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BOOK OF ABSTRACTS

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Non-Professional Interpreting and Translation
NPIT1

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Keynote Speeches

Unprofessional Translation: A Blog-Based Overview

Brian Harris

The blog *Unprofessional Translation* was started in 2009 as a reaction against the way 'mainstream' translation studies and bilingualism studies continually ignored the important aspects of translation that it focuses on. The declared primary topics of the blog are *Natural Translation*, *Native Translation* and *Language Brokering*. Definitions of these terms and a schematic framework for them will be quoted from the blog itself. The blog's attitude throughout is descriptive and non-judgemental.

As of July 2011, the blog contained approximately 110,000 words of posts, most of them connected directly or indirectly with the three principal topics. Furthermore, it addresses a non-expert readership, with the explicit aim of convincing them that translating is a quasi-universal human capability and activity which is not confined to trained or highly experienced experts. This conviction underlies the Natural Translation Hypothesis, which postulates that **all** bilinguals can translate subject to their proficiency in their two languages and a communicative context appropriate to their cognitive development.

There are numerous posts for each of the blog topics. However, the chronological ordering of the posts by the blog display template entails considerable work with the Search function to follow any of the threads coherently. Therefore this paper will bring together a selection of the material thematically. The following is a non-exhaustive list of themes.

Ÿ Innateness: The early age at which bilingual children start to translate suggests strongly that they inherit the germ of a capability for it. But just what is the nature of that germ?
Ÿ COMAL (Conservation and Comparison of Meaning Across Languages): the ability that enables individuals, whether the translators themselves or others, to spontaneously judge whether a translation does in fact have the same meaning as its source.
Ÿ Crowdsourcing: In the past few years, technology and software has made possible a new era of multiple user participation in the translation process, and most such users are Native Translators. The inspiration came from the dubbing of videos by their fans but the approach has other applications. It may be combined with more conventional translation procedures, as in *myGengo*.
Ÿ Church interpreting: A neglected field of interpreting that mainly uses Native Translators. It ranges from individual interpreters to very large, worldwide interpreter teams such as those of the Mormon church. Written religious translation is also treated because, although it is mainly done by Expert Translators, some of them Professional, and has a large literature of its own, it does not currently enjoy the place it deserves in 'mainstream' translation studies.
Ÿ Military interpreting: Another activity that has not been accorded the attention it deserves, and which employs a range of interpreters from Natural to Expert, so that Professional does not equate with Expert. It has been recognised since World War II that modern wars cannot be waged without it.
Ÿ Court and Medical Interpreting: Two fields in which all the interpreters would ideally be Professional Experts but where in practice they are not, and indeed cannot be for various reasons, for example the languages involved.
Ÿ Sign language interpreting. Another field where the interpreters range from Natural to Expert.

Ÿ Language brokering, mainly but not exclusively by children and adolescents: this topic is to be treated fully by other keynote speakers.

Ÿ Literary, quasi-literary and scientific translations: Although these usually require Expert Translators, the translators are very often not Professionals. Some examples cited in the blog are the English translations of Marx's *Das Kapital*, of *The Thousand and One Nights* and of Perrault.

The address of the blog is http://unprofessionaltranslation.blogspot.com. Each post contains bibliographic references.

Dialoguing across Differences:
The Past and Future of Language Brokering Research

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Two decades ago, the phenomenon of immigrant child language brokering was virtually invisible in both the public eye and the research world. Slowly, the practice has commanded the attention of academics from a wide array of disciplines as well as educators, social service providers and policy makers. Initially researchers – much like public audiences – focused on negative developmental effects of the practice. More recently consideration has been given to positive consequences, and a wider array of research questions are being asked, spawned in different disciplines, and guided by a diversity of conceptual frameworks.

In this talk I trace the evolution of language brokering research, map the current state of the field, identify gaps in our knowledge, and raise questions for future research. Now that the field is maturing, what unites research on this complex, multi-faceted, social, cultural, cognitive, and linguistic practice? How can we bring together perspectives from sociology, anthropology, sociolinguistics, psychology, and education to illuminate its complexity? How do our theoretical frameworks shape the questions we ask and the answers we find, and why does this matter for our interdisciplinary discussions? I argue for the importance of dialogue across disciplinary and methodological boundaries in order to identify convergences, divergences, and gaps as we build our knowledge base about a practice that has rapidly become a *normative* developmental experience for youth in this increasingly intercultural world. I further suggest that we harness our collective power by bringing together research on youth located in different national, geopolitical, cultural, and linguistic contexts, such as is represented by participants in this international conference, in order to speak to pressing issues of the contemporary globalized world.

The Accidental Interpreter: Stage, Screen and Common Imaginary

Delia Chiaro
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This talk will provide an overview of how the theatre, the movies and television have depicted characters acting as language mediators and will also explore the many anchor-men and women who mediate between their foreign guests and the audience.

On the whole, fictional non-professional interpreters are present in multilingual products in which the role of the mediator tends fall between two extremes, namely that of **the pacifier**, namely he or she who resolves a conflict which is exasperated because of the impossibility of understanding others or else, that of **the instigator** who, deliberately or accidentally, turns linguistic misunderstandings into comedy.

However, amateur interpreters are also found in talk shows and I will provide examples of how anchor-men such as Conan O' Brien and David Letterman, when interpreting for their foreign guests, tend to convert their language skills into entertainment.

Panels

Co-Constructing Participation and Identity in Non-professional Interpreting

Chairs: Anna Claudia Ticca and Sergio Pasquandrea
Bern University, Switzerland; Università per Stranieri di Perugia, Italy

Studies on non-professional interpreting have investigated the quality of the interpreters' (relatives, members of the institution where the encounters take place) activity, showing how they might obscure the actions of the "main" participants in the interaction (Downing & Valero Garcés 2001, Traverso 2003), or reduce the distance or asymmetry between them (Pugliese & Veschi 2005). More recently, research focused on the ad-hoc interpreters' own identities (Traverso 2011, Merlino & Mondada in press), shows how identities are constantly negotiated in the course of the interaction. An underinvestigated field of enquiry analyses how the different status of ad-hoc interpreters (i.e., their entitlement to being selected as ratified participants, the looser definition of their role, the absence of established routines and practices) vis-à-vis professional ones, becomes relevant when negotiating their own participation in the interaction. In turn, negotiating participation also implies negotiating identities, roles, group membership, and epistemic authority (Goodwin & Goodwin 1992, Stivers et al. 2011). In order to better understand when and how interpreters intervene in interactions, how their status influences participation, and then how this participation contributes to determining their identity, a fine-grained analysis is needed, one which takes into account the interactional practices deployed, the contingencies of the interaction, and the multimodal resources put in use. By analyzing audio- and video- recordings of spontaneous interactions in different settings (healthcare, family conversations, workplace meetings) with the methodologies of Conversation Analysis and multimodal analysis, this panel investigates the way participation is negotiated in ad-hoc interpreting; the semiotic resources mobilized to invite or accept the interpreter's participation; the membership categories made relevant during the negotiation; and the outcomes of the different participation frameworks on the interpreting process.

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One Talk, Several Interpreters: Negotiating Participation in Multilingual Work Meetings

Veronique Traverso
Lyon University, France

Ad hoc interpreting in multilingual work meetings represents a specific type of situation in comparison with other cases in which non-professional translation is resorted to, like medical consultations for instance. Here, 1) all the participants are experts (it is not "service encounters", cf. Goffman 1971), it is peer meetings; 2) no one attends the meeting as an interpreter: all the participants are involved in working together, and some of them may, occasionally, assume the task of interpreting. Interpretation is thus "ad hoc" first in the sense that it is a sporadic activity, the necessity of which is each time assessed on the spot (Müller 1989). This situation has several consequences on how the activity of translating functions (cf. Traverso, in press). The one I will examine in this paper concerns the fact that translation is frequently achieved by more than one participant, specifically because it is not rare that some participants (including the original speaker) discuss the translation that is being done. This gives rise to forms of "collaborative translations", in which each participant builds and negotiates her/his multi-faceted identity (as an expert, as an interpreter, etc.).

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Negotiating Transitions, Negotiating Translator's Participation and Identity
Sara Merlino
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The 'ad hoc', 'natural' or 'improvised' translator (cf. Harris, 1977; Müller, 1989)- a participant who takes the role of translator, e.g. in a work meeting - is characterised by a specific categorical complexity due to his being both a non professional translator and a participant who keeps being engaged in the activities related to the meeting he is involved in. Research inspired by a Conversation Analytic perspective has shown how this results in a 'fluid' identity (cf. Merlino & Mondada, forth.) of the translator, whose multiple identities (as translator, chairman, colleague, member of the audience etc.) can alternatively emerge during the interaction and be made relevant by participants. This paper continues this line of research, focusing on how the co-construction of the translator identity and of his participation to the activities at stake takes place at moments where, once the role of non professional translator has been 'established', the negotiation of when translating - that is the negotiation of the transition from the turn to be translated towards the 'translating' turn - becomes an issue. A detailed and multimodal analysis (of both audible and visible resources) of the way transitions are organised by participants - who initiates the transition, how the participants align or not with each others' actions, how the units of translation are defined and/or negotiated as such – will show how the definition of both the participation and 'the' identity of the improvised translator are finely negotiated at these transitional moments. Furthermore, this can result in different (and not always convergent) categorizations of the activity of translation itself (e.g. as word-by-word translation vs reduced rendition - cf. Wadensjo, 1998 – of multi-units turns). The analyses are based on the video-recordings (approx. 25 hours) and the transcriptions of an international 5-day meeting of young people coming from different European countries.

