

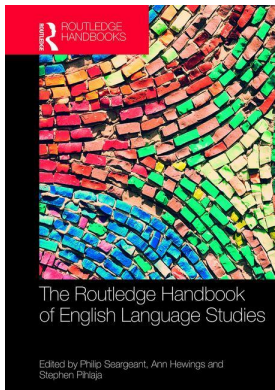
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English and translation

Sara Laviosa

Introduction

In the era of globalization, English is the most coveted and most translated language in the world, and plays a dominant role as the pre-eminent international lingua franca. A concomitant linguistic and cultural phenomenon is the increasing use of several languages in various domains of social and institutional life, which in turn generates growing demand for translation and interpreting services on a global scale. In such supranational organizations as the European Union, for example, the policy of communicating in 24 official languages generated a translation output of 1.9 million pages in 2015, according to figures from the European Commission's Directorate-General for Translation. These interrelated transnational and trans-cultural developments are reorienting the interdisciplinary field of applied linguistics in terms of a 'multilingual turn', a trend which foregrounds 'multilingualism, rather than monolingualism, as the new norm of applied linguistic and sociolinguistic analysis' (May 2014: 1).

Within this perspective, the present chapter assesses the world status of English in terms of its central role in the international translation system. It gives an overview of the discipline of translation studies, and expounds upon the ways that the theory and praxis of translation can be beneficial to English language studies with reference to five areas of research. The first of these is the transmission of English-language cultural values across the globe. The second is the study of in-text translation in 21st-century prize-winning novels by transnational writers. The third is the influence of English on other languages through Anglicisms. The fourth is the role of ELF, and the fifth is the adoption of pedagogies that integrate translation and trans-linguaging practices for TESOL. The chapter concludes by summarizing the main issues addressed and provides some pointers for the future.

Current critical issues and topics

The results of survey studies of linguistic preferences in various sociocultural contexts, along with the findings emerging from the analysis of statistical data on published translations, indicate the high-level status currently occupied by the English language, as well as its cultural prominence compared with other global languages. A 2011 study carried out by

Ginsburg and Weber (2011, in Pandey 2016), for example, shows that the language most European citizens consider useful is English (67%, not counting native speakers). This study also reports a significant shift in linguistic attitudes in the younger generation. Fifty-seven per cent of those aged 15 to 29 claim to know English, versus only 26 per cent of those aged 60 and older. As they observe, this constitutes a doubling of numbers within one generation, while in contrast there is almost no change for other European languages.

As regards linguistic trends in such supranational organizations as the United Nations (UN), a survey by the same authors reveals that the vast majority of UN officials prefer to receive their emails in English. And, in their analysis of Eurovision Song contests, they record that most songs are performed in English. Also, the data recorded by the Nobel Foundation reveal that the highest number of prizes in literature from 1901 to date has been awarded to authors writing in English (Pandey 2016). Similar to Ginsburg and Weber's study of Europe, Graddol observes a shift towards a preference for English among younger-generation Indians. The figures he reports indicate that, while enrolment in English-medium schools is rising, that in Marathi-medium schools is falling (2010, in Pandey 2016: 33). Furthermore, in 2009, South Korea was reported to have allocated 40 per cent of its national educational budget to English education (Ricento 2015, in Pandey 2016). Moreover, Phillipson, writing in 2009, predicted that enrolments of foreign students in Britain were expected to expand at a rate of 8 per cent per annum till 2020 (2009, in Pandey 2016: 26).

Consonant with these trends are the strategies adopted by the publishing industry as regards the choice of books to be translated. In Britain and North America, works in translation make up a smaller proportion of those in comparison with many parts of the world (Hale 2009; Böhler and Trentacosti 2015). In the United Kingdom and Ireland, for example, the percentage of all translations published from 1990 to 2012 is around 3 per cent of all published books compared with 12.28 per cent in Germany, 15.90 per cent in France, 33.19 per cent in Poland and 19.7 per cent in Italy (Böhler and Trentacosti 2015).

English is also very much the world's leading language of origin of translations (i.e. source language). In 2008, according to UNESCO statistics (from the Index Translationum database), 47,258 books were translated from English, followed by 6,899 from German, 6,570 from French, 2,922 from Italian, 2,551 from Spanish and 1,534 from Russian. However, with 5,347 English-language translations published in 2008, English is only the fourth translating language (i.e. target language) after Spanish (8,214), French (10,289) and German (11,064).

