizes reality and experience in mental representations that transcend every linguistic code;
- 2) **Systemic-Functional Signification**: formal and indexical dimension of meaning which grammatically actualizes (*textualizes*) – through the systemic-functional and lexical code of each language – the cognitive representations of logical-semantic structures making them linguistically available for discursive use in real communicative contexts;
- 3) **Pragmatic Significance**: pragmatic dimension of meaning which is dependent on the particular relevance that a word, or a whole discourse, can have for each participant in a communicative event, as well as on the other two dimensions of sense and significance.

Example (non-relevance dimensions in a specialized text):

- Samples of sand taken from the sun-kissed, palm-fringed beaches of Goa revealed abnormally high concentrations of sodium chloride.
- Campioni di sabbia raccolti dalle spiagge di Goa baciato dal sole ed orlate di palme, hanno rivelato delle alte concentrazioni di cloruro di sodio straordinariamente anomale.

Cross-cultural equivalence fallacy in forensic transcription

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Mistranslation at every dimension of meaning due to contextual dislocation from the source to the target languages and cultures.

(A) Original field transcript in Sierra Leonean Krio

Interview extract (IM = intercultural mediator; AS = asylum seeker)

IM: was everything oka:y with the Committee?

AS: [1] o (.) dehn de chehr mi asylum application (.) yu si::? /

IM: Pardon? (.) ehm (.) can you explain (..) [>what do you mean?<]

AS: [2] [yehs] (.) dehn se:: mi kohntri na Nige::ria (.) a tehl dhen se a kohmoht na Salone .hhh boht dehn noh listin to mi /

IM: they don't listen to you? =

AS: =no

IM: so (..) now you should try to get a (.) humanitarian permi::t then (..) in this way your bosses could perhaps (..) regularize your work (..)

AS: [3] o (..) dis boss ya so (.) dem kin de kik mi ehvri de /

IM: wha::t? they kick you?

AS: [4] (.) dehn se a foh fala dehn, °boht dehn rod noh clear° /

IM: do you say that they tell you to follow them? [where?]

AS: [5] [hhh dehn] de lehf mi insai da::k da::k ples dem / [6] hhh ehvri ting de smehl bad / [7] (..) ohl tis kik di prop frohm ohnda mi fut /

IM: (..) so you are saying they don't treat you well? (..) perhaps (.) this could be a good reason >for getting the humanitarian permit< (..)

AS: [8] Uh (..) .hh a noh want foh go bak de, na Salone, yu si::? /

Cross-cultural equivalence fallacy in forensic transcription

(B) Literal translation into Standard English

IM: Was everything okay with the Committee?

AS: [1] They are tearing my asylum application, you see? /

IM: Pardon? (.) ehm (.) Can you explain (..) [what do you mean?]

AS: [2] [Yes,] they say my country is Nigeria. I tell them that I come from Sierra Leone, but they don't listen to me. /

IM: They don't listen to you?

AS: No.

IM: So (..) now you should try to get a (.) humanitarian permit, then. (..) In this way your bosses could perhaps (..) regularize your work (..)

AS: [3] Oh, these bosses here keep kicking me every day! /

IM: What? They kick you?

AS: [4] They say that I should follow them but their path is not clear. /

IM: Do you say that they tell you to follow them? [Where?]

AS: [5] [They] are leaving me in the dark. / [6] Everything stinks. / [7] (..) All this kicks the props out from under my feet. /

IM: (..) So you are saying they don't treat you well? (..) Perhaps (.) this could be a good reason for getting the humanitarian permit (..)

AS: [8] Uh, ... I don't want to go back there, to Sierra Leone, you see? /

Cross-cultural equivalence fallacy in forensic transcription

(C.a) Edited 'ethnopoetic' translation into Italian (cf. Hymes – entextualization of oral ethnic narrative into sonnet-like 'lines')

- [1] In Commissione stanno criticando severamente la mia richiesta d'asilo, la stanno facendo a pezzi./
[2] Loro dicono che il mio Paese è la Nigeria. Io dico loro che provengo dalla Sierra Leone, ma non mi danno ascolto./
[3] I capi per cui lavoro, poi, non fanno che disprezzarmi, *come se* mi prendessero a calci ogni giorno./
[4] Loro mi dicono che dovrei seguirli nel loro ragionamento, ma il percorso di ciò che dicono non è chiaro./
[5] Loro mi lasciano all'oscuro di tutto./
[6] Tutto mi puzza di ambiguo./
[7] Tutto questo mi destabilizza, *come se* mi scardinasse a pedate i puntelli, *cioè*, tutte le mie speranze e le mie credenze, da sotto i piedi./
[8] Non voglio ritornare là, in Sierra Leone, capisci?/

Cross-cultural equivalence fallacy in forensic transcription

(C.b) 'Ethnopoetic' back-translation into Standard English

- [1] The Committee members are criticizing my asylum application severely, *as if* they were tearing it./
[2] They say that my country is Nigeria. I tell them that I come from Sierra Leone, but they don't listen to me./
[3] The bosses I work for, moreover, keep disregarding me, and I feel *as if* they were kicking me every day!/
[4] They say that I should follow their argument, but the line, the 'path' of what they say is not clear./
[5] They leave me entirely ignorant, *as if* in the dark, about everything./
[6] Everything seems ambiguous, it 'stinks'./
[7] Everything undermines my hopes and beliefs making me feel lost, as if it 'kicked the props from under my feet'./
[8] I don't want to go back there, to Sierra Leone, you understand?/

Cross-cultural equivalence fallacy in forensic transcription

(D.a) Intercultural Mediator's forensic (mis)translation into Italian ('western' paragraph convention)

- [1] La Commissione ha stracciato la mia richiesta d'asilo [2] e quando cerco di spiegare loro le mie ragioni non mi ascoltano nemmeno. [3] Anche i miei capi non desiderano altro che prendermi a calci ogni giorno! [4] Mi dicono di seguirli per una strada dissestata, [5] e poi mi hanno lasciato chiuso in un posto al buio completo [6] e qui c'è puzza ovunque. [7] Spesso tutti loro hanno anche preso a calci le stampelle da sotto i miei piedi. [8] Vedi? Non voglio tornare da loro!

Cross-cultural equivalence fallacy in forensic transcription

(D.b) Forensic back-(mis)translation into Standard English

- [1] The Committee members have torn my asylum application to bits [2] and when I tried to set out my reasons they didn't even listen to me. [3] My bosses, too, are only keen to (on) kick(ing) me every day! [4] They tell me to follow them along an uneven road, [5] and then they left me shut in a completely dark place [6] and here there is a bad smell everywhere. [7] Often all of them have also kicked the crutches away from under my feet. [8] Can you see? I don't want to go back to them!

Text Types, Discourse Genres & Text Tokens

Three levels of analysis: **Text Type:** cognitive level, independent from any linguistic code, organizing *semantic sense* (i.e., logical-conceptual relations) of experience, classifying it into conventional schemata, including: specialized competence of specific topics & of how they are conventionally structured so as to reproduce the phases of the experience they represent. **Discourse Genre:** formal level, linguistically actualizing an abstract text type, standardizing its *signification* through three *Register parameters*: *Field* (topic context), *Tenor* (relations between participants), & *Mode* (language uses). **Text Token:** functional-pragmatic level of a possible empirical actualization (*instantiation*) of a text-type/genre relation (or *Text*), concerning the particular *significance* of that Text as *Discourse* within a specific community.

Three Levels of Intralinguistic Analysis: Text-Type Analysis (Text: Task 97, p.303 – libro di testo)

Text Typology: scientific-medical text: **Topic:** semantic content of the text (scientific experiments); **Logical Macrostructure:** conceptual organization of the text characterizing the standardized rhetorical-cognitive scheme of its typology (*Problem-Method-Solution* – iconically reproducing the phases of the real scientific experiments); **Formulae & Specialized Acronyms:** transcending the different linguistic codes as they are understood by the whole community of specialists (*community of practice*).

Three Levels of Intralinguistic Analysis: Genre Analysis (Text: Task 97, p.303 – libro di testo)

Genre: report on medical-research developments.

1) Register parameters: formal actualization of the Topic through lexical & grammatical features of the medical-scientific language shared by the international community of practice: **Tenor:** syntactic choices signaling the relations between Sender & Receiver of texts belonging to this discourse genre (e.g., formal & impersonal tone, indicating distance between Sender & Receiver; limited lexical-conceptual accessibility, & specialized lexicon); **Mode:** the channel conveying content & determining the typical use of language (e.g., scientific report: lack of spontaneity & of real dialogical participation in discourse); **Field:** the topic expressed through specific grammar choices related to the specific genre (e.g., cognitive, evaluative functions, etc.).

2) Formal-Stylistic structures: style characterizing the specific genre (e.g., scientific-medical report: the 'Problem-Method-Solution' logical macrostructure actualized through Argumentative style: *Definition-Exemplification-Comment*, or *Assumption-Deduction-Conclusion*).

Three Levels of Intralinguistic Analysis: Text-Token Analysis (Text: Task 97, p.303 – libro di testo)

Text-Token: belonging to the 'scientific-medical report' genre & to the scientific-medical text-typology.

Textual standards (de Beaugrande & Dressler 1980) **to make a text-token communicative in a specific context:**

Intentionality & Acceptability: regulative norms making communicative cooperation between Sender & Receiver more efficient & appropriate. **Informativity:** organizing the system of 'Thematization' of the information to be conveyed: i.e.: **Theme** (given information) + **Rheme** (new information).

Speech Acts: e.g., in scientific-medical texts they are *representative, declarative & directive*.

Intercultural Model of popular translation

Popularization & Translation of specialized texts revisited in terms of culturally- & ethnically-marked 'deviations' occurring at, respectively, *intra*-lingual and *inter*-lingual levels of cognitive & pragmatic variability.

Popularizing a culturally-marked specialized discourse & **translating** it into another language & culture aim at enhancing discourse *accessibility* and *acceptability* according to different cultural parameters.

Intercultural Model of popular translation

a) Text-Producer's *intra-lingual deviations* from rhetorical norms of specialized registers to make content & his/her illocutionary intent accessible to non-specialized receivers.

b) Translator's *intra-lingual & inter-lingual reformulations* of source popular scientific text relying on his/her own background knowledge (*socio-cultural schemata*), to: (a) *interpret perlocutionary effects* that the 'rhetorically divergent' source text has on him/her; (b) *render* his/her *interpretation* into the new *illocutionary force* of the translation based on his/her 'native pragmalinguistic transfer'.

Intercultural Model of popular translation

Case study enquiring into the schemata of translators with different ethnic backgrounds (i.e., a **Chinese**, a **Nigerian**, & an **Israeli**) while they are engaged in *interpreting & rendering* into their own L1s a popular English text on 'Nutrigenomics' (genomic research on how diet influences the balance between health & disease depending on an individual's genetic makeup, or 'ethnic genotype').

