UNDERGRADUATE TRANSLATOR EDUCATION IN CHILE—AN INQUIRY INTO TEACHER AND STUDENT THINKING, LEARNING EXPERIENCES AND TEACHING PRACTICES

by

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As members of the Dissertation Committee, we certify that we have read the dissertation prepared by Malena C. Samaniego Salinas, titled Undergraduate translator education in Chile—an inquiry into teacher and student thinking, learning experiences and teaching practices and recommend that it be accepted as fulfilling the dissertation requirement for the Degree of Doctor of Philosophy.

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Abstract

Current scholarship in translation pedagogy calls for a paradigm shift towards a learner-centered and socio-constructivist approach to translator education. This view is founded on translating as a socially situated act of intercultural communication anchored in socio-cognitive abilities, and translation learning as multi-componential and sequential. Instruction in translation is thus seen to benefit from process- rather than product-oriented teaching and a focus on learners' textual and discursive competence. In spite of significant progress over the last decade the empirical basis of translation teaching theory and methods remains scant. A lack of attention to the "human factor" in translator education research (students and educators, in favor of processes, content and activities) is particularly conspicuous (Kelly, 2008b). As the field of translation pedagogy consolidates with ever more refined frameworks that pull teaching designs away from teacher- and text-centered classes to become more learner and learning/teaching-based, little is known about the nature of translation pedagogy 'on the ground' in diverse locations of the globe: by whom and how is translation taught, under what constraints, and to what effects.

This qualitative study is grounded in second language teacher cognition research (e.g. Borg 2006, Phipps and Borg 2009), representations of translation as 'inquiry' (Sakai 2010, Cronin 2000, 2003, Venuti 2016a) and recent socio-constructivist and sequenced and process-focused translation teaching approaches (Kiraly 2000, Colina 2003a, 2015, Hurtado Albir 1999, González Davies 2004, Kelly 2005). From these frameworks, it examines the professional biographies, knowledge base, beliefs and practices of Chilean translation instructors at three different universities, as well as the views and experiences

of approximately 50 of these instructors' students regarding their understanding and experiences of translation and instruction in the classroom. Additionally, in order to contribute to the developing 'rapprochement' between translation studies and second language education, findings on the strengths and challenges of undergraduate translation pedagogy derived from these two studies are discussed in a third article in light of the contributions from socio-culturally-oriented second language education research, particularly multiliteracies approaches to foreign language teaching (Kern 2000, Byrnes 2005, 2006, Maxim 2009, Kramsch 2011, 2006, Paesani et al. 2015, Swaffar and Arens 2005).

CHAPTER 1: INTRODUCTION

Background

Over the last two decades there has been a renewed and decided academic interest in the undergraduate education of translators and interpreters. This is apparent in the publication of multiple teachers' manuals (Colina, 2003a, 2015; Gile, 2009; González Davies, 2004; Kelly, 2005; Kiraly, 2000), special issues of journals (e.g. *Translation and Interpreting Studies* 10(1), 2015) and edited volumes on translator education (Baer & Koby, 2003; Colina & Angelelli, 2017; Hubscher-Davidson & Borodo, 2012; Kearns, 2008b; Malmkjær, 2004; Pym, 2003b; Tennent, 2005; Venuti, 2016b), the creation in 2007 of a special journal on the topic, the *Interpreter and Translator Trainer* (ITT), and academic conferences devoted to the issue (e.g. ATISA, 2012).

The renewed interest in translation pedagogy is motivated by increasing enrollment in translation programs (Ulrych, 2005). Caminade and Pym (1998) report an estimated amount of 350 specialized university level translation and interpreting training programs worldwide by the turn of the millennium. Only in Chile, a country of about 18 million inhabitants, 21 university campuses offer an undergraduate degree in translation, with programs having witnessed a seven-fold increase between the early 1970s and the year 2000. Another source of impetus for translation teaching scholarship has been an equally renewed interest in translation by critical applied linguists (Cook, 2011; Kramsch, 2006b; Pennycook, 2008) and other second language (L2) education scholars (Witte, Harden, & Ramos de Oliveira Harden, 1989).

Against this backdrop, the translation pedagogy scholarship has attempted since

2000 to overcome the anecdotal and impressionistic character of the work of the previous decade. It exposed the lack of comprehensive methodological frameworks for teaching informing itself by work in related academic fields—such as general, higher and L2 education—and empirical research in Translation Studies proper.

As reported in recent reviews (Colina & Venuti, 2016; Davies & Kiraly, 2006; Kiraly, 1995; Pym, 2011), these new teaching models propose to move away from cognitive transmissionism to become more learner-centered, translator- and translation-process- rather than text-oriented. The models also advocate for a pedagogically sequenced teaching (Colina, 2003a; González Davies, 2004; Hurtado Albir, 1999; Kelly, 2005) with empirically and theoretically informed content selection and activity design. The models have also moved away from a linguistic focus on equivalence to an understanding of translation as professional communicative activity importantly impacted by digital technology and the increasing computerization of information access and communication. Additionally, with enrolled undergraduates often only partially proficient in their additional languages scholars' attention has also been directed to the type of L2 language education necessary for translator training (Beeby, 2004; Kiraly, 2000; Li, 2002)

The abundance and richness of this scholarly work in a relatively short period of time is compelling and solidly based on empirical research and the theory built over decades of work in Translation Studies (TS). However, the work on translator training is overall still more prescriptive than descriptive. With few exceptions (Hübscher-Davidson, 2007, 2008; Hubscher-Davidson & Borodo, 2012; Li, 2000, 2002, 2006b), most of the scholarship does not survey the actual classroom practices and actors in

translator education. More specifically, the teaching approaches proposed over the last few decades are not yet sufficiently grounded on systematic accounts of how, by whom and under what assumptions translation tends to be taught and learnt around the world.

In fact, translation teachers and their students—the "human factor" of translator education—have been found to be alarmingly understudied in contrast to training processes, content, and activities (Kelly, 2008b). Development of translation teaching methodologies would thus in fact benefit from more qualitative descriptions and investigations into translation as taught and learned 'on the ground'. The lack of knowledge of the features and dynamics of specific educational settings has been deplored (Cronin, 2005). What is missing is information on institutional goals, affordances and constraints; instructors' and students' profiles, backgrounds, views of translation, higher education and academic as well as professional interests.

Another focus of research in translation pedagogy in need of further attention is the specific language or communicative competence of student translators. The lack of attention given to this issue until now is not surprising and can be linked to the professsionalization of training and its distancing from language education. Translator education as an academic field distinct from foreign language teaching was the result of a carefully worked out alliance between academics in modern language departments and experienced practitioners in the profession working in government offices of officially bilingual countries, like Canada and Switzerland, or in the corporate sector. A premise was that in professionally-oriented translator training, translation had to be understood as it was done in the growing translation industry: as an act of communication, in contrast to what may have been experienced in school, i.e., an end in itself. Professional (or 'real')

translation as an end in itself was thus predicated in opposition to pedagogical (or 'school') translation used as a mean for testing students' knowledge in foreign language (FL) education (Gile, 2009, p. 22; Schäffner, 1998, pp. 131-132). "Discontinuity" between translation and language classes was established as a premise "sought for by virtually all translator scholars" (Pym, 2003a, p. 492).

However, despite a long-lasting resistance on both sides, L2 learning/teaching research and translation teaching studies are beginning to share academic fora (Carreres & Noriega-Sánchez, 2011; Cook, 2011; Malmkjaer, 1998; Witte et al., 1989) Translation is returning from exile (Bonyadi, 2003). L2 teaching theory and practice and translation-teaching scholars have begun to reach out to L2 teaching methods on the premise of a common emphasis on both language learning and translating "as communication" (Colina, 2002). However books by translation scholars in the direction of L2 education theory has been mostly limited to task-based activity design within Communicative Language Teaching (CLT) (González Davies, 2004; Hurtado Albir, 1999) and language assessment theory (Colina, 2003a). The theoretical framings and methodologies for working on student translators' language and discursive competence may be expanded by looking at FL education frameworks beyond the CLT approach.

