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Tel Aviv University
Unit of Culture Research
Shirley and Leslie Porter School
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Bar Ilan University
Department of Translation
and Interpreting Studies



Profession, identity and *status*

Translators and interpreters
as an occupational group



Research Workshop of the Israel Science Foundation

March 15–19, 2009

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Austrian Cultural Forum Tel Aviv



Profession, Identity and Status

Translators and Interpreters as an Occupational Group

Research Workshop of the Israel Science Foundation

March 15-19, Tel Aviv University & Bar Ilan University

Questions of occupational identities, self-image and status are at the focus of professors Rakefet Sela-Sheffy and Miriam Shlesinger ongoing research, “**Profession, identity and status: translators and interpreters as an occupational group**”, with reference to translational professions in Israel as a case in point.

Proceeding from these questions, this research workshop is intended to examine parallel dynamics in other occupations and cultural settings and develop directions for further research in this field, in cooperation with other scholars worldwide. Our purpose is to put these questions on the research agenda of both Translation Studies and the broader scope of Culture Research. In keeping with the Cultural turn in TS and the growing interest in the sociology of translation as a professional field, our focus in this workshop is on the professionals themselves, their habitus and their understanding of their work, with the view to develop the use of qualitative methodology such as interview-based and biographical research. We hope this research workshop will open opportunities for a wider yet more focused forum of scholars in Israel and abroad who pursue these perspectives and methods, and form a working group for further projects, from an international comparative standpoint.

The following issues will be discussed:

- Marginal professions and questions of professionalization
- Occupational identity: role definition and self-image
- The habitus of occupational groups
- Biographical research of professions
- Feminization in translation and other pink-collar occupations
- Occupational identity in the context of immigration and ethnicity
- Stratification in the field of translation as an occupational group

Scientific Committee: Rakefet Sela-Sheffy, Miriam Shlesinger, Gideon Toury

Organizing Committee: Ilana Neshet, Rakefet Sela-Sheffy, Miriam Shlesinger

Workshop website: <http://www.tau.ac.il/tarbut/Workshops/Professions2009>

Sunday, March 15

Tel Aviv University (Drachlis Hall 496, Gilman Building)

10:30-11:00

Opening and greetings

Gideon Toury, Tel Aviv University,
M. Bernstein Chair of Translation Theory

Rakefet Sela-Sheffy, Tel Aviv University **Miriam Shlesinger**, Bar Ilan University
Strategies of Image-Making and Status Advancement of a Marginal Occupational Group: Translators and Interpreters in Israel as a Case in Point (a shared project, sponsored by the Israel Science Foundation)

Session 1

11:00-12:30

Contextualizing the study of (translational) professions

Chair: **Helle Dam**, University of Aarhus

Robin Leidner, University of Pennsylvania
Professionalization and Identity

Judith Shuval, The Hebrew University of Jerusalem
Dynamics of boundaries: patterns of integration of alternative medicine and biomedical occupations

Lunch

Session 2

The study of professions in emerging and conflicted cultures

14:00-15:30

Chair: **Itamar Even-Zohar**, Tel Aviv University

David De Vries, Tel Aviv University
Rethinking professions, colonial rule and national conflict in Mandate Palestine

Reine Meylaerts, CETRA & Katholieke Universiteit, Leuven
Habitus and self-image of non-professional literary translators in minority cultures

Coffee

Session 3

Translational roles and interventions

16:00-18:00

Chair: **Claudia Angelelli**, San Diego State University

Neri Sevenier, Bar Ilan University
Israeli court interpreters' perspectives on their profession, professional identity and status

Anthony Pym, Universitat Rovira i Virgili, Tarragona
Training translators for ethical intervention

Miriam Shlesinger, Bar Ilan University
A feminist evaluation of the transparent translator/interpreter

Monday, March 16

Tel Aviv University (Drachlis Hall 496, Gilman Building)

Session 4

Occupational identities and status in semi-professional settings

10:30-12:30

Chair: **Reine Meylaerts**, CETRA & Katholieke Universiteit, Leuven

Freema Elbaz-Luwisch, The University of Haifa
Narrativity and marginality in teachers' life stories

Rakefet Sela-Sheffy, Tel Aviv University
Translators' suspended professionalization: Self-presentational routines and the symbolic resources of non-elite translators

Netta Kaminsky, Tel Aviv University
Hairdressers talk about their profession: A pilot study of three interviews

Lunch

Session 5

Occupational roles and identities in minority settings

13:30 -15:30

Chair: **Rachel Weissbrod**, Bar Ilan University

Larissa Remennick, Bar Ilan University
Professional identities in transit: Occupational challenges among skilled immigrants

Şebnem Bahadır, Johannes Gutenberg University, Mainz/Germersheim
The interpreter's task in the struggle of the Other for empowerment: mythical Utopia or sine qua non of professionalism?

Claudia V. Angelelli, San Diego State University
Bilingual youngsters as interpreters, and the notion of no choice

Coffee

Session 6

The professional field: status and struggles

16:00-17:30

Chair: **Robin Leidner**, University of Pennsylvania

Ester Monzó Nebot, Universitat Jaume I, Castelló de la Plana
Struggles and boundaries in the translational occupations in Spain

Nadja Grbic, Graz University

"Boundary work" as a concept for studying professionalization processes in the interpreting field

Helle V. Dam and **Karen Korning Zethsen**,

University of Aarhus

Translator status in Denmark

Tuesday, March 17
Bar Ilan University (Beck Auditorium)

Session 7

Studying group profiles 1

10:30-12:30

Chair: **Elda Weizman**, Bar Ilan University

David Katan, University of Salento

Translation theory and professional practice: A global survey of the Great Divide

Franz Pochhacker, University of Vienna

Conference Interpreting: Surveying the profession

Cornelia Zwischenberger, University of Vienna

Web-based surveying among conference interpreters: Methodology and application

Lunch

Session 8

Translators' professionalization

14:00-16:00

Chair: **Franz Pochhacker**, University of Vienna

Andy Chan, City University of Hong Kong

The translation profession and translator certification

Graciela Calderon, Universitat Rovira i Virgili, Tarragona

The impact of internationalization on translators' and interpreters' professional association

Robin Setton, SISU/GIIT, Shanghai

Attitudes to role, status and professional identity in interpreters and translators with Chinese - a preliminary study

Coffee

Session 9

Professional images and representations

16:30-18:00

Chair: **Kumiko Torikai**, Rikkyo University

Ornat Turin, Tel Aviv University

Teachers' occupation: symbolic manifestations of status change and their reflection in Israeli cinema

Ruth Morris, Bar Ilan University

Images of the court interpreter: Necessary evil or officer of the court?

Wednesday, March 18
Tel Aviv University (Drachlis Hall 496, Gilman Building)

Session 10

Occupational roles and self-images

10:30-12:30

Chair: **Zohar Shavit**, Tel Aviv University

Kumiko Torikai, Rikkyo University

Oral history of Japanese interpreters— Their professional identity and role perception

Elena Baibikov, Tel Aviv University

Revised translations, revised identities

Peter Flynn, Lessius University College, Antwerpen

Handling 'unsolicited' data in interviews: the case of Dutch and Flemish translators of Irish Literature

Lunch

Session 11

Studying group profiles 2

14:00-15:30

Chair: **Tal Goldfajn**, Tel Aviv University

Hannah Amit-Kochavi, Bar Ilan University

The people behind the words - professional profiles and activity patterns of translators of Arabic literature into Hebrew

Francine Kaufmann, Bar Ilan University

Similarities and differences between the function of Jewish Interpreters in the ancient times and of modern interpreters

Coffee

Session 12

Conclusion

16:00-17:30

Chair: **Miriam Shlesinger**, Bar Ilan University

Roundtable

Rakefet Sela-Sheffy, Tel Aviv University

Concluding remarks

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Sunday, March 15

Session 1: Contextualizing the study of (translational) professions

Chair: Helle Dam, University of Aarhus

Robin Leidner

University of Pennsylvania
rleidner@sas.upenn.edu

Professionalization and Identity

Sociologists of work generally distinguish among professions, semi-professions, and occupations in order to capture differences in autonomy and authority. However, these distinctions are often difficult to draw and they are not always useful. Sociological efforts to create an abstract and rigorous scheme of identification face the difficulty that workers continually struggle to raise their status by claiming they are professionals. This quest has significant consequences for workers' personal identities and for their relations with others, but it is not always successful. The success of status maneuvers depends on, among other things, the structure of employment, the character of the work itself, and the demographics of the occupation, importantly including its composition by gender. All of these factors are subject to change.

Robin Leidner is Associate Professor of Sociology at the University of Pennsylvania. She is the author of *Fast Food, Fast Talk: Service Work and the Routinization of Everyday Life* (1993), as well as articles on emotion work, service work, feminist organizations, work cultures, and work identity. She is currently investigating the work identities of stage actors.