- Both **popular** and **translated texts** as **reformulations of the source scientific text** they derive from to 'facilitate readability' by making specialized knowledge *accessible* to non-specialist receivers' familiar cognitive & communicative experiences, or 'socio-cultural schemata'.

- *Widdowson: accessibility* achieved when a *text-producer* and/or a *translator* succeed in bringing receivers' different knowledge & experience into *interpretative convergence & acceptability* by negotiation.

Intercultural Model of popular translation

Discourse strategies of *accessibility* and *acceptability* involve processes of *simplification*, not meant as providing a *simplified version* of the source text, but a *reformulation* to suit a particular group of receivers.

Misinterpretation may arise when:

a) the **Popular-Text Producer** is unfamiliar with the specialized form & content of a source scientific text, so s/he carries out an *intra-lingual reformulation* of the source text into a parallel popular version by making & confirming predictions about new knowledge with reference to his/her own prior socio-cultural knowledge stored in his/her own schemata;

b) the **Popular-Text Translator's** schemata diverge from those of the Popular-Text Producer's and, so, they influence his/her *inter-lingual reformulation* by activating an *intercultural-transfer process* while *interpreting & translating* connotations & presuppositions in the source scientific text. (Hence, Producer's *intention* & Translator's *interpretation* do not coincide).

Intercultural Model of popular translation (Text 2, pp: 311-312 – libro di testo):

Case-study subjects: three ethnically-different translators (T) of a popular **source text**: (a) Chinese man from Hong Kong (T1), L1-Cantonese speaker, L2-Mandarin Chinese & English as 'lingua franca' (ELF); (b) Nigerian man (T2), L1-Hausa speaker, L2/ELF Nigerian (Pidgin) English; (c) Israeli woman (T3), L1-Hebrew speaker, L2-English/ELF.

Case-study method: think-aloud technique – translators' tape-recorded ELF verbalization of perlocutionary effects that Text 2 produced on them while reading it for the first time.

Intercultural Model of popular translation

Interpretation phase: analysis of Translators'

(a) *bottom-up processes*, relying on the meanings they achieved from Text 2 assumed to be a specialized text;

(b) *top-down processes*, relying on their own socio-cultural schemata activated when coming across deviations from text-type/genre norms.

Rendering phase: analysis of Translators' *intercultural transfer* regarding: (1) Text-Producer's probable *illocutionary force* of Text 2; (2) *perlocutionary effects* of Text 2 on Translators; (3) *new illocutionary force* (based on perlocutionary effects) that each Translator codified into his/her own translation of Text 2.

Intercultural Model of popular translation

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Sequence 1a: 'interpreting' & 'rendering' processes + English back-translation

Text 2, 1: Diet is a big factor in chronic disease, responsible, *some say*, for a third of most types of cancer.

indefinite subject "*some say*": 'top-down trigger' for translators trying to interpret the sayers' indefinite identity.

Chinese T1's 'think-aloud' interpretation: [bottom-up] °"some say"° (.) [top-down] traditional Chinese medicine say this (.) Chinese food therapy give-°dak° healthy life (.) [bottom-up] "diet (.) responsible (.) for types of cancer" [top-down] yes (..) true (.) °important is° meal with balance of *fan* and *ts'ai*.

T1's top-down associations of 'unfamiliar Nutrigenomics' with 'familiar Chinese medicine', then integrated as additional information in Cantonese translation:

T1 (English back translation): It is claimed that diet is an important factor in chronic disease, [...] (this is also maintained by traditional Chinese food therapy, based on the principle that the balance between carbohydrates – *fan* – and meat and vegetable dishes – *ts'ai* – can foster health). T1's 'tenor variation' with modal *can* implying 'potentiality', not 'possibility' – as evident from T1's Cantonese code-switching during 'think-aloud' phase: modal *dak* following main verb indicating deontic potentiality.

Sequence 1b: 'interpreting' & 'rendering' processes + English back-translation

Nigerian T2's 'think-aloud' interpretation: [bottom-up] "some say" (.) °su wane ne?° (..) >diet na factor in chronic disease:se< (..) hhh "responsible for cancer" (..) [top-down] Islamic dietary laws say (.) say disea:se (.) result of weakness of heart (.) when men >dem< eat Haram food.

T2's ELF→Hausa emotional code switching when he wonders about the 'some say' subject's identity ("su wane ne?" [who are they?]) + Nigerian Pidgin English ("diet na [is a] factor in chronic disease" & "when men *dem* [them – plural marker] eat *Haram* food"). T2 integrates top-down associations directly in translated text by adversative *instead*, introducing:

a) *an evaluative stance*, marking his distance from Text-Producer's stance; b) *an affective stance*, putting Islamic laws in conflict with science.

T2 (English back translation): Diet is a big factor in chronic disease, responsible, *some say*, for a third of the main types of cancer. The Islamic dietary laws *say instead* that disease develops when men feed on *Haram* food that is prohibited to Muslims.

Sequence 1c: 'interpreting' & 'rendering' processes + English back-translation

Israeli T3 reacts to "*some say*" by interpreting in her own socio-cultural schemata ("as we say"):

Israeli T3's 'think-aloud' interpretation: [top-down] exa:ctly (..) proper food purifies the body (..) .hhh and keeps the mind quiet (..) >that's in Kashrut actually< [bottom-up] "diet (.) responsible for most types of cancer" (.) that's it (.) [top-down] if food is (.) as we say (.) treyf (.) impure (.) it it can cause (.) cancer (..) like meat when (.) >when it doesn't come from *shechitah*<.

T3's associations rendered into footnotes – detached explanatory tone accounting for 'implied receiver':

T3 (English back translation): Diet plays a crucial role in the onset of chronic disease which is said to be responsible for a third of the most familiar types of cancer. [**Translator's Note:** *The same argumentation is found in the Jewish Dietary Precepts, or Kashrut, which regulate the so-called kosher diet aimed at the safeguard of the health of the body and the purity of the soul. If food is impure, or treyf, it weakens the soul and the body, causing disease. One example is meat that, when blood is not drained from it according to the Jewish ritual of the shechitah slaughter, transmits to man the impurities, illnesses and the soul itself of the slaughtered animal, in this way capturing all the human energy and exhausting the body.*]

Sequence 2a: 'interpreting' & 'rendering' processes + English back-translation

Informal Tenor & Mode: 2nd-person *you* directly involving receivers in text-producer's information:

Text 2, 2: If you're of northern European ancestry, you can probably digest milk, and if you're south-east Asian, you probably can't. In most mammals the gene for lactose tolerance switches off once an animal is weaned. Humans shared that fate until a mutation in the DNA of an isolated population of northern Europeans around 10,000 years ago introduced an adaptive tolerance for nutrient-rich milk.

Two modal markers: deontic verb *can* = 'capability' & epistemic adverb *probably* = 'possibility'. Yet, 'lactose tolerance' process resorts to historical past simple (i.e., "shared", "introduced") to state actual past facts.

Translators' responses try to come to terms with the 'stated facts'.

T1 tries to make them consistent with his Chinese food culture:

Chinese T1's 'think-aloud' interpretation: [bottom-up] "European can digest milk" (.) "South-east Asians can't" (.) [top-down] well (..) maybe it's so (.) milk and dairy products are not u::sed in Chinese food preparation (..) >maybe because we m< (.) can't digest milk. (..) maybe experiments demonstrated this.

Sequence 2b: 'interpreting' & 'rendering' processes + English back-translation

Nigerian **T2** disagrees with statement on 'race shortcomings':

Nigerian T2's 'think-aloud' interpretation: [bottom-up] "if you are (.) south-east Asian (.) you probably can't" (.) [top-down] why not? (..) Hausa drink a lot of milk (.) with no pro::blem (..) hhh these scientists dem crazy men [..] I'm thinking (.) >the author had shared this< (.) my same view.

Sequence 2c: 'interpreting' & 'rendering' processes + English back-translation

Israeli **T3** seems to 'accept' information with some reservations:

Israeli T3's 'think-aloud' interpretation: [top-down] well (..) °>milk makes digestion difficult anyway<° (.) hhh that's why *Kashrut* say (.) dairy must be eaten separately from meat (.) >together block digestion< (.) and meditation (.) but (.) what's the "relevance of race" in this? [..] "a mutation in the DNA [..] northern Europeans (.) [...]" (.) how to find evidence of this? (..) *Kashrut* (.) developed from environmental nee::ds of our ancestors (..) hhh perhaps (.) now I should think that (.) they were (.) biological (..) °>biological needs of our race?<°.

T3's disagreement with the racial implications translated by the addition of complex sentence-structure marking her critical detachment from source assumptions:

T3 (English back translation): [...] about 10,000 years ago a genetic mutation set in which, *it is believed*, introduced the tolerance for nutrient-rich milk in the DNA of an isolated population of northern Europe. *This induces the conjecture that the concept of race is involved in this process of adaptation, so that it has come so far as to be claimed that* if one has northern European blood, one has higher probabilities of succeeding in tolerating milk.

Text 2, 3: Plenty of examples bear out this ill fit between certain cultures and certain diets - suggesting, if not quite proving, some interplay of genes and nutrition: Japanese who relocated to the United States after the second world war soon saw their cholesterol levels soar. The Alaskan Inuit, whose metabolism was suited to moving around all day, looking for high-fat food, were saddled with an evolutionary disadvantage when they began living in heated homes and travelling on snowmobiles. They now show high levels of obesity, diabetes and cardiovascular disease. The Masai of East Africa have developed new health problems since abandoning their traditional meat, blood and milk diet for corn and beans. The cradle of nutrigenomics is the cradle of humankind itself: the original migration out of Africa created widely separated subpopulations with distinct collections of gene variants. Members of each subpopulation tend to respond similarly to diet and environmental conditions.

Inconsistency between factual connotations of "quite proving" & non-factual vagueness of indefinite adjective "*some* interplay of genes and nutrition". This factual/non-factual juxtaposition blurs the causality relations justifying the "ill fit" between ethnic genes & diets.

Sequence 3a: 'interpreting' & 'rendering' processes + English back-translation

The three translators try to cope with factual/non-factual ambiguity of Text 2.

Chinese **T1** attempts a logical conclusion:

Chinese T1's 'think-aloud' interpretation: there must be a lack of balance between .hhh the DNA of people hhh and the food they eat (.) and the disease they get (.) [top-down] in our Chinese culture there are the yin-yang fo::rces (.) >that are balanced by< right propo::rtions of *fan* and *ts'ai* food (..) so they don't cause health problems. (.) well (.) la (.) my same conclusions. T1's deductive processes in trying to accept factual content he disagrees with, reflected in his efforts to make source argumentation logical to his own socio-cultural schemata by reformulating sequence 3 in translation according to his native Cantonese 'informativity standards'. T1 integrates his top-down considerations into translated text as parenthetical sentences to increase acceptability:

T1 (English back translation): [...] Japanese, [*cause*] after relocating to the United States [...], [*effect*] saw the levels of their cholesterol rapidly soar. The Alaskan Inuit, [...] [*cause*] when began living in heated homes [...] [*effect*] were subject to obesity [...]. The Masai of East Africa [*cause*] since they abandoned their traditional diet [...] [*effect*] have developed new health problems. (In Chinese food therapy, this lack of balance in the body due to the ingestion of inadequate food is seen as a lack of balance between the *yin* and *yang* principles. Health can be recovered only with a right input of *fan* and *ts'ai* food). [*cause*] The very origin of humankind [*effect*] is reflected in Nutrigenomics. [...]