Not only is the number of books translated into German, French and Spanish much higher compared with English-language translations, but the majority of those translations are also from English (7,362 into German, 6,446 into French and 4,788 into Spanish). In sharp contrast, languages such as Arabic and Chinese have a very small share (less than 1%) in the total number of translated books worldwide (Cook 2012, in Pandey 2016: 23). A similar asymmetry is found in statistical data on Indian literary production. Narayanan (2012, in Pandey 2016: 23) observes that in 2008 only five works of fiction and poetry originally written in Indian languages were published in the United States, while popular English titles, including such comics as *Superman* and *Spiderman*, are readily translated for the populous Indian market.

In summary, then, English is by far the most translated language in the world, but far less is translated into it. This trend indicates a trade imbalance. British and American publishers sell translation rights for many English-language books, but buy fewer rights to publish English-language translations of foreign books (Venuti 2008). Such an uneven flow of translations characterizes the hyper-central role of English in the hierarchical structure of the world-system of translation (Heilbron 1999), and has important cultural consequences. As Venuti

argues, by translating large numbers of the most varied English-authored books, foreign publishers sustain the international expansion of British and American cultures. In turn, British and American publishers produce

cultures in the United Kingdom and the United States that are aggressively monolingual, unreceptive to foreign literatures, accustomed to fluent translations that invisibly inscribe foreign texts with British and American values and provide readers with the narcissistic experience of recognizing their own culture in a cultural other.

(Venuti 2008: 16)

In a similar vein, Pandey contends that the inverse relationship between the number of translations from English into other languages and the number of English translations provides evidence ‘for a continued unidirectional, rather than bidirectional, flow of culture and linguistic capital in the “seemingly” deterritorialized’ world of today (2016: 25). She claims that cultural industries such as publishing sustain the high value of English over other languages. As she explains, ‘It is the massive visibility, particularly in and through publishing – linguistic creation of sorts – which has transformed English to the culturally “coveted” language of global currency today’ (2016: 34). The investigation of the textual translation procedures that perpetuate this alleged one-way flow of culture, by effacing the cultural values of other languages in English translations and encoding English cultural values in texts translated into other languages, is one of the main concerns of translation studies that is relevant to the study of English, and is thus an issue we shall move to in the following section.

Key areas of dispute and debate

In order to discuss the relationship between English language studies and translation with reference to the five areas of enquiry earmarked earlier in the introduction, it is appropriate to give an overview of the current state of translation studies. Assessing the state of the art of the discipline will provide the foundation for addressing, in the final section, the more general question concerning the importance of integrating the study of the theory and praxis of translation in the broad curriculum area of English language studies.

Since 1972, when Holmes presented the paper ‘The Name and Nature of Translation Studies’ at the Third International Congress of Applied Linguistics, the title Translation Studies has been used in the English-speaking world to refer to an international and interdisciplinary academic field concerned with the description, theory and praxis of translation and interpreting. The following outline of Holmes’s framework is based on his paper initially published in the posthumous collection edited by van den Broeck in 1988 (2nd edn., Holmes 1988/1994) and reprinted in the second edition of *The Translation Studies Reader* (Venuti 2004).

Holmes sets two main goals for the discipline. The first is to describe the phenomena of translating and translation(s); this activity is the concern of descriptive translation studies (or translation description). The second is to establish general principles that explain and predict these phenomena; this activity is the concern of theoretical translation studies (or translation theory). Translation description and translation theory constitute the two branches of pure research. The third branch, applied translation studies, concerns itself with translator training, translation aids, translation policy and translation criticism. Holmes also briefly outlines the historical and methodological dimensions of the discipline. The former deals with the history of translation theory, translation description and applied translation studies. The latter

discusses issues concerning the object of study for the discipline together with the methodologies that are most appropriate for research carried out in the different subdivisions of the field.

Holmes shared his vision of the emerging discipline in the wake of the elaboration of linguistic-oriented approaches to translation study and the development of the practice-oriented North American workshop approach to literary translation which had been taking place in American universities since 1963. Translated modern literature was growing in popularity at this time, and continued as a trend throughout the 1960s and 1970s (Gentzler 2001). Meanwhile in Britain at this time, the first specialized university postgraduate courses in translation and interpreting were being established (Munday 2001:6). Since the early 1970s, translation studies has grown rapidly, particularly in the last two decades, as evidenced by the rising number of undergraduate and graduate translation programmes worldwide: from 250 in 1994 (Caminade and Pym 1998: 283) to an estimate of over 600 today (Kim 2013: 102). Translation studies has also visibly established itself academically through dedicated journals, book series, encyclopedias, dictionaries, readers and abstracting services. Moreover, from a transdisciplinary perspective, the study of translation has attracted scholars in fields as varied as linguistics, pragmatics, history, critical discourse analysis, philosophy, literary theory, journalism, multilingualism, languages education, anthropology, sociology and film studies (cf. Baker 2010).