Judith T. Shuval

Institute of Life Sciences, Department of Ecology, Systematics & Evolution
The Hebrew University of Jerusalem
msshuval@mscc.huji.ac.il

Dynamics of boundaries: patterns of integration of alternative medicine and biomedical occupations

The paper focuses on four topics: 1. Some brief comments on the nature of professions from a sociological perspective. 2. Some notions of boundary theory. The principal boundaries considered are territorial, epistemological, cognitive, authority, social and organizational. 3. Empirical data drawn from our research on changing occupational contexts in which bio medical and alternative practitioners work together under the auspices of conventional medical organizations. 4. Some general conclusions drawn from the empirical findings regarding boundary changes and professional roles.

Since the late 1980s, Israel has seen a growth in the establishment of clinics for alternative and complementary medicine (CAM) under the auspices of major segments of the publicly supported bio-medical system. One third of the public hospitals and all of the four sick fund have established CAM clinics in the major urban centers.

The data are based on qualitative interviews with practitioners and systematic observation in the above noted clinics in which alternative practitioners work under the auspices of bio medical organizations.

The research shows how the organizational boundaries of bio medical institutions in Israel have been expanded by co-opting selected practitioners of CAM in a process which ostensibly retains the cognitive boundaries of the medical profession. This has been accomplished by providing the alternatives with the legitimacy of formal association with recognized bio-medical institutions and labeling their approach and techniques of healing as “complementary” to the dominant bio-medical procedures. Evidence of the marginalization of alternative practitioners working within the boundaries of bio-medical organizations is seen in their remuneration patterns, their lack of official, permanent status in the employment structure, the informal modes of their recruitment and the part-time nature of their work. Thus the boundaries of the epistemological core of bio-medicine are not necessarily congruent with the organizational lines of demarcation.

Judith T. Shuval received her MA and Ph.D. in sociology from Harvard University. She is Professor Emerita at the Hebrew University of Jerusalem. Her research has included studies on immigrant absorption, social interaction among ethnic groups, the sociology of health and the interface of bio and alternative medicine. She was awarded the Israel Prize for the Social Sciences and a prize for her life's work by the European Society for Health and Medical Sociology. She has served as Chair of the Israel Sociological Association.

Session 2: The study of professions in emerging and conflicted cultures

Chair: Itamar Even-Zohar, Tel Aviv University

David de Vries

Department of Labor Studies
Tel Aviv University
devries@post.tau.ac.il
<http://spirit.tau.ac.il/labor>

Rethinking Professions in Israeli History

Sociological, political and cultural approaches to professions in the history of Palestine and Israel stress mobility, power and ideology. The making of professional and occupational cultures is beginning to emerge, distinctively focusing on the pre-state period. The rich sources on their social history unravel the need for its contextualization in both local national history and exogenous factors.

<p>David De Vries is an Associate Professor at the department of Labor Studies, Faculty of Social Science, Tel Aviv University. He is a social historian, specializing in the modern history of labor and business and in Israeli history. His forthcoming books are on the making of the diamond industry in Mandate Palestine, and an edited volume on the business history of the Middle East.</p>
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Reine Meylaerts

CETRA – KULeuven

Reine.Meylaerts@arts.kuleuven.be

Habitus and Self-Image of Non-professional Literary Translators in Minority Cultures

This paper will focus on literary translators working under the combined conditions of 1) absence of a professional field of translation and 2) conflicting relationships between minority (source) and majority (target) cultures. Bourdieu (1980) defines habitus as the system of durable and transposable dispositions through which an individual thinks and acts, according to his/her life conditions and social trajectory. It will be argued that, whenever a professional translation field is lacking, the transposability of dispositions acquired through experiences related to translators' life conditions and social trajectory takes on a fundamental role for the translators' habitus. More in particular, in a situation of conflict between the translated and translating culture, the plural and dynamic internalisation of this conflict by the translator is likely to constitute one of the main factors for his/her image and self-image, for his/her translational behaviour (being a recognised translator or not, translation strategies both on macro- and microlevel etc.). However, since in the encounter between habitus and situations, the action of habitus is not necessarily homogenous, since habitus' action can vary according to different social contexts, the paper will try to propose a tentative typology of non professional literary translators' perceptions and behaviour in the abovementioned conflict situation according to various life conditions, social trajectories etc. By way of illustration, the paper will try to reconstruct the habitus and self-image of one Dutch-Belgian writer/translator translating Dutch-Belgian novels for French-Belgian readers in a period of linguistic struggles between the source and target cultures.

Reine Meylaerts is Professor of Comparative Literature at the Katholieke Universiteit Leuven (Belgium). Her current research interests concern the theory, methodology and historiography of intercultural relationships in multilingual societies. She is the author of *L'Aventure flamande de la Revue Belge. Langues, littératures et cultures dans l'entre-deux-guerres* (2004, P.I.E.-Peter Lang) and the co-author, together with Dirk De Geest, of *Littératures en Belgique / Literatures in België. Diversités culturelles et dynamiques littéraires / Culturele diversiteit en literaire dynamiek* (2004, P.I.E.-Peter Lang). She guest-edited a special issue of *Target* (18 :1, 2006) on *Heterolingualism in/and Translation*. She is member of the International Advisory Board of *Target*, member of the EST Board (European Society for Translation Studies), member of the editorial board of "Repräsentationen, Representations, Représentations. Translating across Cultures and Societies" (LIT Book Series).

Session 3: Translational roles and interventions

Chair: Claudia Angelelli, San Diego State University

Neri Sevenier-Gabriel

Department of Translation and Interpreting Studies
Bar Ilan University
neris@netvision.net.il

Israeli court interpreters' perspectives on their profession, professional identity and status

The presentation is based on a set of semi-structured interviews with freelance court interpreters in Israel. It will examine the interviewees' reflections on their own image and on their professional status. The study focused on eight interpreters hired by a subcontractor on behalf of the state. The talk will mention their perceptions of their role in courtroom proceedings, the extent to which their role is recognized by the various interactants, their reasons for continuing to accept assignments despite their low (in their own eyes) status and wages, their expectations with regard to their career path, and the effect of the non-supportive environment on their motivation and work habits. Particularly salient were these interpreters' reflections on their need for training and on their own inability to campaign for better status. The need for an agreed code of ethics and the importance of judges' attitudes were other recurrent themes.

Neri Sevenier-Gabriel teaches at the Department of Translation and Interpreting Studies of Bar-Ilan University. She is an active translator and interpreter, and holds an MA in translation studies from Bar-Ilan. Her thesis title was "Court Interpreting in Criminal Judicial Proceedings in Israel: a Study in Professionalism ". She is also the author of the Thesaurus of Idioms and Phrases English-Hebrew-English (Yavneh Publishing House, Tel Aviv 2008).

Anthony Pym

Intercultural Studies Group
Universitat Rovira i Virgili, Tarragona
anthony.pym@urv.net

Training translators for ethical intervention

Continued military and sociopolitical aggression by the Israeli state provides an immediate and reprehensible example of the difficulties of communicating across extreme non-ethical asymmetries. In such a situation, endemic professional deontologies of mediation, based on illusions of objectivity and neutrality, fidelity and equivalence, must be called into question. Translators cannot be trained merely to represent whatever is in the text presented to them; they cannot be considered subservient to the desires of clients; translatorial intervention must be recognized and oriented, necessarily within some kind of ethical frame. We propose that the search for such an ethics should involve at least the following considerations: 1) training should not be for limited professions such as “translator” or “interpreter”; it should recognize and operate within the wider frame of intercultural communication (which others nowadays call “cultural translation”, and which crucially includes processes of text selection); 2) since strong asymmetric cultural relativism is part of the hazards to be negotiated, there can be no ideological recourse to notions of human rights – for the purposes of training, there are no rights, not to “understanding”, not to “human dignity”, not to “freedom of speech”; there are only self-interests; 3) since we are dealing with communication, there can be no ideological recourse to individualistic ethical hygiene of the kind one finds in damp dark islands: “do what you think is best”, “refuse work if you think you must” or “do not work for someone you don’t respect” – all these positions simply refuse communication; 4) similarly inadequate and unethical are narrative closures that exclude dialogue and experiments as learning processes, that is, as fundamental modes of knowledge – translation cannot be of the finite text or chronology, but must be seen as a step in an extended exchange; 5) the one hope that is to be maintained is the constant possibility of mutual benefits, that is, of long-term cooperation. These issues will be dealt with through examples of Hebrew and Arabic translations of various peace proposals (drawing on the work of Ahmad Ayyad), and with passing reference to the role of Hebrew within the Masters in Translation at Al-Quds University.