Exploring translator education with a focus on these two aspects—the views and practices of translation of specific educational settings, on the one hand, and continuities rather than discontinuities between translation and language learning—is what this dissertation work is about. Such a focus may prove an important contribution to advance issues of teaching design, translation theory and social access, an issue which may be particularly pertinent in the face of the growing enrollment in undergraduate translator

education by minority and/or less socio-economically advantaged groups, like heritage language users in the US, and first-generation college students in Chile[1].

The purpose of this qualitative study of undergraduate translator education in Chile is thus to shed light on translation learning and teaching as they are actually practiced in a particular locale and beyond a single program or course The ultimate intention is that its findings contribute to the research base informing translation teaching methods and design as well as translation teacher development. The overall study is led by three general questions later subdivided into more specific ones for each of the studies that will be detailed in a following section. The overall research questions are:

1. How is translator education conceptualized, practiced and experienced in Chile by students as well as by educators? (Articles 1 and 2)
2. To what extent do to such teaching practices and learning experiences 'on the ground' coincide with the assumptions in the scholarship on translation teaching and teacher development?; and (Articles 1 and 2)
3. How many such practices and experiences are informed by recent theoretical reframings of 'communicative competence' in the field of research on advanced FL education (Article 3)

[1] For example, Translation and Interpreting education is being increasingly promoted in the US among students of Spanish as a Heritage Language as a gateway to better academic and professional prospects and as a way to recognize students' linguistic and cultural heritages—i.e., a means for improved social access as well as for the affirmation of the value of multiculturalism (González, 2006) Similarly, In Chile, over 60% of translation majors are offered in second and third-tier colleges, often in cities outside the capital, where the student population is frequently first-generation to go to college in their families and belongs to the three poorest quintiles of the country.

Approaches, instructors and students

As already stated, studies on the profiles of translation educators and students are scant. Before reviewing the scholarship available on these two actors in translator education, I will summarize the state of the art on the contents and methods of translation instruction as represented in the socio-constructivist approach to translator education conceptually developed in the work of Kiraly (2000) and then expanded into more operational issues of curricular, course and activity design by the work of Colina (2003a) in the US and other Spanish scholars like González Davies (2004) and Kelly (2005).

Kiraly (2000)'s socio-constructivist approach rejects positivistic interpretations of knowing and learning and thus sees learning to translate as a process of learners' own construction of meaning and knowledge while they are socialized—through collaborative practice between educator and learner—into the practices and discourses of the professional community of translators. While embracing the socio-constructivist view of learning, the model proposed by Colina (2003a) focuses inquiry on issues of pedagogical progression and activity design—i.e., what learning goals, teaching activities, and pedagogical components may in fact address the empirically-attested gap between novices and experts in translating for professional purposes.

The first comprehensive models for a pedagogy of translation begin to develop by the mid-1980s in an attempt to challenge the essentially apedagogical 'Read and Translate' (González Davies, 2004; Hurtado Albir, 1999) or 'sink or swim' (Colina, 2003a) method then dominating translation teaching.[2] Yet despite these early efforts to

[2] This approach basically expects students to first translate a text to the best of their ability without much preparation, guidance or contextualization. It then also requires them to deduce best practices and acceptable products from listening to the instructor's in-class oral critique of students' versions and/or oral renditions of the instructor's own authoritative translation.

overcome unsystematic teaching practices and reliance on the ‘master model’ (or ‘*classe magistrale’*, (Ladmiral, 1977)), the frameworks for translation pedagogy from the turn of the millennium still feature concern with the persisting teacher-centeredness of instruction (Kiraly, 2000), the lack of systematic theoretical framing and design of the learning experience (Hurtado Albir, 1999; Kelly, 2005) and the lack of empirical evidence to orient such design (Colina, 2003a). The impact of academic scholarship on teaching practices is thus uncertain.

However, the actual extent of the gap is unknown precisely due to the prescriptive rather than descriptive nature of research and scholarship in the field. Moreover, this dearth of empirical studies on the rapidly developing alternative approaches and methods to translation teaching (Colina, 2003a; Englund Dimitrova, 2002; Pym, Fallada, Biau, & Orenstein, 2003) does not help to bridge the lack of consensus about the ‘whats’ and ‘hows’ of translation teaching (Pym, 2003b) increasingly evident in the field. Table 1.1 summarizes the emphases of ‘what’ should be taught and ‘how’ it should be done for six of the most important translation teaching models advanced since the 1980s.

TABLE 1.1. THE ‘WHATS’ AND ‘HOWS’ OF TRANSLATION PEDAGOGY

	‘L’École du sense’ Delisle, 1980, 1988; Seleskovitch & Lederer, 1984	**Functionalism** Nord, 1984/1991	**Cognitive studies** Kiraly, 1995	**Competencies approach** Hurtado, 1999 González Davies, 2004	**Socio-constructivism** Kiraly, 2000	**‘Principled-process’ approach** Colina 2003
What	De- and re-verbalization of **Meaning**, TL purity & **Natural equivalence**	Communicative **Function** & **Situation** **Norms** of the profession	**Cognitive structures** and professional-**self concept**	**Sub-competences** of the macro-translation competence	Holistic **Expert behavior** (according to the **norms and discourses** in/of the profession)	**Expert-novice behavior gap** (i.e., a specific aspect of expert behavior); & **Translation as process**, with different dimensions invoking distinct sub-competences
How	Clear **teaching objectives**; around word and phrase level ‘natural’ equivalences; and topic research	Manipulation of translation **briefs** Translation-oriented **Text Analysis**	Joint **reflection on problem-solving** & **Feedback** variation	Sub-competence oriented translation **tasks**	Authentic full translation **projects** **Collaborative** learner-expert **practice** (‘workshop’-style)	**Activities** (derived from full translation projects) oriented towards: 1) Developing **targeted traits of expert behavior** 2) Highlighting **translation as process** & **expertise as componential**

While the turn of the millennium clearly features a common focus on expertise and on design of the learning experience beyond the mere practice of translating, the definition of what expert behavior entails in teaching seems to vary. In Hurtado's Competencies and (L2 teaching method-inspired) Task-based approach the view is more skill-oriented (a list of sub-competencies—linguistic; subject matter, professional, strategic; psychological and attitudinal, etc.) than in Kiraly's and more abstractly represented than in Colina's. While Colina (2003a) shares Hurtado's interest in disaggregating the macro translation competence, she defines competence subcomponents in more commonsensical terms as she proposes to focus on the expert-novice gap—what novice tend to not yet do well enough. Moreover, her stress on translation as a process—including pre-translation analysis of the source text and translation brief; reading comprehension exercises; a focus on language in the light of a given communicative context and function for the target text; work on revision of the finished TT; and post-translation systematization of learning—further associates the targeted areas of expertise with the act and process of translating itself.

Beyond the unresolved issue of what professional translator competence is exactly about or what portion of it should be targeted in specific learning contexts, and how to go about it, there are two other pending issues in translation teaching research and theory of relevance for this study: 1) who is being taught; and 2) who should be teaching. The first issue posits the—maybe false—dilemma of a generalist versus specialized education, educating thinkers vs. skilled practitioners of the profession (Li, 2006a). The second issue—who should be teaching?—addresses the tension that derives from the multiple expectations placed on translator educators to be at once experienced practitioners of the

profession, and pedagogues requiring knowledge of theories of translation as well as of the development of translation competence—"a combination of a teacher and a researcher as well as a practicing translator." (Li & Zhang, 2011, p. 697)

In this regard, some scholars impressionistically report a still strong adherence to contrastive linguistics and equivalence theory among many translator educators. (Mayoral, 2003) While it is likely that these theoretical bases impact educators' pedagogical approaches, research on doctoral programs in Translation Studies—presumably training a significant portion of future translator educators—attest to the weak preparation of graduates as to matters of pedagogy and professional practice. In an exploratory study of graduate programs in Hong Kong, Li and Zhang (2011) find that the emphasis of the knowledge base development is on content knowledge to the exclusion of pedagogical, support and trade aspects, reflecting a rather positivistic and transmissionist view of learning according to which it is enough to know the content of any subject matter in order to teach it effectively. An earlier review of translator trainer training programs Gabr (2001) reports the lack of conceptual and analytical depth of courses with deficiencies in the admission requirements, the content covered, and the duration of sessions.

