



INTERCULTURALITAT I TRADUCCIÓ

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The image features two thick black L-shaped brackets. One is positioned in the top-left corner, and the other is in the bottom-right corner. They are oriented towards each other, framing the central text.

DESIGUALTAT I BÀLSAMS

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SEMPRE HEM ENTÈS LA TRADUCCIÓ
COM UNA OPERACIÓ CULTURAL?

Les teories lingüístiques – lingüística contrastiva

- Translation is an operation performed on languages: a process of substituting a text in one language for a text in another' (Catford, 1965: 1).
- Procediments de traducció (Vinay i Dalbernet, 1958).
- Lingüística generativa.
- Anàlisi Crítica del Discurs.

Teories comunicatives

- Translation is a text-processing and text re-verbalisation process which leads from a source text to a target text that is as equivalent as possible and presupposes an understanding of the original text in terms of content and style (Wilss, 1977).
- Translating is thus a process which consists of two main phases, a phase of text comprehension in which the translator analyses the source language text with reference to its meaning and style, and a phase of linguistic reconstruction, in which the translator reproduces the source language text which he had analysed in terms of content and style, under optimal consideration of communicative equivalence (Wilss, 1977).

Equivalència en traducció

- Translating consists in reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style (Nida i Taber, 1969: 12).
- Concepte de funció.

Traducció com a acte de comunicació

- Traductor/a com a mediador (Hatim i Mason, 1997; Katan, 1999).

Teories culturals

- Cultural turn (1990): Bassnett i Lefevere.
- Polisistema Even-Zohar (1999): La posició de la literatura traduïda en el polisistema literari.
- Ideologia i traducció.

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COM S'INTRODUEIX LA INTERCULTURALITAT

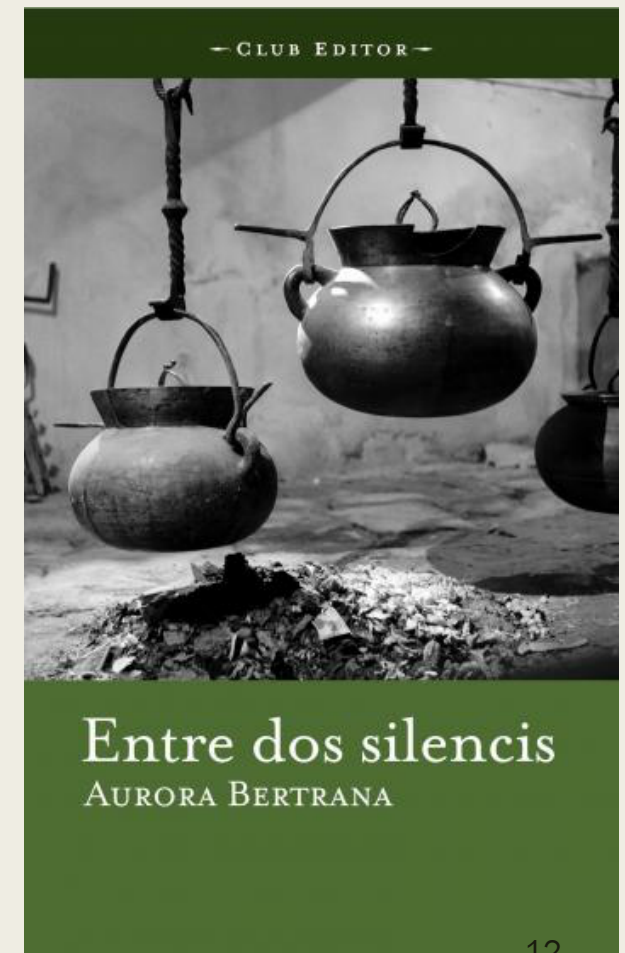
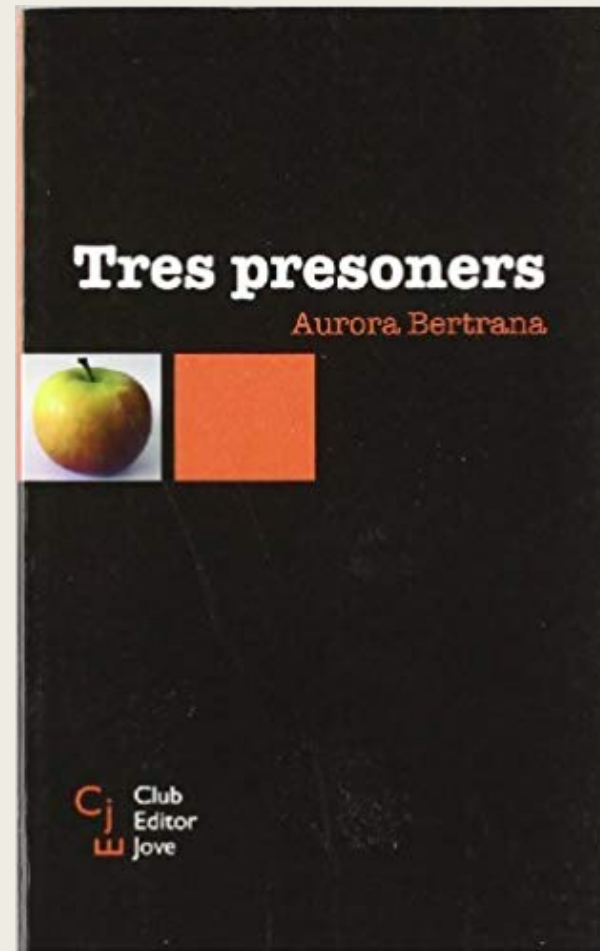
Comunicació monocultural i intercultural