The transmission of English-language cultural values

As was pointed out earlier, the cultural hegemony of English is reflected in and maintained by global publishing strategies involving both the choice of books to be translated from English into other languages and the use of textual translation procedures that are dependent on domestic cultural values when the translating language is English. An example of the former strategy is the global best-selling phenomenon of J. K. Rowling's series of books featuring the schoolboy wizard Harry Potter, which has been translated into more than 70 languages. As Abravanel observes, J. K. Rowling's novels portray a nostalgic vision of Englishness through a literary strategy that 'rests upon narratives of heritage, history and little England much like those that began most clearly to be told in the early 20th century. Hogwarts, with its echoes of both Oxbridge and Eton, is itself a little England' (2012, in Pandey 2016: 24). So, Rowling's children's books represent British culture and symbolize the nation's past greatness.

An example of an English literary translation that inscribes the foreign text with domestic values is *Declares Pereira*, Patrick Creagh's 1995 version of Antonio Tabucchi's Italian political thriller *Sostiene Pereira* (1994). As Venuti (2004: 485–487) explains, the novel is set under the Portuguese Salazar's regime in 1938. It was published in the year that a centre-right coalition led by Silvio Berlusconi's Forza Italia party gained power in Italy. It resonated with those who perceived the narrative not merely as an allusion to Benito Mussolini's dictatorship, but as an allegory of current political events. It was seen as a symbol of resistance by those who opposed the new political situation and became a bestseller within a year of publication. Tabucchi's book belongs to an Italian narrative tradition of resistance novels during and after the Second World War.

Here are a few examples of the lexical shifts adopted by Creagh with the intent to render some expressions, as he himself affirms (Creagh 1998, in Venuti 2004: 485), more colloquial in English than in Italian (in brackets are alternative renderings provided by Venuti to show the inventiveness of Creagh's translations): 'taceva' ('silent') is translated as 'gagged'; 'quattro

uomini dall'aria sinistra' ('four men with a sinister air') as 'four shady-looking characters'; 'stare con gli occhi aperti' ('stay with your eyes open') as 'keep your eyes peeled'; 'un personaggio del regime' ('a figure in the regime') as 'bigwig'; 'senza pigiama' ('without pyjamas') as 'in his birthday-suit' and 'va a dormire' ('go to sleep') as 'beddy-byes' (Tabucchi 1994; Creagh 1995, in Venuti 2004: 485).

As Venuti maintains, Creagh's lexical shifts from the current standard dialect of spoken Italian to various colloquial dialects in British and American English have the literary effect of establishing a relation to the English genre of political thrillers such as Graham Greene's *The Confidential Agent* (1939), which is set during the Spanish Civil War, like Tabucchi's novel. The linguistic resemblances between Creagh's translation and Greene's novel, which portrays a more cautious liberalism compared with Tabucchi's leftwing resistance to fascism, at once inscribe an English-language cultural history in the Italian text and displace the original historical dimension (Venuti 2004: 486–487).

In-text translation in 21st-century prize-winning transnational fiction

In a linguistic study that draws on cultural and globalization studies, stylistics, translation studies, semiotics and postcolonial studies, Pandey (2016) examines the multilingual strategies employed by 21st-century prize-winning transnational authors over the decade between 2003 and 2014, focusing particularly on Aravind Adiga, Monica Ali, Jhumpa Lahiri, Neel Mukherjee and Salman Rushdie. Pandey contends that, unlike their counterpart 20th-century literary works that aimed at creating an alienating effect on readers, thus foregrounding linguistic and cultural heterogeneity, current uses of multilingualism 'enhance semiotic transparency; encourage linguistic equivalency; and ultimately, aim at rendering a mediatory effect on the reader' (2016: 101). She names this use of multilingual textuality 'shallow multilingualism' and argues that its aim is to create a familiarizing effect that aims at 'making the Other similar to the self' (Cavagnoli 2014, in Pandey 2016: 102).