I have already stated that translation-teaching scholars have not been as inquisitive about students and educators as they have been in relation to models of translation competence or text analysis, for example. However, tangential observations have indeed been made in the literature as to the importance of the professional (not teaching) competence of translator educators (Gouadec, 2003; Kiraly, 1995); their knowledge of translation theory (Kiraly, 1995), their lack of familiarity with technology

for the implementation of *e*learning in the translation classroom (Secara, Merten, & Ramirez, 2009), and their competence for translating into an L2 (or an alternate directionality, Casas-Tost & Rovira-Esteva, 2008; Pokorn, 2009).

Kelly (2008b) is one of the very few scholars who have highlighted the gap in the research and the need to account for local profiles of teachers and students. Her announced survey-based study on translator educators academic and professional profiles and teacher development needs in Spain has not yet been published, even though preliminary results seem to once again confirm the much less developed 'teaching' expertise of educators, compared to their translating professional experience. It should be noted, however, that her study is not qualitative in nature. It does not either address the issue of educators' knowledge or familiarity with scholarly literature and debates in the field and neither does it inquire into trainers' personal understanding of their object of study, of their students and of their own conceptualizations and learning processes. Her research design does not address teachers' practices, nor does it examine teachers' thinking and cognition in interaction with such practice. I believe that her research findings will positively be complemented by the knowledge gained from my research proposal.

Research on students, on the other hand, is somewhat richer, but still very much lacking as it has yet to address students' views of the very conceptualizations of translation and translator education beyond mere assessments of their programs and individual expectations and needs (Li, 2002). As a brief summary, the existing body of research has investigated students' distinct traits as to translation competence (as opposed to experts' (Kussmaul, 1995), individual differences (Hubscher-Davidson, 2009),

perceptions of teaching approaches, and expectations (Li, 2002), and found evidence for the relative importance of creativity (Kussmaul, 1995); intuitiveness (Hubscher-Davidson, 2013), risk-taking in text production, as well as persistence as to staying on task (Campbell, 1998), and, most interesting a certain resistance to collaborative classroom strategies such as group or team work (Hübscher-Davidson, 2008). This finding is in line with observations made by Chilean translator educators and researchers about local cultural barriers to students' acceptance of collaborative approaches to classroom work. (Lazo & Zachary, 2001, p. 302)

The Articles—an overview

The title of the first paper is **Translation pedagogy 'on the ground'—a study of translation teacher knowledge, beliefs and practices.** In the absence of pre-service training instances for translator educators (Kelly, 2008b), most base their teaching on the basis of ¨the apprenticeship of observation¨ (Lortie, 1975), i.e., on their experience as a student (of translation or any other subject) and on their experience and beliefs on how one best develops expertise. Given the relevance of experiences and beliefs in shaping teacher behavior, the first article examines the dynamics between the knowledge base, pedagogical beliefs and teaching practices of 12 translator educators working in the most experienced and academically prestigious establishments of Chile's higher education system. These dynamics are then evaluated against the larger backdrop of the qualifications, teaching and professional experiences and general institutional working contexts of a much larger sample of translator educators working in the nation, regardless of their hiring institutions. The specific research questions driving the study are:

1. What are teachers' professional and academic profiles, professional and teaching

backgrounds and institutional contexts for teacher development?

2. What do teachers know and believe about:
    a. the relevant literature in translation studies (TS) and its applications to teaching
    b. translating, translation competence (TC) and its development and instruction?
3. What do teachers do in the classroom?
4. How do these practices echo their expressed beliefs and what teaching approaches do they reflect?

To answer these questions, the research collected data on educators' backgrounds and institutional context through an anonymous survey as well as a questionnaire to program directors. Data on the knowledge base and beliefs was obtained through semi structured in-depth interviews with at their working places. Classroom practices were directly observed.

The second article in this dissertation is called: Translating as getting to know the world, languages, texts, people and their stories—a 'lens' rather than a 'bridge' metaphor. Students' views of translating and translator education in Chile**. It focuses on 45 junior and senior students enrolled in translation undergraduate programs in 3 different universities of Chile. Specifically, it investigates their views and experiences of translation and translation instruction as practiced in their programs. It was guided by the following research questions:**

1. What are students' motivations to look for a degree in translation?
2. What are their views and experiences of translation and translating? And what are

some of the metaphors used to describe these experiences?

3. What is students' evaluation of their translation major? More specifically, what are the emphases most and less appreciated and why?

Data for this study was collected by means of learning diaries kept by students through personal online blogs over the course of 10 weeks. Each of the 10 200 to 500 word entries was prompted by a few questions sent to students on a weekly basis. The prompts covered a wide array of issues regarding motivation to study translation, experience and views of translation, and students´ evaluation of their teaching programs.

The title of the final article in this dissertation is Undergraduate translator education (also) as a language learning experience—accompanying students in entering the 'global traffic of meaning'. It is a theory-driven piece based on the data sources of the first and second articles. In light of the findings in articles 1 and 2, it explores whether literacy-based approaches to collegiate FL education echo the representations of translation and translator education at stake in the investigated locale. More specifically it asks whether and how these may shed light on further ways to address the development student translator's communicative and discursive competence, complementing existing work in translation pedagogy studies. It also explores the extent to which literacy-based approaches may respond to the manifest wish of a significant portion of the Chilean students surveyed to engage with translation not only from the instrumental perspective of providing a communicative service, but also as a form of inquiry into the distant worlds, stories and communities of the foreign culture. The article concludes with a proposal of set of teaching ideas that, following the four pedagogical acts of the multiliteracies framework for L2 teaching complement, expand the range of activities that

can be done besides translating. The teaching ideas are formulated to fit a categorization of content foci proposed by Colina (2003a)'s principled framework for translation teaching.

Positionality statement

Before enrolling in the doctoral program, from which I am graduating with the writing of this dissertation, I was myself trained in Chile as a translator, in the late 1980s and early 1990s. I was an active and inquisitive undergraduate who had the fortune of witnessing, even if only from afar, the fertile encounters of my professors with many international translation teaching theorists who visited my university to help the faculty there establish a then vibrant School of Translation. After obtaining a M.A degree in California, I returned to Chile and worked as a translator instructor at one my research sites and I also was appointed head of the translation program there for 3 years. By the time I conducted research I had been away from teaching translation for 8 years.

Even though the student participants in my study did not know me, or of me, anymore, I had been either a student, a colleague or a professor to 9 of the 12 teacher participants of my study. Fortunately, bonds had been strong and positive with all of them. I believe this emic perspective contributed positively to the participants' confidence and openness about their thoughts and practices. Power differentials were only evidenced once during an interview with a former student, then instructor. Again the positive personal history between the two of us allowed her to only hesitate for a minute and then decide to be frank about her views of my own teaching and her experience as a student in my class. I believe that I may have had a harder time with the interaction than her, but the incident was eye-opening in matters of pedagogical self-awareness and the

relevance of the ‘apprenticeship of observation’. Even though she confessed feeling once belittle by my teaching, she also proudly highlighted as relevant things she claimed to have learned from me. They were things that, at the time of the interview, I had drastically changed my mind about…

Despite not knowing them directly, my relationship with students was possibly more challenging for the success of the research. As the daughter of politically engaged ´public intellectuals´ exiled to Europe during the military dictatorship of A. Pinochet during the 1970s and 1980s, I became an early FL learner and soon a multilingual. I early on developed a personal and affective engagement with foreign languages, with language learning and also with translation. In my childhood translation had always been associated with intellectual growth and learning about others and new things. In college, I was thus a critical student of what I experienced as intellectually unchallenging language and translation teaching, with life- (*and* vocation-)saving exceptions. I in fact took a study abroad year in order to reconsider dropping out by the third year. So, when hearing students so discontent with what they perceived as narrow understandings of translation, and insufficient debate about it, I felt heard myself. Even though I was always aware of that empathy, it may have indeed made me particularly sensitive to hearing their voices over others.

Overall, however, I believe that my insider look was a strength for conducting this research. It was of immense value to recruit participants and to develop deep bonds during interviews and observation and also generally beneficial to research outcomes. At the same time my closeness to participants and the research topic was off-set by the 8

years that had elapsed since I quit my translation teaching job and I returned for conducting research.