- Monocultural communication is *similarity-based*.
- In monocultural communication, difference represents the potential for misunderstanding and friction. Thus, social difference of all kinds is discouraged.
- The intercultural communication approach is *difference-based*
- Intercultural communication—communication between people of different cultures—cannot allow the easy assumption of similarity.

Milton J. Bennett (1998)

How can we define translation as intercultural communication?
It can be simply characterized as communication between members of different cultures who presumably follow differing sociocultural rules for behaviour, including speaking and who can range from groups at the national level like linguistic minorities (Turks or Lebanese in Germany) as well as groups that have potentially differing rules for speaking such as social class, age, gender. (House, 2016)

Aurora Bertrana (1892-1974)



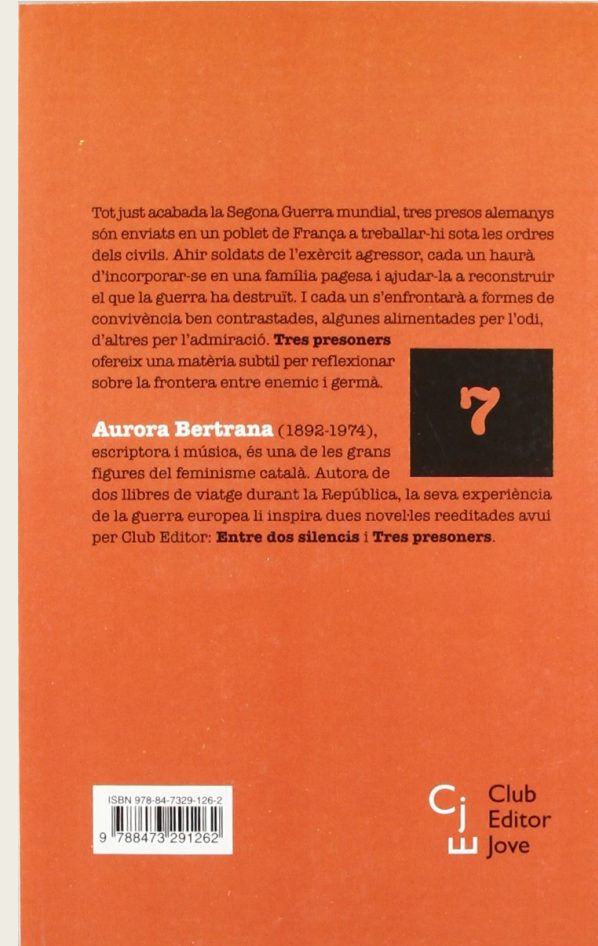
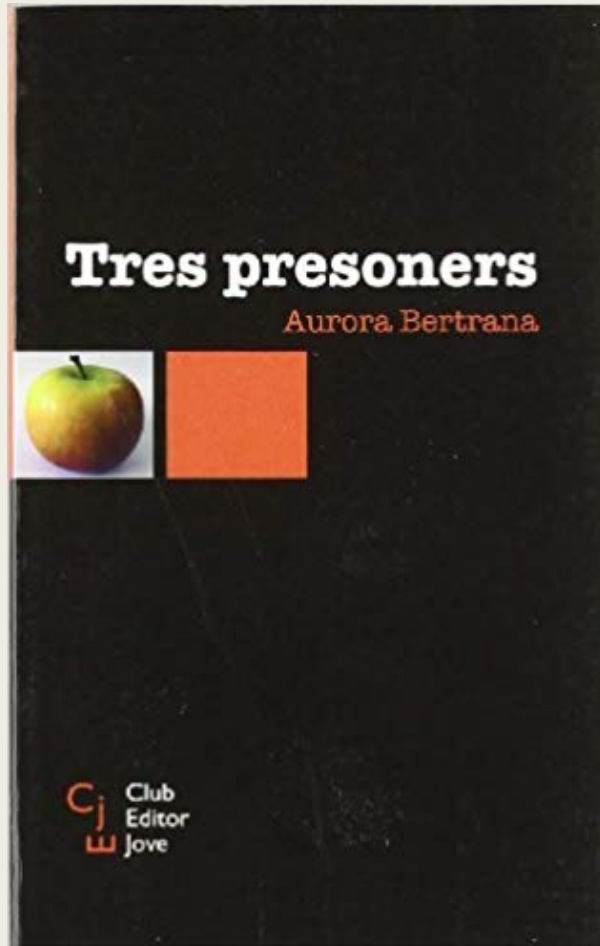
Aurora Bertrana (1892-1974)