Pandey analyses various different translation strategies. In *Brick Lane* (2003), for example, Monica Ali uses linguistic tagging to tell, rather than show, the Anglophone reader of any code switches into or out of Bengali or other languages at salient points in the novel. In so doing, she signals the occurrence of self-translations into English and renders the source language invisible. An example of how Ali reminds the reader that a literary action occurs in Bengali and not in English is in the following excerpt from a dialogue between Nazneen and her husband Chanu (Ali 2003, in Pandey 2016: 183):

'What is this called?' said Nazneen.
 Chanu glanced at the screen. 'Ice skating,' he said, in English.
 'Ice e-skating,' said Nazneen.
 'Ice skating,' said Chanu.
 'Ice e-skating.'
 'No, no. No e. Ice skating. Try it again.'
 Nanzeen hesitated.
 'Go on!'
 'Ice es-kating,' she said, with deliberation.

Chanu smiled. 'Don't worry about it. It's a common problem for Bengalis. Two consonants together causes a difficulty. I have conquered this issue for a long time. But you are unlikely to need these words in any case.'

Then there is this example of self-translation combined with an appositive parallel translation of an italicized Bengali sentence (which is rendered in a transliterated and anglicized form), in a dialogue between Nanzeen (whose words are rendered in English while they are actually uttered in Bengali) and her lover Karim (Ali 2003, in Pandey 2016: 180):

‘Why do you like me?’ she asked one day, hoping that the words came naturally, as if she had just thought of them.

He was in a playful mood. ‘*Keno tumake amar bhalo lage?*’ Who says that I like you? His fingers touched the hollow of her throat.

In providing these translations ‘Ali’, observes Pandey, ‘takes no chances in alienating her readers. They are indeed in ‘familiar’ territory’ (Pandey 2016: 180).

An example of translation via parallel juxtaposition occurs in a scene of exorcism (Ali 2003, in Pandey 2016: 177–178):

Then the exorcism began. As a warm-up exercise the fakir and his two helpers in circles around the servant boy, half singing and half-speaking verses, words which locked into each other as tightly as bones in a hand [...]

Ke Katha koyre, dekha deyna

Ke Katha koyre, dekha deyna

Node chode, hater kache

Faster and faster went the chanters, faster and faster flew the words

[...]

Ke Katha koyre, dekha deyna

Who talks, not showing up

Who talks, not showing up

Moves about, near at hand.

Through the multilingual strategies illustrated above, Ali, like Jhumpa Lahiri in *Unaccustomed Earth* (2008), enables the Anglophone reader to understand Bengali in and through English, thus simultaneously minimizing the linguistic hardship of decoding real bilingual encounters and foregrounding English. As Pandey argues, ‘For Anglophone readers, this strategy renders in both formal and thematicized terms a visibilization of English, with a concurrent invisibilization of Bengali’ (2016: 179). In a similar fashion, in *The Lives of Others* (2014) Neel Mukherjee provides an extensive paratextual glossary at the end of his novel to enable readers to understand the meaning of unitalicized multilingual words and phrases used throughout the narrative, including the original Indian names of tropical shrubs and trees (Pandey 2016: 122–123).

In Salman Rushdie’s *The Enchantress of Florence* (2008) Urdu, Arabic, Turkish and Chaghatai italicized lexicalizations are translated meticulously via parenthetical explanation, as here in the words for *doli* and *arathi* (Rushdie 2008, in Pandey 2016: 261):

She was a *doli-arathi* prostitute of the Hatyapul, meaning that the terms of her employment stated that she was literally married to the job and would only leave on her *arathi* or funeral bier. She had to go through a parody of a wedding ceremony, arriving, to the mirth of the street rabble, on a donkey-cart instead of the usual *doli* or palanquin.

Other types of in-text translations used by Rushdie are parenthetical translation, as in: ‘*Sulh-i-kul*, complete peace’, and contextual translation, by means of which the meaning of the foreign word can be inferred from contextual clues, as in the following excerpt: ‘He had gone to the Akhsi fortress near Andizhan – ah, where the delicious *mirtimurti* melons grew!’ (Rushdie 2008, in Pandey 2016: 261–262).