Nigerian **T2** keeps his distance from the scientific content he finds ‘unacceptable’ to his native socio-cultural schemata. His disappointment marked by ELF→L1 code-switching (e.g., NPE “no bi” = “it is not”):

Nigerian T2’s ‘think-aloud’ interpretation: [bottom-up] “the Masai of East Africa” (.) hhh >“new health problems abandoning< .hhh traditional (.) meat, blood and milk diet (.) for co::rn and beans” [top-down] hhh that’s no true (.) blood is unlawful (.) it’s (.) no pure (.) meat must come from *Halaal* animals (.) °>slaughtered in accord with Islamic laws<° (.) hhh milk (.) not cheap nowadays (.) unlike what is corn and beans (.) “cradle of nutrigenomics” (.) °no bi (.) true science° (.) “original migration out of Africa” (.) this it is true (.) Africa “is the cradle of humankind”.

T2’s disagreement integrated into his translated text: impersonal ‘statement of distance’ (*it is claimed*).

T2 (English back translation): [...] *It is also claimed* that the Masai of east Africa have developed new health problems since they abandoned their traditional diet with meat, blood and milk to feed on corn and beans, but this is not exactly so, because it is known that blood is impure and dangerous and also meat must come from *Halaal* animals slaughtered according to the Islamic laws not to do harm, whereas in Africa milk is not so cheap as beans. *Africa is the cradle of humankind and at the basis of the nutrigenomics studies* because the original migrations out of Africa have created separate subpopulations [...].

Sequence 3c: ‘interpreting’ & ‘rendering’ processes + English backtranslation

Israeli **T3** sceptical about factual assertions:

Israeli T3’s ‘think-aloud’ interpretation: [bottom-up] [...] Alaskan Inuit [...] high-fat food (.) °and change of habit° (.) [top-down] >I don’t see any genetic reason here< hhh °only environmental maybe° [...] the Masai of East Africa (.) well (.) they should have had pro::blems (.) >before passing to the corn and beans diet< °that is healthy° (.) mixing dairy and meat (.) >we say *milkhig* and *fleishig*< it’s harmful (.) °they also added blood< (.) this (.) hhh does this imply that (.) that this toxic diet was good for their race? (.) this is a scientific repo::rt (.) >I should need more< (.) more scientific evidence >for all this< .

T3 uses footnotes in translation to express her stance + rhetorical question revealing how source text is not acceptable to her socio-cultural schemata:

T3 (English back translation): [...] Also the Masai of east Africa developed new health problems since they passed to a diet based on corn and beans abandoning their traditional meat, blood and milk diet [*Translator’s Note*: a very dangerous and anti-*kosher* diet since the simultaneous consumption of milk and meat (*milkhig* and *fleishig*) interferes with digestion and meditation. Yet, as nutrigenomics research implies, evidently this diet is appropriate to their ‘race’]. *Is thus the cradle of nutrigenomics the cradle of humankind itself?* Seemingly it is exactly so if it is presumed that the earliest migrations out of Africa created a series of quite different sub-groups of populations.

Theoretical Background: text-types, genres & registers

M.A.K. HALLIDAY:

no distinction between *Text-Type* & *Discourse-Genre*; *Genre* defined as *Register*.

SCHANK & ABELSON:

notion of *Plan* similar to *Text-Type* (e.g., ‘Restaurant’ Plan); notion of *Script* similar to *Discourse-Genre* (e.g., language routines of ‘Restaurant’ Script).

SINCLAIR & COULTHARD:

notion of *Steps* similar to *Text-Type* (e.g., Introduction-Development-Conclusion); notion of *Moves* similar to *Discourse-Genre* (e.g., rhetorical routines of ‘Opening-Presentation-Expansion-Discussion-Conclusion’).

VAN DIJK:

notions of *Frame* & *Macrostructure* similar to *Text-Type*; notion of *Microstructure* similar to *Discourse-Genre*.

Identification of a specialized Register

a) Tourism

Situated at the crossroads of western, central, and eastern Europe, Yugoslavia offers magnificent vistas of coastline, beautiful beaches, the clear waters of the Adriatic, as well as unspoilt pine forests and tranquil lakes. (*from a tourist leaflet by Pan Adriatic Travel*).

b) Sport

Meanwhile, the Canadians were hammered 15-6, 15-3, 15-9 by Cuba in the final. (*from a ‘Volley’ article in ‘The Guardian’*).

c) Architecture

Salisbury chapter-house of about 1275 is centrally planned, an octagon with a central pillar and spacious windows, filling the walls entirely except for the arcade strip. (*from “An Outline of European Architecture” by Pevsner*).

d) Medicine

Store in a cool, dry place. Keep well out of reach of children. (*standard medical instructions*).

e) Politics

The Congress Party, which took an electoral hammering in 1987, faces stern new tests in coming months. (*from Indian politics article in ‘The Guardian’*).

The double function of language

- 1) *Language as a formal structure, or code* – arranged into various combinations of a series of elements so as to syntactically refer to different semantic meanings.
- 2) *Language as a communication system* – using formal elements to refer to real-world entities perceived through the senses, as well as to ‘virtual worlds of the mind’ so as to create messages with a communicative force.

Types of Equivalence in Translation

- 1) *Formal Equivalence: word-by-word literal, or semantic, translation* preserving the semantic sense of the source text & dislocating it from any ‘real’ or ‘virtual’ context which would make it communicative.
 - 2) *Functional Equivalence: meaning-by-meaning stylistic translation.*
- In specialized languages:* ‘iconic’ translation of experience from source text into target text. Translation preserving the source-text communicative & contextual dimensions even by neglecting formal-semantic equivalence (‘diagrammatic translation’, or ‘experience/ discourse isomorphism’ in both pragmalinguistic codes).

Types of Equivalence

Political Text (from *The Language of Modern Politics* by K. Hudson):

“Whichever party is in power, houses will have to be built, bought, heated, and lit; people will have to be clothed, fed, doctored, and buried; children will have to be reared and educated; taxes will have to be paid; food will have to be grown and processed. The party approaches to these basic aspects of being alive can only be minimally different.”

Italian translation:

“Qualunque sia il partito al potere, le case dovranno essere costruite, riscaldate, ed illuminate; la gente dovrà essere vestita, nutrita, curata, e sepolta; i bambini dovranno essere allevati ed istruiti; le tasse dovranno essere pagate; il cibo dovrà essere coltivato e trattato industrialmente. Gli approcci del partito a questi aspetti basilari dell'esistenza possono differire l'uno dall'altro solo in maniera minima.”

No total equivalence between the two texts:

Passive Voice in both texts, but the verb-phrase “will have to be” (“avrà da essere”) does not correspond exactly to the sense of obligation of “dovrà essere” (“must be”). *Deontic Modality:* English “Have to” = involvement of an external, implied authoritative actor who that is different from the authority of the speaker. “Must” = recognized authority of the speaker – Italian “Dovere”: pragmatic shifting of the Modality force.

Pragmatic force: Who has the obligation to carry out this political plan? The politician-speaker? Or rather this is somebody else’s obligatory commitment?

The Communicative Value in Translation

Pragmatic-communicative parameters in translation: a) **discourse Field:** topic area (specialized, scientific, etc.) in which the communicative event is collocated; b) **source-text Message:** logical, ‘propositional’ content of speech act; c) **Sender’s Intentionality:** Sender’s ‘purpose’ in producing the text (‘illocutionary force’ of the speech act); d) **discourse Tone** (serious, ironical, etc.); e) **time-space Context of communication;** f) **communication Mode, or Channel** (written, oral, non-verbal, multimodal, etc.); g) **Participants involved in communicative discourse** (Sender of the message & Receivers); h) **language Code** (morpho-syntactical, systemic-functional, phonological, lexical-semantic) used by Participants to produce & receive the message; i) **Stylistic, or Register, choices** that Participants make to convey their messages - which imply: 1) **sociological variables**, concerning: Participants’ role, status relationships & implied intentions underlying their messages; the way the communicative event develops in time. 2) **discourse-stylistic variables**, concerning the way in which participants use the Register to organize a text that shall be actualized as discourse during the communicative interaction.

Translation as a Communicative Process

Translator acting like a **Mediator** between two languages & two (or more) cultures. As such, the Translator needs two types of knowledge of the translation process: 1) **Factual, conceptual knowledge;** 2) **Procedural knowledge**

Translator’s Factual, theoretical-conceptual knowledge

- a) knowledge of source-text language (semantic, syntactic & pragmatic knowledge);
- b) knowledge of the various text-types (e.g., argumentative, academic, humorous texts, etc.);
- c) knowledge of target language into which the source text shall be translated (semantic, syntactic & pragmatic knowledge of the specific Register);
- d) knowledge of the experiential field the source-text topic belongs to (economic, engineering, medicine topics, etc.);
- e) sociolinguistic knowledge of the real contexts underlying the source/target languages interacting in translation (i.e., knowledge of the socio-cultural conventions determining textual forms & functions – namely, the ‘genre’);
- f) contrastive-stylistic knowledge of the two languages, at both formal & functional levels.

Translator's Procedural, practical abilities

- a) analysis of source-text propositions, organized into clauses & sentences (*translator's source-language semantic knowledge*);
- b) analysis of how clauses can be rendered synthetically in the target language so as to preserve the source-text propositional-semantic content (*semantic, or literal translation*);
- c) analysis of how the text, semantically-rendered into the target language, can be syntactically 'reconstructed' in such a way as to be equivalent to the source syntax (*translator's source-/target-language syntactic knowledge*);
- d) analysis of how the new target text (reorganized semantically & syntactically through literal translation) can be deconstructed again in its clauses & sentences in order to verify if they render pragmatic information in communicative ways that are equivalent to those achieved from the source text (*translator's source-/target-language pragmatic knowledge*).

Critical Discourse Analysis and Translator's Factual & Procedural Knowledge (Text 29, p.233 – libro di testo)

Extract 1: Margaret Thatcher (right-wing Tory perspective): "We" = first-person plural pronoun: people/citizens responsible for quality life; "must" = speaker's authority in imposing her view; "people should accept" = first-person→third-person shift: detachment (she excludes herself from the inclusive "we") + moral obligation (*should*); "Government may provide" = third-person detached refusal of responsibility – just possibility, not commitment in improving people's conditions.

Extract 2: Tony Blair (left-wing New Labour perspective): "We" = first-person plural pronoun: Labour Government's responsibility – later disambiguated ("Labour will do that")

- "will" = first-person commitment to a social responsibility
- "wrong that we should tell old age pensioners" = obligation felt as immoral (*should*)
- "no civilized society should tolerate" = moral obligation *not* to tolerate.