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Constructing Participation in Multiparty Medical Consultations: Ad Hoc Interpreters as Multiple Resources

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Studies in face-to-face interactions show how participants orient towards each other through the use of verbal resources as well as gaze, gesture, body movement, object manipulation (see Kendon 1990, Goodwin 2000, Mondada 2009). The participation configurations in such events are interactionally accomplished, flexible, and constantly readjusted depending on interactional contingencies and on the space where the interaction takes place. This holds true in ordinary as well as in institutional settings, where the structure of the interaction is more rigid (see Drew & Heritage 1992) and interactional roles might distribute the right to talk in an asymmetric way. Non-professional interpreting offers an interesting site to observe how participation is interactionally built. When interpreters do not have professional training or status, their participation activities are less predictable. Previous studies have shown that non-professional interpreters' interventions are non-systematic (see Ticca 2010) when compared to those of professional ones. This in turn has implications regarding the identity categories of these social actors, which are multiple and mutable (see Merlino & Mondada in press). This study aims at exploring how and when the non-professional interpreter is selected by other participants, and how her identity is linked to the ongoing activity. It draws on video recorded data of medical interactions in Mexico that routinely employ non-professional interpreters. The analysis shows that primary participants not only select the interpreter in order to elicit a translation, thus utilising her as a 'translating' resource, but also select the interpreter as an active recipient of their own turns at talk, thus utilising her as a 'main co-participant'. This way interpreters engage in two related, but distinct, interactional roles. By enhancing our understanding of how such complex participation is interactionally built with the use of multimodal resources, this study advances our understanding of the different roles and identities of non-professional interpreters.

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Constructing Participation, Constructing Identities: Spontaneous Mediation during Family Meals

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Linguistic/cultural mediation is usually understood to take place in institutional setting, such as hospitals, courtrooms, police offices, schools. In fact, mediation can as well occur in everyday interaction, whenever communication is hampered by any sort of linguistic or cultural hindrance. This contribution draws on a corpus of video-recorded encounters, involving Italian researchers and families of Italians immigrants in the United States and in Australia. In such situations, the asymmetrical access to the languages in use (Italian, English, Italian dialects), and the potential lack of expertise on culturally relevant issues, often result in episodes of "spontaneous mediation", where family members translate or provide information for their relatives. This study aims to analyse the participants' constellations and roles during episodes of spontaneous mediation, and the (verbal and non-verbal) strategies they put in use to co-construct participation. The analysis shows that who mediates what for whom is relevant for the negotiation of identities and membership categorizations and for the ascription of linguistic and cultural competence (Antaki & Widdicombe 1998; De Fina et al. 2006; Benwell & Stokoe 2006). The methodologies of Conversation Analysis and multimodal analysis will be employed, combined with those of linguistic anthropology and interactional sociolinguistics (Duranti 1997; Gumperz 1982; Mondada & Markaki 2006; Sacks 1992).

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In Medio PUER(I): Child Language Brokering in Italy

Chair: Rachele Antonini
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This panel will present and discuss data from a four-year project carried out in the region of Emilia Romagna in Italy with the aim of analysing the situation and impact of child language brokering in the lives of families of non-European linguistic and ethnic minorities who have chosen this region as their new home.

Compared to other European countries, mass immigration is a relatively recent phenomenon in Italy (Bevilacqua 2001/2002; Tapia 2000). Until thirty years ago, Italy was a country of steady and major emigration (Braun 1999). Then, in the middle of the 1970s, the situation suddenly changed and Italy's net migration rate became positive (European Migration Network 2004).
Following the economic growth and the demographic decline in the 1990s, which attracted foreign immigration towards Southern European countries (Italy, Spain, Portugal, Greece), Italy witnessed a substantial influx of immigrants who tended to settle in those regions that were experiencing high economic growth.

Emilia-Romagna is not only one of the Italian regions with one of the highest ratio of foreign immigrants, but also the region with the highest percentage of foreign minors in primary and secondary education (8,4%); its primary schools include the highest number of foreign pupils. In 2006/2007 there were more than 58,521 children and adolescents enrolled in schools in Emilia-Romagna, with 22,101 children in primary schools alone (Osservatorio regionale sul fenomeno migratorio 2007).

Given the fact that access to the services of professional community interpreters in all those institutions and public services with which immigrants frequently need to interact (e.g., municipal offices, police station, schools, hospital, doctors') is limited (due to limited funding on the part of the central and local governments for language mediation services) they often prefer to rely on the help of other relatives or members of the ethnic community they belong to. In this context, since the children of immigrants tend to become proficient in the new language and culture more rapidly than their parents (Weisskirch 2002), they are frequently asked to perform the role of the language and cultural mediator.

By means of a carefully designed data collection methodology, the papers included in this panel
- Ø will argue that CLB is extremely common among all the linguistic and ethnic communities living in Emilia Romagna;
- Ø will provide a detailed description of the participants, the situations and contexts in which CLB takes place;
- Ø will discuss the impact that CLB has on various aspects of the life and the development of language brokers;
- Ø and will illustrate data on both negative and positive attitudes towards CLB on the part of the children, their teachers, and representatives of various public institutions.

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The In Medio PUER(I) *Project: Child Language Brokering in Italy*

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Child language brokering (CLB) is one of the most widespread and least acknowledged forms of non-professional linguistic and cultural mediation. This specific and very common form of linguistic and cultural mediation has been going on for centuries; yet, with a few exceptions it is still considered a marginal area of study in the specialized literature, while in many countries, like Italy, it is a totally neglected area of research. This specific form of linguistic and cultural mediation is generally performed by the children of immigrants and it takes place in all those domains in which these families come into contact and are required to interact with a variety of institutions of the host country. Most public institutions provide some sort of language mediation service both through the figure of professional interpreters and mediators, and the publication and distribution of information material in different languages. However, since these services for a variety of reasons are often limited in terms of availability of mediators and number of languages, immigrants very often choose to entrust their children with the task of translating for them.

This presentation will discuss results from a wide-scale study, In Medio PUER(I) aimed at assessing the main attitudes towards CLB held by the primary actors of this form of linguistic and cultural mediation, namely i) the children of immigrant families attending primary and middle school in the Forlì province of the Emilia-Romagna region; ii) their teachers; iii) representatives of the main institutions and public offices with which their families have to interact. After illustrating the mixed-method approach adopted in order to study the who, where, how and why of CLB in Italy, this presentation will focus on one of the main sources of qualitative data: the drawings and compositions children produced and submitted for a school competition. The analysis of this instance of narrative and graphic data will i) illustrate what these children think and feel about CLB; ii) describe the translation and interpreting activities they are asked to perform; iii) show their awareness of the translating strategies needed in order to perform their role as a language and cultural mediator; and iv) provide an insight into the impact that CLB has on their relationship with their parents.

Child Language Brokering in Forlì: Institutional Views

Ira Torresi
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The present paper illustrates some of the preliminary findings of the In MedIO PUER(I) research project, which looks at CLB as a non-professional form of community interpreting, therefore as a communicative 'pas de trois' (Wadensjö 1998). This implies that, unlike most research on CLB conducted so far, which is mainly based on children's and their migrant families' reported experiences, In MedIO PUER(I) sees the third party involved in mediated events (mainly institutions of the host country) as an integral part of the CLB practice. To acknowledge institutions' role in shaping CLB, and integrate their points of view in the description of the phenomenon, semi-structured interviews were conducted with managers and operators of local authorities and service providers located in the Forlì area between 2007 and 2008. The aim of the interviews was to highlight institutional perceptions of language brokering in general (be it professional or ad-hoc), and of CLB in particular. Overall, respondents, while expressing their concerns for CLB-related ethical issues, "defended" it as a valuable resource to interface with adult migrants, and provided some interesting insights into its positive and negative impact on children and their families, as well as on its social and cultural implications.

Child Language Brokers in Healthcare Settings: A Survey among GPs in the Forlì Area

Letizia Cirillo
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The present paper illustrates the findings of a survey conducted within the "In MedIO PUER(I)" research project of the University of Bologna on child language brokering (hereafter CLB). Semi-structured interviews were conducted with general practitioners operating in the Forlì area (Emilia Romagna, North-East Italy).
The aims of the interviews were: a) to map the phenomenon of CLB in healthcare settings and check the existence of any institutional standards or guidelines regulating child-brokered interactions; and b) to collect practitioners' opinions and attitudes of CLB as opposed to PLB (professional language brokering).
Overall, respondents, while expressing their concerns for CLB-related ethical issues, "defended" CLB as a valuable resource to interface with adult migrants, and provided some interesting insights into its positive and negative impact on children and their families, as well as on its social and cultural implications.

Child Language Brokering: Qualitative Data from Former Brokers and Teachers

Chiara Bucaria
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The phenomenon of Child Language Brokering (CLB), i.e. the linguistic and cultural mediation performed by bilingual children and adolescents for their immigrant parents and family members, has attracted significant attention from the academic world in traditionally multicultural countries (e.g. Tse 1996, Dorner *et al.* 2007, Weisskirch and Alatorre Alva 2002, Weisskirch 2005, Hall 2004, Hall and Sham 2007), but has only recently started to be investigated in Italy (Antonini 2010).

The present paper will present an account of the preliminary results collected through a section of the project In Medio PUER(I), which is being carried out at the Department of Interdisciplinary Studies in Translation, Languages and Cultures of the University of Bologna and having as its general aim the mapping of CLB as a crucially important but yet not explored phenomenon in Italy. Specifically, through examples from focus groups and semi-structured interviews with former child language brokers and teachers from elementary and middle schools in the Forlì-Cesena area (Emilia-Romagna), this presentation will provide: i. a detailed description of the participants, situations and contexts in which CLB takes place according to our participants; ii. an assessment of the impact that CLB has on various aspects of the lives and the development of language brokers, including their family relationships and the role and responsibilities the children/adolescents must take on in specific situations and contexts; iii. instances of both positive and negative attitudes towards CLB from former brokers; iv. insights into the point of view of teachers and school managers who have come across the CLB phenomenon in the school context.