The influence of English on other languages

Another area of translation studies enquiry tied to the world status of English is the investigation of its influence on other languages. The analysis of Anglicisms at a lexical, morphosyntactic and textual level has recently attracted considerable scholarly interest, particularly in Europe, in view of the need to harmonize a national with a transnational identity as well as promote multilingualism, cultural diversity, mutual intelligibility and cultural unity (Furiassi et al. 2012). The assumption underpinning this growing body of research is that, in the wake of globalization, translation is a mediator of language change induced by English source texts as a result of the operation of the law of interference posited by Toury (2012). The law of interference states that ‘in translation, phenomena pertaining to the make up of the source text tend to force themselves on the translators and be transferred to the target text’ (p. 310), particularly when translating from a highly prestigious language/culture to a less prestigious one. Yet, the empirical evidence is far from consistent, since there is considerable variation across target languages, domain-specific discourses, text types and types of Anglicisms. It is therefore still debatable whether translation plays a significant role in the process of the Anglicization of European languages.

An example of a piece of research that produced ambiguous results as regards the hypothesis of a direct influence of English textual norms through translation is the Covert Translation project, carried out at the German Science Foundation’s Research Centre on Multilingualism at the University of Hamburg from 1999 to 2011 (House 2011, 2013). The study involved the analysis of a one-million word diachronic parallel corpus made up of English original texts and their German translations and a diachronic corpus made up of comparable original German texts published during the same timespan. The two corpora constitute a representative sample of three genres: computer instructions, popular science texts and business communication, published from 1978 to 1982 and from 1999 to 2002 (2006 for economic texts). Based on the findings of cross-linguistic studies, the analysis was premised on the assumption that, whereas in English there is a preference for an implicit, indirect and addressee-focused style, in German there is a preference for an explicit, direct and content-focused style. The findings did not support unequivocally the hypothesis that there is a direct influence of English on German texts through translation. Three explanatory hypotheses are suggested in order to make sense of these fuzzy results:

- Translation as a mediator of the English take-over: the translation process effects change.
- Universal impact of globalization: translation as reflector of change and not instigator thereof.
- Translation as cultural conservation: the translational process resists change (House 2011: 205).

It can reasonably be argued that, as one of many forms of language contact in today’s globalized world, translation can be considered just one of the means of transferring Anglo-American norms into receiving languages. Indeed, as Anna Mauranen (2008) contends,

Languages are in a constant state of change on account of internal as well as external developments even without translational influence. Thus, although in many ways it is an apt description to call translations hybrid texts, [...] it is clear that they constitute a natural and substantial part of any language that exists in the written mode.

(2008: 45)

English as a Lingua Franca (ELF)

Translation studies scholars have recently begun to explore the role of English as a global language (Campbell 2005; House 2009, 2012, 2013; Mauranen and Ranta 2009; Taviano 2013a, 2013b), that is ‘as a dynamic and hybrid language whose complexity cannot be fully grasped without taking into account its interaction with other languages and cultures’ (Taviano 2013a: 156). This view is gaining ground in translation studies, where it is proposed as a theoretical framework underpinning the teaching of ELF in translator training programmes. In a special issue of *The Interpreter and Translator Trainer*, guest edited by Taviano (2013b) and entitled ‘English as a Lingua Franca and Translation: Implications for Translator and Interpreter Education’, translation educators from different European countries put forward a student-centred and critical pedagogical approach. The bedrock of their envisioned pedagogy is to raise awareness among trainee translators about the theoretical implications of the spread of ELF, such as its impact on other languages and the role played by translations in this process, while equipping them with the varied skills required by the globalized language industry, such as editing specialized texts written in ELF and translating into and out of it.

Within this broad perspective, Bennett (2013) exposes two aspects of the dominant role of ELF in academic writing that are particularly relevant to translator training. The first is the tendency to adhere to the rhetorical norms of English Academic Discourse (EAD) when translating research articles into English. The second is the tendency to transfer the rhetorical patterns of EAD when translating research articles from English into less prestigious languages such as Portuguese. This poses a dilemma for translators. If they defy dominant stylistic conventions they may be criticized for being incompetent by editors and peer-reviewers. If they conform to the norms established by international academic publishing, they may contribute to the loss of language variety in the construction and dissemination of knowledge.

Bennett (2013: 184) argues that ‘[a]s cultural mediators *par excellence* [...] translators are uniquely positioned to help raise awareness of these issues amongst the various parties involved’ and, to this end, they should develop not only inter-linguistic skills, but also critical, negotiation and consultancy abilities so as to bring about long term changes to the system as a whole.