Critical Discourse Analysis and Translator's Factual & Procedural Knowledge (Text 30, p.235 – libro di testo)

Daily Mail's critical perspective on New Labour's social policy: Use of agentless passive = apparent concealing of political responsibility. Yet: Direct reference to Tony Blair's political actions = use of metaphor with negative connotations ("Tony Blair cracks down the benefit culture"); Verbs & adjectives ("tough") with negative semantic sense & pragmatic connotations = "forced", "unveil", "induce", "stop" in the passive voice (with citizens as 'patients', not 'beneficiary').

Translator's applications of Factual & Procedural Knowledge

Popular text on Urban Planning (*George Orwell's review on the Reilly Project*):

Supposing that it could actually be put into operation, the advantages of the plan are obvious. Living around a green belt would almost certainly promote sociability, and it is an important detail that each of the Community Centres would only be serving about 1,000 people, all of whom might be expected to know one another by sight. The green spaces, the absence of smoke, and the ever-running hot water would make for health and cleanliness, and the children would grow up in the constant society of others of the same age.

Possible Italian translation:

Supponiamo che ciò possa essere realmente messo in opera, i vantaggi del progetto sono ovvi. Vivere intorno ad una cintura di verde incoraggerebbe quasi certamente la vita sociale, ed è un dettaglio importante il fatto che ciascuno dei Centri Comunitari servirebbe soltanto circa 1000 persone, dalle quali ci si potrebbe aspettare che si conoscano tutte di vista. Gli spazi verdi, l'assenza di fumo, e l'acqua calda sempre a disposizione favorirebbero la salute e la pulizia, e i bambini crescerebbero costantemente in compagnia di altri della loro stessa età.

Analysis of the translator's communicative competence

1) **Grammatical competence**: presupposes a knowledge of the rules of the language code, vocabulary, morphology, syntax & pronunciation included (i.e., the necessary knowledge & ability to understand & express the literal semantic sense of the clauses and sentences of a text): e.g.: "ever-running hot water": technical expression by formal left-branching structure rendered as "l'acqua calda sempre a disposizione" (right-branching "the hot water always running").

2) **Sociolinguistic competence**: presupposes the knowledge & ability to produce & understand utterances appropriately with reference to the social contexts in which they occur (i.e., knowledge of the social limits imposed by the topic, by the social status of the participants in the communicative events, by the interaction purposes, etc.) e.g.: "Supposing that it could": source-text Conditional rendered into Italian Subjunctive "Supponiamo che ciò possa". "Supposing" = non-finite form (gerund) vs. "Supponiamo" = finite form (present simple), indicating a stronger & direct Sender/Receiver relationship; "Living" & "Vivere" = both non-finite forms (gerund & infinitive).

Analysis of the translator's *communicative competence*

3) **Discursive competence**: presupposes the knowledge of putting together the formal & semantic aspects of a language so as to produce written & oral texts of various genres. This implies the creation of: *a*) a **formal cohesion** in the produced text (the way in which clauses & sentences are structurally interconnected to facilitate the semantic interpretation of the text); *b*) a **functional coherence** in discourse (the relations among the different meanings in a text, the communicative functions and the social meanings attributed to the text).

4) **Strategic competence**: presupposes the mastery of the communicative strategies employed to improve communication or to compensate communication breaks (due to limiting factors, such as insufficiency in the other competences). e.g.: persuasion strategies inducing collective desire by imagination – i.e.: “Supposing...”, “Living around a green belt...”.

Interpretation & Translation: Lexical Phase

Translator's initial reading/ listening requires the cognitive activation of the 'lexeme recognition system' capable of

a) distinguishing between: words from non-words (e.g., punctuation, exclamations, etc.); lexical words (with semantic content) from 'functional' or 'grammatical' words.

b) identifying conventional concepts that each lexeme denotes. Specialized lexicon (frequent in scientific language), characterized by: monoreferentiality in denoting a concept; clear iconic relation between lexeme & denoted concept; terminological generalization (& standardization) in science often occurring through affixation (i.e., the '-ite' suffix in Italian medical language, as in 'epatite', 'polmonite', etc.); acronyms & abbreviations.

Interpretation & Translation: Syntactic Phase

Translator's cognitive processing of words analyzed in sequences of clauses & sentences checking the syntactic correctness. In specialized registers, grammar structures are characterized by: *a*) conciseness & simplification; *b*) affixation; *c*) pre-modification (left-branching); *d*) syntagmatic nominalization (post-noun modification); “unwound electric wire” vs. “electric wire which is not wound”; *e*) relative clause reduced into the non-finite form of present participle (“a lead is an extension prolonging an electric wire” vs. “a lead is an extension that prolongs an electric wire”); *f*) total omission of the relative clause, replaced by the non-finite form of the past participle (“the electric wire plugged in the socket” vs. “the electric wire which is plugged in the socket”). The syntactic correctness of sentences is verified through the cognitive activation of two 'files' of lexical & structural frequencies.

Interpretation & Translation: Pragmatic Phase

Translator's analysis of communicative functions of a text (message & purposes) through the cognitive activation of a *pragmatic processing*. Two functions of **pragmatic processing**: *a*) to identify the Thematic structure of a text; *b*) to provide a stylistic analysis of a text. **Thematic structure** (*Theme*) regards the tone (formal, informal) & communicative value of the text so as to establish the 'purpose' of its production (i.e., the Sender's intentionality, or illocutionary force). In specialized texts aimed at successful communication, Thematic parts of a text (those containing already 'given' information, shared with receivers) alternate with Rhematic parts (containing 'new' information) in an unmarked, iconic **Theme-Rheme organization**.

Interpretation & Translation: Semantic Representation & Rendering Phases (Text 24, pp.219-220, libro di testo)

'Semantic Representation' Phase: Source-text analysis provides an initial translation, but not into another language, but into a cognitive, *semantic representation* of its structures, topics, registers & functions.

'Rendering' (Translation) Phase: Converting the semantic representation of the source text into an equivalent text in the target language. This 'rendering' process is opposite to the process of analysis: the translator activates in his/her mind first 'pragmatic' processes, then 'semantic' ones and, finally, the syntactic processes in the target language.

Pragmatic Equivalence in Translation

Pragmatic Equivalence in translation concerns the stylistic rendering of a text into another text formulated not simply in a different language, but also in discursive ways that are culturally different from the translator's native schemata.

To obtain a natural & fluent rendering of the translated text, the translator needs (*a*) to 'filter' the original text through his/her own schemata (i.e., his/her own communicative-linguistic experience & culture) & then (*b*) to reformulate it in a way that is pragmatically coherent to such schemata by using the target language.

A **Stylistic Translation** is a pragmatic equivalent of the source text when the translator succeeds in rendering into a different target language the effects that a text has produced on his/her own sensibility – & thus on his/her own schemata interpreting the text.

Pragmatic Equivalence in Translation

Translating a text through a procedure of **Pragmatic Equivalence** means: **a)** to reproduce both the formal aspects (syntax) & the semantic content of the source text (*formal equivalence*). Formal equivalence focuses on the form & content of the message – e.g., poetry-to-poetry, clause-to-clause, concept-to-concept correspondence (Nida 1974); **b)** to preserve the original source-text style, or to adopt a different style. To preserve or abandon the source-text format (e.g., to translate a poem as prose); **c)** to preserve the historical-stylistic dimension of the original text, or to render it into a contemporary stylistic form (e.g., to translate Chaucer's 'Middle English' into Dante's '*volgare*', or in contemporary Italian). Or rather to render the text into a register variation, a dialect, which could reflect the variations in the language code used by the translator. **b)** & **c)** cases correspond to what Nida defines as *dynamic equivalence*, based on the *equivalent effect* principle (e.g., to translate Homer in contemporary English prose as the epic form in ancient Greece is equivalent to the value & significance of prose in modern Europe); **d)** to produce a text which looks like an 'original' one, not instead like a translation directly equivalent to the original source text (e.g., Umberto Eco's creative translations of Queneau's 'stylistic exercises'); **e)** to add or omit words & clauses, or to translate the original text, word-for-word.

Stylistic Rendering of Pragmatic Equivalence

Translator's task to produce a stylistic rendering of the source-text *illocutionary force* as pragmatically equivalent to the *perlocutionary effects* that such a text produced on the translator's own linguacultural schemata. Translator's achievement of this objective through some translation techniques: **1) loan words**: the reproduction of the exact original term in translation (e.g., *weekend* in Italian texts); **2) calque**: the word-for-word linear substitution of elements of a language for those of another one (e.g., *weekend* translated into *fine settimana*); **3) semantic transposition**: the rendering of elements of a language into those of another one which are semantically, but not formally, equivalent (e.g., *perhaps*, or *forse*, to translate the Arabic equivalent of *inshallah*, meaning *se Dio vorrà, God willing*. The semantic transposition of *idioms* may be meaningless as idiomatic sentences have no sense when literally translated from one language (& culture) into another (e.g., *menar il can per l'aia* literally in English, *leading the dog around the threshing floor*, to be translated into the equivalent idiomatic sentence *beating about the bush*, literally, *battere intorno al cespuglio* – or the paradox: *stai in campana* = *stay in the bell*); **4) literal translation**: often used to preserve in the target text the 'exotic' effect that a foreign text generally produces on the translator (e.g., *inshallah* literally translated into *God willing*, rather than *perhaps*); **5) pragmatic equivalence**: opposite to literal translation as it searches for the most natural & unmarked pragmatic equivalent options to translate unmarked expressions in the source language. In this way, s/he reproduces in translation the natural & familiar effect that the source text has on the receivers from the linguacultural context that produced the source text; **6) modulation**: translating an unmarked source-text sentence into an equivalent unmarked target-text sentence, even though this process would entail a change in structure & perspective (e.g., *no parking zone* → *divieto di parcheggio*); **7) adaptation**: functional-pragmatic compensation activated when between the source-text linguacultural background and the target-text one there are such deep differences that do not allow any pragmatic equivalent options (e.g., *buon appetito* → *enjoy your meal* – literally *goditi il pasto*); **8) untranslatability**: (a) *linguistic untranslatability* of syntactic structures; (b) *cultural untranslatability*, or absence in the target-language culture of a socio-cultural event equivalent to the one represented in the source text (e.g., *burro* / *butter* = different use & perception of it in two different linguacultural contexts).

Modal Verbs: Stylistic Rendering of Pragmatic Equivalence

Modal verbs as *auxiliary verbs* used to regulate (modulate and modalize) requests for permission, injunctions of obligation, expression of willingness, or predictions of possibility - which, if expressed straightforwardly, may result, in English conventional communicative code, too abrupt.

The English modal verbs under examination are: *Can/Could, May/Might, Must/Have to, Need/Dare, Shall/Should/Ought to, Will/ Would*.