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Prisoners Mediating between Languages and Cultures
Linda Rossato
University of Bologna, Italy

The present paper deals with a spin-off segment of the research project In MedIO PUER(I), launched at the University of Bologna in 2007, namely a study on child language brokering in Italy (see Cirillo, Torresi and Valentini 2010; Bucaria and Rossato 2010; Antonini, 2010; Antonini forthcoming), and it aspires to become one of the first contributions so far to the phenomenon of language brokering among migrant prisoners..

Due to comprehensible difficulties in getting hold of first hand data, academia has tended to miss out this productive field of research. Yet, in countries such as Italy, where resources are seldom available for institutionalized community interpreting services, immigrant prisoners often face linguistic problems that they tend to handle through spontaneous forms of mediation. A convicted migrant, having a good competence of Italian, may act as mediator between a fellow country prisoner with poor knowledge of Italian, and the Italian prison institution. Being one of the normal ways in which migrant prisoners and jail officers respond to their mutual communication needs, this form of language brokering, similarly to child language brokering, is a very common form of ad-hoc interpreting provided by immigrants for the benefit of both the Italian institution and the fellow country people.

For the purposes of this paper, the experience of immigrant prisoners serving as language brokers in Italy will be presented via the results of structured questionnaires. Data were collected in a time-span of two years (2009-2010) through closed and open-ended question questionnaires disseminated during Italian classes, at two different jail institutions: a male juvenile and a male adult prison, both based in the Italian region Veneto, where the incarcerated population shows comparatively high proportions of first- and second-generation migrant prisoners (58%) (ISMU 2011). The purpose of the present paper is firstly to map the phenomenon, secondly to study if brokers have developed specific translation strategies, and thirdly to study how this linguistic and cultural mediation practice is affecting migrant prisoners' self-perception and their identity re-construction.

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Non-professional Translation on Screen

Chair: Delia Chiaro
University of Bologna

The presentations in this panel will explore the concept of non-professional interpreting and translation as it is depicted in audio-visual media from a series of different viewpoints. As well as looking at fictional amateur interpreters as they are imagined by directors and actors in filmic and TV products, the work of true-life amateurs, namely as fansubbers will also be investigated.

May the Force Be with You – How Chance/Lay Interpreters are Endowed with Surreal Powers in Film and Fiction
Iris Guske
Kempten School of Translation & Interpreting, Germany

If we think of a famous scene involving an incidence of non-professional interpreting in Roberto Benigni's acclaimed film *Life is Beautiful*, we realise that one of its major sub-plots, and hence the entire storyline, would not have worked, if Benigni had not empowered his protagonist to act as a chance interpreter in the concentration camp he and his young son have been deported to. Taking great liberties with the "original text", a set of commands bellowed out in German by a Nazi guard, the main character – who does not even speak the language –in his self-chosen role as an interpreter, manages to convince his son that the whole episode of their being rounded up and detained in the camp is nothing but a game, in which the competitors can win a tank ride home.
This is but one example of a work of literary fiction or a film where ordinary people who are called upon to serve as ad-hoc translators/interpreters between languages or for the hearing-impaired are invested with the power to change their own fate and/or that of others by making linguistic transfer work to their advantage. Either in ignorance of, or wilfully ignoring the professional ethics and standards associated with proper language mediation, such fictional chance interpreters would not be worth their pay in real life, but often turn out to be heroes in the world invented by their creator.
The paper will critically evaluate examples from movies such as *Life is Beautiful*, *Children of a Lesser God*, or *Beyond Silence* and literature, such as John Harding's *One Big Damn Puzzler*, Michail Schischkin's *Venushaar*, or Meir Shalev's *My Russian Grandmother and her American Vacuum Cleaner*. The quality of the services/performances rendered by fictional translators/interpreters will be looked at from task-, goal-, process- and receiver-oriented perspectives and assessed against the background of international codes of ethics and standards of practice prevalent in the world of professional language mediation.

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Tight Deadlines and Bilingual Translators versus Subtitling: The Great War*!*

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Teaching final-year students of Italian Translation, I "commissioned" my students the subtitling of *Il Portaborse* (dir. Lucchetti, 1991) into English. The module does not pretend to have any professional outcomes; yet it is successful in raising students' awareness of professional translation and in testing their aptitude in a safe and controlled environment (Federici 2010). Respecting the module learning outcomes, the subtitling project supported undergraduates to develop an awareness of professional constraints and essential translation strategies. The film was to be shown at the Durham Italian Film week 2011, providing the students with a motivating purpose as there was a genuine reward in the task.
I am a translator; I do not have professional experience as a subtitler; I had to test freeware programmes for subtitling as no budget was available to use an industry standard package – yet quality was still necessary. While the undergraduates were translating, MA Translation students joined the team as project managers, editors, and revisers. Setting interim deadlines for the subtitles, I provided feedback on the subtitling process and its quality, as well as on the students' learning. Similar experiential learning projects are not new in the literature –this paper distinguishes between their two main pedagogical uses: using subtitling as a language learning tool and as an introduction to audiovisual translation strategies.
There was an additional, unexpected, outcome. Organizing the film festival I had scheduled the screening of Mario Monicelli's masterpiece *La Grande Guerra* [*The Great War*, 1959]. To my disbelief 48 hours before screening the film I realised that the film had never been subtitled into English – only into other languages. My teaching experience gave me the courage (foolhardiness?) to attempt the subtitling. This scenario in no way resembles real professional subtitlers' day-to-day work as I had no editor, distributor, or director to respond to (Diaz-Cintas&Remael 2007). Knowing the literature before undertaking practical experience of subtitling, I was conscious of the priorities

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and difficulties noted by professionals (Díaz-Cintas et al 2010; Ivarsson&Carroll 1998). Focusing on rendering humour (Chiaro 2010) and cultural references, whilst learning to achieve acceptable spotting, I will reflect on the effects of this sudden subtitling task as a dual learning experience, and how the students' and my own experience have affected my teaching of this module.

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Mediating Intercultural Encounters on Screen. Non-professional Translation in Drama and Comedy

Giuseppe De Bonis
University of Bologna, Italy

Although in recent times, with a greater awareness by film makers of our globalized world nonprofessional mediation has become more visible on screen, cinema has, however, always offered very interesting examples of such mediation enacted both by adults and children. The most well-known and discussed case in point is certainly the film *Babel* (Alejandro González Iñárritu, USA-Mexico, 2006), in which globalization, multilingualism and miscommunication are the real characters in the film.

In the case of dramatic films like *Babel*, as conflict becomes the main feature of the 'intercultural encounters' depicted on screen, resorting to non-professional interpreters is meant as a feasible way to overcome the communicative barriers and to solve the misunderstandings that arise. On the contrary, moving to comedy, confusion between languages and cultural identities turns out to be a more common element in intercultural encounters. In such cases, the attempts made by non-professional mediators may not only fail, but they also set out to produce a comic effect.

Through the analysis of some examples, extracted from both comedies and dramas from the thirties onwards, I will reflect on the different ways in which 'intercultural encounters' have been portrayed on screen, highlighting the way in which the communication problems are solved, or not solved, resorting to nonprofessional interpreters, that is characters that in the film have taken charge of the intercultural mediation to facilitate the communicative process. The material analyzed will be as diversified as possible in order to draw attention to the different role that nonprofessional translation has played on screen: on the one hand, a primary function in the development of the story, as generally happens in recent films; on the other hand, a more marginal part of the overall narrative

design, though significant and interesting to analyze.

The Mediation of Blindness on Screen. Debunking Stereotypes and Prejudices That Influence Audiences' Perception of Loss of Sight

Nicola Tondi
University of Bologna, Italy

Stereotypes and prejudices shape how we perceive reality and, in the era of images, cinema and television have given way to the conceptions and misconceptions we have of the world we live in. From literature to cinema many are the images and representations that have influenced audiences' perceptions of a phenomenon such as that of blindness. From ancient Greek and Christian literature to the present day era of images, blindness has been depicted in very different forms.

To deal with different aspects of blindness three movies, considered milestones in the representation of blindness itself, have been selected (namely *The Miracle Worker*, Arthur Penn, 1962; *Butterflies are Free*, Milton Katselas, 1972; and *Profumo di Donna*, Dino Risi, 1974). Throughout the history of cinema many movies can be cited that have blindness at their core, but only few succeed in presenting it in a realistic manner without relying and multiplying the wrong ideas and prejudices nourished by people.

During the presentation, a few significant scenes from the aforementioned movies will be shown, in order to illustrate some example of inter-sensory mediation strategies and to debunk the most widespread prejudices and stereotypes that twist the perception and ideas about blindness and loss of sight.

At the end of the presentation how will the audience see and perceive blindness?

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Penn A. 1962, *The Miracle Worker*

Italiansubs: We Put the Fun Back in Fansubbing
Domenico Crispino
University of Bologna, Italy

University of Bologna, ItalyThis presentation aims to offer a brief overview on fansubs as a phenomenon, with a particular focus on the structure and activity of one of the most popular Italian fansubbing communities, namely Italiansubs, and on the issue of the comparability of fan-made subtitles with professional ones. In order to assess the translation strategies adopted by both groups and to compare the results that they achieved, I will analyze relevant examples taken from the American sitcom *Arrested Development*. Excerpts from other TV series will also be presented with the occasional use of video clips.