CHAPTER 2: Translation pedagogy 'on the ground'—a study of translation teacher knowledge, beliefs and practices

> Translation pedagogy would be greatly enhanced not just by genuinely international perspectives but by the institution of a number of ethnographic field studies which would examine the overall material and institutional context in which translation is taught. The advantage of such studies is that translation pedagogy could then be elaborated in a manner that was appropriate and sensitive to local conditions and therefore would have a much greater likelihood of being effective. (Cronin, 2005, p. 353)

Introduction

The turn of the millennium has witnessed a renewed and decided worldwide academic interest in the undergraduate education of translators and interpreters. This is apparent in the publication of multiple teachers' manuals, edited volumes on teaching translation and/or interpretation (T/I), the creation in 2007 of a special journal on the topic, the *Interpreter and Translator Trainer* (ITT), and academic conferences devoted to the issue.

The renewed interest in translation pedagogy attempts to overcome the anecdotal and impressionistic character of the work of the previous decade by exposing the lack of comprehensive methodological frameworks for teaching that is attuned to work in related academic fields—such as general, higher and second language (L2) education—and empirical research in Translation Studies (TS) proper. The implied critique turns attention to the lack of an empirical grounding for translation teaching practices in particular as it relates to translation competence (Colina, 2003a), the importance of socio-constructivist theories of learning (Kiraly, 2000), L2 teaching theories and methods (González Davies, 2004; Hurtado Albir, 1999), and knowledge gained in curriculum planning for higher education (Kelly, 2005).

The critiques and alternatives proposed in the works above are compelling and yet they are not informed by systematic accounts of the current state of affairs in I/T classrooms or by empirical knowledge about educators' beliefs, knowledge, and values or "mental lives" (Borg, 2006) around the world. Translation teachers and their students—the "human factor" of translator education—have been alarmingly understudied in contrast to training processes, content, and activities. (Kelly, 2008b) Development of translation teaching theory and practice requires 'thicker' descriptions and more systematic analysis of teachers' academic and professional profiles, institutional contexts, their knowledge base, and interpretations, appropriations or contestations of both traditional and the newly proposed teaching approaches. It is to this area that this study intends to contribute. The understandings derived from this more ethnographic approach to the study of translator education will not only better inform the scholarly production of more locally-relevant teaching approaches, methodologies and materials. They will also allow deepening knowledge of the politics of translation studies, addressing questions like: what understandings of translation and translator education predominate in T/I programs? and how do these views interact to shape the curriculum and wider layman notions of translation and multi- or translingualism as a valued collegiate area of education?

This qualitative study of the backgrounds, beliefs, and classroom practices of 13 Chilean translator educators at the undergraduate level uses a teacher cognition framework—an investigation into "what teachers know, believe and think" (Borg, 2003, p. 81)—as well as a brief survey of models and pending issues in translation pedagogy studies to examine translator educators' academic and professional qualifications,

knowledge base, pedagogical beliefs, classroom practices, and institutional contexts of work in Chile. The research questions driving the study attempt to understand how translator education is conceptualized and practiced in Chilean universities; the relationships between beliefs and practices; and the role of educators' knowledge about TS, their professional and academic backgrounds, and institutional contexts of work in the interaction of beliefs and practice.

The locale was chosen on the basis of the author's familiarity with that context, yet also for the significant size of Chile's educational offerings in translation and interpretation, its programs' multiple decades of experience, and the relative familiarity of its faculty with the international scholarship in applied TS. This context allows for an interesting inquiry into the state of disciplinary and professional knowledge, and how this is internalized, re-signified and put into practice. Informed by the beliefs and assumptions behind applied TS, the study also sheds light on how this branch of the field can contribute to improved pedagogical thinking and practice.

This investigation into translation teaching in Chile indicates that despite isolated innovations and an emerging intuition as to the need for change, the teaching approaches most commonly 'in use' in the classroom do not fully break away from the 'read and translate' (González Davies, 2004; Hurtado Albir, 1999, p. 16) or 'master model' traditional method of translation teaching so commonly rejected in current translation teaching scholarship. While teachers' beliefs about translation and translation teaching are informed by a situated view of translation as an act of communication, the intention to commit to student-centered instruction and to process in addition to the translation product, classroom practice remains heavily centered on the teacher-as-a-professional-

expert as well as on product correction and achievement of professional performance. The construction of meaning out-of and into texts, and context and text processing abilities are seldom the focus of teaching. Furthermore, concern with process tends to pertain to the process of translation rather than to the process of learning to translate, thus defeating attempts to integrate the long-established interest in professional realism with a concern for pedagogical progression (Kelly, 2008a). Individual academic backgrounds, different degrees of appropriation of the theories informing teachers' pedagogical beliefs, and the local institutional work context combine in explaining this situation. Before presenting the study and its findings, in the following section I will summarize the most recent reviews of the state of the art in translation pedagogy scholarship and practice; discuss the scant research on translator trainers, and outline main relevant findings in language teacher cognition research, especially as it has tried to understand the interaction of teachers' knowledge, beliefs and practices in the classroom.

Literature Review

Translation teaching scholarship and practice: the communicative and educational turn

Translation pedagogy has evolved into a consolidated, varied and complex subfield of translation studies since Canadian scholar Jean Delisle's pioneering publication on teaching translation, *L'analyse du discours comme méthode the traduction* (1980) and the foundational conferences of the following decade in Denmark on translation pedagogy (Dollerup & Lindegaard, 1994; Dollerup & Loddegaard, 1992; Hung, 2002). The nearly forty years of work in the field gave rise to a specialized journal,

the *Interpreter and Translator Trainer*, ITT (Kelly & Way, 2007) and have by now been reviewed extensively (e.g. Colina & Venuti, 2016; Davies & Kiraly, 2006; Kelly, 2005; Kiraly, 2015; Pym, 2011). With mostly European and North American scholarship and locales of practice in mind, the reviews account for significant shifts in the proposed approaches to translator education, with older and newer perspectives, methods, and styles of teaching often coexisting in a single institution (Pym, 2011).

The reviews document the birth of frameworks allowing for a pedagogy, which, moving away from epistemological transmissionism, becomes more learner-centered, translator- and translation-process- rather than text-oriented, and pedagogically sequenced. These frameworks have been informed by major world-wide shifts in general educational philosophies, the recourse to general principles of curricular design (Hurtado Albir, 1999; Kelly, 2005) as well as by empirical research on translation expert behavior development, also known as cognitive or 'process research' (for reviews see, Göpferich & Jääskeläinen, 2009; Muñoz Martín, 2014). In addition to the fundamental influence of socio-constructivist educational philosophies, the renewed approaches to translation pedagogy have also been explained (Davies & Kiraly, 2006) in terms of changes in the theory of translation moving away from a linguistic focus on equivalence to an understanding of translation as communication and professional industrial activity; they are also seen as a consequence of the impact of digital technology and the increasing computerization of information access and communication on the demands placed on the translator as a "multifaceted interlingual mediator" much beyond the traditional text processing skills of the "bilingual scribe" (Kiraly, 2003a, p. 13)

The nature of Translation Competence (TC)

It is thus not surprising that defining TC became a much researched and debated topic among translation teaching scholars. Two general approaches seem to dominate. A componential perspective, which identifies at least three and up to seven subcomponents(depending on the model), including 1) a linguistic-textual or discursive component; 2) a world-knowledge component (including general and specialized knowledge as well as familiarity with the source and target cultures); and 3) a translation-specific component, including chiefly the strategic/operative ability to execute the task, and, depending on the authors, other cognitive, attitudinal, and professional dimensions of the process.[3] The components are distinguishable from each other, but develop interrelatedly according to the task and situation at hand (PACTE, 2003, 2009, 2011b, 2014). It is important to highlight the procedural strategic component responsible for pulling the rest together and capable of compensating for weakness in these. Important as well are psycho-physiological and attitudinal dimensions like the translator's degree of persistence in accomplishing the task and disposition to risk-taking (Campbell, 1998).