In Italian, modal verbs follow the normal inflection typical of lexical verbs (e.g., *io posso, tu puoi, egli/ella può, noi possiamo, voi potete, essi possono; io devo, tu devi, egli deve, noi dobbiamo voi dovete essi devono*).

In English, the form of modal verbs is 'defective' with respect to the other 'regular' verbs as it remains invariable for all personal pronouns (e.g., *I can, you can, s/he can, we can, you can, they can; I must, you must, s/he must, we must, you must, they must*).

The term **Deontic Modality** is used in philosophical semantics to define the *speaker's commitment to what s/he is saying*, which regards the expression of *ability, permission, obligation, recommendation, promise and willingness*, each conveyed by a particular modal verb:

Can / Could: Ability, Permission

May: Permission

Must / Have to: Obligation

Might / Should / Ought to: Advice, Recommendation

Shall: Promise, Prediction, Advice, Recommendation

Will: Willingness, Intention

Can = Ability or Potential

Can is used to indicate:

(a) The possession of an *ability*.

- Mary **can** speak Japanese fluently. (Mary **può** [sa] parlare il giapponese correntemente)

(b) The possession of the *potential* to perform the process indicated by the main verb.

- Mary **can** teach him Japanese. (Mary **può** insegnargli il giapponese)

Could = Ability or Potential

Could is used in similar situations as above to indicate:

(a) The possession of an *ability in the past*.

- Mary **could** speak Japanese fluently [in the past]. (Mary **poteva** [sapeva] parlare il giapponese correntemente [in passato])

(b) The possession of *potential* to perform a process possibly *in the future*.

- Mary **could** teach him Japanese [in the future, if he wants]. (Mary **potrebbe** insegnargli il giapponese [in futuro, se vuole]).

Can/May = Permission

Can & May are interchangeable & both used to *give permission*. **May** is more formal.

- John's Director told him: "You **can/may** talk business with Greek negotiators, but avoid talking about deadlines". (Il Direttore di John gli disse: "**Tu puoi / Lei può** [ti/le do il permesso di] discutere di affari con i negozianti greci ma evita di parlare di scadenze.)
- "**Can** we smoke in here?" "Yes, you can" (*Less formal*)
- "**May** we smoke in here?" "Yes, you may" (*More formal*)

Could/Might = Permission

Could (and sometimes **Might**) can also be used 'hypothetically', in tactful requests for permission.

- **Could/Might** we ask you what your opinion is?
- I wonder if I **could/might** borrow your car to go to the airport.
- **Can** you help me? (*Social/psychological proximity*)
- **Could** you help me? (*Social/psychological distance*)

Could/Might = Permission

Could is also used to express either *permission in the past*, or *hypothetical permission*.

- When I **was** a student, I **could** travel at half-price. (**I was allowed to**) (Quando **ero** studente, **potevo** viaggiare a metà prezzo.)
- If I **were/was** a student, I **could** travel at half price. (**I would be allowed to**) (Se **fossi** studente, **potrei** viaggiare a metà prezzo. Cf. the parallel informal expression in Italian: Se **ero** studente, **potevo** viaggiare a metà prezzo.)

Might = Request as Recommendation

Might is often used as a tentative, hesitant way of making a request under the form of a recommendation.

You *might* send a gift to our Asian business partners while you are in France. [*Perhaps you should* send them a gift while you are in France.] (*Potresti* mandare un dono ai nostri soci d'affari asiatici mentre sei in Francia. [*Forse dovresti* mandare loro un dono mentre sei in Francia]).

Should/Ought to = Advice & Recommendation

Should & Ought to are often used to offer advice and recommendation. In this case, *Should* is not the Past Tense of *Shall*, but it refers to a *future time*.

You *should/ought to* accept invitations from your Indian business partners if you want the negotiation to be successful. (*Dovresti* accettare gli inviti dei tuoi soci d'affari indiani se vuoi che il negoziato abbia successo).

Shall = Advice & Recommendation

Shall is also used in requests for advice or recommendation concerning an obligation to be fulfilled. It always refers to the *future*.

Shall I bring food and drink to our Saudi Arabian partner's home? (*Devo [Dovrò]* portare cibo e bevande a casa del nostro socio saudita?).

Shall: Prediction & Promise

Shall is used to express:

(a) A **prediction** regarding an action that is expected to happen in the future.

I *shall* be in Saudi Arabia next week. (*Sarò [Devo/Dovrò essere / Mi aspetto di essere]* in Arabia Saudita la prossima settimana).

(b) A **promise** to fulfil an obligation.

I *shall* help you.

Will: Intention & Promise

Will is used to indicate:

(a) The **intention** to do an action in the future.

I *will* be in Saudi Arabia next week. (*Sarò [Ho intenzione di essere]* in Arabia Saudita la prossima settimana).

(b) A **wilful, deliberate commitment** of the speaker to fulfil an obligation.

I *will* help you.

Will/Would = Willingness

Will: frequently used to refer to a characteristic, persistent & intentional behaviour that, *in general*, is constantly & wilfully repeated (in the past, present, and future). The implication is that the speaker disapproves of such a behaviour.

When Greeks negotiate business, they *will* deal with it regardless of the time it takes. (Quando i greci negoziano gli affari [in generale], *li trattano [vogliono trattarli]* senza badare al tempo che ci impiegano).

Would: used to refer *specifically* to similar situation, but only in the *past time*.

When my Greek partners negotiated business, they *would* deal with it regardless of the time it took. (Quando i miei soci greci negoziarono l'affare, *lo trattarono [vollero trattarlo]* senza badare al tempo che ci avrebbero impiegato).

Must = Obligation

Must (and *Mustn't*) expresses an *instruction from the authority of the speaker* regarding:

(a) Something that is considered as **obligatory**.

You *must* accept gifts from Arabs if you want your negotiations to be successful. (*Devi* accettare [è *obbligatorio* che tu accetti] doni dagli Arabi se vuoi che i negoziati abbiano successo).

(b) Something that is considered as **necessary**.

You *mustn't* refuse gifts or invitations from Arabs as rejection is considered an affront. (*Non devi* rifiutare [è *necessario* che tu non rifiuti] doni o inviti da Arabi poichè un rifiuto è considerato un affronto).

(c) Something that is felt as an **inevitable inner compulsion** (It.: *costrizione interiore*).

You *mustn't* accept very expensive gifts from Arabs if you feel embarrassed. (*Non devi* accettare [non devi sentirti costretto ad accettare] doni molto costosi da Arabi se ciò ti imbarazza).

Have to = Obligation

Have to implies the idea of an *instruction from an external authority*, different from the speaker.

We *have to* meet tomorrow at eight o'clock in the morning (as it was decided by our Head [external authority]) = (*Dobbiamo* incontrarci domani mattina alle otto in punto (poichè è stato deciso dal nostro Direttore [autorità esterna])).

Compare with:

We *must* meet tomorrow at eight o'clock in the morning (as I consider it urgent, important, obligatory [authority of the speaker]) = (*Dobbiamo* incontrarci domani mattina alle otto in punto (poichè lo considero urgente, importante, obbligatorio [autorità di chi parla])).

Must/Have to/Need = Obligation

Note the difference between:

- (a) You **must** be back by 2 o'clock. (*Command - stronger value*)
- (b) You **have to** be back by 2 o'clock. (*Obligation - less strong value*)
- (c) You **mustn't** be late. (*Prohibition*)
- (d) You **needn't** be back early. (*Absence of Obligation*)

Needn't expresses the *authority of the speaker*

Don't need to is synonymous with *don't have to* and indicates an *external authority*.

Should/Ought to = Obligation that may not be fulfilled

e.g.: I **ought to/should** phone my parents tonight (*but I probably won't have time*)

Ought to is less formal than **Should**: (1) **Ought to** expresses *social obligation* (2) **Should** expresses *moral obligation*.

Compare between:

- (a) You **ought to** phone your parents tonight (*it's socially expected*)
- (b) You **should** phone your parents tonight (*it's morally expected - stronger value*)
- (c) You **must** phone your parents tonight (*it's an obligation - less strong value*)

(Text 34, pp. 277-278 in *Mediating Cultures*)

Stylistic Rendering of Pragmatic Equivalence Epistemic Modal Verbs

The term **Epistemic Modality** is used in Philosophical Semantics to define the speaker's understanding, or knowledge of/belief in what s/he is saying. The speaker does not present what s/he is saying as an "actual, objective fact", but s/he is only giving his/her own "interpretation of that fact", expressing it as a logical conclusion, a possibility, a probability, or an expectation, each conveyed by a particular modal verb:

Must: Logical Conclusion, Deduction

Can't/Couldn't: Logical Conclusion, Deduction

Will/Would: Belief, Conjecture

May/Might: Possibility

Can/Could: Possibility

Should/Ought to: Probability, Expectation

Can/Could - May/Might = Possibility

Can/Could and **May/Might** indicate *possible facts*, and are semantically interchangeable. The only difference in their use is pragmatic, as each of them signals a *different degree of formality*. **Can** is less formal than **Could**. **Could** is less formal than **May**. **May** is less formal than **Might**.

Cultural differences in business procedures **can/could/ may/might** be found between business people from different nationalities. (*In Italian*: Differenze culturali nelle procedure transazionali si **possono/ potrebbero** riscontrare tra uomini d'affari di differenti nazionalità.)

Can/Could - May/Might = Possibility

May often indicates a *possibility, not a fact*.

Agreement on international economic laws between business people from different nationalities **may** be reached tomorrow, at the Globalization Meeting. (Un accordo sulle leggi economiche internazionali fra uomini d'affari di differenti nazionalità *può/potrebbe* essere raggiunto domani, all'incontro sulla Globalizzazione.)

Differences between **Can** and **May** in the *Negative form*:

- (a) They **can't** reach an agreement tomorrow. ("It is **not possible** that they will reach agreement." ["**Non possono** raggiungere un accordo domani." (*Non è possibile che* raggiungano un accordo)).
- (b) They **may not** reach an agreement tomorrow. ("It is *possible* that they **will not** reach agreement." ["**Posscono non** raggiungere un accordo domani." (*E' possibile che non* raggiungano un accordo)).

Can/Could = Sensation

Can and **Could** represent the only grammaticalized forms of *Evidentiality* signalling the speaker's evidence for the truth of his/her statement derived from his/her own *sensory experience*, not from his/her *ability*.

e.g.: I **can hear** them arguing in the meeting room. [*It*: "**Li sento** discutere (*posso/riesco a sentirli* discutere) nella sala delle riunioni."]

Will/Would = Belief & Conjecture

e.g.: You **will** be familiar with the fact that alcohol is prohibited by the Islamic laws. (*which implies*: "I believe / I conjecture that you are familiar with it.) ["*Tu saprai che* (*Credo / Immagino che* [*voglio credere / immaginare che*] *tu sappia che*) gli alcolici sono proibiti dalle leggi islamiche."].