Anthony Pym is Director of the Intercultural Studies Group at the University Rovira i Virgili in Tarragona, Spain. He is the author, editor or co-editor of some 15 books on Translation and Intercultural Studies, including *Pour une éthique du traducteur* (1997). His research group has had a cooperation agreement with Al-Quds University in East Jerusalem since 2004. Website: <http://www.tinet.org/~apym>

Miriam Shlesinger

Department of Translation and Interpreting Studies
Bar Ilan University
shlesm@mail.biu.ac.il

Tanya Voinova

Department of Translation and Interpreting Studies
Bar Ilan University
tanya.voinov@gmail.com

A feminist evaluation of the transparent translator / interpreter

The rationale driving our ongoing research ("[Profession, identity and status: Translators and interpreters as an occupational group](#)") included a tenuous presupposition of distinct groups. The project was to include – and has in fact included – three "types" of translators (literary, non-literary and subtitlers) and three "types" of interpreters (conference, sign-language and community). This rather crude categorization rested on an intuitive grasp of the most salient differences between them – centering on medium (written, oral, signed) and on genre (in the case of translation) or setting (in the case of interpretation).

The present talk will attempt to explore similarities and distinctions between these loosely defined groups, from the vantage point of feminist evaluation. Feminist evaluation deals primarily with the study of marginalized groups in society, but its relevance does not stop there; more broadly, it concerns itself with analyzing and problematizing asymmetric power relations in whatever setting. The interviewees whose self-representations are being analyzed as part of the above study allude to this theme in two ways:

- Asymmetric power relations between themselves and other agents (employers, commissioners, clients etc.)
- Asymmetric power relations between minority-language/culture clients and majority language/culture ones (institutional commissioners of translations, providers of public services etc.)

Based on the discourse of these interviewees – interviews being *the* feminist method (Pillow 2000: 15) – and on the reports of participants in another project (designed to train community interpreters), I will attempt to highlight references, both explicit and implicit, to these asymmetries, with particular attention to the tensions that accompany image-making in those translational occupations that are often still perceived as "transparent". Indicators of "transparency" include not only the much-discussed notions of neutrality but also those of anonymity and replaceability/ interchangeability.

I will begin by acknowledging my own multiple vantage point as practitioner, researcher and would-be activist, and will argue that this multiplicity is best addressed by feminist evaluation, which makes no pretense of traditional objectivity, and encourages the evaluator to speak with a

distinct, visible voice (Patton 2002: 103). This includes problematizing the seeming dissonance – both for the researcher and for the translator/interpreter – between explicit activism and advocacy, on the one hand, and the strictures of independence and neutrality mandated by "scientific" evaluation, on the other. While these themes run through much of the TS discourse in recent decades (e.g. Bassnett 1996; Spivak 1993/2000), I will argue for the application of feminist perspectives and methodologies as well, in view of their transparency and cogency.

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Miriam Shlesinger is a practicing translator and interpreter, and a lecturer in the areas of translation, interpreting and translation/interpreting theory. Her M.A. and Ph.D. research centered on the outputs of simultaneous interpreters, in general, and on cognitive processes in interpreting, in particular. In recent years, her research interests have shifted towards the circumstances and role definitions of legal, healthcare and public service interpreters, drawing upon her experiences as coordinator and trainer of Israel's first community interpreting course. In 2006, she organized an international conference on healthcare interpreting, which has generated considerable interest in medical institutions throughout Israel. Together with Franz Pöchhacker, she edited *The Interpreting Studies Reader* (Routledge 2002), and currently edits *Interpreting: International Journal of Research and Practice in Interpreting*. She also heads the Language Policy Research Center at Bar Ilan University.
<http://www.biu.ac.il/HU/tr/tr-staff/shlesinger/shlesinger.html>

Tanya Voinova is a graduate student in the Department of Translation and Interpreting Studies, Bar Ilan University. She is a research assistant in the ongoing project, "Profession, identity and status: Translators and interpreters as an occupational group" (Sela-Sheffy & Shlesinger 2006-2009) and coordinator of a Community Interpreting course at Bar Ilan University. She is now working on her MA thesis, which deals with the habitus of translators of Russian literature into Hebrew.

Monday, March 16

Session 4: Occupational identities and status in semi-professional settings

Chair: Reine Meylaerts, CETRA & Katholieke Universiteit, Leuven

Freema Elbaz-Luwisch

The University of Haifa
freemae@construct.haifa.ac.il

Narrativity and marginality in teachers' life stories

Although regarded as a semi-profession, teaching traditionally holds a fairly central place in the functioning of society. In the public forum, slogans such as "a teacher for life" stress the importance of the good teacher in the lives of pupils. Bowers (1987) claimed that the role of the teacher is actually one of 'primary socialization' insofar as teachers are charged with passing on to students the language, conceptual categories and forms of discourse which constitute society. Yet at the same time, poor salaries, complaints about the inadequate abilities of the average teacher, highly publicized but failed reforms, attacks on the quality and effectiveness of teacher education, and repeated strikes by teaching personnel which result in only minimal gains, suggest that the teaching profession is increasingly being marginalized.

Teachers' professional and personal lives are lived out in this problematic context, and it can be expected that their life stories will reflect these changes in status, changing notions of what counts as professional development and what it means to be a good teacher. In this paper I propose to examine the autobiographies of 6-8 teachers (originally written as an assignment for a course in "Narrative inquiry in multicultural context"), to see whether and how marginality plays out in their stories. In line with the mode of narrative analysis proposed by Clandinin and Connelly (2000) I will examine these life stories holistically, looking at how they deal with time and place, and how they elaborate the teachers' relationships to themselves and to others. Through these lenses I will consider what kinds of marginality may be experienced by the teachers, and what this reflects about the school system and schooling in current society. Initial analysis suggests that while social and political marginality do come up in the stories, the teachers generally find ways to story themselves both as agents and as part of a community. I will draw on this examination of teachers' life stories to think about how narrative inquiry illuminates the marginality of the teller. Andrews (2007) points out a case of British social activists of long standing, who were disconcerted to find themselves at the center of their life stories, stories of lives which had been based on service to and for others. Since the storyteller is necessarily at the center of her story, perhaps narrative method conceals rather than reveals issues of marginality?

Freema Elbaz-Luwisch is an Associate Professor in the Department of Learning, Instruction and Teacher Education at the University of Haifa. Her main interests are in narrative research, teachers' lives and life stories, teacher development, multiculturalism and border pedagogy, and transformative education. She is the author of *Teachers' Lives: Storytelling and Possibility*, published in 2005 by Information Age; a new book, co-authored with Carola Conle and Xin Li, *Beyond Polarization: A Narrative Approach in Teacher Education*, is currently in press at Peter Lang.

Rakefet Sela-Sheffy

Unit of Culture Research
Tel Aviv University
rakefet@post.tau.ac.il
<http://www.tau.ac.il/~rakefet>

Translators' suspended professionalization: Self-presentational routines and symbolic resources of non-elite translators

In view of the potential power of translators as cultural mediators, the question arises why professionalization in this field is suspended. Coming from the discipline of Culture Analysis, I examine the *symbolic* factors of this suspension, as reflected by the self-representational discourse of *non-elite* translators. I proceed from the assumption that identity processes and boundaries work – occupational identity included – are constrained by available ‘common pools of cultural resources’ (Swidler 2005). Professionalization is seen as a mechanism of gaining status and constructing distinction by occupational elites who promote standardization and control of exclusive expert knowledge. Evidence from the field of translation in Israel suggests, however, a different dynamics: attempts towards professionalization are resisted by top literary translators, whose model career remains closer to that of *art and serious leisure*, and whose occupational ethos centers on a sense of *vocation*, entailing either educational gate-keeping agency or that of ‘*culture ambassadors*’, based on *personal charisma*. I suggest that while this elitist mindset evokes distinction between ‘stars’ and ‘technician’ translators, it nevertheless permeates the field at large, setting its value categories and repertoire of self-images, thus preventing professionalization.

Testing conclusions from my previous study on elite literary translators, my present analysis is based on interim findings of 10 in-depth interviews with ‘commercial’ translators, subtitlers and minor-league literary translators, which are part of a sample of over 70 interviews accumulated by the current research project ([‘Profession, identity and status: Translators and interpreters as an occupational group’](#)). The 10 selected interviewees are all women, first-and-a-half generation Russian or Spanish speaking immigrants who arrived in Israel in early adolescence. In terms of gender, they represent the majority of practitioners. However, given their liminal situation as *acculturated immigrants*, their identity work is inevitably more complex, as they need to reconcile two different interests in their impression management routines: the one related to their status as professional experts, and the other related to their status as competent agents in the local culture. Their case thus calls for examining the use they make of canonical *models of occupational identity* available to them, as opposed to their specific *habitus-based resources*, in building their professional dignity.

My findings suggest that their discourse implies quite similar moral components as that of elite literary translators, albeit with great complexity, ambivalence and evasiveness. On the one hand, they follow the lead of elite translators in that rather than standardized expertise and formal training, they promote such qualifications as inborn drive, indefinable intuition and unconventional personality, and reflect an elitist self-distancing from other ‘ignorant’ translators and clients. However, they are evasive regarding their personal agency and aspirations. Contrary

to what may have been expected, they are ambivalent regarding their intimate familiarity with their mother tongue, and are indecisive in mobilizing their foreign cultural baggage as an asset in assuming a privileged social role as 'culture ambassadors', the way literary translators do.