Conference Abstracts

Language brokering, mediated manipulations, and the role of the interpreter/translator
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Language brokering is a common phenomenon among children of immigrant parents. It is an activity in which the child mediates between a parent and another different language speaker or writer, converting meanings in one language into meanings in another. Despite being widespread, studies on language brokering only emerged in the literature on a notable scale in the mid-1990s and to date, the literature remains sparse and limited to few language groups. The research available indicates that sometimes the experience of language brokering is enjoyable, while sometimes it is stressful and a burden. Very little is known, however, about the "covert censorship" that children exercise during interpreting and translating. How, and for what reasons do language brokers manipulate the meanings they convey during mediation situations? This paper uses data from a British study to explore the retrospective childhood experiences of adults from transnational families who have grown up interpreting and translating for their parents, thus assuming responsibilities in situations (for example in shops, in schools and at the doctors) where adults would usually be in control. It examines the ways in which children as multiple mediators, perform as agents who, through their "paraphrasing", and sometimes the disagreements that arise during language brokering, censor and manipulate words and meanings in order to achieve particular goals. The paper analyses ways in which adults report that they exercised this form of agency in childhood and how they feel this had had an impact on their adult identities.

Community interpreting in homes for elderly people: why do the children continue to play the role of community interpreters?
Giovanni Bevilacqua
Lessius University College /HUB (Hogeschool-Universiteit Brussel)

The ageing or greying of the population has become an increasingly important issue in the industrialized countries. The young workforces that migrated to the rich western industrialized countries at the beginning of the 60s to find a job, thus making a contribution to the economic growth of these countries, are getting old. In my contribution to the conference I would like to describe how the consequences of the migration and integration phenomenon now manifest themselves in the ageing population of the immigrants. I intend to focus on the special setting of homes for the elderly, where this ageing immigrant population now begins to find itself in a multilingual environment as they persist or regress into their native languages. My focus is particularly on the situation in Limburg (a province of Belgium). In this province, for long-standing economic reasons, there has always been a big community of Italian people who came to work in the coal mines. In particular, I would like to present an empirical study (participative observation, a questionnaire, 3 videotaped meetings in the presence of a community interpreter) carried out in several homes for the elderly in the Flemish province of Limburg (Belgium) where there are a lot of Italian immigrants who do not understand Dutch and therefore avail themselves of intercultural mediators. Taking as a basis the communication models of Roy, Angelelli, Wadensjö I want to

investigate how communication, works in such a specific setting and what the reasons are for the failure of intercommunicative strategies in such an intercultural environment. In particular I will focus on the results of the empirical research that stresses the active role children and relatives play. Which concrete steps can be taken in order to provide skilled communication services by qualified community interpreters? The analysis of the results of the questionnaire has shown interesting food for thought with the aim of institutionalizing this profession.

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A linguistic approach to non-professional translation: focus on fansubs

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As Anthony Pym (2010) remarks, "the development of the Internet as an interactive medium is giving rise to a series of creative non- professional translation practices". It is apparent that fansubbing has nowadays become a privileged area for non-professional translation practice. Began in the 1980s, fansubbing is a mass social phenomenon that has reached outstanding proportions, involving as it does a widening range of audiovisual programmes and an ever-growing number of participants, both as fansubbers and as users (Ferrer-Simó 2005, Díaz Cintas/Muñoz Sánchez 2006, Di Giovanni/Spoletti 2011). Fansubs are "fan-produced, translated, subtitled versions" (Díaz Cintas/Muñoz Sánchez 2006) of audiovisual programmes. They are carried out by fans, who volunteer and translate out of passion. Fansubbers are non-professional subtitlers, who often lack of any training in the translation field. Quality and the translators' status are thus among the most debated issues when it comes to fansubbing: what is to be expected from a translation practice that is non-professional, "user-generated" (O'Hagan 2009), and a form of "participatory culture" (Di Persio 2009)? It is true that, as an amateur phenomenon, fansubbing does not have to comply with the norms that govern professional subtitling. Differences are found in terms of both form (presence of translator's notes, use of colours, large number of characters per line, visibility given to the subtitlers, etc.) and strategies of diamesic transformation. In general, greater accuracy in rendering idiolectal traits, character identity and intertexual references has been indicated as specific to fansubs. Preference for source-oriented strategies is another important feature of amateur subtitling, which seems to be more exposed to source language transfer than is its professional counterpart. This paper will offer the results of a linguistic analysis conducted on the subtitles created by Italian fansubbers for the American TV series Lost (2004-2010), one of the most popular TV series around the world. The analysis will focus, in particular, on the linguistic strategies adopted by the Italian fansubbers in dealing with the so called "palympsest of orality", i.e. the markers of orality used in fictional dialogue to simulate spontaneous conversation. Current research has shown that linguistic items such as discourse markers, interjections, false starts, reformulations, repetitions, tags, vague language, etc. (Miller/Weinert 1998, Biber et al. 1999, Carter/McCarthy 2006) are subject to substantial reduction in professional subtitles. The ultimate goal of this study is a) to offer an overview of both the translational trends and the operative norms emerging in amateur translation environments; b) to define and describe the specificity of the language of fansubs, illustrating the similarities and dissimilarities between fansubbing and professional subtitling; and finally, c) to measure, on the linguistic level, the degree of innovation and creativity that is ascribed to this popular phenomenon.

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Multimedia translation: the comparison of professional with nonprofessional translation of humour in polish subtitling

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The past decade has seen the rapid development of the mass media and entertainment programs in many fields of multimedia industry, which have heightened the need for introducing multimedia translations of high quality such as subtitling or dubbing, although subtitling has become the most common method of films' translation. Except from professional subtitling, in recent years there has been an increasing interest in nonprofessional subtitles. The objectives of this research are to compare professional and nonprofessional subtitles and analyze whether nonprofessional translation fulfils the requirements of professional one. To investigate this research, in this pilot study selected scenes a from computer animated comedy "Gnomeo and Juliet" will be analyzed in order to check whether the translation meets all technical requirements as well as it is also of paramount importance to determine whether the nonprofessional translation was successful. Moreover, the study focuses on the humorous elements, thus it will be also considered whether nonprofessional subtitles also achieved the humorous effect. Over the years, subtitling has gained on popularity as an excellent method of learning foreign languages. Creating nonprofessional subtitling future translators can acquire new translational skills and essential experience. Apart for techniques and strategies, translator have to explore the cultural background of the target audience as well to transfer humour in such a way that jokes and funny expressions would equally understood for both the source and the target language audience, which is a very challenging task. Humour translation has recently become an inseparable part of the mass media entertainment, hence it is of huge significance to research whether nonprofessional translation convey the humorous message equally good as professional subtitling.

Representations of child language brokering and parent-child relationships

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This paper will report on the analysis of qualitative data from a broader study of young people's representations of conflicting roles in child development. Interview participants were monolingual and bilingual students, aged 15-18 years, living in the south-east and south coast of England. Half of the bilingual group had had personal experience of child language brokering (CLB). The analysis highlighted differences within this sample in representations of a young person's involvement in language brokering. Employing vignette methodology, the young people were invited to reflect on the implications of an adolescent boy's language brokering activities for his future development, relationships within his family and with peers at school and his status as a school student. Monolingual students were not generally negative in their attitudes to bilingualism and language brokers, but many showed only a vague understanding of them and perceived them as unusual or 'strange'. Bilingual speakers, on the other hand, and in particular those with language brokering experience, saw these activities as 'normal' and often showed a richer and more subtle appreciation of what was involved. These differences illustrate ways in which different personal experiences of multilingualism and language brokering may influence individuals' perspectives on the activity. To some degree their perceptions reflected the ambiguous and conflicting ways in which CLB is represented in public and academic debate. We attempted to map their accounts onto the analysis of developmental scripts emphasizing independence and interdependence between young people and

their parents developed by Dorner, Orellana, and Jiménez (2008). Our findings (which will be illustrated by two individual case studies) support the suggestion of Neff (2003) that the notion of competing developmental scripts should be replaced with an account of development in which individuals and families find various ways of balancing the sometimes competing demands of autonomy and connectedness in parent-child relationships.

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Mothertongue multi-ethnic counseling service

Beverley Costa
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This paper will consider the way in which Mothertongue multi-ethnic counselling service has developed informal language brokering or support schemes to enable communication between professionals and clients from ethnic minority backgrounds for whom English is not their first language. Mothertongue provides professional culturally and linguistically sensitive counselling for clients from ethnic minority backgrounds in their preferred language. Through this work, they saw the need for specially trained interpreters to work in Mental health contexts and have developed a training course, code of practice and a dedicated, interpreting service for that purpose. This paper will focus on an analysis and description of their volunteer language support work with non-mental health conversations. This includes the following projects: • training , preparation and supervision for volunteers to act as language supporters for Citizen Advice Bureau appointments • training courses and provision of some volunteers for a partnership with the local Equality Service called the Language Bank. This is an informal interpreting service to provide language support for parents of children and children struggling to understand their teachers in English • training for the Young Interpreters programme in schools. This is a project to train bilingual students to assist their peers, who are newly arrived, with language support. The volunteers who assist with this training have experienced being a new arrival in schools. This volunteer language support work has capitalised on people's often underused strengths and skills with language. Frequently people's mother tongues are very much connected to their sense of identity. The ability to be able to share that in the wider community and the world of work can help people to integrate their different identities and cultural senses of self. In recognition of the quality and dedication of our volunteers, we were awarded the Queens Award for Volunteering in 2009.