Would, in the following case, is not referred to past time, but it is a more formal, tentative form of **Will**.

e.g.: **Would** your country be Nigeria, by any chance? ("Il Suo Paese è/sarebbe la Nigeria, per caso? / "Non vorrà dirmi che il Suo Paese è la Nigeria?")

Should/Ought to: Probability or Expectation

Should & Ought to express *probability* and *expectation* and are semantically interchangeable. Also in this case, **Should** does not refer to a past time, but it expresses expectation or probability *in the future*.

e.g.: The development of international laws in English **should/ought to** facilitate intercultural business transactions. ("L'elaborazione di leggi internazionali in lingua inglese **dovrebbe** facilitare le transazioni d'affari interculturali")

Should/Ought to: Probability or Expectation

Should & Ought to are also interchangeable when they refer to expectations *in the past*, which were not realized or fulfilled.

e.g.: Since he speaks English fluently, he **should/ought to have succeeded** in business without difficulties (but he failed). ["Dal momento che parla l'inglese correntemente, **avrebbe dovuto aver successo** negli affari senza difficoltà" (ma ha fallito - *aspettative non realizzate nel passato*).

Must/Can't = Deduction (Inference) & Logical Conclusion

Must is used to assert what the speaker has deduced (inferred) or concluded to be *the most probable interpretation* of a situation or event.

e.g.: He doesn't drink alcohol. He **must** be a Muslim. ("Non beve alcolici. **Deve** essere un musulmano")

Can't is used to exclude what the speaker thinks is *the most improbable interpretation* of a situation or event.

e.g.: He drinks liquor. He **can't** be a Muslim. ("Beve alcolici. **Non può** essere un musulmano").

(Text 35, pp. 291-292 in *Mediating Cultures*)

Clause Relationships in Argumentation

Focus on Defining and Non-Defining Relative Clauses – i.e., on how writers/speakers organize sentences & clauses to create a persuasive discourse.

Defining Relative Clause: it provides a definition to the word *antecedent* to the Relative Clause without commas (in writing), or a pause (in speaking): **Who:** animate antecedent (**Whom:** Object position for animate antecedents); **Which:** inanimate antecedent; **That:** both animate & inanimate antecedents

- A General Practitioner (GP) is a person *that/who is trained in general medicine*
[Antecedent] [Defining Relative Clause]
- Old age is a problem *that/which should concern us all*
[Antecedent] [Defining Relative Clause]

Relative pronoun (*who/whom, which, that*) can be omitted when it is not Subject of the relative clause and the *preposition* preceding the relative pronoun follows instead the verb.

- Was the man *to whom* you spoke your GP?
- Was the man you spoke *to* your GP?

Non-Defining Relative Clause: additional information about the *antecedent* without defining it, enclosed between commas (writing) & mini-pauses (speech); can be omitted without changing sentence meaning.

- That hospital, *which was opened three years ago*, has now closed.
[Antecedent] [Non-Defining Relative Clause]
- That hospital has now closed.

Notice the difference between:

- (a) She has two sons *who are still unemployed*.
[Defining Relative Clause]
- (b) She has two sons, *who are still unemployed*.
[Non-Defining Relative Clause]

Comma indicates that relative clause is relevant [*Defining*] or non-relevant [*Non-Defining*].

Whose: possessive relative pronoun for animate & inanimate antecedents, meaning *of whom* & *of which*. It can be preceded by a preposition.

(a) The man *whose photograph appeared on the newspaper* was immediately identified by the police. [*Defining*]. (**Not:** "The man *the photograph of whom* appeared ...") [*In Italian: L'uomo la cui foto apparve sul giornale fu immediatamente identificato dalla polizia*]

(b) The damaged boat, *whose illegal passengers had been rescued*, was demolished. [*Non-Defining*]. (**Not:** "The damaged boat, *the illegal passengers of which* had been rescued, ...") [*It.: La barca danneggiata, i cui passeggeri furono tratti in salvo, venne demolita*]

(c) The City Council has decided to close the hospital, *many of whose patients* are elderly and infirm. [*It.: Il Consiglio Comunale ha deciso di chiudere l'ospedale, di cui molti pazienti sono anziani e infermi*]

Tactic Relations: Parataxis, Hypotaxis and Embedding

Taxis - or *clause interconnections* - is of two types: **Parataxis** and **Hypotaxis**. **Embedding** follows *tactic principles* that interconnect constituents within the same clause.

Parataxis: relationship of **coordination** between two clauses with independent meaning. Halliday defines them as:

Primary - or **initiating** - clause

Secondary - or **continuing** - clause

Initiating and **continuing clauses** are correlated by the link-words: *and, or, but, so, thus, especially, particularly, & expressions: in other words, for example, to be precise, that is to say, for this reason, in fact, as well as.*

- The exhibition was very interesting **and** I went to see it.
[Initiating] [Continuing]
- (La mostra era molto interessante *e* io andai a visitarla)

Hypotaxis: relationship of **subordination** between two clauses with incomplete meaning, defined as:

Primary - or **dominant** - clause

Secondary - or **dependent** - clause

Clauses correlated through relative pronouns *which, who, whom, that, whose*, introducing the dependent clause.

- The exhibition, **which** I went to see, was very interesting.
[Dominant- (Dependent) -Dominant]
- (La mostra, *che* io andai a visitare, era molto interessante)

Non-Defining Relative Clauses are an example of Hypotaxis, not to be confused with **Defining Relative Clauses** that are examples of **Embedding**.

Embedding: not a case of *taxis* as interconnection between clauses – but it regards a **single clause** constituted by two elements (or Phrases): **Head + Post-Modifier** "embedded" in the Head

- The exhibition **which** I went to see was very interesting.
[Head] [Post-Modifier]
- (La mostra *che* andai andai a visitare era molto interessante)

Interdependency relations

Primary Clause + Secondary Clause

- **Parataxis**: Initiating + Continuing
- **Hypotaxis**: Dominant + Dependent

One Clause

- **Embedding**: Head + Post-Modifier

Examples of Parataxis, Hypotaxis & Embedding:

same locutionary meaning

i.e.: "I went to see an interesting exhibition".

Yet, different structures convey:

different illocutionary intentions of the writer - **different perlocutionary effects** on reader:

a. paratactic example:

The exhibition was very interesting **and** I went to see it. [emphasis is on cause-effect: "the exhibition was interesting **and**, *as a consequence*, I went to see it"]

b. hypotactic example:

The exhibition, **which** I went to see, was very interesting. [emphasis is on the fact that "the exhibition was interesting", whereas the fact that "I went to see it" is of a *secondary importance* and can be omitted (*Non-Defining Relative Clause*)]

c. embedding example:

The exhibition **which** I went to see was very interesting. [emphasis on the whole clause implying that: "*it is* the exhibition which I went to see *that* was interesting" (*Defining Relative Clause*)]

1. Paratactic clause-relationships: employed when the writer chooses to join two aspects of his/her message as independent clauses conveying an equal contribution to the meaning of the text – Purpose: a balanced coordination and accord between different positions.

2. Hypotactic & Embedded clause-relationships: used when the writer considers one of the clauses as dominant and, thus, subordinates the other clause to it – Purpose: the writer prefers the position expressed in the dominant clause to the other opposite position in the subordinate clause.

(Text 39: Blair on "The Third Way" in Mediating Cultures)

Logical-Semantic Relations in Argumentative Discourse

A writer constructs argumentation to achieve his/her persuasive purposes; linearity of argumentative process & clarity and logical coherence of the writer's stance important for ensuring the intended perlocutionary effect of the text.

Composition Pattern for:

(a) *scientific text of an academic type* (precision & linearity of exposition to achieve reader's understanding of, e.g., experimental phases)

(b) *socio-political/economic text-type* (argumentation grounded on reality-manipulation to convey the writer's political/economic viewpoint)

Composition Macro-patterns:

(a) **Statement of the question**

- *Scientific Text-type*: "Aim of this pilot study was to determine ..." (*Problem*)

- *Argumentative Text-type*: "I think that ... [topic] because ... [expansion]" (*Contention*)

(b) **Context**

- *Scientific Text-type*: "Previous data suggest ..." (*Previous Research and New Method*)

- *Argumentative Text-type*: "Maybe... [acknowledgement of the opponent's stance], but/ yet ... [opponent's shortcomings]" (*Concession*)

(c) **Stand**

- *Scientific Text-type*: Submission of research findings. (*Results*)

- *Argumentative Text-type*: "I'm sure that / I have no doubt that / I'm convinced that / it's clear that..."; "We need / must / shall - should / will - would...". (*Defense of the writer's position*)

(Texts on Melatonin & Globalization, in *Mediating Cultures* pp. 326-327)

English as a 'lingua franca' in cross-cultural immigration domains: LI-transfer in journey reports by West-African immigrants.

© From: M.G. Guido (2008) *English as a Lingua Franca in Cross-cultural Immigration Domains*. Bern: Peter Lang.

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English as a 'Lingua Franca'

Conventional definition: English is today's global 'lingua franca' for international communication.

Common belief: grammar of Standard English & native-English communicative behaviours are shared norms in intercultural communication across the world (e.g., in the fields of economics, politics, law, environment, science and in every domain where Western culture exerts its influence over other non-Western civilizations).

Covert implication: No acknowledgement of the communicative needs of other non-native – and non-Western – speakers of English.

Results: serious socio-political and personal consequences, particularly when immigration is involved.

Ethnographic Analysis

Objective: Ethnographic Method exploring the cognitive and communicative processes involved in production and reception of discourse in English as lingua franca (ELF).

Ethnographic Contexts: Professional domains where non-native speakers of English (i.e., Western experts and non-Western immigrants) interact in multicultural specialized contexts. (e.g., centres for legal advice & medical assistance to non-EU immigrants / asylum seekers, multiethnic educational workplaces, gate-keeping institutional situations).

Fieldwork Procedure: (a) No reference to degrees of conformity of these interactions to conventional English specialized uses; (b) Investigation of 'unconventional' discourse between different socio-cultural and linguistic groups of participants in the interactions.

Linguistic Inaccessibility & Conceptual Unavailability

Cross-cultural interaction dynamics:

Step 1: Experts try to impose (intentionally or involuntarily) on immigrants linguistic uses and discourse conventions that are typical of their own 'Western' specialized background.

Step 2: Non-Western immigrants find these uses not only *cognitively and linguistically inaccessible*, but also *conceptually unavailable* because they find it difficult to understand specialized concepts and discourse behaviours that are alien to their native socio-cultural and linguistic *schemata*.

Schemata: background knowledge of culturally-determined linguistic and social behaviours stored in the minds of the members of a speech community (Carrell 1983) and informing the grammar structures of their L1.

Case studies

Enquiry into the ways in which: a) Western experts' ELF is interpreted by non-Western immigrants with reference to their own L1 linguistic uses & native socio-cultural schemata; b) Non-Western immigrants' ELF (including pidgin & creole English varieties) is interpreted by experts with reference to their own L1 linguistic uses & native 'Western' schemata.

Result: situations of intercultural miscommunication.