Rakefet Sela-Sheffy, Ph.D. (1993) from Tel Aviv University, is an Associate Professor at the Unit of Culture Research. She is Head of The Shirley and Leslie Porter School of Cultural Studies, Tel Aviv University (since 2005) and Chairperson of the Unit of Culture Research (since 2007). Her main fields are methodology of culture research, canon formation, identity talk and representation of the self, pre-State and contemporary Israeli culture. Her current projects include construction of cultural capital of professional groups (Israeli translators and interpreters); negotiation of identity and status struggles in everyday talk (contemporary Israeli culture); culture retention strategies of German Jewish immigrants in British-ruled Palestine; grassroots culture change and local culture transmission (environmentalism in Israeli peripheries from early Statehood period)

Netta Kaminsky

Unit of Culture Research
Tel Aviv University
nettakam1@gmail.com

Hairdressers talk about their profession: A pilot study of three interviews

In this paper I present findings of a pilot study I conducted in the framework of Rakefet Sela-Sheffy's research seminar "Professional identity and status", where the self-presentation discourse of hairdressers served as a case in point for examining the status-claim strategies of a semi-professional group. I am indebted to my seminar team members, Maya Vinitzky, Dalit Shamir-Gelman and Naama Kenan, for sharing with me their insights during our seminar discussions.

My paper glances at what hairdressers have to say about their profession. In three interviews that were conducted with salon-working hairdressers, two main questions were asked, namely, "how did you become a hairdresser?", and "what are the difficulties you encounter at your profession?". Drawing on Sela-Sheffy's analysis of translators' self-presentation discourse (2006, 2008), I identified nine thematic categories which organize their talk, six of which create a self-presentation model that corresponds to the actual position and status claim of the speaker in the professional field. The other three categories form a strategy of coping with the field's status threats.

<p>Netta Kaminsky is a graduate student at the Unit of Culture Research, Tel Aviv University, and a research assistant at the project, "Profession, identity and status: Translators and interpreters as an occupational group" (Sela-Sheffy & Shlesinger 2006-2009). She obtained her BA degree in Comparative Literature and Translation at TAU. She is now working on her MA thesis, which deals with life narratives of Support Group members.</p>

Session 5: Occupational roles and identities in minority settings

Chair: Rachel Weissbrod, Bar Ilan University

Larissa Remennick

Department of Sociology and Anthropology
Bar Ilan University
remenl@mail.biu.ac.il
<http://www.biu.ac.il/faculty/remennick>

Professional identities in transit: Occupational challenges among skilled immigrants

I will review the challenges of skilled immigrants' adjustment on the labor market of the receiving countries and discuss the factors shaping success or failure of specific occupational groups in re-launching their careers. My examples will draw on my research on occupational adjustment of former Soviet MDs, teachers and engineers in Israel during the 1990s.

Larissa Remennick is Chair of Sociology and Anthropology Department at Bar-Ilan University. She received her sociological degrees in Russia and in UK (Oxford University) and moved to Israel in 1991 from Moscow. Since 1994 she teaches at Bar Ilan and her research interests include sociology of immigration, integration, and cross-cultural relations. Her most recent book "Russian Jews on Three Continents: Identity, Integration, and Conflict" (Transaction, 2007) is based on comparative sociological analysis of resettlement and integration of former Soviet immigrants in Israel, US, Canada, and Germany.

Şebnem Bahadır

Johannes Gutenberg-Universität Mainz
Fachbereich Angewandte Sprach- und Kulturwissenschaft Germersheim
bahadir@uni-mainz.de

The interpreter's task in the struggle of the Other for empowerment: mythical utopia or sine qua non of professionalism?

Interpreting entails the unresolvable paradox of representation: The interpreter perceives, listens, sees and speaks in the name of the Other, but both in the language of the symbolically and/or practically oppressed Other and the language of his/her oppressor. As there can be no neutral part in mis/communication and as there is no objective way of perceiving, analyzing, processing information and emotions, the professional interpreter has to position her/himself. Numerous examples from situations where interpreters act as intermediaries between the dominating and violating agents of societies/states and migrants, refugees, members of minoritized and oppressed communities illustrate the crux of the (im)possibility of simultaneous representation and mediation. In settings like detention camps, asylumseekers' sanctuaries, refugee camps, prisons where asylum seekers are kept under custody before deportation, in occupied territories, and in areas of military conflict, the interpreter is faced with the responsibility of the 'expert' standing in-between. Interpreters mostly suffer from burnout or helper syndrome when they do not reflect critically and honestly on their involvement as 'participant observers' with human(e) qualities in these contexts. Thus I would like to argue that, as an important pillar of professionalism, interpreters have to be sensitized and trained for the dangers and chances of their in-between position and their status as third party to a communication.

Şebnem Bahadır, Lecturer and Researcher in Translation Studies, with special focus on interpreting pedagogy and ethics. Author of "Verknüpfungen und Verschiebungen. Dolmetscherin, Dolmetschforscherin, Dolmetschausbilderin", Frank & Timme, Berlin. Her collected articles and papers will appear in spring 2009 at Saxa Verlag, Berlin. Coordinator of the programme for students with Turkish as native language within the general MA "Language, Culture, Translation" at Germersheim. Co-leader in an EU-supported international project with the aim of developing and disseminating a curriculum for the further training of medical interpreters. Freelance interpreter, translator and trainer.

Claudia V. Angelelli

San Diego State University
cangelel@mail.sdsu.edu

Young Bilinguals as Linguistic Advocates in a Multilingual Society, and the Notion of No Choice

When a family of Latino immigrants settles in America, and parents do not speak the societal language, it is often the case that young bilinguals act as language interpreters (Valdés 2003) brokering communication and advocating for their families' needs. The way in which these young bilinguals and heritage speakers go about mediating communicative needs reveal a lot about these youngsters' abilities. With the exception of early work on young interpreters (Harris, 1977, 1978, 1980, 1992; Toury, 1984, 1995) and recent historical work on translation and interpreting, (Baker, 1998; Karttunen, 1994), very little has been written about the lived experiences of interpreters and/or about the development of such exceptional types of bilingualism. Work on young interpreters, while not focused particularly on the bilingualism of young interpreters, nevertheless contributes to our understanding of the life experiences of individuals who begin to interpret early in their lives (Valdés and Angelelli 2003). In so doing they develop a sense of linguistic advocates between speakers of minority languages and a society that struggles to accommodate the linguistic needs of its members, as youngsters take it upon themselves to stand up for their families' linguistic rights. In this kind of society, nurturing and enhancing the linguistic talents of young bilinguals is an imperative, as we have seen through recent tragedies involving the nation's inability to deal with languages other than English.

Claudia V. Angelelli is the author of *Medical Interpreting and Cross-cultural Communication* (Cambridge University Press), and *Revisiting the Role of the Interpreter* (John Benjamins). Her research appears in academic journals such as *Interpreting*, *META*, *The Annual Review of Applied Linguistics*, *The Critical Link*, *The Translator*, *TIS*, and professional magazines such as *The ATA Chronicle*. She is the author of the first empirically-driven language proficiency and interpreter readiness test for The California Endowment and *Hablamos Juntos*. She is Vice president of ATISA, Director of ATA and of The Consortium of Distinguished Language Centers. She is an Advisor to The National Council of Interpreters in Health Care and to *Hablamos Juntos*.

Session 6: The professional field: status and struggles

Chair: **Robin Leidner**, University of Pennsylvania

Esther Monzó Nebot

Universitat Jaume I, Castelló de la Plana
monzó.e@gmail.com

Struggles and boundaries in the translational occupations in Spain

The Sociology of Professions has dealt in different ways with the question of what sorts of boundaries are established between professional groups, and how distinction from other groups and legitimation from society can establish those boundaries. The process of establishing them, how distinction is achieved, and how legitimation is gained have also been addressed in different ways. My aim here is to put together a framework based on these theories that can be used to explain how the translational occupations in Spain are trying to distinguish themselves from other groups within the Spanish occupational system, and how subgroups are developing within the field of translation itself. I will highlight some particular struggles between established classic (non-translational) professions, translational occupations and what we may consider lay people, all of whom are trying to offer their own solutions within the market of social (translational) problems. I will then outline how initiatives from individuals, collective bodies and also international law may provide opportunities to encourage professionalization within the Spanish context.

Esther Monzó Nebot is an official translator and interpreter and a tenured professor in legal translation at the Department of Translation and Communication, Universitat Jaume I, Castelló de la Plana, Spain. Her research is focused on the social aspects of translation, specially official and legal translation. She has worked on the applications of the sociology of professions and Bourdieu's economy of practice to translation and interpreting. She coordinates the GITRAD legal translation research team (<http://www.gitrad.uji.es>) and is a founding member of the LEXTRA research network in translation and the law (<http://www.lextra.uji.es>).
Dr. Monzó can be reached at: monzo@trad.uji.es.