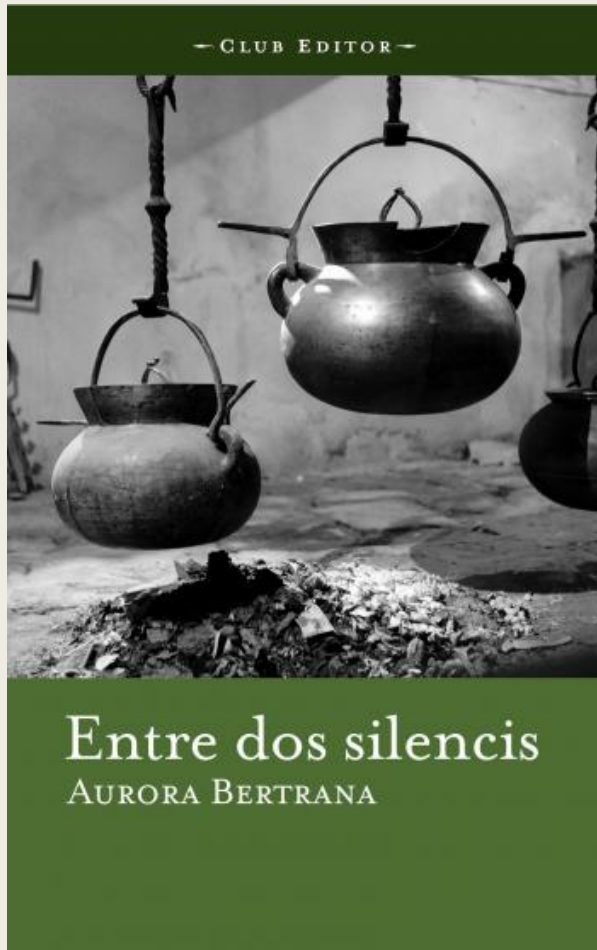
Tahaa és privilegiada perquè els vaixells dels blancs, els destructors, passen de llarg encara. És ací on jo voldria morir si algú dia amb el cor amargat per les desil·lusions cerqués la solitud vertadera.

Dones de pell negra i mocador de Madras al cap, vestides de cotonades virolades, transitaven amb els peus descalços i gran remenament de natges i d'ulls, especialment en creuar-se un home blanc.

Aurora Bertrana (1892-1974)



Aurora Bertrana (1892-1974)



L'arbre de Nadal posseix a les latituds nòrdiques d'Europa un poder de suggestió difícil d'arribar a comprendre si no s'hi ha viscut, cal haver passat almenys un Nadal allí entre la gent del país, identificat amb ells. L'arbre de Nadal és en el Nord d'Europa una devoció o una superstició popular arreladíssima. No té, doncs, res a veure amb l'arbre de Nadal introduït recentment en el nostre país per esnobisme, per esperit d'imitació de tot el que és estranger.