In contrast to the componential view, Pym (2003a) proposes a 'minimalist' perspective on TC arguing that the increasing list of the skills involved in working as a translator today may distract from what is most challenging and unique to translation proper, regardless of the frequent requirement to perform additional tasks to translating. Translation, in his view, is basically "a process of producing and selecting between hypotheses" (p.492) in the face of a given meaning-making problem (the rendering or rewriting of certain ideas.) Pym thus defines TC as "the ability to generate a series of

[3] Kelly's account which reflects the research of the PACTE research group based in Spain includes the following five: 1) 'communicative and textual'; 2) 'cultural and intercultural'; 3) subject area; 4) professional and instrumental; 5) attitudinal and psycho-physiological; and 6) strategic

more than one viable TT (TT_1, TT_2, TT_n) for a pertinent ST; and the ability to select only one viable TT from this series, quickly and with justified confidence" (p. 489).

From the perspective of teachers' pedagogical needs, at first glance, this holistic description of the challenges of translating may not seem operative. However, through its emphases on the process of meaning interpretation from and into texts this minimalist definition does seem to underscore translating and becoming a translator as fundamentally a meaning making activity, with both phases necessary to the achievement of a TT product, not only the selected final option but also the necessary prior step of exploring potential combinations of wordings and assessing their impact. In fact, Pym interestingly observes that depending on the representations of translation underlying a certain theory of translation, one of these two phases of the process may be privileged or highlight as the bottom line of translating. For example, deconstructivist views of translation with their emphases on the indeterminacy of meaning and the search for multiple possibilities, will likely emphasize a teaching methodology underscoring the productive side, while contrastive, stylistic and functionalist views of translation with their emphases on the adequacy of the TT to natural equivalences in the TL, in the case of the former, and to the brief, in the case of the latter, are more likely to stress the selection side.

Teaching approaches and procedures

The early writings on translator training beginning in the late seventies were anecdotal and testimonial. Gathered in collective volumes, they accounted for single trainers' particular classroom experiences or discrete challenges like training in particular types or areas of translation (technical, literary, audiovisual), the treatment of particular

cultural problems like proper names, or the place for theory in training. This situation reflected the unsystematic nature of teaching translation with its main procedure being the "read and translate" method (Hurtado Albir, 1999), also referred to as 'performance magistrale' (Ladmiral, 1977) or 'chalk and talk' (Kiraly, 2015) teaching. It consisted in handing out students literary or journalistic texts to be translated at home and later checked sentence by sentence in a teacher-fronted class against the oral delivery of the instructor's comments most commonly as evidence of the lacking quality of students' renditions. Pedagogically this method has various drawbacks (Nord, 1996): it constitutes the sentence as the translation unit with macrotextual strategies not considered in the discussion of language choices; it often centers discussions on target language formulation issues rather than on genuine problems of translation and gives protagonism to the teacher instead of the learners.

For the learner such classroom experience of translating is dull and fundamentally corrective, often involving the frustration of hitting "a moving target" (Phipps & Gonzalez, 2004, p. 152) —each instructor's distinct take on a randomly selected text and her unconscious automatized ways to deploy expertise. Given the unequal structure of authority established in the teacher-fronted classroom and the lack of instructional design, in this kind of teaching Phipps and Gonzalez see "translation [conveyed] as an intractable activity,[...] the preserve of experts and not for the uninitiated[.]"(152) This teaching model is based on unstructured experiential learning and apprenticeship, i.e. a 'trail and error' and 'a master's model' (Kelly, 2005)[4]

[4] With time and the introduction of process-based frameworks (Gile, 2009), calls were made to also highlight felicitous versions of the source text and more deeply address students missteps in the process of translation, but the approach generally remained transmissionist; it was teacher- and text-centered, led by the handing down of teacher-defined best practices and strategies.

The first calls to adopt educational principles, organizing training around learning objectives (Delisle, 1988/1980, 1993b) were anchored in the view of translation as a process of "reverbalization" (Seleskovitch & Lederer, 1989) which, based on structuralist principles of 'natural equivalence' (Pym, 2010), highlighted awareness of interferences from the source language (SL) based on the Humboltian language-relativistic notion of the "*génie de la langue*" (1827)— the peculiar contrastive ways in which each national language represents reality. Relying on contrastive 'stylistics' of languages, (López Guix & Minett Wilkinson, 1997; Vázquez-Ayora, 1977; Vinay & Darbelnet, 1958), syllabi content included metalanguage of translation, writing conventions and searching for non sign-based equivalences and general research strategies.

With functionalist theories reframing translation as a purposeful act of communication fundamentally determined by its use in the target culture and situation (Holz-Mänttäri, 1984; Reiss & Vermeer, 1984), the content of translation teaching included textual functions and text types, the understanding of the communicative situation of translation through translation instructions (or 'briefs') and the discussion of prevailing translation norms (Nord, 1991). Within this functional, translation-as-practiced-in-the-profession view, arose also the concern for the authenticity of practice leading to approaches requiring selected texts and assignments to mirror the translation situations after graduation (Vienne, 1994).

Still within a vocational training context, Gile (1994, 2009) then directs attention to the building of translation expertise based on guidance of the process of translating rather than focus on the defective or improvable product. Rather than providing lengthy comments on individual translation errors, the process-approach attempts to identify

problems in the steps followed by students when translating or interpreting, raise their awareness about it and "suggest good Translation *principles*, *methods*, and *procedures*" (Gile, 2009, p. 14). These procedures are described as "a package […] of theoretical components as toolkits for direct use in the classroom" (p.21) including, for example, models on the workings of communication, meaning comprehension or the informational structure of a sentence.

Despite the new attention to process, Siepman, in 1997 already expresses concern about the low awareness of teaching considerations among translation instructors, as evident in one of his empirical studies on classroom practices in translator training programs in Germany. He indeed points out how the then blossoming translation pedagogy scholarship, for all its concern with process, actors, and context away from a strict focus on product, had not yet really made space in the nascent theoretical models for methods *of teaching* and processes *of learning*, reducing these to the methods and process *of translating*. He argues,

> […]in the German literature on translation teaching the importance granted to methodology, in the pedagogical sense mentioned above, mirrors the one it has in teaching practice. In his relevant book (Wills, 1996), one of the leading German translation scholars refers under the heading "Methodology " solely to the translation-based meaning of this term […], i.e., to the operations and procedures routinely used by translators during the translation process. How these procedures are mediated by the teacher or how their acquisition is achieved by the learners remains unaddressed. [the translation from German is mine]

Translation graduates, Siepman argues, will likely not only work as translators. Already aware of the new profile of competences needed by the emerging "multifaceted interlingual mediator" (Kiraly, 2003a), he anticipates that students will benefit from developing knowledge and skills for intercultural and social communication and teamwork beyond pure translating. "They thus harbor the legitimate expectation and right to learn these […] in methodologically well-thought out classes." (p.6). In contrast to the general preference at the time for expertise in translation over solid teaching knowledge and experience, Siepman echoes a concern that would made itself heard over a decade later in the field (Kelly, 2008a, 2008b): "In addition to a high level of expertise, translation instructors must also have a well-developed ability to reflect on their teaching in order to design lessons that are methodologically adequate and varied." (p.7)

By the turn of the millennium, influenced by educational philosophies based on the understanding of learning as a collective construction of knowledge between all the actors of the learning/teaching process, the teaching of translation as a purposeful action in the real world of work came to be framed as equal, praxis-based purposeful interaction among learners and between these and educators with the final goal of gradually preparing student translators to become members of the community of expert translators. The new socio-constructivist approach to translator education (Kiraly, 2000) rejected the teacher-centered transmissionist-oriented translation class and proposed instead a workshop methodology around collaborative in-class work on authentic translation projects.

Kiraly (2000) also deemed the dismantling of the authority structure of the traditional classroom equally key to the socio-constructivist approach. An important

notion in Kiraly's approach, however, was that it viewed learning to translate *as well as* the very process of translation as a meaning-making activity rather than a transfer exercise of knowledge and pre-established best-practices from the instructor to the learner. A final important notion in the model was the student translator's 'self-concept'-- the social and psychological understanding of herself made possible through reflective experience with scaffolded authentic and collaborative translation projects.

Kiraly's is however a general framework which for the untrained instructor may be merely stressing the importance of authenticity in project selection, group work and the already long established goal of socializing students into the profession. If the professional orientation of the proposal is accepted it is a solid general framework; it may however not provide enough guidance on how to allow students to build their own knowledge and develop the skills to translate without falling back on pre-established outcomes and strategies or on the read and translate method.