Nadja Grbic

Institut für Theoretische und Angewandte Translationswissenschaft
Graz University
nadja.grbic@uni-graz.at

"Boundary work" as a concept for studying professionalization processes in the interpreting field

All cultures have always produced and made use of classification systems. Our everyday lives are filled with (invisible) systems of ad hoc classification. Classifications and classification systems are also integral to any working infrastructure. Although there is no such thing as a natural or universal system of classification, categories and hierarchies between these categories become canonized: people socialize themselves to the attributes of a given category.

In Translation and Interpreting Studies we not only differentiate between translation and interpreting, distinguish diverse translation and interpreting types, set apart good from bad translation and interpreting products: we also cut up the translation/interpreting (T/I) map into various different territories of practice, bounding each off from other territories. The arrangement of boundaries, territories and landmarks, which is driven by social interests, is constructed by discourse and is contingent. Boundaries differentiate this thing from that, surrounding a territory with a mental fence and creating spaces that contain occupants who are necessarily generalized in some respect. Such arrangements of space also define relations among sets of things, actions and agents (nested, overlapping, adjacent, separated). Boundary work on the one hand generates feelings of similarity and group membership, whilst on the other hand constituting an essential means of excluding others. In this respect boundary work plays a critical role in constructing “identities”, gaining status, and determining what we notice and what we ignore.

The concept of boundaries and boundary work (boundary setting, maintenance, blurring, bridging, change, etc.) has been studied across a wide range of disciplines from sociology, anthropology, social studies of science, organizational studies to gender studies and focusses on a range of questions concerning the construction of differences between “us” and “them”. Since the publication of Abbott’s *The System of Professions* (1988), the framework has also been widely used to study professionalization processes and professions.

We can learn a lot about T/I practice by seeing what fields are constructed as being near or far. Spatial segregations mark the contrast to other kinds of expertise and differentiate between experts and amateurs, professionals and clients, experts and novices, professionals and semi-professionals, etc. The setting of boundaries is an uncertain achievement, the maintenance of which requires a constant effort across the board. The crucial question is to identify the strategies and techniques, which are used to generate order and stability within a profession and to set, maintain or shift the boundaries surrounding a profession.

In my current research I am using the concept of boundary work to study the professionalization process with regard to sign language interpreters in Austria. In my paper I will – depending on the results I will have collected by the time of the conference – either present the first results of

my research or present the framework in more detail, using a range of different examples from the field of interpreting.

Nadja Grbic studied linguistics and Slavic languages and is currently Assistant Professor at the Department for Translation Studies at the University of Graz, Austria. She teaches translation and interpretation studies and is currently preparing her post-doctoral dissertation (Habilitation) in Interpreting Studies. Research topics include sign language interpreting, social issues of translation and interpreting, translation history and feminist translation. She has conducted several research projects on sign language interpreting and sign language lexicography and developed a five-year full time training program for sign language interpreters at university level which started in the autumn of 2002 in Graz.

Helle V. Dam

Aarhus School of Business
University of Aarhus, Denmark
hd@asb.dk

Karen Korning Zethsen

Aarhus School of Business
University of Aarhus, Denmark
kkz@asb.dk

Translator status in Denmark

Translator status has received very little attention in Translation Studies as a subject in its own right. Although the literature abounds with references to translation as a low-status profession, few empirical studies have addressed the topic systematically and exhaustively. To start filling this vacuum, the authors of the present paper have embarked on a comprehensive empirical project with the long-term aim of investigating the status of professional translators (and interpreters) in various contexts.

In this paper we shall present our first study in which we explored the status of a group of translators whom we assumed to be at the high end of the translator-status continuum, namely Danish translators with an MA in translation who were employed full-time on permanent contracts in major companies with a visible translation function and a clear translation profile. We took these professionals to be a relatively strong group of translators not least due to their background in the Danish system which – in contrast with many other countries – has for many years offered a system of state authorization (accreditation) and an MA in translation. The status of the translators was explored on the basis of questionnaires focusing on four occupational status parameters: (1) education/expertise, (2) visibility, (3) salary, and (4) power/influence. Due to the relatively strong professional profile of the translators chosen for this study, we expected the analyses to yield a relatively high-status picture of these particular translators. However, although the findings of the study did not indicate an *extremely* low perception of the translators' occupational status, they did suggest a much lower than expected status. The results of the study thus appeared to support the general picture of translation as a low-status occupation that we meet in the translation literature.

Following this first study of Danish company translators – which has been published in *The Translator* 14:1 (2008) – we are currently analyzing the data of our second study which focuses on the status of Danish agency translators, and our next step is to collect data on Danish freelance (commercial) translators. We shall present as many results from these studies as we have ready for the workshop in March 2009, including comparisons of the status of the different groups investigated, but always focusing on translators from and in Denmark. Furthermore, we should like to discuss the possible reasons for the low status of translators indicated i.a. by the results of our studies.

Helle V. Dam, PhD, is currently Head of the Department of Language and Business Communication at the Aarhus School of Business, University of Aarhus, Denmark, where she has held various research and teaching positions since 1991. So far, her publications have mainly focused on interpreting (both conference and community interpreting, consecutive as well as simultaneous), but more recently she has extended her research interests to also include written translation and, in particular, translators as a social and professional group.

Karen Korning Zethsen, PhD, is professor and Head of the Research Group for Translation and Interpreting at the Aarhus School of Business, University of Aarhus, Denmark. Her primary research interests include translation studies, expert-lay communication and lexical semantics. She has published numerous articles within her fields of interest in journals such as *Target*, *the Translator*, *TTR*, *Document Design*, *Text & Talk* and *the Journal of Pragmatics*.

Tuesday, March 17

Session 7: Studying group profiles 1

Chair: Ruth Morris, Bar Ilan University

David Katan

University of Salento
david.katan@ateneo.unile.it

Translation Theory and Professional Practice: A Global Survey of the Great Divide

This workshop will focus on the results of a global survey carried out this year to around 1000 translators and interpreters. The object of the survey was to investigate the habitus of the translator and to compare it with the academic belief in the empowerment of the translator either as a mediator or as a social agent. As there is now a solid body of translation theory, to what extent is this influencing or supporting the profession? For example, according to Gentzler (2001: 74), “the future of the functionalist approach appears assured”. How true is this in practice, beyond the theory-driven ivory tower? Hence respondents were asked a number of questions regarding their practice to ascertain the underlying theories, and were also asked to design their own ideal university training course.

Of particular interest were the questions regarding the term “profession”. According to trait theory, for an occupation to become a profession, there are a number of minimum requisites, such as a well-grounded school of theory, influential professional bodies and professional exams. Clearly professional translators cannot avail themselves of any of the above. Baker (2008: 22) describe them as “confident young men and women. These professional translators and interpreters go about their work in a conflict-free environment and live happily ever after.” Leaving aside her own (academic and activist) stance, how close is this statement to reality? Respondents were asked to describe their ‘profession’ in their own words, and to state how they perceive their status.

The workshop, then, will attempt to define *who* is translating ‘professionally’ today, and will ask whether we (academics/translation trainers) are providing the theory and the training that will encourage the development of the profession – if indeed it can be defined as one.

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David Katan taught at the Interpreters' School, University of Trieste for 20 years before taking up the chair in English Language and Translation at the University of Salento (Lecce) where he is now also Director of Studies for the specialist course in Translation. He has published over 40 articles on translation and intercultural communication both nationally and internationally. His book *Translating Cultures: An Introduction for Translators, Interpreters and Mediators*, is now in its 2nd edition, published (2004) by St. Jerome, Manchester. He has also contributed to both the revised *Routledge Encyclopaedia of Translation Studies* (2008) and *The Routledge Companion to Translation Studies* (2008). He is Senior editor of a new journal "Cultus: the Journal of Intercultural Mediation and Communication" and is on the editorial board of RITT – "Rivista internazionale di tecnica della traduzione – International Journal of Translation" and *ESP Across Cultures*.

Franz Pöchhacker

Center for Translation Studies
University of Vienna
franz.poechhacker@univie.ac.at

Conference Interpreting: Surveying the Profession

The profession of conference interpreting stands out among the translational occupations as the most prestigious branch, enjoying a high degree of professional autonomy and socio-economic status not least thanks to successful professionalization efforts at the international level. The paper seeks to describe and explain this professional status with particular reference to the notions of professional identity and self-image. On a theoretical level, the distinctive features of the profession's identity will be explored, foregrounding how conference interpreters have defined themselves more by virtue of the link between special (cognitive) abilities and quality service than by their mission in intercultural communication. The fundamental role of cognitive skills in conference interpreters' collective self-image is also reflected in the findings of various surveys aimed at gathering data on professional issues such as qualifications, prestige and the interpreter's role. The paper will review the most relevant of these studies, including the pioneering survey by Jesús Sanz (1931), the work of Ingrid Kurz on conference interpreters' occupational prestige (1991), Erich Feldweg's (1996) interview study with conference interpreters in Germany and the survey among practitioners in North America by Claudia Angelelli (2004). This sketch of the state of the art in terms of methodological approaches and key findings will serve as the backdrop to the presentation of a recent large-scale survey among international conference interpreters on their self-image and professional role.