Lessons for cultural and linguistic awarness

Chiara Galletti
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The vast majority of vocational education and training (VET) institutions in the Veneto Region is characterized by a high percentage of immigrant students. In this context, cultural and linguistic awareness are considered as key competences for active citizenship and included in the basic didactic curriculum of secondary school classes. This research combines the investigation on Child Language Brokering with a didactic project developed according to the latest methodologies and didactic goals of the VET curriculum. During the first stage of the research, carried out in May/June 2011, a multiracial class formed by 17 male teenagers was involved in a multidisciplinary experience dedicated to the various languages spoken in class and to a survey on the students' experience as former child language brokers. The research is going to be expanded in the autumn term, possibly including other teachers and classes. The idea for this initiative emerged as a result of various focus groups organized by the InMediO PUER(I) project, which showed that teenage immigrant students often lack the correct terminology to refer to the brokering practice. The fact that they tend to say "explaining" or "writing", meaning respectively "brokering" or "translating", however, does not mean that they have no experience of CLB. On the contrary, most of them can identify a number of interesting aspects concerning linguistic and cultural mediation (1). For this reason, it seemed appropriate to develop a didactic initiative in order to foster linguistic and cultural awareness and intercultural dialogue in multiethnic classes. The results of the project were very interesting so far, not only as far as the information gathered on CLB is concerned, but also with regard to the fields of multilingualism and language acquisition in general.

(1) C. Bucaria, L. Rossato 2010, *Former child language brokers: preliminary observations on practice, attitudes and relational aspects"* in "MediAzioni", Bologna: Dipartimento di Studi Interdisciplinari su Traduzione, Lingue e Culture dell'Università di Bologna, http://mediazioni.sitlec.unibo.it, pp. 239-268.

Beyond the professional scope: sign language translation as a new challenge in the field

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Traditionally, research on inter-lingual occurrences of sign language (SL) has focused primarily on sign language interpreting. However, social practice has changed in the course of time, not least as a consequence of developments in communications technologies and the increasing accessibility of audiovisual media. In this context, sign language translation (SLT), i.e. the production of recorded signed texts based on written source texts, has witnessed a steady increase in the last few years, including translations of websites, tests, literature, etc. In the academic realm of translation and interpreting studies, this field of practice is still widely uncharted territory, and practitioners often have little, if any formal training in translation practice. They are mostly deaf non- or semi-professionals on the one hand and hearing interpreters with limited translation experience on the other. This paper will commence with a discussion of the problems of categorization which emerge when studying new types of translation and new types of signed discourse. As SLT is a relatively new field of practice and signed languages have no written form, one of the major challenges non-professional SL translators face seems to be the lack of notated, fixed and formal discourse models in SL as reference material. As a consequence, the form and structure of target texts tends to be extremely varied and differ greatly from the spontaneous usage and production of SL. This paper aims to analyze how untrained and inexperienced SL translators cope with the challenges presented by their first translation assignment. The study is based on the translation of a website into Austrian Sign Language (ÖGS), where the translation was produced in a collaborative effort by a team

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comprising two hearing SL interpreters, a deaf linguist and a deaf technician. In this analysis, based on empirical observation, interviews and text analysis, both the agents' roles and the situational conditions of the translation process will be examined, in addition to a treatment of some of the notable features of the ensuing target text.

Found in translation: language brokering & prosocial development in young adults from immigrant families

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The translation and interpretation work immigrant children do for their families and community members is often referred to as language brokering. Ethnographic work on language brokering suggests that brokers may cultivate general perspective-taking skills (the ability to take on other people's perspectives), empathic concern (feelings of compassion for others), and transcultural skills (the ability to understand cultural perspectives different from one's own) (Orellana, 2009). In the present study, we surveyed young adults (N=139, Mean age=20.92) from Asian, Latino, and White backgrounds and used structural equation modeling (SEM) to quantitatively explore the links between language brokering and these prosocial capacities. As shown in Figure 1, brokering for different people can have varying effects on prosocial development. Specifically, brokering for parents was associated with increased transcultural perspective-taking ($\bullet$=.28, p<.05) while brokering for others (i.e., other relatives and friends) was associated with increased empathic concern ($\bullet$=.25, p<.05). Robust fit indices indicate that the model fit the data well (Satorra-Bentler $\bullet$2(26)=21.07, p=.74; CFI=1.00; RMSEA=.00). The findings suggest that immigrant children may benefit in terms of prosocial development from acts of brokering.

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Professional and non-professional translations of Crayon Shin Chan: a pilot study

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Comics, especially manga from Japan are known worldwide and have been translated into various languages. There are two known translation mediums of manga, the first one is from the publishing house or the distributors (professional translators) and it is recognised as the official translation, and the second one is from the fans itself (non-professional translators). Translation by the fans can be usually found on the internet, and it goes by the name of 'scanlation'. Translation of comic books can be seen a challenging task for translators since various factors need to be considered before they can be translated into another language. Factors such as verbal elements, semiotics, limited space, technical format, types of comic books and background knowledge of the target readers might be identified as part of the constraints for this type of translation (Rota & Celotti in Zanettin, 2008). This paper will observe the translation methods used in Crayon Shin Chan comic book from Japanese into Malay for the official translation and from Japanese into English for 'scanlation'. The

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differences of translation methods in humour between these two translations will also be looked into.

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Interpreting the prophetic: loyalty, authority and inspiration

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The need for interpreters in proselytizing and transmitting religious beliefs is attested since the dawn of history (Kaufmann, 2005). Their role in the liturgical and religious educational practices, however, has undergone a series of changes in the West, where faith communities have for centuries now enjoyed assess to vernacular translations of the Bible and of the liturgical literature. The establishment, growth and internationalization of the Christian revivalist churches has recently given rise to new liturgical practices, worship styles and teachings, fostered by active links between North American leadership centers and worldwide communities and religious groups. An important consequence of the continued and intensive growth of revivalist Christianity over the past 30 years is the emergence of new forms of bilingual interpreter-mediated intercultural liturgical communication. This paper purports to address the specificities of these forms of communication, in particular prophesying and healing, and the function of natural (untrained) interpreters in these liturgical settings. To address the issues, the paper will report the results of an ethnographic investigation of the interactional frameworks underlying these settings, focussing on the notion of "audience design" (Bell, 1984) and critically examining its relevance to non-professional interpreting. It will also explore the nexus of cultural, religious and personal factors that shape the natural interpreters' performance. Their complex and sometimes conflicting influences are captured through analyses of authentic recordings of non-professional religious interpreting and their effect on the teleology of the interpreting activity is problematised. The study uses a mixed-method design incorporating there different sources of data. The first source is a corpus that includes close to six hours of consecutive interpreting of prophetic and healing services in an urban pentecostal community in Switzerland where the languages used for church purposes reflects the medial diglossia characteristic of the German-speaking part of Switzerland. Thus, preaching is usually done in the local dialect known as Schwyzerdütsch, while written-medium based liturgical practices, such as Bible reading, are conducted in the official "written version" also known as Written Swiss Standard German. In this respect choices and shifts between the language varieties are meaningful in determining interpreters' position in the participation framework of the liturgical events. These conclusions are further extended by analyses of shifts in deictic reference and deontic and boulomaic modality (Simpson, 1993).The linguistic analysis of the corpus is further supplemented by retrospective interviews with the natural interpreters, which purport to elicit information on key elements of their interpreting habitus, in particular their awareness of the principles of audience

design vis-a-vis the loyalty to the truth of the prophetic ministry, regarded as God's very words. The third data set (a survey) used in the study focusses on identifying audience expectations and on determining the status of natural interpreters in the religious community.

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Profiling users and providers of lay and professional interpreting services: the experiences of a recently-arrived iraqui language community in Melbourne
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Profiling users and providers of lay and professional interpreting services: the experiences of a recently-arrived Iraqi language community in Melbourne. This paper focuses on a group of 66 recently-arrived Chaldeans and Assyrians from Iraq and the incidence of group members being users and/or providers of interpreting services in Melbourne. The distinction between 'user' and 'provider' is of interest: some informants belong to one group only; others were users who have now become providers; still others belong to neither group. The focus is therefore on lay interpreting, although contact with professional interpreters is also examined. Through a questionnaire, responses were elicited from informants in regard to the following: language acquisition and proficiency; domain use of language; intergroup relations and language use; language attitudes; and accommodation theory. Analysis reveals that providers of lay interpreting services differ from users in self-diagnosed level of proficiency, age, education level, language of thought, and media consumption. No significant differences are recorded in relation to length of stay, degree of 'settledness', social networks, attitudes towards L1, language purism and self-representation. In the self-reported behaviour of providers of lay interpreting services there is evidence that they are attuned to their own and others' spoken varieties in ways that users are not. Through empirically-collected data and an application of theories relevant to the study of language use amongst bi- and multi-linguals in an immigrant context (eg. Fishman 1989, Giles et al. 1997) this paper locates characteristics of users and lay providers that otherwise remain unexplored. Examination of the profiles of lay interpreters and their users is in line with recent research on social and professional attributes of practitioners (eg. Setton & Liangling 2009, Morris 2010).

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Would House really say that if he spoke Polish?

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House M.D. is one of the most popular TV series worldwide. After the release of a new episode, fans immediately produce subtitles to make it available and comprehensible to the non-English speaking audiences. Prepared by the independent and anonymous Internet translators, fansubs are said to be more daring than carefully studied and designed official subtitles, but they also seem to be more straightforward and spicy than the original script. Our paper seeks to corroborate this hypothesis by a comparison of two monolingual corpora composed, on the one hand, of the official subtitles, and on the other, of the Polish fansubs. Additionally, such comparison of the results will be set against the background of the original script. Although in official DVD subtitles vulgar language is usually toned down, reduced or even deleted in the process of rendition, the tendency visible in fansubs is exactly the opposite. It is presumed that the subtitles provided by the amateurs would not only be at least equally bold as the original, but may even exaggerate in the use of vulgarisms. Moreover, it can be postulated that different vulgarity levels of the Polish subtitles and fansubs in House M.D. may influence the makeup of the main character and change the way he is perceived by the Polish audience.