Aurora Bertrana	Amb l'imaginari que crea	Amb els seus lectors
Una llengua comuna	✓	✓
El coneixement de la cultura aliena	✓	
El re-coneixement de la pròpia cultura	✓	!
L'eliminació de prejudicis		
Ser capaç d'empatitzar	!	!
Saber metacomunicar-se	✓	✓
Tenir una relació equilibrada		

Rodrigo (2011)

Global competence

- General knowledge of one's culture, history and people.
- General knowledge of cultures, histories and peoples other than one's own.
- Fluency in a world language other than one's native tongue.
- Cross-cultural empathy.
- Openness and cognitive flexibility.
- Tolerance for ambiguity, perceptual acuity and attentiveness to nonverbal messages.
- Awareness of issues facing the global community.

Hunter (2004)



LA TRADUCCIÓ ÉS SEMPRE
UNA OPERACIÓ
INTERCULTURAL?

Intercultural competence

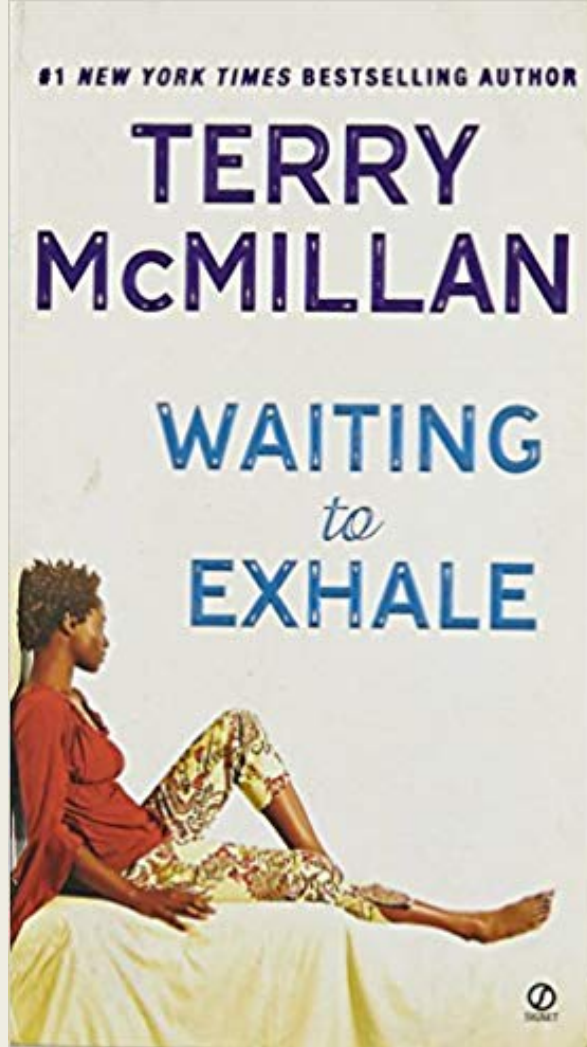
- Good intercultural communicators have **personality strength** (...), **communication skills** (verbal and non-verbal), **psychological adjustment** (...), and **cultural awareness** (understanding of how people of different cultures think and act).

Jandt (2007)