Moved by the belief that "[…] a constructivist pedagogy can be most productive if it implements sequenced activities that enable a cumulative development of skills with increasing complexity." (Colina & Venuti, 2016, pp. 206-207), the turn of the millennium found several translation pedagogues (Beeby, 1996; Colina, 2003a; González Davies, 2004) concerned with devising principled sequences for the training of translators. For example, Hurtado Albir (1999) and González Davies (2004)' teaching models, inspired in task-based foreign language teaching (Nunan, 1989), propose syllabi organized around a specific topic and learning outcome for which a series of brief activities are designed. Some of these activities are also made to converge into a task and then a larger project. In the task approach, learning to translate is not solely based on practicing translation in as

much tasks attempt to visibilize for the students as well as integrate the various contents, knowledge and skills necessary to develop for translating communicatively: "A distinction has to be drawn between final translation tasks (translating the text(s) chosen for that purpose) and enabling tasks, devised by the translator trainer in order to equip the learner in such a way that they are able to translate the text correctly (final task)." (Hurtado Albir, 1995, pp. 64-65)

With the equal intent to provide a sequenced framework to organize teaching Colina (2003a) has proposed a research and principled process-based approach to translator education based, for content selection, on what process research defines as the gap between novice and expert behavior (Jääskeläinen, 2010; Jääskeläinen & Tirkkonen-Condit, 1991; Shreve, 2002), i.e., what expert translators do that student translators do not while tackling a source text in order to give shape to the target one based on the former. In order to guide activity design, Colina has devised a sequence of work to facilitate the acquisition of distinct aspects of skills and competence including: *pre-translation* tasks for developing awareness of the situatedness of texts and translation assignments, the discourse behind texts and language and the macrotextual strategies needed for making meaning from and into texts; *'reading comprehension'* tasks to become aware of how language operates in texts and in active interaction with the reader and understanding what this means for translation and its multiple mediators; *'focus on language'* tasks to lend attention to the contrastive realization of discourse in and across languages, i.e., a connection of intent, situation and purpose to language and how this is expressed in distinct languages; and *'post-translation'* tasks which provide learners with the opportunity to view translation as a process including research, revision and

reflection, as well as to make time for metacognition and the development of an aware self-as-translator[5] (Colina, 2003a).

Pending issues in translation pedagogy

Pending issues in the field still include producing empirically based studies that will actually test the reception of translation methods and approaches like Colina's and others in order to shed light on the specific features and challenges of translator education locally. Much of the research on the models and methods proposed in the scholarly literature is carried out by the very academics who try them out in their own classrooms, and so lack comparative validity. (Pym, 2011). With respect to the interaction of the distinct abilities making up the macro translation competence, a key question concerns the role of language proficiency in translating and learning to translate. Much of translator education begins well before students reaching advanced levels of proficiency, so questions on whether translation teaching may successfully precede attainment of intermediate levels of L2 proficiency (Schäffner, 2004) seem pertinent. What should the views of translation and emphasis of translator education be at that level of L2 proficiency would also prove relevant and has not been addressed more seriously yet.

In addition to pedagogical innovation, it is important, for the sake of scientific and ethical autonomy, to continue discussing how to assess teaching outcomes with other than market requirements as the sole parameter of success (Venuti, 2016a). In this sense, a final pending issue is for educators as well as scholars to actually become aware of the views of translation that inform curricular choices. This has been referred to in the

[5] Colina (2015) has recently authored a valuable text-book aimed at supporting translator trainers in selecting content for these phases and designing activities accordingly. It specifically explains a series of discourse-related concepts as they are relevant to translation as communication.

literature as the “curricular ideologies” of translation training (Cronin, 2005; Kearns, 2012). In fact, Michael Cronin (2005) has identified this gap as an insufficient theoretical treatment of translation teaching within TS. “[T]hought-deadening outlines of course syllabi” (p. 250), he affirms, can obscure how courses are delivered or what the deeper theoretical underpinnings of particular approaches are. Awareness of where one is teaching from enhances awareness of the impact teaching has on learning. This awareness, however, does require a critical mass of empirical research that validates the theories adopted—a goal still to be achieved in the field. Finally, the different views of translation coexisting in the overt and “hidden” curriculum may be incommensurable, and for some thus counterproductive to effective teaching.

Focus on the trainers

Despite the central role assigned to the learner and the translator in the studies reviewed above, inquiry has centered on processes, contents or activities. (Kelly, 2008b) Scholars are only recently beginning to take interest in learners and instructors. While the professionalization of training led to the widespread belief that trainers’ professional experience was essential for successful training, most scholars are now reluctant to disregard the importance of trainers’ teaching knowledge and abilities in addition to knowledge of the profession. The demand on trainers is substantial. As members of the academic community as well as models of professional behavior, translation trainers are expected to be a combination of a teacher and a researcher as well as a practicing translator.” (Li & Zhang, 2011, p. 697)

However, in the absence of specialized training, for developing teaching expertise instructors mostly rely on their own training and they therefore often long for more active

communities of translation teaching practice and training opportunities. In a pilot study inspiring this research Kelly (2008b) interviews translation college instructors in Spain on their professional and educational background. Findings reveal that trainers in Spain tend to be indeed qualified professionals with postgraduate qualification and varied types of contracts for teaching, which usually include "some form of tenure." (p.120) The study also attempted to capture their perception of their own translation and interpretation teaching competence and their priorities in terms of training content. Even though, they had substantial teaching experience (60% have taught for over 9 years, and 38% have taught translation and interpretation for the same amount of years), their self-evaluation with respect to translation training was only average (with ratings from 2 to 4 over 6). Assessment and design of teaching and learning activities was chosen by 97% of the teacher sample (representing an estimated 27% of the total population translator trainers in Spanish universities) as the main training priority, followed by knowledge of TS as a discipline, including research methods (87%). Much less importance was granted to preparedness in educational administration and the profession. Li (2006a) 's study on Chinese translation instructors' views and practice of translation assessment also reports that over 80% of trainers are dissatisfied with aspects of their performance in assessment. They too mention lack of opportunities to exchange ideas and training, which they see as an important obstacle to improvement.

As increasingly more trainers graduate from graduate programs in translation studies either with a practical or with a more theoretical orientation (50% of the trainers in Kelly's study), Li and Zhang (2011) investigate Hong-Kong doctoral programs in TS-- "the birth place of translation teachers" (p. 695) in China Based on an analysis of the

curricular objectives, graduation requirements and student satisfaction, they find that future translator trainers focus on *content* knowledge ("*what* translation teachers teach, e.g., translation theory, language studies for translators, culture and translation", p.697). This excludes the other four dimensions of the knowledge necessary to teach, namely: *pedagogic*, specific *pedagogic content*, *support*, and *trade* knowledge. '*Pedagogic'* knowledge includes generic teaching strategies, beliefs and practices, for example, principles of classroom management, motivation, and curriculum and course design; '*specific pedagogic content'* knowledge refers to *how* we teach translation in particular, including translation material development, translation assessment and evaluation, curriculum evaluation and development, translation teaching methods; and '*support'* knowledge encompasses "the various disciplines informing our approach to the teaching and learning of translation; e.g., education, psychology, psycholinguistics, linguistics, SLA, and sociolinguistics" (p. 697), among others.

Not only "is [it] simply assumed that those who know, know how to teach" (Kelly, 2008b, p. 103), but this common view in the field also reflects the positivistic assumption that what makes a good teacher is knowledge of the subject matter (Li & Zhang, 2011, p. 710) It also presumes that knowing to translate means necessarily to know how to frame praxis-based or experiential learning with designs of the learning experience that are actually conducive to learning (Gee, 2004). Kelly (2008b) observes that this understanding is what may explain the common "sink or swim" approach to translator training inherent in the read and translate method. The view she proposes to adopt in her approach to 'training the trainers' "is that, irrespective of other considerations, those devoting themselves to teaching or training [translators] should first

and foremost be professional teachers and trainers" (p.102) The demand being indeed significant, it makes sense to look at findings in language teacher development, in particular as seen from the perspective of language teacher cognition (Borg, 2006), the study of what teachers know, think and believe, and how this interacts with classroom practices and institutional contexts.