Consistent with this claim, Bennett expounds three broad strategies that she adopted during her teaching, namely critical analysis, writing skills, and mediation and negotiation (p. 184). Students undertook critical discourse analysis of excerpts from English and Portuguese academic writing so as to unveil the cultural differences encoded in the two types of discourse. They then analysed examples of conventional and non-conventional translations and explained the different strategies adopted in terms of the author’s status and the epistemology prevailing in the receiving culture at the time. Another exercise aimed at developing analytical abilities involved the examination of different translations of the same original text, of which only one was accepted by the publishers. Next, starting from the premise that students need to internalize conventions before being able to resist them in a conscious way, Bennett

employed monolingual and bilingual activities to hone writing skills in English and Portuguese (2013: 186). The former involved editing texts written by non-native English speakers that contain examples of discourse transfer. The latter involved dividing students into groups and translating a piece according to a different brief, e.g. publishing in an international journal or in the faculty's journal. Finally, the ability to negotiate and mediate between authors and receivers such as editors and conference organizers was developed through role play and the writing of short reports designed to explain and legitimate a particular translation strategy. An essential characteristic of Bennet's pedagogy is the integration of translanguaging, in the form of critical analysis of comparable and parallel texts, and translation for developing writing skills in ELF.

Teaching English to Speakers of Other Languages (TESOL)

Language and translation educators share similar concerns about the dominance of the Anglo-American model of academic writing and the threat it may pose to linguistic and cultural diversity. They are both acutely aware of the tension between the demands of international publishing and the ecological importance of pluralizing language use through translingual and transcultural strategies that preserve local identities and the different ways in which knowledge is construed and exchanged. The translation of texts produced in the academic fields of humanities and social sciences can play a role, alongside original writing, in resisting the uniformity of standard forms of international writing. The starting point for achieving such a goal is the development of a critical pedagogy that empowers multilingual language learners and translator trainees, so that norms can be accepted or challenged in a conscious way.

The aim of such an ecologically-oriented pedagogy is to form students as multilingual individuals who are 'sensitive to linguistic, cultural and, above all, semiotic diversity, and willing to engage with difference, that is, to grapple with differences in social, cultural, political, and religious worldviews' (Kramersch 2014: 305). It is a holistic, critical and self-reflexive pedagogy that integrates bi/multilingual practices such as translation (Laviosa 2014a, 2014b, 2015, forthcoming) and translanguaging (García and Li Wei 2014) in order to raise cross-lingual and cross-cultural awareness and sensitivity as well as foster social values and develop learning strategies.

Such a pedagogy is framed within the multilingual paradigm in applied linguistics, which in turn reflects 'the complexities of contemporary individual experiences in multi-layered communities' and is sparking a serious interest in 'the language entitlement and education of all learners as social actors and global citizens in a complex world' (Conteh and Meier 2014: 1). Within this broad perspective, ecological approaches to educational linguistics posit that the process of language learning is both cognitive and social as well as historical, cultural, emotional, kinaesthetic, interpersonal and moral (van Lier 2000, 2004; Kramersch 2009). At the core of an ecological understanding of language for pedagogic purposes is the tenet that language is a semiotic ecosystem. As van Lier (2004: 53) explains, 'Language is always a meaning-making activity that takes place in a complex network of complex systems that are interwoven amongst themselves as well as with all aspects of physical, social, and symbolic worlds.' So, ecological linguistics focuses on the study of 'language as relations (of thought, action, power), rather than as objects (words, sentences, rules). It also relates verbal utterances to other aspects of meaning making, such as gestures, drawings, artefacts, etc.' (p. 251).

A case study described by García and Kano (2014) uses various translanguaging activities to examine the bilingual strategies used by ten Japanese American students of middle-school and high-school age attending a course on academic essay writing for the Scholastic Achievement Test (SAT), which is required for admission into US universities. The course

was taught privately by Kano in the home of one of the students over a six-month period. The syllabus design followed three steps (2014: 263):

- Students read bilingual texts on the topic about which they were assigned to write. These bilingual texts were presented side by side, or there was an English text coupled with a parallel translation in Japanese, or a set of English and Japanese texts about the same subject, but not parallel translations.
- Students discussed the bilingual readings mostly in Japanese.
- Students wrote an essay in English on the topic of the bilingual reading and the discussion in Japanese about the readings.