Coincidències de la traducció amb la comunicació intercultural

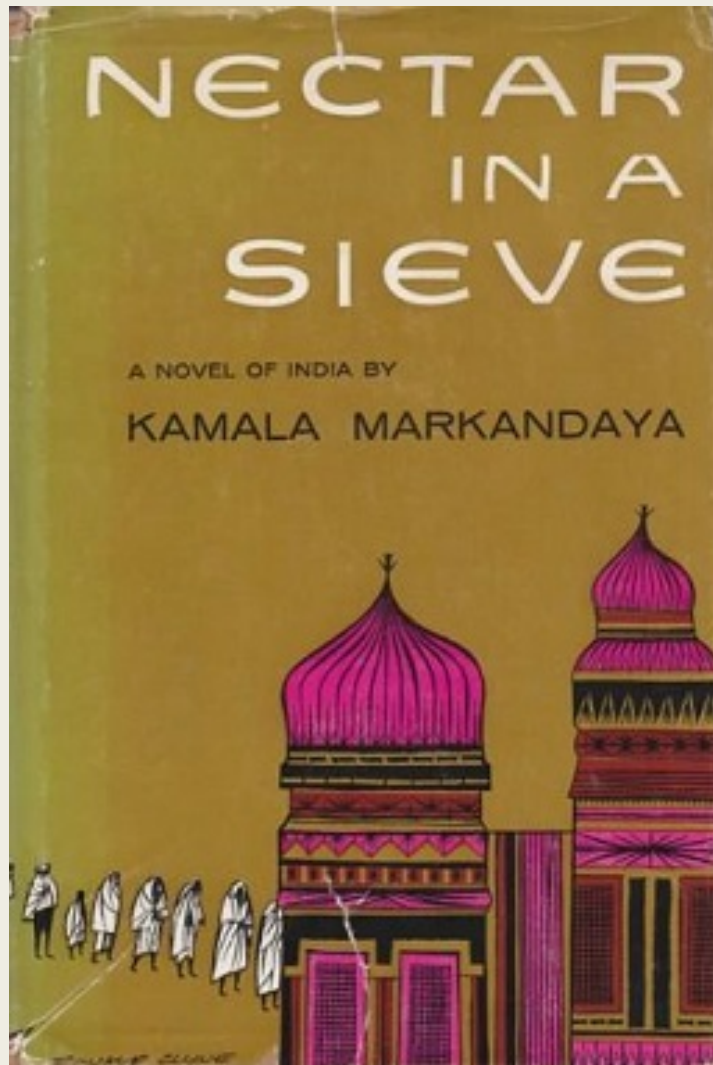
Què cal?	Traductor	Destinatari
Una llengua comuna	✓	!
El coneixement de la cultura aliena	✓	!
El re-coneixement de la pròpia cultura	✓	!
L'eliminació de prejudicis	✓	!
Ser capaç d'empatitzar	✓	!
Saber metacomunicar-se	✓	!
Tenir una relació equilibrada	✓	!

Miquel Rodrigo (2011)



Over the last five of six ears, it became apparent to her that John was doing nothing but imitating the white folks he'd seen on TV or read about in *Money* magazine. At first he thought he was **J.R. Ewing**, then a black clone of **Donald Trump**, and finally he settled on **Cliff Huxtable**. And he was good at it. He loved to entertain. At least once a month they had a dull dinner party, where Bernadine, who had long since transformed itself into **Martha Stewart**, would spend hours preparing exotic meals she had memorized from countless gourmet cookbooks. He had a vintage wine collection stored in the underground bin that he'd had specially built. But John didn't drink.

Despite its nature as a secondary event, translation undoubtedly provides an important service in that it mediates between different languages, overcoming linguistic and cultural barriers (House, 2016).



Work without hope draws nectar in a sieve, And hope without an object cannot live.

Laura Santamaria

Il Jornada d'Estudis del Discurs Helena Calsamiglia. Discurs i interculturalitat

By the time I came to **womanhood** even I had to acknowledge that his (del seu pare) prestige was much diminished. Perhaps that was why they could not find me a rich husband, and married a tenant farmer who was poor in everything but in Love and care for me, his wife, whom he took at the **age** or **twelve**.

SOME INDIAN WORDS	
<i>Beedi</i> .	cheroot
<i>Bulbul tara</i> .	stringed musical instrument
<i>Chakkli</i> .	cobbler
<i>Chowkidar</i> .	watchman
<i>Dhal</i> .	lentils
<i>Dhoti</i> .	garment worn by men
<i>Ghee</i> .	clarified butter
<i>Godown</i> .	servants' quarters
<i>Golsu</i> .	circlet, usually of silver, worn round ankles
<i>Jaggery</i> .	a kind of coarse sugar
<i>Jutka</i> .	light horse-carriage
<i>Kohl or Khol</i>	eye black, similar to mascara
<i>Kum-kum</i> .	red powder, used for caste marks, etc.
<i>Maidan</i> .	open field
<i>Namashkar</i> .	greeting, salutation
<i>Ollock</i> .	about one pound in weight
<i>Pandal</i> .	marquee
<i>Patt-has</i> .	fireworks [onomatopœic]
<i>Peons</i> .	porters, messengers
<i>Zemindar</i> .	landowner

Words whose meaning is readily apparent have not been included.