Language teacher cognition research and the interaction of teacher beliefs and practices

The currently dominant approach to the study of 'mental lives' (Borg, 2006) of language teachers is systemic and interactive. It presumes a dynamic interplay between the knowledge, values and beliefs accrued during teachers' schooling, their professional coursework, and classroom practice, under the constraints or affordances of institutional contexts. So, as summarized Phipps & Borg (2009), what research indicates so far is that language teacher cognition is very much influenced by teachers' experience as learners (Holt-Reynolds, 1992; Lortie, 1975). Although not always in a conscious manner (Van Lier, 1996), beliefs and values about language and language teaching filter the teacher's interpretation of new knowledge and experiences (Pajares, 1992), influence what is learned during language teacher education (Freeman & Richards, 1996); and may overshadow what is learned there (Kagan, 1992; Richardson, 1996). Teacher cognition can have a persistent influence on practice and decision-making (Borg, 2011; Crawley & Salyer, 1995; Johnson, 1994) but it can also be modified by experience (Richardson, 1996); furthermore, it is not always reflected in practice (for a review see (Basturkmen, 2012) and can be resistant to change (Almarza, 1996; Pickering, 2005).

In terms of the divergences between beliefs and practice, the relationship is

complex. Teachers' actions are not simply a direct result of their knowledge and beliefs. Context—social, institutional and instructional, and the physical setting—is a fundamental variable in understanding teaching (Borg, 2009, p. 166; Johnson, 1996). This is a key fact justifying contemporary socio-cultural perspectives on language teacher education (Johnson, 2006, 2009), "the view that 'teachers' prior experiences, their interpretations of the activities they engage in, and, most important, the contexts within which they work are extremely influential in shaping how and why teachers do what they do" (Johnson, 2006, p. 236)

Now the totality of language teachers' knowledge, values and beliefs exist as a system with core and peripheral elements differently influencing behavior in a given context and potentially contradicting each other:

> Another issue we must bear in mind is that a teacher will hold a complex set of beliefs that may not always be compatible with one another; thus, although what teachers do may appear inconsistent with a particular belief, further analysis can often show that there is an alternative, more powerful belief that is influencing classroom practice (Phipps & Borg, 2009, p. 387).

Tensions between beliefs and practice thus become valuable sites of exploration, for research and teachers alike, as they can potentially benefit embracement of new ideas.

Since divergence between beliefs and practice is the result of all the forces influencing thinking and behavior, it follows that teaching practice informed by "inquiry", critical reflection and self-reflection, uncovers assumptions and contextual constraints and affordances, as well as consequences for students' learning, which in turn facilitate the embracing new ideas (Johnson, 2006). Additional research into change of

teacher cognition or teachers' approach of new ideas and innovation (Kubanyiova, 2012) also suggests a significant role for teachers' "ideal selves"—their "cognitive representations of themselves in future states" (p.161)—*who* they want to be in contrast to *what* they come to know. According to this line of research, reflection is prompted by the teacher's vision of who she would like to become but also requires awareness of the dissonance between her actual and possible selves, along with a certain degree of optimism, engagement or control over perceived obstacles to not abdicate in the face of a "feared self". This justifies not only encouraging clarity over the proposed innovation, but also a strong and deeply internalized ideal self, along with control over the pressures of the "ought-to selves" to impede avoidance of new ideas.

The Study

Translator education in Chile

Chilean higher education is commonly described as consisting of 'traditional' and 'private' institutions. The difference is that the former receive public funding, and were established long before the country's 1980s era of privatization policies (which gave birth to the latter group) and have therefore a relatively higher academic prestige. Relative to its small population of 15 million inhabitants, Chile's educational offerings in T/I education are enormous. Twenty tertiary level institutions distributed across 'traditional' (11) as well as 'private' (9) universities, in 10 cities and with 28 campuses graduate, by the most conservative of accounts, 200[6] translators and/or interpreters yearly. Four to five

[6] This figure is based on the 70% response rate by the country's program directors to a questionnaire on the number of students served and hiring conditions of their faculty. It thus excludes enrollment and graduation in 7 of the country's programs. Since all but one of the programs in the 'traditional' universities responded

year-programs grant students professional certifications (*títulos profesionales*) as translators and/or interpreters as well as B.A degrees (*licenciaturas*) in TS (*traductología* or *translatología*). The programs have no foreign language entrance requirements and, except for the two Santiago-based traditional universities, applicants' college entrance scores are much lower than those necessary for more traditional courses of study like law, medicine, engineering, and fields like linguistics, anthropology, or other social sciences.

According to senior educators, student academic profiles have steadily declined over the past 10 years, particularly in their literacy and study skills, their inquisitiveness, and their general exposure to written and academic language. Socio-economically, there is a significant divide between the capital, Santiago, and the neighboring coastal metropolitan area of Viña/Valparaíso on the one hand, and the rest of the country on the other. Most T/I students outside of the central regions tend to be the first-generation of college students. They come from low to middle income families who pay for their tuition through bank loans (Constanza Gerding, personal communication).

Translator education in Chile dates back to the early 1970s and was to a large extent the initiative of faculty in Modern Language departments who attempted to complement their expertise requesting collaboration for this endeavor among renowned practitioners in the field of translation and interpretation. This was notably the case in the Santiago-based program of the *Pontificia Universidad Católica,* who invited experienced translators and interpreters working with the UN and the World Bank to be part of their academic and teaching team. In contrast, the program at the *Universidad de Concepción (UDEC)* was and remained until the early 2000s under the sole guidance of literary and

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to the questionnaire, we do know that in that sector about 167 students graduate as translators and/or interpreters a year.

linguistics scholars, with no strong ties to market-based translation practice. An early lack of contact across programs is evident[7] and may explain this disparity. As we will see this lack of contact may also be a factor affecting pedagogical innovation and more profound appropriation of the embraced theoretical constructs, which in turn may also impact the prospects of teacher development and improved pedagogical practices. Despite such contrast, however, the professional seal of the country's T/I programs certainly became significant with time and, as this study shows, it heavily shaped teacher beliefs and teaching practices.

While weakly connected to their national colleagues in the South, the early Santiago-based translator trainers promptly developed a vibrant network of contacts with translation scholars in Europe and in Canada and had therefore early access to the bourgeoning TS scholarship of the 80s and early 90s, including *Skopos theory* from Germany and Scandinavia, the French *Théorie du sens*, and developing research in the psycholinguistics of translation[8]. Such intense contact waned by the mid 1990s, when Chilean T/I programs already amounted to 10. The figure doubled within the following decade, a result of the sudden expansion and proliferation of college programs within the newly created private universities in the early 2000s. The year 2009 saw the launching of the first professionally oriented M.A. program in translation at the PUC.

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[7] In an interview with Dr. M.I. Diéguez, current director of the PUC M.A program, she laments the weak ties developed with colleagues at UDEC: "Yes that was a pity, a real pity, that isolation which I have tried to fight so much! … we practically had no contact whatsoever with [the University of] Concepción and even less so with other universities which little by little began to set up new translation programs."

[8] Chilean translator trainers' early outreach efforts towards the wider international academic community were triggered by a series of professional development scholarships awarded to then junior PUC faculty by the Université de Montréal (Carmen Gloria Garbarini, in 1985) and the *Goethe Institut* in Münich (María Isabel Dieguez, 1988 and 1992). The contacts established during these workshops and courses would set the ground for the later launching of the highly successful firs Chilean M.A in Translation offered by Translation Studies faculty at the Université de Montréal between 1990 y 1991 at the PUC in Santiago. Some of the scholars who then visited Chile and shared with local students and faculty were C. Nord, F. Königs, R. Larose, C. Gémard, R. Dubuc, A. Brisset, C. Durieux, among others.

This study focuses on T/I education within 'traditional' universities. The T/I programs housed in this group of institutions are diverse in terms of resources, academic certification of educators, prestige, and socio-economic status of their students. They were almost all created between the early 1970s and 1996, and thus have been in operation longer than the programs of private institutions established in the mid or late 2000s. Most importantly, they also tend to be more academically oriented, offer more stable contracts to educators, and thus tend to hire faculty with better academic and professional qualifications. All these characteristics allow for a more substantive investigation into educators' conceptualization and practice of translating and translator education. The context of the study being described, we will now outline the details of the research design, including the research question and a description of the participants and data gathering tools.