A ‘stimulated recall technique’ was used to elicit the students’ perceptions of translanguaging as pedagogy and as a learning strategy. This technique involved videotaping portions of translanguaging-enriched instruction and then interviewing the students in Japanese about what they were thinking and doing during the task that was videotaped. The analyses of the interviews show that translanguaging enabled students to move back and forth between their entire linguistic and discursive repertoire, which played an important role in the development of metalinguistic and metacognitive awareness. While the emergent bilinguals used translanguaging ‘as *support*, and sometimes to *expand* their understandings’ (García and Kano 2014: 265, original emphasis), the experienced bilinguals consciously used translanguaging ‘for their own *enhancement*’ (2014: 265, original emphasis). More specifically, they translanguaged to bolster and enrich their bilingual abilities, demonstrating their greater autonomy and ability to self-regulate the development of either language (2014: 272). The authors suggest that classroom translanguaging would also be effective with monolingual students who are learning an additional language.

Within the same ecologically-oriented pedagogical framework, holistic cultural translation into and out of ESOL is advocated for the multilingual language classroom (Laviosa 2014a, 2015, forthcoming). A holistic approach to translating culture involves considering the cultural elements represented in the source text that need to be negotiated because they may present difficulties for the target audience, so as to enable ‘greater cultural interchange and more effective cultural assertion in translation’ (Tymoczko 2007: 233). Tymoczko suggests some cultural elements that might be regarded as a guide for interpreting the source text and for determining the overall representations of culture in the target text. These are the signature concepts of a culture (e.g. words pertaining to heroism in early medieval Irish texts such as *honour*, *shame*, *taboo*), key words (they point to the cultural elements chosen by the writer or speaker to structure a text), conceptual metaphors, discourses, cultural practices, cultural paradigms (e.g. humour, argumentation or the use of tropes), overcodings (e.g. dialects, heteroglossia, intertextuality, quotation or literary allusion) and symbols (e.g. flower symbolism) (Tymoczko 2007: 238–244).

This methodology was integrated into the syllabus design of a three-credit module taught as part of a professional development course for secondary school ESOL teachers (Laviosa 2015). Working collaboratively in groups, the teacher trainees (half of them native English speakers) analysed and translated salient scenes from Gianni Amelio’s bilingual drama *La stella che non c’è/The Missing Star* (2006). The pedagogic unit was organized into four phases. The previewing phase involved introducing the ecological approach to language learning and the concept of holistic cultural translation, which presupposes that translation is a form of representation (a translation stands in place of the original text), transfer (of meaning, function or form across languages) and transculturation (transmission and uptake of borrowed cultural forms in the receiving language). After giving a brief summary of the story narrated in the film, the students

viewed the film without subtitles as part of their homework. The post-viewing activities involved the textual and multimodal analysis of five selected scenes. The analysis was guided by a brief introduction to the contents of each scene and by a series of open questions that invited students to reflect on the themes addressed in the film. This phase was followed by the production of pedagogic subtitles from Italian to English. Finally, students compared and contrasted their individual analyses and translations in class and reported on the results by means of an oral presentation. At the end of the module they critically reflected on their learning experience:

The experience of analyzing film dialogues and engaging in pedagogic subtitling through collaborative learning has enabled us to pay close attention to form as well as meaning, text as well as context. This type of analysis has enhanced our understanding of the nature and symbolic power of language as well as the interrelationship between language and culture in a translingual and transcultural environment such as the one represented in the film and the one that we ourselves created and experienced in class. Working in groups of L1 Italian and L1 English speakers enabled us to refine our interpretation of the source text so as to relay its linguistic and cultural meanings in the target language as accurately and fluently as we could possibly do.

(Laviosa 2015: 85)

As shown by these real-life examples of TESOL practices (see also earlier section on the influence of English on other languages), translanguaging and cultural translation complement each other in pursuing a common goal, i.e. forming self-reflexive and responsible meaning-makers who are sensitive to the relativity of norms and capable of asserting the right to language and cultural variety as language users and translators alike.

Future directions

As indicated by the title of the 8th European Society for Translation Studies Congress in 2016, *Translation Studies: Moving Boundaries*, the academic field of translation studies is opening up and reaching out, more than ever before, to neighbouring disciplines that share certain of its key concerns and areas of enquiry. English language studies is one such discipline. This chapter has surveyed five research areas which are linked together by a running theme that is also germane to the study of the English language, i.e. the role that translation plays in our globalized world where English takes centre stage.