Twelve pies are equal to one anna; sixteen annas, to one rupee. A pice is three pies.

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Kamala Markandaya

Kamala Markandaya	Amb l'imaginari que crea	Amb els seus lectors
Una llengua comuna	✓	✓
El coneixement de la cultura aliena	✓	
El re-coneixement de la pròpia cultura	✓	⚠
L'eliminació de prejudicis	✓	✓
Ser capaç d'empatitzar	✓	✓
Saber metacomunicar-se	✓	✓
Tenir una relació equilibrada	✓	✓

Miquel Rodrigo (2011)

Translated man, Salman Rushdie

“The word 'translation' comes, etymologically, from the Latin for 'bearing across'. Having been borne across the world, we are translated men. It is normally supposed that something always gets lost in translation; I cling, obstinately to the notion that something can also be gained.”

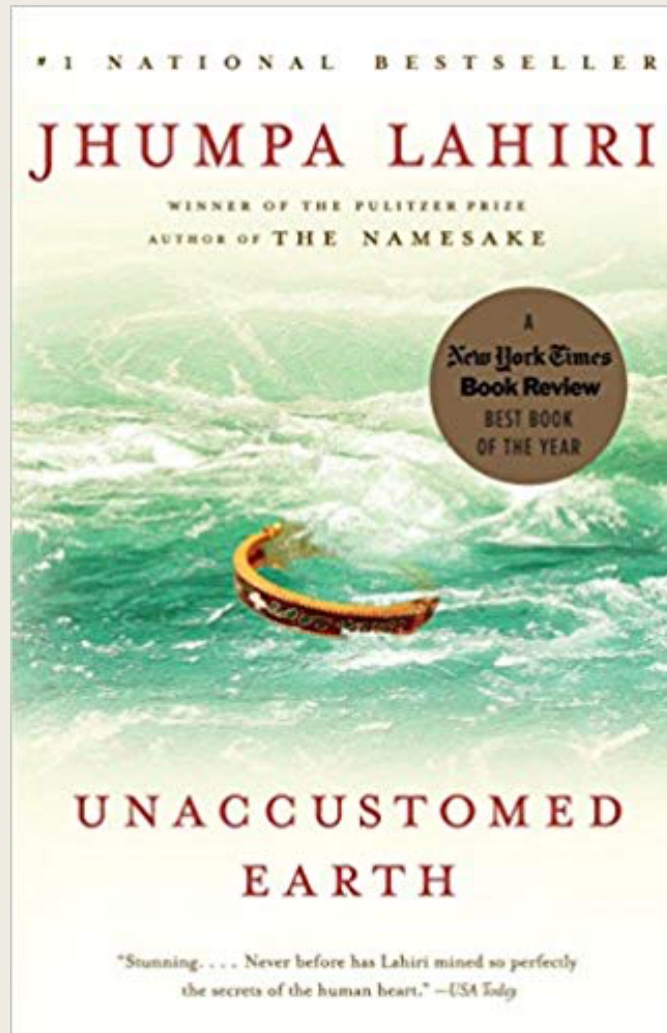
Salman Rushdie, *Imaginary Homelands: Essays and Criticism 1981-1991*

“I think I've been fortunate, in a way, because of the accidents of my life, to have insider access to a number of worlds. But something happens to individuals who move across the planet: out of language, out of culture, out of place ... Something is lost in translation. However, you can also add to whatever it is you think of as yourself, as a result of such a journey, such a translation.”

<https://www.theguardian.com/books/2006/sep/30/fiction.salmanrushdie>

He (Salman Rushdie) neglected to tell us as to whether, before he became a translated man, he was at any stage also an original man (Trivedi 2007).

The residual cultural unassimilability of the migrant is an instance of what Benjamin called “untranslatability” (Bhabha, 1994).