Analysis and characteristic of nonprofessional subtitles on the basis of the movie "50 first dates"

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Recent development of new technologies, especially digital television and satellite enabled the viewers the access to many forms of media in different languages. As a result the demand for analyzing a moderately new field of translation studies, namely audiovisual translation has been heightened. Many prominent theoreticians such as Jorge Diaz Cintas (1999), Henrik Gottlieb (2004) Pilar Orero (2004) have approached this branch of translation studies. However there is still very few scholars analyzing the phenomenon of fansubs. According to Diaz Cintas (2006: 2) this issue "seems to have passed unnoticed to the academic community". The preponderant purpose of this research is to develop the analysis of three nonprofessional versions of subtitles, created by fansubbers and to describe them by means of characteristic features, common problems and mistakes, as well as to compare them with the professional one. In order to explore the investigation scenes from the comedy "50 first dates" will be analyzed. It will be examined how the process of nonprofessional translation is performed, if the translators use any procedures or techniques. Since many scholars, among others Luyken (1991), Gottlieb (1997), Diaz Cintas (2001), Sanchez (2004), Bartoll (2004) offer various classifications of subtitles or subtitling methods and try to enumerate the list of limitations that should be obeyed in order to create this type of audiovisual translation, it will be scrutinized if the examined nonprofessional versions meet any technical requirements.

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Mediating for the brothers-in-arms: Finnish army liaison officers as non-professional translators and interpreters in Northern Finland in 1941 - 1944

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From June 1941 to September 1944 a contingent of 200 000 German soldiers was stationed on Finnish territory, first as small-scale troops allocated for preparations for the war against the Soviet Union and later as forces for the actual offensive to the East, which started as Operation Barbarossa in June 1941. For four years, the presence of German headquarters, logistics centers, and troops as well as the network of prisoner-of-war camps (Stammlager) in northern Finland formed a multinational setting, in which the practice of translating and interpreting was constantly present, though it is today practically forgotten, at least as far as academic research is concerned. In addition to the few professional German interpreters and translators moving with the troops or to non-professional services provided by the natives (cf. Michael Cronin's concepts of "autonomous" vs. "heteronymous interpreting"), a significant part of the non-professional translation practice was taken over by Finnish liaison officers assigned to the German staffs. In general, the Finnish Liaison Staff Roi in Rovaniemi formed the most important link between the Finnish Military Headquarters in Mikkeli and the German forces in Lapland. The liaison officers lived and moved with the German forces in northern Finland, coordinated activities between the Germans and the Finnish military and civil authorities (e.g. in the Provincial Administrative Board of Lapland) and wrote

reports for the Finnish Military Headquarters on their observations and activities among the German brothers-in-arms. In addition to coordination and observation, the liaison officers were acting as mediators, including linguistic mediation, in conflicts and daily routine matters between the German forces and Finnish civilians. As interpreters they mediated mainly for and between German soldiers and Finnish civilians e.g. in construction, supply and transportation matters , whereas their translation practice consisted first and foremost of draft translations of German military orders, examination minutes and propaganda leaflets for the Finnish Military Headquarters or for the Finnish Liaison Staff Roi. This paper proposes an analysis of this practice focusing on a couple of liaison officers stationed in Lapland. The account is made on the basis their reports archived in the Finnish Military Archive in Helsinki and from recent publications on the Finnish military conflicts against the Soviet Union during World War II. In addition to the description of their personal background and tasks in the military organization in general, the paper will discuss their connections and the potential collaboration with other translators and interpreters in service of German troops. Special attention is paid to the way the main agency of the liaison officers – namely representing, controlling and safe-guarding the Finnish interests in Lapland – is reflected in their non-professional linguistic mediation.

Fansubs: paving the way? Translating cultural references in "30 Rock"

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In recent years, due to the increasing popularity of "fansubs", significant but rapid changes occurred in the way TV series are enjoyed by the Italian public. This paper focuses on the translation of cultural references in comedies and aims at investigating whether this new form of audiovisual translation can affect established conventions. The translation of humour is generally acknowledged as being particularly difficult; translating humour that relies on culture-specific items can be even more complex. This study analyses data from 43 episodes of the popular US TV comedy 30 Rock, a series where puns and jokes are often based on references to popular culture. The paper expands on a preliminary research* that showed how, compared to other types of cultural references, proper names are rarely the object of domestication in the series. Using the taxonomy of translation procedures proposed by Leppihalme (1996) for proper name allusions, all the cultural references in the form of proper names are labeled according to the translation solutions chosen by professional and amateur Italian translators. Then, quantitative methods provided by statistical inference are used to compare the information gathered from the two groups. The results show a statistically significant difference in the preference for specific translation procedures by professional and amateur translators. However, while the approach to the translation of proper name cultural items differs between the two groups of translators, this gap seems to be getting noticeably smaller. In particular, the trend indicates that official translations are increasingly adopting practices used in the fansubbing world. This suggests that fansubs, being a new and rapidly evolving phenomenon, might be quicker to reflect changes in audience tastes and pave the way for the emergence of new translation norms. *to be presented at the IPCITI 2011 (Edinburgh, 28-30 November 2011).

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Professionalizing non-professionals – the case of ad-hoc interpreting in medical settings

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This paper examines the challenges of societal multilingualism and language barriers for communication in the context of medical services in Germany. Although there is evidence that ad-hoc-interpreting may cause communication problems and misunderstanding, bilingual employees are often engaged in communication between German doctors and non-native patients in German hospitals. While some scholars criticize the use of ad-hoc-interpreters in medical settings (Flores 2006), it is suggested here that bilingual workforce may be used to facilitate communication given that adequate training for ad-hoc-interpreters is available. Therefore, the paper discusses several approaches to training for medical interpreters and outlines contents and methods of interpreter training for bilingual hospital employees. More precisely, specific abilities that should be addressed in training will described, namely the ability to reflect institutional linguistic knowledge, the ability to reflect interpreter roles, and the ability to coordinate discourse across language barriers. Moreover, methods used to train these abilities will outlined. The paper is based on data from several research projects on ad-hoc-interpreting in hospitals at Hamburg Universities Reseach Center on Multilingualism.

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"When I open the door to my parents' house, I enter the door to a whole new world" – The context of language brokering among Arab-American youth

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"When I open the door to my parents' house, I enter the door to a whole new world" The context of Language brokering among Arab-American Youth Afaf Nash Applied Linguistics, UCLA Using the ethnographic method of person-centered interviews, this study is intended to investigate the context of language brokering among Arab immigrant youth. The notion of context remains undeveloped in language brokering literature. In this study, context is carefully unpacked to denote different meanings: context as the specific climate associated with a certain immigration group and context as where and when language brokering occurs. There is a pervasive belief that the Arab immigrant group is better educated and wealthier than the average USA population. These resources are usually translated to a faster assimilation process and better English skills (Shiri, 2010). However, the result suggests that the subjects of the study have brokered for their parents in various domains regardless of the parents' educational backgrounds. In addition, their experiences are shaped by the cultural and the sociopolitical context associated with the Arabic American immigrants. This study provides evidence that different contexts results on different language brokering dynamics. For example, youth take on responsibility of making educational decisions for them and their families when brokering at school (MacQuillan and Tse 1995; Tse 1996), while they involve in more negotiating and meaning making role when translating political news at home. Furthermore, the nature of the Arabic language provides a space for reciprocal language brokering between parents and youth and intergenerational perspective taking. The study provides evidence that context in its different meanings should be carefully considered and investigated as it plays an important role in impacting the language brokering experience. The contribution of this study lies in the novelty of its main focuses: language brokering among Arab immigrant families; and the importance of context in shaping the language brokering experience, both topics are scarce in the language brokering literature.

Hedges in non-professional translations of single terms and expressions

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Non-professional translators (here in the sense of persons who do not work as translators and did not train as translators) can be assumed to differ notably from professional translators in several ways. One is the use of hedging markers (Hunston & Thompson 2001) before translated terms and expressions to indicate that the proposed solution is not a completely accurate rendering. This paper compares the use of the marker *betyder ungefär* (Swedish for "roughly translated"; literally: "means roughly") by non-professional and professional translators. The examples for the use of hedging in non-professional translations are drawn from Swedish Wikipedia-sites (where hedging markers are especially common) and the on-line version of *Dagens Nyheter*, a Swedish quality newspaper. Examples for the use of *betyder ungefär* by professional translators are from translations of EU

documents on the EU website (eur-lex.europa.eu/sv). The results suggest that authors of Wikipedia sites and journalists use the marker to indicate their awareness of the restricted validity of their translation solutions, while the professional translators appear to use *betyder ungefär* lonely when no agreed translation is available. In a concluding discussion, the differences are related to different virtues of professional translation ethics (fairness, truthfulness, trustworthiness and others; see Chesterman 2001). It is assumed that some of these virtues are less applicable to non-professional translators, while others may be considered particularly relevant (Norberg 2011).