Franz Pöchhacker is Associate Professor of Interpreting Studies at the University of Vienna. He has worked as a conference and media interpreter and published articles and monographs on various domains of interpreting. He is the author of *Introducing Interpreting Studies* (Routledge, 2004) and co-editor, with Miriam Shlesinger, of *The Interpreting Studies Reader* (Routledge, 2002) and of *Interpreting: International Journal of Research and Practice in Interpreting*.
Website: <http://public.univie.ac.at/index.php?id=14027>

Connie Zwischenberger

Zentrum für Translationswissenschaft
University of Vienna
Cornelia.zwischenberger@univie.ac.at

Web-based surveying among conference interpreters: Methodology and application

Web-based surveys have been employed since the beginning of the mid-1990s, mainly in the fields of academic research as well as market and opinion research. Researchers in the field of Interpreting Studies have made scarce use of web-based questionnaires for their own research up until now, but this is now changing. As free and user-friendly online questionnaire generator software tools have been made available in recent years, almost anyone with internet access can create web-based surveys. Though the advantages of web-based surveys are quite obvious – the potential for relatively large response rates within short periods of time; low cost of administration in comparison to standard paper-and-pencil questionnaires; and automatic capture of data – web-based surveys may involve some methodological risks.

The paper will briefly outline the methodological potential and limitations of web-based surveys. Various possibilities of sampling in web-based research and their implications for the quality and representativeness of the data are discussed. These methodological considerations will then be illustrated by a recent worldwide survey among members of AIIC, the International Association of Conference Interpreters. After a review of the survey design, selected findings from the survey will be presented. The focus will be on the way professional conference interpreters describe their role and how they perceive their importance for successful communication in simultaneously interpreted conferences.

Cornelia Zwischenberger received her MA degree in translation and interpreting studies from the University of Graz, Austria in 2005.

She currently holds a doctoral research position at the Center for Translation Studies of the University of Vienna, where her work focusses on quality and sociological issues in conference interpreting.

Session 8: Translators' Professionalization

Chair: Kumiko Torikai, Rikkyo University

Andy Lung Jan Chan

City University of Hong Kong
andyljchan@gmail.com

The Translation Profession and Translator Certification

This paper uses the theoretical framework of information economics to analyze the translation profession. In particular, the economic concepts of asymmetric information and adverse selection are utilized. Asymmetric information involves two or more economic players, one of whom has better information than the other or others. When applied to the translation market, it means that, when translation service buyers need to recruit new translators for their work, they cannot effectively distinguish between a “good” translator and a “bad” one. Hence, they tend to pay a price that is below the standard, rather than a higher price when there is perfect and complete information. As a result, “good” translators may leave the translation profession for other professions, and there will be adverse selection. It is sometimes suggested that a translator certification system, if properly designed, can act as an effective signal to differentiate between “good” translators and “bad” translators.

A questionnaire survey, an experiment using fictitious résumés and interviews are employed in this study to investigate the translator certification system and its signaling effects. Those responsible for recruiting translators were surveyed by questionnaire. Hong Kong was used as a case study in the analysis of in-depth interviews involving fictitious résumés to examine the complex relationships between signaling devices and recruitment behaviors.

The surveyed recruiters seeking translators see translator certification as something that can enhance the overall image of the translation profession and bring benefits to translators who hold it (e.g. increase in number of job offers, higher self-esteem and respect from co-workers). However, increased monetary benefits brought by translator certification might be minimal. The interviews with recruiters show that they still respect academic degrees as a signaling mechanism in the job market.

There are two main reasons why at present translator certification systems do not function effectively as a signal. First, high-quality translators may have less incentive to use translator certification as a signaling device because signaling behavior may mark them down as only medium-quality translators. In fact, they prefer not to call themselves “translators” because for most translators, their self-image stops short of fully-fledged consultancy. Titles such as “language consultant”, “language service provider” and “localizer” are preferred. This phenomenon is sometimes called “counter-signaling”. Second, there is the problem of “signal-jamming”. Vocation-oriented master’s degrees in Translation are likely to compete with translator certification as a signaling device in the translation market. Since the difference between academic degrees and professional qualifications has narrowed, it becomes harder for employers to make inferences about job applicants’ employability from these two credentials.

We observe that there is a tendency for translator training schools to over-supply the translation market with academic degrees. Therefore, it is likely that recruiters' respect for academic degrees in Translation will diminish as the effects of over-supply become more evident. As a recommendation, professional translator associations, translator training institutions and others need to collaborate in developing multilateral signaling devices as well as provide translators with the required knowledge, skills and attitudes necessary for them to thrive in the ever-changing translation market.

Andy Lung Jan Chan received his master's degrees in Economics and Translation Studies from the University of Virginia and the University of Birmingham respectively. His recently completed PhD thesis at the University of Rovira i Virgili is entitled "Information Economics, the Translation Profession and Translator Certification" (http://isg.urv.es/library/books/Chan_Thesis_Version_23012009.pdf). He teaches at the City University of Hong Kong.

Graciela Calderón

Universitat Rovira i Virgili, Tarragona
Graciela@gmx.at

The impact of internationalization on translators' and interpreters' professional associations

Translators' and interpreters' professional organizations endeavor to represent the interests of their members. By and large, these organizations' scope of action varies with their prerogative to issue professional licenses. Licensing depends on legal systems, which – in turn – are pillars of the nation state.

Over the past few years, changes brought on by the availability of new electronic tools and new business practices have affected translators' work – and to a lesser extent – interpreters' work. A new professional profile has emerged and its impact on professional organizations has not been fully ascertained yet.

The new scenario, prompted by technological changes, does away with traditional geographical boundaries. Yet professional organizations – particularly those which issue professional licenses – fit in a nation-state archetype. The present paper aims at discussing the national-international dichotomy present in translators' and interpreters' work and organizations.

<p>Graciela Calderón teaches German translation at the University of Buenos Aires. She holds an M. Phil. in Interpreting from the Karl-Franzens-University in Graz, Austria and is a Ph. D. Candidate at the Universitat Rovira I Virgili in Tarragona, Spain. She is also a free-lance translator.</p>
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Robin Setton

Graduate Institute of Interpretation and Translation (GIIT)
Shanghai International Studies University (SISU)
robinsetton@gmail.com

Alice Guo Liangliang

Graduate Institute of Interpretation and Translation (GIIT)
Shanghai International Studies University
aliceguoll@gmail.com

Attitudes to role, status and professional identity in interpreters and translators with Chinese – a preliminary study

Historically, apart from heightened activity during the influx of foreign doctrines (Buddhist texts from the Han to Tang dynasties, or the Marxist-Leninist canon in the 20th century), translation and interpreting in China were concentrated until recently in two domains: literary (as a hobby or a conceit), and diplomatic (as a stepping stone to a career in foreign service). Modern China's boom and 'opening-up' since the mid-1990s have generated huge, new and diversified demand. Today the practice and status of T & I certainly have some 'Chinese characteristics' (though not all are unique to China). Some reflect history: both T & I are practiced almost exclusively by native speakers of Chinese, and overwhelmingly between Chinese and English; and translation, written or oral, is not widely recognized as distinct from foreign language skills, nor as an independent profession, either officially or, probably, by the public at large. Other features reflect today's hybrid 'socialist market economy': most of the translators now meeting this increasing demand still prefer to have an institutional base (government, corporate or academic), and pure freelance practice is still fairly rare, but moonlighting, often benefiting both employer and employee, is widely tolerated or encouraged.

We will present the first results of a modest survey conducted in a small sample of translators and interpreters in Shanghai and Taipei to explore some aspects of the practice and sociology of T & I and the attitudes of practitioners with Chinese to their own profession and status.

Robin Setton is a conference interpreter (AIIC) and part-time staff member at the OECD in Paris. Since about 1990, he has been active in research and training in various schools in Europe and Asia, including ESIT and ISIT (Paris), ETI (Geneva), GITIS (Taipei, Fugen University), and currently Shanghai (GIIT/SISU) where he is in charge of the doctoral programme in interpreting studies. He holds a Ph.D. in Applied Linguistics and postgraduate degrees in Conference Interpretation, Translation, Chinese Studies and Linguistics, and has written on cognitive, linguistic and cultural aspects of interpreting.

Alice GUO Liangliang is a conference interpreter and PhD candidate in interpreting studies in GIIT/SISU, Shanghai. She holds postgraduate degrees in Conference Interpretation and Applied Linguistics.