L1→L2 Transfer

Transfer of the L1 semantic, syntactic and pragmatic structures of the participants in a cross-cultural interaction into the ELF they use. *Conventional notion of 'L1→L2 transfer'*: in Interlanguage studies (Selinker 1992) it justifies 'syntactic errors' produced by non-native speakers of a language (Corder 1981).

Revised notion of 'L1→L2 transfer': involvement of participants' native schemata informing their L1 and interfering with their ELF use in cross-cultural interaction.

ELF grammar: (a) *not* a gradual approximation of L2-English to Standard English as a native language (ENL); (b) *not* 'interlanguage errors'; (c) *not* pidgin & creole 'deviating varieties' spoken by 'uneducated' non-native speakers; *but*: ELF as autonomous 'diatopic' English variations with the same value as the 'Standard English' variety.

ENL is *not* the *authentic* variety of English setting the standards for the evaluation of other syntactic, semantic and pragmatic 'variations' produced by non-native speakers, *but* ELF is the non-native speakers' *authentication* of English, as they 'appropriate' it according to their L1 socio-cultural and experiential schemata.

Language Typologies

Misunderstanding in ELF use is: (a) *less frequent* when the two participants' L1s are typologically similar in their cognitive, semantic & syntactic structures (Greenberg 1973), so they converge and are perceived as *familiar* because shared by both participants; (b) *more frequent* when the two participants' L1s are typologically different, so that the L1-transfer in a participant's ELF variation is perceived as *unfamiliar* by another participant speaking a typologically-different L1 informing the different ELF variation s/he uses.

L1-Transfer in Journey Reports by West-African Immigrants

Case studies: focus on miscommunication in institutional interviews aimed at assessing the rights of undocumented migrants in Western Countries.

Research objectives: cross-cultural misinterpretation may occur when (Italian) interviewers fail to understand: (a) the native syntax reflected in the pidgin/creole varieties of the 'lingua franca' (English) used by migrants; (b) the native semantic ways by which events are differently conceptualized and grammaticalized in the 'lingua franca' in use.

Case-study focus: **Nigerian Pidgin English**

Nigerian Pidgin English Phonetic and Syntactic Structures

NPE transcriptions reproduce phonetic characteristics of African speakers: (a) interdental fricatives /θ/ and /ð/ replaced by corresponding alveolar stops /t/ and /d/; (b) elimination of reduced vowels, signalled by the indefinite schwa /ə/ sound; (c) addition of pronoun 'dem' ('them') after a noun, signalling plural; (d) Use of 'all-purposes' preposition 'for' (fo): African indigenous languages have not evolved from *Indo-European* languages, but from *Afro-Asiatic* ones. So, they do not share the same movement/position conceptualization with the Standard English language; (e) Addition of Pre-Verbal Particles to signal *Tense* and *Aspect* in NPE.

Pre-Verbal Particles in Nigerian Pidgin English: syntactic structures

Past Simple pre-verbal particle: *bin*

<i>Singular</i>	<i>Plural</i>	
• 1st person:	a bin wok (I worked)	wi bin wok
• 2nd person:	yu bin wok	una bin wok
• 3rd person:	i/in bin wok	dem bin wok

Past Perfect pre-verbal particles: *bin don*

<i>Singular</i>	<i>Plural</i>
• 1st p.: a bin don wok (I had worked)	wi bin don wok
• 2nd p.: yu bin don wok	una bin don wok
• 3rd p.: i/in bin don wok	dem bin don wok

• Present Simple Continuous:	a de wok (I am working)
• Past Simple Continuous:	a bin de wok (I was working)
• Present Perfect Continuous:	a don de wok (I have been [or started] working)
• Past Perfect Continuous:	a bin don de wok (I had been [or started] working)
• Future Simple:	a go wok (I will work)
• Future Simple Continuous:	a go de wok (I will be working)
• Future Perfect:	a go don wok (I will have worked)
• Future Perfect Continuous:	a go don de wok (I will be [will have started] working)

No subject-particle inversion for the interrogative forms.

Semantic and Pragmatic Applications

Case study: interviews to West-African illegal immigrants carried out by Italian intercultural mediators using English as 'lingua franca'.

Analysis: journey reports by two Nigerian immigrants suspected of withholding information about the identities of the smugglers who helped them cross the borders.

Research Focus: Different language typologies in contact: (a) Nigerian immigrants use native 'Ergative' structures to describe events; (b) Italian intercultural mediators use native 'Accusative' structures of events to interpret immigrants' reports.

Research Hypothesis: Italians' misinterpretation of Nigerians' journey reports, considered as uncooperative 'reticent accounts' of events because of different linguistic structures used by Africans.

Theoretical Background: Accusativity vs. Ergativity

Two cognitive-grammar notions: *Accusativity* & *Ergativity*, differently organizing the report of events in typologically different languages (Langacker 1991)

Accusativity: Most European languages (English and Italian included) are *Accusative languages* (Greenberg 1973). *Accusative languages*: characterized by *Transitivity*, which is an organization of events that traces the development of an action: from its initial cause, induced by the 'energy' of an animate Agent represented by the grammatical Subject (tagged by *Nominative case*) to the ultimate effect of the action, represented by the transitive Object (tagged by *Accusative case*).

An Active 'cause-effect' construction foregrounds the Agent in Subject position, emphasizing its responsibility in determining the action.

Active Accusative clause (→ transitive):

The smuggler sailed the rubber dinghy

Subject: Agent	→	Object
cause	→	effect

A Passive 'effect-cause' construction places the Agent in the background, or totally omits it. It diminishes the Agents' responsibility.

Passive Accusative clause (← transitive):

The rubber dinghy was sailed [by the smuggler]

Object	←	[Agent]
effect	←	[cause]

Passive-like construction - in Italian 'Reflexive Passive': inanimate Object placed in Subject position, leaving the Agent - who does the action - unspecified.

Effect: inanimate Object looks like the 'cause', or 'the doer' of the action:

La barca si è fermata (The boat stopped)

Ergativity: typical of *Proto-Afroasiatic languages* at the roots of many native languages of Africa.

Ergative construction of a clause: the Object - not the Agent - represented as the 'animate cause' of the action. (a) The Object is actually only a Medium, an inanimate entity through which the action is actualized (Halliday 1994); (b) *Absolute Construal* of events (Langacker 1991): emphasis on the Medium not in a Transitive-Object position, but in an Intransitive-Subject position.

Ergative clause:

The rubber dinghy sailed

Medium

Cause of the action

Intransitive Subject

Action as 'self-caused', without the 'external cause' of an animate Agent.

Origins of Ergativity

Ergative constructions: (a) do not deliberately leave Agents unspecified (as in Passive); (b) still evident in Central Saharian and West-African languages, characterized by the speakers' high emotional involvement in their reports of past events. (DeLancey 1981); (c) evolved from primordial experience of perceiving natural inanimate objects as animate agents with their own autonomous force controlling people's lives; (d) describe past facts as 'epic events', reporting unsettling sensations of being 'at the mercy' of natural phenomena (often perceived as hostile to human beings) - reflected in today's indigenous African animist belief that every natural element has its own 'spirit'.

Case-Study Methodology & Subjects

Methodology: ‘Move’ Analysis (e.g., Elicitation; Preferred / Dispreferred Information Moves) aimed at identifying if: (a) Nigerian immigrants’ oral reports of past events in NPE contained ergative structures; (b) Italian intercultural mediators associated African Ergativity with their own uses of passive-like constructions in Italian. Consequently, they misinterpreted immigrants’ reports as deliberate attempts to shift responsibility away from the Agents (the smugglers) who made their illegal journey possible. English ‘flexible’ clause structures allows the expression of Ergativity.

Subjects: (a) two Italian intercultural mediators conducting and tape-recording the interviews in their own ELF variation; (b) two West-African male asylum seekers from Eastern Nigeria, claiming that their native language was Igbo (from Kwa group, Niger-Congo languages) - an Ergative language. The Nigerian men spoke Nigerian Pidgin English (NPE), a not-yet-standardized language, widely used for interactional/commercial purposes in Nigeria - perceived as an ELF variation in Italy.

Exchange 1 - Transcription

(1) IM1: who::: (.) assisted you::: (.) in the journey to Italy?

(2) AS1: won old ship bin bo::ard os many many, >na wahala every wie o<, =di deck so::: so::: bin pack, di hold so so cra::m. .hhh di ship wood bin sweat, hh di hull bin (.) drip water.

(3) IM1: mm hm. (..) how much money did you pay for that ship? who::: did [you pay?]

(4) AS1: [every money,] (.) e:::verything >bin don dry finish<. .hh after won day journey, di ship bin struggle (.) struggle against di se:::a (.) .hh-heavy won night. hhh di wave dem bin de ri::se (.) like tower, na cold cold o o. =

(5) IM2: =the boat pi::lot didn’t drive the ship very well? he sent you in pa:nic, [eh? who::: is he?]

(6) AS1: [di ship bin don] shi::ver (.) o o, no bi move possible (..) inside (.) mek di ship no turn (..) won fishboat bin don spot di ship hhh i kom rope and tow am for di Italy coast.

Exchange 1: Translation into Standard English

(1) IM1: Who assisted you in the journey to Italy?

(2) AS1: An old ship boarded us, too many, that was trouble everywhere, the deck was so packed and the hold so crammed. The ship wood sweated [was soaked], the hull leaked water.

(3) IM1: Mm hm. How much money did you pay for that ship? Who did you pay?

(4) AS1: All money, everything had been dried completely. After one day journey, the ship struggled against the heavy sea in the night. The waves were rising like towers and were so cold.

(5) IM2: The boat pilot didn’t drive the ship very well? He sent you in panic, eh? Who is he?

(6) AS1: The ship had shivered. No movement was possible inside, because the ship could capsize. A fishing boat had spotted the ship and roped and towed it towards the Italian coast.

Exchange 1: Translation into Standard Italian

(1) IM1: Chi ti ha aiutato nel viaggio in Italia?

(2) AS1: Una vecchia nave ci ha imbarcati, troppi, troppi, c'erano problemi ovunque, il ponte era così gremito e la stiva così ricolma. Il legno della nave sudava, la carena filtrava acqua.

(3) IM1: Mm hm. Quanti soldi hai pagato per quella nave? Chi hai pagato?

(4) AS1: Tutti i soldi, tutto si era asciugato. Dopo aver viaggiato per un giorno, la nave combatté contro il mare in tempesta durante la notte. Le onde si sollevavano alte come torri ed erano gelide.

(5) IM2: Il pilota non guidava bene la nave? Vi ha gettati nel panico, eh? Di chi si tratta?

(6) AS1: La nave aveva tremato [di freddo, di paura]. Nessun movimento era possibile all'interno, perché la nave poteva capovolgarsi. Un peschereccio individuò la nave e la incordò e rimorchiò verso la costa italiana.