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Community Translation 2.0: Reflecting on professional translation in the advent of translation crowdsourcing

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As part of today's broader technological trends facilitated by the communications infrastructure based on cloud computing a self-selected Internet crowd is participating in well-established professional areas of work such as translation. In the spirit of 'openness', 'sharing' and 'collaboration' embraced in the advent of Web 2.0 and social networking Internet users are responding to open calls made by various organizations seeking free translation. The paper addresses this relatively new translation phenomenon operating outside the professional translation sphere variously known as *community translation, translation crowdsourcing, volunteer translation* or *user-generated translation.* Such terminological instability signals the emergent state of the concept with clear boundaries yet to be established to precisely locate the new set of practices in translation studies. Business discourses (e.g. Howe 2008) often present translation crowdsourcing as a contemporary means to engage their customers or audiences by allowing them to exercise their linguistic skills in a social collaborative manner with other participants where money saving is not the main goal. From the perspective of professional translation, however, the practice is seen as a free-ride model designed purely for commercial gain to save on translation costs, and often condemned as extremely damaging to the profession (Stejskal, 2009). For volunteer translators this may simply be part of their social networking activities in which many Internet users are involved today as a matter of outlet for "cognitive surplus" (Shirky, 2010). Keeping in balance different perspectives found in the literature, this paper attempts to problematise this new phenomenon in terms of the broader question of the translation profession's relationship with technology, on the one hand, and with non-professional practice, on the other.

Non-professional Interpreting in International Business Negotiations: The Case of an Italian SME

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According to a number of studies carried out by the European Union, small and medium-sized enterprises (SMEs) lose contracts worth several millions each year due to language and cultural barriers. Companies tend not to hire professional interpreters to conduct international business negotiations, resorting to in-house staff with limited language and interpreting skills for their international meetings. The paper provides an overview of the strategies adopted by untrained interpreters on such occasions (e.g. the absence of note-taking and clarification questions, zero translation and simplification), exploring the problems that may arise during international negotiations, as well as the consequences of miscommunication and misunderstandings.

Drawing on the relevant literature in the field, the present analysis takes as a case study the visit of a US delegation to an Italian SME. The negotiation was conducted without the presence of a professional interpreter and I personally attended the meeting for research purposes, with the view to identifying what goes lost in *ad-hoc* translations performed by untrained interpreters. For this purpose, a qualitative method was applied. Information was gathered through participant observation, field notes and unstructured interviews to participants in the negotiation. Outcomes were validated by way of comparisons with the literature, convergence with other data as well as further semi-structured interviews conducted with professional interpreters on an individual basis. The results of the analysis indicate that SMEs ignore the contribution of professional interpreters to avoid "unnecessary" expenses, but also because in-house staff have better knowledge of the company strategies, products and procedures, and provide for one single interlocutor over time, thus increasing the company's reliability.

However, poor language and interpreting skills could have a negative impact on the negotiation process and on the final outcome, due to deadlocks, misunderstandings and above all "unprofessional" attitudes in terms of language, behaviour and negotiation management. The paper is therefore intended to investigate such issues in order to provide an overview of current trends in relation to international business negotiations in the context of Italian SMEs on the basis of the case study mentioned above.

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Descriptive study on fansubbing into Spanish: the case of ArgenTeaM
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The popularity of U.S. TV series has caused the emergence of committed fans all around the world and technology has given them the possibility to become active consumers of audiovisual products. Additionally, the lengthy delays in the broadcasting of U.S. TV series and movies in other countries have provided the fans with a reason to produce their own subtitles in order to access to the audiovisual material before the official release date in their countries. aRGENTeaM is a fansubbing forum based in Argentina that produces Spanish subtitles for films and TV shows, usually from the United States. The forum was launched on March 2003 and has been on-line and active since then. As of June 2011, the group had more than 29,000 internally-produced subtitles on its website and 481,899 users were registered on the forum (although it is not necessary to be registered to search and download subtitle files). The case study aims at two specific goals: first, it considers the motivations of the users to produce the fan versions of the subtitles they post, and second it analyzes the translation procedures they have adopted to perform this activity and compares them to professionally- agreed subtitling procedures. The data used for the study was collected by using two different methods: interviews and documents. Five participants were interviewed during the research and access to the forum archives was granted by the forum administrator. Then, it was possible to access to first-hand data from both, the participants and the forum documental sources. The findings of the study show a high degree of commitment among the volunteer translators to the group and the subtitle production. Besides, after comparing the group translation procedures to the Code of Good Subtitling (Carroll and Ivarsson, 1998); it was found that there is a convergence between their guidelines and the traditional rules of subtitling. Furthermore, it was found aRGENTeaM workflow resembles the organization of formal translation agencies. The forum translation department operates with stages and material similar to those in professional subtitling: project management, translation and revision roles, reference material, and translation and technical guidelines.

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Community interpreting and communication quality in social service and healthcare institutions

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Community Interpreting (CI) in Austria has a low degree of professionalisation, and training opportunities for CI are scarce (Ertl/Pöllabauer 2010). Many public service institutions continue to rely on the services non-professionalised translators/interpreters. The author presents some results of a project submitted and implemented by an interdisciplinary project team between 2007 and 2009. The project ("Community Interpreting and Communication Quality in Social Service and Healthcare Institutions") focused on communication and interpreting practices in social service and welfare institutions. On the one hand, the research team investigated institutional encounters and communication routines between social servants and non-German speaking clients in social service institutions, and, on the other hand, the interpreting processes in such settings. The study was conducted at two Austrian municipal social service and welfare institutions. The service providers' main motivation for participation in the study was that over the last few years, communication with non-German speaking clients (the majority of them migrants) had become increasingly "challenging", according to staff members' subjective assessment. A triangulation of different methods was used: in-depth qualitative interviews (coding and interpretation following Grounded Theory, computer-assisted analysis with MAXQDA), recording, transcription and analysis of authentic interpreter-mediated situations (HIAT transcription system; computer-based with EXMARaLDA). Apart from one encounter (Turkish-speaking client), the language combination of the recorded interpreted encounters was German-Chechen. The author will present results, focusing specifically on the interpreters (all of them non-professional interpreters, e.g. family members of clients, friends) and the interpreting practices employed by them (e.g. role of interpreters with respect to other participants, issues of loyalty, interpreting strategies, face-work). The project results have been outlined in research reports (Kukovetz/Sprung 2009; Pöllabauer 2009); some of the results have already been discussed with reference to translation culture (Pöllabauer 2010).

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Haiti language relief: volunteer translator networks and language technologies in disaster aid
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When in January 2010 Haiti was devastated by an earthquake that claimed more than 200 000 lives and left another one million people homeless, the disaster aid community saw the unprecedented response of thousands of spontaneous helpers from different professional backgrounds seeking to lend a hand where needed – among them many multilinguals. Translators and interpreters were needed on the spur of the moment to help establish communication between local authorities, international organisations, NGOs and search and rescue teams, to assist them in coordinating crisis intervention, and above all, to provide urgent language services for the locals on the ground. Due to the chaotic situation in the immediate aftermath of the earthquake, where large parts of the infrastructure were destroyed and conventional communication lines were cut, volunteers were only able to mobilize by massive use of social media and internet technologies. In this context, the paper investigates the efforts of professional and non-professional volunteer translators/interpreters to meet the needs for multilingual communication of the international relief community by drawing on text data gathered from various social media networks and online portals (such as, for instance, Facebook, Twitter, profession-oriented networks like proZ.com, blogs and wikis). This paper will thus first shed light on how language volunteers mobilized and organized themselves in spontaneous networks, what kind of (translation) projects they launched and engaged in, which innovative language technologies they used or helped to develop in order to assist the disaster relief community, and which challenges they met during their work. In the light of these findings, the paper will then draft a profile of the language volunteers involved in Haiti relief via online networks and will question the validity of commonly accepted criteria of professionalism, especially when applied to translating and interpreting in zones of disaster or conflict.

"Doing interpreting means doing something forced on you by the State": the experiences and attitudes of Kurdish informal interpreters in Turkey
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As the call for papers for this conference acknowledges, the subject of non-professional translation and interpreting has been under- researched. In particular, very little has been written about those countries where the state has lacked the resources or will to provide professional community interpreting facilities so that mediation ends up being provided largely by the untrained, unqualified and unpaid. One such country is Turkey. As Diriker and Tahir-Gürça•lar have shown, although there are a number of laws regulating community interpreting in Turkey, the people who serve as interpreters in places like courts and public notaries often 'lack the necessary professional experience and educational background' (2004: 74); as for interpreting in the public health sector, it is invariably done on an ad hoc basis by health-workers with no training as interpreters or by family-members or friends of the patient (Diyarbak•r Tabip Odas• 2009; Ross and Dereboy 2010). In Turkey, the social group most reliant on interpreting are the Kurds, who constitute somewhere between 10 and 20% of the total population, a significant minority of whom have limited or no competence in Turkish (Gürsel et al. 2009). For much of the history of Republican Turkey, however, an ideology of civic nationalism based on the slogan 'one state, one nation, one flag, one language' was stringently enforced and the public use of Kurdish (or other minority languages) was barely tolerated, even in interpreted communication. In recent decades, though, a less rigid

approach to the Kurdish issue and minority languages has emerged, and some Kurdish individuals and organisations are now openly pushing for the two main Kurdish dialects to become quasi-official languages in the mostly-Kurdish areas of the country; in the minds of many of these people, the continued use of interpreting to ease communication between Kurdish-speaking citizens and Turkish state-employees is an unwanted means of upholding the monopoly of Turkish within the public sphere. Clearly, community interpreting continues to be a highly problematic, politicised field in Turkey, amply illustrating Claudia Angelelli's claim that the 'interpreted communicative event' needs to be examined as 'a social or political event' (2004: 24). My paper will present the findings from extensive interviews with 17 Kurdish-speaking Turkish citizens who have functioned as non-professional interpreters, primarily in medical situations. As well as examining the interpreters' recounted experiences against the socio-political background outlined above, it will discuss the attitudes that the interviewees express towards their interpreting work, attitudes that are shaped by biographical, affective, cultural and ideological factors.