Session 9: Professional images and representations

Chair: Elda Weizman, Bar Ilan University

Ornat Turin

Gordon College of Education, Haifa
turin@netvision.net.il

The changing portrayal of teachers in Israeli cinema: Symbolic reflections of falling occupational prestige¹

The existing literature indicates that individual occupations tend to maintain similar levels of social prestige over time. Societies demonstrate continuity and stability in their perception of various professions. We know that during the era of Israeli nation-building during the first three decades of the state, teachers had a positive image and enjoyed a higher status than they have today. According to research conducted into occupational prestige, however, in Israel no other profession has experienced such a dramatic “fall from grace” as teaching. Several explanations have been offered for this transformation. One, historical explanation holds that the assimilation of all of the political educational streams within a single national education system in the 1950s caused the separation of teachers from the political elites. Another explanation focuses on demographics and contends that the decline in occupational prestige resulted from the entry of individuals from the lower social strata and minority groups into the profession. A further explanation focuses on the inherent tension between the academic role of teachers and the role of socializing children, and also the perceived lack of professionalism among teachers. However, the main and most dramatic explanation is the “feminization” of teaching that has taken place in Israel: today, women make up as much as 90% of the teaching staff in elementary schools and 78% in high schools, compared with an average of 50% in the 1950s.

The aim of this research is to introduce a further variable into the analysis, namely the representation of teachers in the Israeli media. Our assumption is that the negative portrayal of teachers in the media legitimates their low income levels and perpetuates teachers’ low professional self-esteem.

The decline in the occupational prestige of teachers has run in parallel to a large extent with the transformations in the way in which teachers are portrayed in the media. In a qualitative content analysis of fifty Israeli feature films released since 1938, we found teachers to have enjoyed a highly favorable image until the late 1960s, Israel’s teachers were commonly portrayed as imaginative and industrious, the bearers of the nation’s symbols. They were brave, Zionist, creative, moral – and male. Following the war of 1967, however, this image was to be dramatically transformed: the majority of teachers in films came to be cast as female actors, who acted with didactic intonation and an air of self-righteousness.

¹ This paper is a sub-section of a PhD dissertation written in the Department of Communication at Tel Aviv University. The dissertation traces changes in the gendered portrayal of teachers in the Israeli media.

One possible interpretation for the declining status of teachers that I would like to put forward is that the ideological breakdown within Israeli society that followed the war was manifested in the prevailing image of the teacher. Teachers as a group are a symbol of leadership. In this sense the positive image of the American teacher articulates something of the way in which the American people perceives its government; that is, with respect and admiration. In the same way the predominantly negative image of Israeli teachers reflects a deep criticism of the Israeli social and political leadership. What, then, is the relevance of gender? Symbolically, the female character is a wagon onto which to load packages of negative messages. Thus we see a convergence of two parallel social processes: the bashing of leadership and the bashing of women. Both are manifested in the image of the Israeli teacher, and have affected teachers' status.

Ornat Turin, Doctoral Student at the Department of Communication, Tel Aviv University, Dissertation Topic: *Changes in the construction of gender portrayal of teachers in Israeli media – A longitudinal study*, also working as a Lecturer at a Teacher training college, teaching the Courses: Mass Communication, Media and Literacy in a Global World, Teaching-Reality and Fiction, and Popular Genres in Media and Literature. Chair of teachers union at Gordon College of Education, Haifa and also a Peace activist In the Women Coalition for Peace.

Ruth Morris

Department of Translation and Interpreting Studies
Bar Ilan University
morrir@mail.biu.ac.il

Images of the court interpreter: Professional identity, role definition and self-image

“Court interpreting” is something that is done by court interpreters. The presentation examines this apparently straightforward statement and reveals its remarkable similarity to the well-known Russian dolls.

Conference interpreters tend to look down at those who demean themselves by doing court interpreting. The less insightful judges and lawyers may enjoin the court interpreter to “translate – don’t interpret.” Depending on the precise system, legal personnel may treat the court interpreter as a substitute dock officer, psychiatrist or expert witness. Unqualified, incompetent individuals who are misleadingly referred to as “court interpreters” may seek to act as expert witnesses, put words into a witness’ mouth, act as gatekeeper or interpret their duties in various ways not in compliance with any code of ethics for court interpreters. In a world where frequently “automatic translation” is genuinely considered a feasible exercise, non-linguists may be genuinely puzzled at the need for a human being to provide oral “translations” in court, let alone be given the possibility of resting from time to time. In legal systems which have bowed to the modern imperative of outsourcing, unprofessional aka incompetent agencies may view as “court interpreters” anyone who claims to speak more than one language including that of the proceedings.

In simple terms, court interpreters in most adversarial legal systems should essentially perceive themselves as being required to “interpret truly and faithfully to the best of their ability between the parties without anything being added or omitted.” Some sophisticated systems view the interpreter as an “officer of the court”, without necessary defining the precise scope or implications of this term in any particular instance. Others view the interpreter as a “necessary evil”. Even in jurisdictions where the legal system literally cannot function properly without them, interpreters – whether staff or freelance (or “occasional” or casual”) – tend to be treated as unrecognized adjuncts or appendages. Even if their pay levels are acceptable, there is often very little or no possibility for professional advancement, and as a result their frustration levels may eventually rise to a point where they go on strike, as in California in 2007.

Ruth Morris is a former Brussels-based European Union staff interpreter. In the early 1980s she became a freelance interpreter and translator in Israel, where she also gives a research seminar on interpreting in the legal system at Bar-Ilan University's master's programme in translation studies. During her own studies for a master's degree in communications, she came across the case of Iqbal Begum, a Pakistani woman in Birmingham, England, whose conviction and life sentence on murder charges was successfully appealed in the mid-1980s on the grounds that she had not understood the interpreter provided at her trial. This sparked an enduring and passionate research interest in the area of interpreting in the legal system. Ruth Morris has carried out research into the impact of interpreting on legal proceedings, based on observations at the multilingual Demjanjuk trial, as well as historical and contemporary views of the interpreter in various English-speaking legal systems.
Website: <http://www.biu.ac.il/HU/tr/tr-staff/morris.html>

Wednesday, March 18

Session 10: Occupational roles and self-images

Chair: Zohar Shavit, Tel Aviv University

Kumiko Machida Torikai

Rikkyo Graduate School of Intercultural Communication, Tokyo
torikaik@rikkyo.ac.jp

Oral History of Japanese Interpreters – Their Professional Identity and the Role Perception

This presentation focuses on role perception and professional identity of interpreters in post World War II Japan, based on oral history of five pioneering simultaneous interpreters. First, their life-stories will be introduced briefly as a reflection of their ‘*habitus*,’ indicating that the making of interpreters is not necessarily uniform. Second, the narratives will be discussed to exemplify the gap between perceived role of interpreters and their actual practice, showing that their professional identity as ‘*kurogo*’ (stage coordinator dressed in black in *kabuki* theatre) varies depending on individual interpreters and differing situational contexts. Third, the changing status of interpreters and interpreting as a profession will be discussed. Finally, methodological issues will be studied, particularly the use of life-story interviews, as a form of oral history, for the study of interpreting and interpreters.

Kumiko Torikai, Ph.D. is professor and the dean at Rikkyo University Graduate School of Intercultural Communication, president of the Japan Association for Interpreting and Translation Studies (JAITS), as well as a member of the Science Council of Japan. Used to be a conference interpreter for 20 years. The area of her study is interpreting and translation, language and communication, as well as language education. Her books include *Voices of the Invisible Presence: Diplomatic Interpreters in Post-World War II Japan*. Amsterdam/Philadelphia: John Benjamins, 2009, *Tsuuyakusha to Sengo Nichibei Gaikou* (Interpreters and Post-WWII Japan-U.S Diplomacy), Tokyo: Misuzu-Shobou, 2007, *Rekisih wo Kaeta Goyaku* (Mistranslation that Changed History), Tokyo: Shincho-sha, 2004.

Elena Baibikov

Unit of Culture Research
Tel-Aviv University
baleromo@gmail.com

Revised Translations, Revised Identities

An author and his or her writings are inevitably represented through a biography as relative to their own time and place, history and culture. Can we say that the biography of a translator will have the same effect on judgments on translated literature? Bringing the translator's life-story into focus may help a researcher, not only make valuable observations and conclusions on a given translation as "a piece of literary art" (in particular), but also reach a better understanding of translation as a professional practice (in general).

Here I will present a biographical case-study of Yuasa Yoshiko (1896-1990) – a Japanese translator of Russian literature, an author of two essay-collections and a women's periodicals editor. After introducing a brief sketch of Yuasa's early identities I will focus mostly on the development of her professional identity as a translator that took place in the later periods of her life.

Yuasa's activities as a translator were an integral part of her cultural and social life. She worked as an editor and a writer for several periodicals, published essays on Russian culture and literature. She also promoted young female writers, establishing in cooperation with others the "Tamura Toshiko Literary Prize." During a forty four year career as a translator she published more than twenty translations of many Russian and Soviet authors, such as Anton Chekhov, Ivan Turgenev, Maxim Gorky, Samuil Marshak and others. Three years after her death the Yuasa Yoshiko Award was established for the best Japanese translation of a foreign language stage play into Japanese.