By the time his wife was Ruma's age, their children were already approaching **adolescence**. The more the children grew, the less they had seemed to resemble either parent –**they spoke differently, they dressed differently, seemed foreign in every way, from the texture of their hair to the shapes of their feet and hands.**

Jhumpa Lahiri

- Com Kamala Markandaya

- Es canvia el nom: Nilanjana Sudeshna Lahiri.
- Entronca amb la literatura del país que l'acull:
 - Hawthorn: Human nature will not flourish, any more than a potato, if it be planted and replanted, for too long a series of generations, in the same worn-out soil. My children have had other birthplaces, and, so far as their fortunes may be within my control, shall strike their roots into **unaccustomed earth.**”

Jhumpa Lahiri

- Com Salman Rushdie
 - Viu com una dona traduïda.
 - “I am the first person to admit that my knowledge of India is limited, the way in which all translations are”.

The image features a central white rectangular box with a thin black border, containing the text 'QUÈ HI DIU LA RECERCA?'. This box is framed by two large, thick black L-shaped brackets. One bracket is positioned in the top-left corner, and the other is in the bottom-right corner, both pointing towards the central box.

QUÈ HI DIU LA RECERCA?

Table 4

Categories of research contents preferred by Chinese researchers.

Categories	Content	Number	Percent
1	Summary	13	6.40%
2	Theory & research methods	4	1.97%
3	Cultural comparison & contrast	45	22.17%
4	Intercultural communication & foreign language teaching	29	14.29%
5	Intercultural communication & translation	5	2.46%
6	Cross-cultural pragmatics	74	36.45%
7	Special topics	33	16.26%

Table 6

Categories of research contents preferred by researchers abroad.

Categories	Content	Number	Percent
1	Summary	3	1.82%
2	Theory & research methods	20	12.12%
3	Cultural comparison & contrast	24	14.54%
4	Intercultural adaptation & intercultural training	84	50.91%
5	Special topics	34	20.61%

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DESIGUALTATS

Ideologia

- Mientras la literatura contemporánea original puede evolucionar desarrollando nuevas normas y modelos, la literatura traducida se adhiere a normas que han sido rechazadas antes o ahora por el (nuevo) centro establecido y deja de mantener relaciones efectivas con los textos originales. (Even Zohar).

Traducció

- Translation can be seen as the replacement of something else, something that pre-existed, ideas and expressions represented at **second hand**, as it were (House 2016).
- Despite its nature as a secondary event, translation undoubtedly provides an important service in that it **mediates between different languages, overcoming linguistic and cultural barriers**. (House 2016).

Traducció

- Translation is, of course, a **rewriting of an original text**. All rewritings, whatever their intention, **reflect a certain ideology** and a poetics and as such manipulate literature to function in a given society in a given way. **Rewriting is manipulation**, undertaken in the service of power and in its positive aspect can help in the evolution of a literature and a society. **Rewritings can introduce new concepts**, new genres, new devices and the history of translation is the history also of literary innovation, of the shaping power of one culture upon another. **But rewriting can also repress innovation, distort and contain**, and in an age of ever increasing manipulation of all kinds, the study of the manipulative processes of literature as exemplified by translation can help us towards a greater awareness of the world in which we live (Lefevere, 2004).

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BÀLSAMS

Qui pren decisions?

Qui hi intervé	Quines en són les conseqüències
El paper de l'iniciador	Hi ha textos que mai no es poden llegir (la traducció és un guany)
El paper del client	Presa de decisions sobre qui fa la traducció, qualitat laboral
El paper del receptor	Sabem que llegim traduccions? S'estableixen els criteris de llegibilitat
El paper del traductor/a: autocensura	Intenta endevinar què s'espera que faci i s'hi ajusta

Puesto que las actividades traductorales, cuando alcanzan una posición central, participan en el proceso de creación de modelos nuevos -es decir, primarios-, la principal tarea del traductor no consistirá solamente en buscar modelos ya preestablecidos en su repertorio local sobre los que configurar los textos fuente. Muy al contrario, en esos casos está preparado para transgredir las convenciones locales. En tal circunstancia, las posibilidades de que la traducción resulte próxima al original en función de su adecuación (en otras palabras, que reproduzca las relaciones textuales que predominan en el original) son mayores que en otras situaciones Even-Zohar (1999).

Conclusions

- Recerca
 - *Afirmem que la traducció és una operació de comunicació intercultural*
- Traductor/a
 - *Es debat entre mantenir les desigualtats*
 - *Aplicar els bàlsams*



Moltes gràcies
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