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Natural Translation in Non-professional Fashion Blogs as a Tool at the Service of Globalisation

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The ongoing globalisation process has lead to a situation in which communication is no longer limited by time or space. Clearly, a factor that has contributed to the global circulation of information is the new means of communication generated by advances of technology such as the Internet, which allows one to access and share information with anyone in the world, regardless of the location of each individual. Thus, as Pym (2006) suggests, the physical borders of the world tend to disappear and it is feasible to archive a truly transnational exchange of ideas and information only limited by linguistic differences. There are many different ways to establish communication on the Internet; blogs being one of them. According to the Encyclopedia Britannica Online, a blog is 'online journal where an individual, group, or corporation presents a record of activities, thoughts, or beliefs'. *For this proposal, a blog will be considered as a non-corporate approach to interacting with other users by using both verbal and non-verbal elements.*
Many Internet users create their own blogs with the intention of communicating with other users with whom they may share common interests but not necessarily the same language. As a consequence, many blogs' authors turn to non-professional or natural translation when their intention is to transmit a message to an international audience that may include speakers of various languages. From a functionalist point of view, natural translation becomes a valid choice since the mere purpose of the translation is to transmit across the general idea of message without pretending to generate an accurate and/or professional-like translated copy of the original message. Among all the many different types of blog subjects, fashion blogs seem to have a high incidence of translation into other languages, possibly due to the increasing global availability of global brands that lead to some universal values in terms of fashion, beauty and the body cult.

In particular, this paper analyses the non-professional translations carried out by Spanish bloggers (or blog users) into English. As a matter of fact, there are a growing number of Spanish bloggers who systematically translate the content of their posts into English, which seems to consolidate the paradoxical situation noted by Pym (2006): English becomes the lingua franca at the same time as the use of translation increases, although translations are clearly unidirectional (into English). Thus, the aim of this paper is to gain an insight into the reasons that lead some Spanish bloggers to resort to multilingualism as well as to consider the consequences of presenting a message in more than language. I first aim to conduct a survey by e-mail, addressed to a group of Spanish bloggers in order to compile first hand answers with reference to the objective of using English as a communicative tool and the expectations and outcomes resulting from this transcultural approach. Selected messages created by these bloggers will be used to illustrate and analyse the potential consequences of the use of non-professional translation in further detail. For example, on a linguistic level, it is evident that the spread of fashion neologisms and the literal transference of some Spanish grammar structures into English are commonly used, which may impact other users' language outcome. On a marketing level, international brands show an increasing interest in obtaining comments on certain products from these users, who are considered a trustworthy 'source of information' (Consterdme, 2005: 41). One cannot deny that the repercussions for each product will occur on a much wider scale if the message is written in various languages.

In short, this paper attempts to reflect on the increasing use of languages and natural translation in the blogging world and the interest this has for marketers.

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Interpreting by non-professionals at hospitals in the South of Spain
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This paper focuses on the current situation regarding non-professionals carrying out medical interpreting in hospitals in the South of Spain. The majority of hospitals run a team of voluntary interpreters for the already established and ever growing English community of retired people who have settled in the province of Malaga. This team of voluntary interpreters, all of them belonging to the English community, have been considered, for the last fifteen years, an impediment to the professional development of the students from Malaga university , who finish our four year course on translation and interpreting every year. More than 100 English patients were interviewed for this paper to inform us about the quality of the interpreting services received. Certain underlying elements emerged which bring into question the reasons that move these volunteers and their clients to continue an interpreting service at this level, by non-professionals. Such were the findings of this study that it had an impact on the design of the interpreting courses at Malaga University.

Fansubbing in the periphery or how to get "lost" in Galician
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In recent years, user-generated translation (UGT) has attracted the attention of many scholars who have been concerned with a variety of aspects such as the quality of the product, the dubious legality of the activity or the potential threat that it might represent to the professional translation market. Yet, for minority languages, particularly in this period of economic contraction in which administrations are not willing to allocate resources to the promotion of the language, UGT has revealed an extremely useful tool. Moreover, in the information age no one can question the central importance of audiovisual media in the maintenance and development of minority languages. The influence of the media in every society is incontestable and, when used in language planning, audiovisual media become a powerful tool that can have positive effects on minority languages, but also detrimental effects, as the history of minority languages has often evidenced. In our paper, we explore the role of UGT in the context of screen translation into Galician, the co-official though minorized language of Galicia, NW Spain. More particularly, we aim to: 1) Determine the importance of fansubbing within screen translation into Galician in terms of volume and impact on the target audience, 2) assess the profiles of non-professional and professional translators, 3) determine and analyse the types of products chosen by the Galician fansubbing community, 4) review the strategies used by fansubbers as compared to professional translators and, finally, 5) make an overall assessment of the quality achieved in the final product. To this end, we have compiled all the available material and analysed it following a descriptive approach. The results of our analysis suggest that the Galician fansubbing community is actually playing a key role in the diffusion of audiovisual products that otherwise would never be available in the regional language.

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Students as voluntary interpreters for the Third World Movement
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Hildegard Vermeiren Faculty of Translation Studies University College Ghent (Belgium) Students as voluntary interpreters for the Third World Movement For student interpreters their first interpreting assignments in the 'real world' are a key experience: spending a whole day outside the classroom, and working for a person they have never met before. Compared to Spain (Boeri 2010, De Jerez 2004) opportunities to do voluntary interpreting seem rather scarce in Belgium. Asylum procedures, courts, public services are firmly in the hands of certified or accredited interpreters. Formal organizations (NGOs, twinned cities) as well as informal organizations however offer ample opportunities to do voluntary interpreting, especially between Spanish, English and French on one hand and Dutch on the other. Visitors from the South come to Belgium for working visits, speaker's tours and debates. NGOs and other non-profit organizations don't have a huge budget for interpreters and, consequently, they knock at the door of training institutions. As co-ordinator of the master of (Liaison) Interpreting I try to find assignments for my students in this sector. I myself have a profound affinity with voluntary interpreting for NGO's and political organisations. I view these assignments as an opportunity for students to become familiar with activism (Shaw 1996; Horton Smith, 1973). From 21 reports of students who did assignments for such organizations, and their evaluations by their supervisors, I was able to deduce: 1) A general framework for this kind of non-professional interpreting 2) Comments by students and their users: • Impressions of their first interpreting assignments • Comments on working for the Third World Movement • Evaluations of the students by their users and supervisors The main advantage is that students can get familiar with interpreting in a not too stressing environment, and at the same time they become acquainted with the Third World Movement. Its open and friendly atmosphere is ideal to overcome beginner's stress and become more self- confident. Users are enthusiastic without exception.

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We are all translators: investigating the human ability to translate from an evolutionary perspective

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In this paper I would like to share the results of my post-doctoral research into the human ability to translate. Setting off from an assumption that the human mind is intrinsically a translating mind, the human ability to translate can be viewed in its developmental continuum from the predisposition to translate to expertise in translation. Choosing this evolutionary perspective has a number of assets. First, it allows to encompass all the forms and facets of translation as a widespread social phenomenon in today's multilingual and multicultural communities. Second, it allows to see the development of the human ability to translate in response to the experience of translation in which external social factors come to interact with cognitive factors within the translating individual. Third, it encourages an all-inclusive approach to the study of translation as a human ability. Recent publications in such disciplines as intercultural studies (Byram & Feng 2005), bilingualism (Walters 2005), second language teaching (Witte et al. 2009, Cook 2010) and Translation Studies (Baker & Saldanha 2009) show that the time is right to expand the interest in the human ability to translate, which has frequently been narrowed down to professional translation, to include non-professional translation. Recognizing the role of natural translators in multilingual communities, understanding translation performance of L2 learners, investigating the self-learning processes of respected translators who have not received any formal training, and juxtaposing these findings with current challenges of educating and training professional translators is a worthwhile endeavor. It is equally important to demonstrate how the study of translation ability can contribute important information to closely related disciplines. The arguments raised in favour of the all-inclusive approach to the study of translation ability will be supported by the results of my research in which potential (N160) and practicing translators (N40) gave their voice by answering questionnaires and participating in a Translog (Jakobsen & Schou 1999) experiment (N24).

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Surviving through translation? Translating and interpreting in Nazi concentration camps

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Interpreting and translating in Nazi concentration camps is definitively an under-researched issue. As a strategy of survival in inhuman circumstances, it goes without saying that this mediation form can be viewed as one of the most violent of non-professional communication practices. In my paper I will present some preliminary research results from an on-going project which encompasses both the translation and interpreting practice in Nazi death and concentration camps and the detailed reflection of translation as a metaphor which struggles to represent terror through language. The central questions underlying my research are, among others, what is the role of interpreting and translation in a wider context in mapping the life in concentration camps? In which way have the knowledge of languages and, accordingly, certain communication skills contributed to the survival of camp inmates? What is the contribution of the "lagerszpracha", used by most inmates, to the translation and interpreting activity in the camps? And in which way does the study of communication mechanisms in death camps enhance our understanding of the ambiguous role of translation in more general terms? I will thus distinguish between two forms of translation: one which, in a narrower sense, denotes the (impossible?) communication between the multiple nationalities living in a concentration camp on the one hand, and with the SS camp personnel, on the other; secondly, and in a wider sense, the (idle) attempt to represent or describe the daily translation of violence and terror, and of the daily individual suffering into language. Consequently, I will elaborate on a specific translation concept which aims at doing justice to this two-fold task of "translation". Methodologically, I will draw on Giorgio Agamben's concept of "homo sacer", a figure which incorporates the untranslatability of the Nazi terror on both a concrete and a metaphorical level.

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