The main goal of this case study is to explore how the professional identity of the translator is constructed and re-constructed through her life, from adolescence to the late stages of adulthood. Early in life, the formation of a professional identity is triggered by the process of professional socialization, which occurs through critical experiences, the revelation to the novice of so-called "professional procedures" and profession-specified behavioural rules and patterns. Thus, the individual is not the sole creator of his or her subjectivity, because during the process of professional socialization he or she internalizes the values and norms of the group.

In this process, one's past (intertwined with the past of others, of course) plays a very important role, since in most cases it becomes the basis of one's future. Thus the translator's early biography appears to be a very important source, providing us with information on the multiple "critical experiences" that result in acquisition of knowledge, skills and sense of occupational identity.

<p>Elena Baibikov, Ph.D. (2008) from Kyoto University, is a postdoctoral fellow at the Unit of Culture Research. As an M.A. and Ph.D. student, she was awarded a five-year MEXT scholarship, provided by Japanese government. Her current research, focusing mostly on the literary translation from Russian and Hebrew into Japanese, highlights social and cultural aspects of translation behavior: such as translators' activity as entrepreneurs of culture (in the wider context of cultural diffusion and cultural transfer), translators' professional self-fashioning and their social status in the target culture.</p>
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Peter Flynn

Translation Studies Research Group
Lessius University College, Antwerp
peter.flynn@lessius.eu

Handling ‘unsolicited’ data in interviews: the case of Dutch and Flemish translators of Irish Literature”

This paper addresses issues arising from data collection in a study of literary translators of Irish poetry in the Netherlands and Belgium. The ‘unsolicited’ data mentioned in the title was not only thrown up by the conversations ensuing from the interviews proper but also emerged in response to the set interview questions. On closer inspection, the interviewees’ responses – including their complex narratives and evaluative remarks – revealed an un-envisaged complexity and a delicacy that required further analysis (Mertz & Yovel 2000). These issues are considered worth discussing given the more recent sociological direction taken in translation research as is illustrated in Pym, Shlesinger & Jettmarová (eds.) (2006), Wolf & Fukari (eds.) (2007) and also in Pym, Shlesinger and Simeoni (eds.) (2008). As Pym points out, one of the main problems is providing an explanatory framework that can clarify the relation between translators, their translations and translatorial discourse on the one hand, and the society/culture or community of practice involved (Pym in Pym, Shlesinger & Jettmarová, eds., 2006). In more pointed terms in relation to this study, it requires doing justice to the complexity and delicacy of the translatorial discourse discovered in the data. The paper discusses certain aspects of this complexity while examining the notion of ‘unsolicited’ data in the context of the study. It is argued in general that translatorial discourse, whether it is provided in response set interview questions or in the form of unstructured or semi-structured conversations, should not merely be seen as providing illustrations or exemplifications of ideas and theoretical frameworks underlying research questions (Briggs 2002). It should rather be seen as a rich source of collaboratively achieved knowledge and meaning-making in itself, a source that can be returned to for further investigation and insight (Hymes 1980).

Keywords: interviews, unsolicited data, translatorial discourse

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Peter Flynn lectures in Translation Studies and English at Lessius University College since September 2006.

He completed a PhD in Language and Literature (“Doctor in de Taal- en Letterkunde: Germaanse Talen,” awarded in January 2006) at Ghent University where he worked as a lecturer at the English Department from 1999 to 2006. The title of his dissertation is *A Linguistic Ethnography of Literary Translation: Irish Poems and Dutch-speaking Translators* and comprises a linguistic ethnographic study of literary translation practices among translators in the Netherlands and Flanders as well as a corpus study of (English-language) Irish poetry in Dutch translation.

Prior to that, he worked as an English teacher and coordinator of language courses at the College of Europe in Bruges, (1994-1999). He was also a self-employed professional translator during the same period and has continued to translate on a regular basis since.

He graduated from Ghent University in 1993: Licentiate in Germanic Philology (major: English language and literature / minor: Literary Studies (Algemene Literatuurwetenschap).

His main areas of interest: ethnographies of translation practices, empirical and functionalist approaches to translation studies, linguistic ethnography, (Irish) literature, and sociolinguistics.

Session 11: Studying group profiles 2

Chair: **Tal Goldfajn**, Tel Aviv University

Hannah Amit-Kochavi

Department of Translation and Interpreting Studies
Bar Ilan University
hannah.amitkochavi@gmail.com

The People behind the Words - professional profiles and activity patterns of translators of Arabic Literature into Hebrew

Translators of Arabic Literature into Hebrew have been active since the late 19th century. Their position in Hebrew culture however, has been marginal and they have rarely enjoyed professional fame or won translation prizes, due to the marginality of translations from Arabic in Hebrew culture.

Within their own translation subsystem, however, they have played an indispensable role of initiators, translators and catalysts. In fact, most translations of Arabic literature into Hebrew would not have come into being without their efforts to see their own work, as well as their colleagues', published.

They were ideologically motivated by the wish to bridge the intercultural and political gap between Jews and Arabs, believing their translations could help to resolve the Jewish-Arab conflict.

The present lecture draws on both oral and written sources - translator questionnaires, prefaces and afterwards to published translations and media interviews. It will enumerate and explain the different ethnic, educational and professional characteristics of this unique translator group and the special patterns of their activity as translators, editors and cultural catalysts. Special attention will be given to cooperation between translators and to cases where they worked in teams, with special emphasis on Arab-Jewish cooperation, rarely found in other sections of Hebrew culture.

The theoretical background of the lecture will draw on recent developments in the sociological trend of Translation Studies.

<p>Hannah Amit-Kochavi - Department of Translation and Interpreting Studies, Bar Ilan University, Israel. Recent research interests - history of Arabic-Hebrew literary translation, Arabic-Hebrew literary translator individual and group characteristics.</p>

Francine Kaufmann

Department of Translation and Interpreting Studies
Bar Ilan University
kaufmaf@mail.biu.ac.il

Similarities and the differences between the function of Jewish interpreters in the ancient times and the modern interpreter

Even though oral interpretation is rarely documented in the World Literature, we have enough insights concerning this old profession in Judaism, thanks to the Talmud, the Midrashim, but also to Responsa collections and Halakhic books.

Like today, Jewish interpreters were members of a profession well identified, received a salary, worked as free-lance or were attached to a specific client (a well know Rabbi or a community). They were seen as mediators, knowing much more than common people but much less than the specialists. Their work was supervised and controlled and they could be interrupted and corrected when translating. Nevertheless, they could sometimes gain a special status and if well known and appreciated, some of them could even mock their 'client' or disregard the content of his message, replacing it by their own saying. Very few crossed the lines and become themselves 'specialists' (teachers and decision makers, public figures).

They worked in unusual hours and different settings, like today: ritual, juridical, pedagogical (dracha and beyt hamidrach), 'official' (intronisation of a new Judge) but some of their functions were very different of today. Examples:

Ritual function: in synagogues, their function was to translate the same original written text (Biblical portions) for hundred years, read through time and space by different readers. Meturguemanim were trained to understand the text according to the traditional exegesis (Onkelos) and to interpret it orally in a consecutive way, verse by verse. They could probably adapt their language to the target audience, taking into account his knowledge of the Bible, of the Hebrew language, of the local dialect. Their fidelity was toward the text and the tradition, not toward a man/client.

Pedagogical: in Talmudic academies or during the Dracha (preach) in synagogues (Shabbat and Festivals), the function of the meturgueman was more of a linguist and communication expert, sometimes translating from one language to another, sometimes respeaking the message, eloquently, in the same language. He said (and probably developed) in a strong and clear voice, in a convincing way, what the Rabbi said quietly to him (function of a loudspeaker, sometimes of a rhetorical expert).

We find also *Meturgemanim* in tribunals (Sanhedrin) where they played mainly an interlingual function (translating the words of strangers, of more or less simple or well educated men and women). Interpretation was not considered valid in cases where life and death were at stake.

We will try to explore some situations described in the Jewish Sources and we will ask ourselves if some of the features pertaining to the old profession of the *Meturgemane* could inspire the way interpreters work today.

Francine Kaufmann – Born in France where she taught Hebrew language and Literature, Francine Kaufmann has been teaching Translation and Interpretation in Bar Ilan University since 1974. Associated Professor, AIIC member, Poetry translator, she specialized in Bible Translation and the Jewish approach and History of Translation. Her other fields of research are Media Translation and Shoah Literature. Her thesis, articles and her book about André Schwarz-Bart (*The last of the Just*) are today the main reference on this author.

Session 12: Conclusion

Chair: Miriam Shlesinger, Bar Ilan University

Roundtable

Rakefet Sela-Sheffy

Tel Aviv University

Concluding remarks