Translation studies scholars are investigating this multifaceted linguistic and sociocultural phenomenon from a theoretical, empirical and applied stance consonant with the multilingual orientation that is making inroads in 21st-century applied linguistics. The insights gained from this growing body of interdisciplinary research are making a significant contribution to our understanding of English and Englishes. At the same time, they are enriching current conceptualizations of translation as well as language and translation pedagogies and professional practices.

We have come a long way from the simple notion of translation as the process of transferring a text from a source language to a target language and the product, or target text, which results from this process. This concept, framed within an instrumental paradigm, is now considered too narrow for a global discipline such as translation studies. From a cross-cultural and hermeneutic perspective, translation is regarded as an interpretive act. Congruent with this model is the view that, as a result of the process of mediating between the source language and culture and the receiving language and culture, the translator inscribes the source text with an interpretation that

transforms its form, meaning and effect according to the intelligibilities and interests of the translating culture. The process of interpreting involves the application of interpretants. These may be formal, such as a notion of equivalence, a concept of style, genre-specific lexis and syntax, or thematic such as given values, beliefs, representations, discourses. Both formal and thematic interpretants originate primarily in the receiving culture (see earlier section on the transmission of English-language cultural values and Venuti 2017a). While the instrumental model upholds the concept of translation as the transfer of an invariant contained in the source text and renders the translation invisible, the hermeneutic model raises awareness about the agency of translators and empowers them just like the notion of ‘holistic cultural translation’ does (see earlier section on TESOL).

Consistent with this general view of what translation is and entails, research into literary multilingualism has highlighted the process of translation that is involved in writing and reading hybrid literary texts characterized by creative forms of code switching, parenthetical explanations, self-translations or paratextual glosses (see earlier section on in-text translation in 21st-century prize-winning novels by transnational writers). These kinds of in-text translations, that are also a distinctive feature of literacy autobiographies produced by non-native learners of English (see Canagarajah 2013), question the traditional monolingual concept of translation as a form of transfer from one national language to another and from a source text to a target text. Hence, as Meylaerts (2013: 528) says, the ‘concept of “translation” itself, complemented with the epithet “cultural”, seeks to broaden its signification, until now restricted to an intertextual and interlingual scope’.

We have concurrently progressed from a traditional, transmissionist and teacher-centred approach to translation learning and teaching to socioconstructivist pedagogies that emphasize student-centred, collaborative, project-based and process-oriented teaching methods (see earlier section on the influence of English on other languages; see also earlier section on TESOL). These developments are having a beneficial impact on higher education, particularly in Europe, Canada and the United States, where the study of translation and interpreting into and out of English is offered on the undergraduate and graduate levels in departments of Applied Linguistics, Languages, Languages and Cultural Studies and Comparative Literature. These courses attract students not only from humanities disciplines such as English, film and television production, world literature, modern languages, but also from engineering, law, medicine and science (cf. Venuti 2017b). These innovative courses give equal emphasis to translation theory, research and praxis. Their goal is not only to develop translator and interpreting skills to be employed in the expanding multilingual and multicultural language industries, but also to give students a university education that enhances their knowledge of the fields and disciplines in which they plan to specialize. It is with such a desirable goal in mind that translation and English language studies might derive mutual benefit from being integrated in a broad interdisciplinary curriculum designed within a critical and self-reflective pedagogical paradigm.

Further reading

Munday, J. (2017). *Introducing Translation Studies: Theories and Applications*. Abingdon: Routledge.

This book provides a comprehensive, user-friendly introduction to the theories and concepts that have been developed in the academic field of translation studies from its inception in the early 1970s to the present day.

Olohan, M. (2004). *Introducing Corpora in Translation Studies*. London: Routledge. This volume introduces the use of computer corpora both as a tool for translators and a methodology for analysing the process of translation.

- Millán, C. and F. Bartrina (eds) (2013) *The Routledge Handbook of Translation Studies*. Abingdon: Routledge. This collected volume provides an overview of the discipline of translation studies. It is divided into five parts: Translation Studies as an academic discipline; Defining the object of research in translation studies; Theoretical frameworks and research methodologies; Specialized practices; and Future challenges.
- Venuti, L. (ed.) (2012) *The Translation Studies Reader*. 3rd edn. Abingdon: Routledge. The third edition of this classic reader gives emphasis to 20th-century developments in translation theory and research. The readings in the final section focus on the new topics of translation and world literature and translation and the internet.

Related topics

- World Englishes: disciplinary debates and future directions
- TESOL
- Corpus linguistics: studying language as part of the digital humanities.

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