Exchange 1: Move Analysis

(1) IM1: Elicitation Move (‘cause-effect’ Transitive structure foregrounding the Agent “who”)

(2) AS1: Ergative constructions. “Ship” as Medium. Information Move on: (a) ship boarding too many immigrants; (b) emotional state expressed by Igbo “wahala” (‘trouble’) & stressed by Igbo emphatic suffix /o/; (c) word reduplication from Nigerian indigenous languages as ‘emotional intensifier’ (“many many”, “so so” (2), “struggle struggle” (4)); (d) part-of-the-ship personifications as Medium in Subject position represent immigrants’ disregard for the ‘boat’s spirit’. Transitive verbs used intransitively (‘ship-deck’ ‘packed’; ‘hold’ “so so” ‘crammed’ although the “ship wood” ‘sweated’ and the ‘hull’ ‘dripped water’).

(3) IM1: Prompt Move & Focus Move eliciting AS1 to reveal the smuggler’s identity.

(4) AS1: Dispreferred Information Move. Medium in Subject position represented by ‘money’ (that ‘had dried up’) vs. the ‘ship’ (struggling against ‘overflowing water’).

(5) IM2: deceptive Evaluation Move.

(6) AS1: immigrants’ collective fusion with the ship ‘shivering’ for panic. Anti-climax: new ‘animate’ Medium: the ‘fishboat’ rescuing the ship.

Exchange 2 – Transcription

(1) IM1: .hh-how long time have you been travelled in the sea?

(2) AS2: a-after (.) after di waterwork dem (.) for Libya (..) hard work o o (.), °for money°. .hhh di ca::r bin don drop for Al Zuwa::rah, (..) .hhh di b-boat bin sai::l against won stro::ng wind. .hhhh °won night° (.) di se::a bin swe::ll (.) bi::g big round di boat, =di boat bin sink (.) heavy (.) and dee::p o o. (..) .hhhh di boat bin don fight di sea and di::ve = and fight (.) til i bin stop >mek water cold cold bin break against di boat< .hhh water don de kom for di boat every wie, no use di hand dem bin de throw dat water out, out, out, o o.=

(3) IM2: =sorry (.), d'you mean that the pilot stopped the boat in the mi::ddle of the big sea? (.) or that the boat (.) uh b- was stopped (.) itself (.) to him (.)

(4) AS2: di boat .hh di all boat bin stop (.) for di sea (.) >big big<.

Workshop A: Exchange 2: Analysis

1) Can you identify any feature of L1→L2-transfer in IM1's & IM2's ELF variation? (can you specify which L1-Italian structures have been transferred into their own ELF variation?)

2) Can you identify any specific NPE syntactic structures in AS2's sea-journey report?

Can you specify how the participants' different L1 typological conceptualizations of events come into conflict causing misunderstanding in this exchange?

3) Can you carry out a Move Analysis to identify how misunderstanding becomes evident in the course of the interaction?

4) Can you attempt first an intra-linguistic translation of this exchange into Standard English, and then and inter-linguistic one into Italian?

Exchange 2: Translation into Standard English

(1) IM1: How long have you been travelling through the sea?

(2) AS2: After the waterworks in Libya, a very hard work, for money, the car had dropped at Al Zuwarah. The boat sailed against a strong wind. One night the sea swelled tremendously around the boat, the boat sank, heavy and deep! The boat had fought against the sea and dived and fought till it stopped so that the freezing water broke against the boat. Water started entering from everywhere, it was no use that the hands were throwing it out, out, out.

(3) IM2: Sorry, do you mean that the pilot stopped the boat in the middle of the rough sea? Or that the boat got stopped on him?

(4) AS2: The boat, the whole boat stopped for the tremendous sea.

Exchange 2: Translation into Standard Italian

(1) IM1: Per quanto tempo hai viaggiato per mare?

(2) AS2: Dopo il lavoro all'acquedotto in Libia, un lavoro molto duro, per soldi, e [dopo che] l'automobile si arrestò ad Al Zuwarah, la barca salpò nonostante un vento molto forte. Una notte il mare si ingrossò paurosamente intorno alla barca, la barca affondava, pesante e in profondità! La barca combattè contro il mare e si inabissava e combatteva finchè non si fu fermata coscchè l'acqua gelida si infrangeva contro la barca. L'acqua cominciava ad entrare da ogni parte, non serviva a nulla che le mani la gettassero di continuo fuori freneticamente.

(3) IM2: Scusa, vuoi dire che il pilota fermò la barca in mezzo al mare in tempesta? O che la barca gli si fermò?

(4) AS2: La barca, l'intera barca si fermò per il mare spaventoso.

Exchange 2 - Move Analysis

(1) IM1: apparently 'neutral' Elicitation Move.

(2) AS2: Dispreferred Information Move by using absolute construals where the *Medium* in Subject position is: (a) 'the car' which 'had dropped' (*Vi* - marked by Past-Perfect particles *bin don*) to the Libyan port of Zuwarah (self-identification with 'the car'); (b) 'the boat' embodying 'impatience' to set sail (self-identification); (c) the impetuous 'water' winning and getting into the boat (Past-markers *don de*); (d) immigrants' 'hands' frantically trying to throw the water out.

(3) IM2: Focusing Move eliciting blame against the boat-pilot.

(4) AS2: Clarification Move focusing on the force-dynamic role of the boat (collective self-identification).

Exchange 3 - Transcription

(1) IM1: who:: helped you to (.) escape from Nigeria?

(2) AS1: di ca::r kom pick os and i bin drive for Niger (..) .hhh di awa yansh dem bin break .hhh for di uranium mine dem .hhh [for won year.]

(3) IM2: [did they =did] the::y make you to work in the mines? [who?]

(4) AS1: [ye::ah,] .hh di mi::ne dem bin give di mo::ney for go awa way for Agadez. (..) Hie, won truck kom drive for di de::sert. =after tu days, di sa::nd bin make os >wakawaka< for di sun, mek Libya border no see:: os. =

(5) IM1: =the border eh? .hhh you had no [documents eh?]

(6) AS1: [no water, no] food. =de::sert bin open for os =te::rror (.) only for os. (..) di truck kom find again di way, .hh af-after won day i bin get for Zuwa::rah, (..) won Libya port.

Workshop B: Exchange 3: Analysis

- Can you identify any feature of L1→L2-transfer in IM1's & IM2's ELF variation?

- Can you identify any specific NPE syntactic structures in AS2's sea-journey report?

- Can you specify how the participants use their different L1 typological conceptualizations of events?

- Can you carry out a Move Analysis to identify how misunderstanding becomes evident in the course of the interaction?

- Can you attempt first an intra-linguistic translation of this exchange into Standard English, and then and inter-linguistic one into Italian?

Exchange 3: Translation into Standard English

(1) IM1: Who helped you to escape from Nigeria?

(2) AS1: The car picked us and carried us to Niger. Our backs broke in the uranium mines for one year.

(3) IM2: Did they make you work in the mines? Who?

(4) AS1: Yes, the mines gave the money to continue our way to Agadez. There, a van brought us to the desert. After two days, the sand made us wander incessantly in the sun so that the Libyan border would not see us.

(5) IM1: The border, eh? You had no documents, eh?

(6) AS1: No water, no food. The desert opened to us. Terror was only with us. The truck found the way again, after one day it arrived at Zuwarah. A Libyan port.

Exchange 3: Translation into Standard Italian

(1) IM1: Chi ti ha aiutato a fuggire dalla Nigeria?

(2) AS1: L'automobile ci ha presi e portati in Niger. Le nostre schiene si sono spezzate nelle miniere di uranio per un anno.

(3) IM2: Ti hanno fatto lavorare nelle miniere? Chi?

(4) AS1: Sì, le miniere davano il denaro per continuare il nostro cammino verso Agadez. Lì, un furgone ci ha portati nel deserto. Dopo due giorni, la sabbia ci ha fatto vagare incessantemente nel sole cosicché il confine libico non ci vedesse.

(5) IM1: Il confine, eh? Non avevate documenti, eh?

(6) AS1: Niente acqua, niente cibo. Il deserto si apriva davanti a noi. Il terrore soltanto era con noi. Il furgone trovò di nuovo la strada, dopo un giorno giunse a Zuwarah, Un porto libico.

Exchange 3 - Move Analysis

Ergativity marked by NPE Simple-Past particles bin and kom: account of past epic journey.

(1) (3) (5) IM1: Elicitation Move by direct question (Italian 'cause-effect Accusative structure'): Agent as animate 'cause' ("who") in 'blameworthy' subject position (question about culpable role of smugglers).

(2) (4) (6) AS1: answer with dispreferred Information Move: Subject referred not to human Agent (the smuggler), but to an inanimate Medium (the car) perceived as animate Agent helping immigrants to escape.

Medium in Subject position unrelated to 'smugglers', but to: (a) immigrants' 'backs' ("yansh") that 'broke' in uranium mines (2); (b) 'mines' that 'gave' money for the journey (4); (c) personified 'desert' & 'terror' (6); (d) 'sand' making them 'wander incessantly' (Igbo reduplicated verb "wakawaka") to avoid the 'Libyan border' seeing them (4); (e) 'truck' (4, 6) that 'autonomously' "kom drive" to Libyan port.

Discussion

Communication failure provoked by **typological-structure differences** between Nigerians' & Italians' native languages and reflected in the syntax of ELF clauses. (a) *Italian intercultural mediators* too concerned with pressing immigrants to reveal the identities of smugglers. Pressure reflected in the **Active structure** of their questions to immigrants, eliciting recollection of 'logical' sequence of past events according to 'cause-effect' structure of native **Italian 'Accusative' language**. (b) *Nigerian immigrants* perceived pressure as a prompt for 'emotional recollections' of past events, which they rendered into their ELF variation according to their L1 Ergative structures. This represented their way of being 'collaborative' (not 'reticent') in interaction. *Case-study findings*: Alarming social effects that similar cross-cultural misinterpretations may produce when they pass unrecognized in institutional contexts of cross-cultural communication.

Workshop: final considerations

- Which are the abilities that Western intercultural mediators need to develop in order to successfully cope with non-Western immigrants' different uses of English as 'lingua franca' in cross-cultural interactions?

- What kind of discourse strategies would you adopt to make these Nigerian immigrants understand that to be collaborative with the Italian Law they need to indicate the actual Agents of their illegal journey – namely, 'the smugglers'?

Alla presente Dispensa va aggiunto dal libro di testo (*Mediating Cultures*):

Module 16. Sections: 6.7 (6.7.3 *fino a p.275, punto 1. escluso*); 6.8 (6.8.2 **Text 34**, 6.8.3); 6.9 (6.9.3); 6.10 (6.10.2 **Text 35**, 6.10.3).

Module 15. Section: 6.6 (6.6.2: **Text 33**, 6.6.3, 6.6.4, 6.6.5).

Module 18. Sections: 7.4. (7.4.1, 7.4.3, 7.4.10: **Text 39**, 7.4.11, 7.4.12, 7.4.13 [*creative re-writing task*]); 7.5. (**Texts** on Melatonin & Globalization – pp. 326-327)