Research Design

The specific research questions driving the study are:

5. What are teachers' professional and academic profiles, professional and teaching backgrounds and institutional contexts for teacher development?
6. What do teachers know and believe about:
    a. the relevant literature in translation studies (TS) and its applications to teaching
    b. translating, translation competence (TC) and its development and instruction?
7. What do teachers do in the classroom?
8. How do these practices echo their expressed beliefs and what teaching approaches

do they reflect?

In order to document and understand the dynamics between translator educators' knowledge base, pedagogical beliefs and teaching practices, this study adopts a qualitative approach based primarily on **interviews** with educators and **direct observation of their classroom practice** in practice-oriented translation courses. Complementing this qualitative analysis, a broader picture of both the demographics, teaching experience, academic background and hiring conditions of Chilean T/I teaching professionals and the size and nature of individual programs was captured through an **anonymous survey** (adapted from Kelly, 2008b) administered online to education teachers and **a questionnaire** to program directors (both to be found in Appendices A and B). These were sent to all of Chile's translation program directors and the researcher's personal contacts with the request to disseminate the survey among T/I teaching colleagues.

The interviews were open-ended so as to elicit educators' experience and views of their teaching task in light of their current classroom practice and their recollections as students of T/I or foreign languages themselves. The interviews lasted between 1,5 to 2 hours and were conducted with 12 educators recruited from 4 of the 11 most senior T/I programs in Chilean universities (A sample of its core questions in the interview protocol can be found in Appendix C). About half of the educators were interviewed twice, once before and once after practice observation, which produce approximately 40 hours of interview data.

Classroom observation included six sessions of 2nd and 3rd year English into Spanish translation practice classes. These were led by four educators working with three

of the four universities from which instructors were selected for interviews. All observations were attended by the researcher with the instructors' consent but scheduled with only a couple days' notice, from which it can be assumed that what was observed is a fair reflection of habitual practice.

Participants and sites were selected to represent the general diversity of this higher education system, including geographical diversity and variety in length of institutional experience in translation teaching as well as in the academic certification of educators. Largely in line with the average demographics in the field, the participants were predominantly female (10 women, 2 men); five were between 50-60 years of age; two, 40-50; and five, 35-40. Four had 25-32 years of experience teaching translation, one had 17, and the rest between seven and eleven. Like most Chilean translator trainers, all but two were themselves trained as translators and/or interpreters, one abroad and the rest locally. Most participants (10) have graduate degrees obtained mostly locally (7 of 10) in Linguistics or Education. Two have PhDs and eight, MAs, and three among the latter are currently Ph.D. candidates. After the interviews, seven of these 12 educators were selected for observation during a class session on translation practice. These seven participants worked in three different cities and universities of the country.

The semi-structured interviews with educators were conducted during the austral winters of 2010 and 2012. They were transcribed, double-coded and analyzed, first, for contrasts between instructors' own T/I learning experiences and the pedagogical approaches adopted in their own teaching at the time of the interviews. Then, the same material was also coded and analyzed for educators' conceptualizations of translating and translation competence development as well as their understanding and pedagogical use

of the theories of translation and translation teaching available to them. 9 hours of videotaped instruction were obtained and later analyzed for classroom dynamics, including types of tasks, types of interaction, amount and type of teacher and student talk, as well as for revealing the purposes of the tasks and teacher and student roles.

As already mentioned, a questionnaire was sent to all directors of T/I program on the size, hiring contracts, and the teaching loads of their faculty. The response rate by program coordinators neared 100% for ‘traditional’ universities and only 50% for ‘private’ institutions. The estimated response rate of the survey targeted to all T/I instructors working in Chile was about 50% (determined according to total faculty numbers provided by program directors).[9] The survey attempts to provide both a more quantitative and comprehensive snapshot of the professional and academic profiles of Chilean translator educators. It does so by including educators in private colleges and by including questions on educators’ professional and teaching experience, academic qualifications, working conditions, perceived familiarity with local and international scholarly work in the field of TS, and perceived needs in terms of academic and professional development.

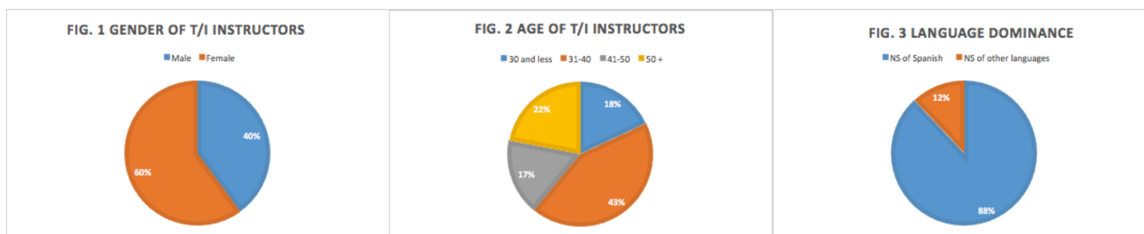
[9] Clear precise numbers on the total of translator educators are difficult to establish since several work in more than one institution. Reports by program directors who answered the questionnaires total 113 positions.

Analysis and Results

RQ 1: Educators' profiles, qualifications and experience [10]

Professional rather than academic backgrounds.

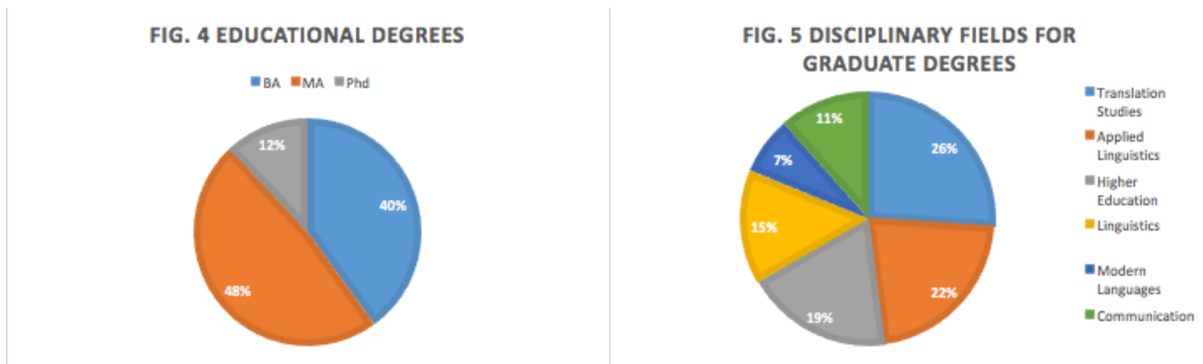
As can be observed in Figures 2.1-5, based on the survey answers provided by 57 T/I educators working in Chile, these tend to be predominantly female (60%), less than 40 years old (61%, with 22% above 50 and 18% under 31), native speakers of Spanish (88%), and professionally trained as translators and/or interpreters (88%) mostly in Chile (89%).



About half (48%) of the surveyed educators hold M.A degrees, 40% have B.As (almost always in translation), and only 12%, PhDs. While most of the M.As (68%) were obtained locally, PhDs were mainly pursued abroad (86%). Disciplinary fields for PhDs include translation studies (25%), applied linguistics (21%), higher education (18%), linguistics (14%), modern languages (7%), and communication (11%). When in Translation Studies, PhDs obtained abroad are from Canada and Germany, and when in Modern Languages and Applied Linguistics they are mostly from Spain and France. M.A

[10] For contracts we are relying on information in questionnaires to program directors. It should be taken into account, however, that while the response rate to questionnaires from 'traditional' university programs neared 100%, it was only 50% in the case of 'private' universities.

degrees in Translation Studies are usually obtained in England.



Since most of translator educators graduated before the turn of the millennium from local programs which offered professional certification rather than academic degrees, educators' own training in the field has tended to have a clear professional rather than academic orientation. This tendency is affirmed in the following statement made by Mariana, an informant for the study.

> For me, a key issue is that of research. Those of us who are teaching today were not taught to do [academic] research. We never saw the importance of research, we were taught to translate, period. Nothing else. […] we ended up teaching translation by chance. So we often say that we actually do not really need to know how to do research, but we actually do. Not only in order to publish, but also to learn more. It is vital that we know more… I believe that this is an important lack we have [...]. (Mariana, 15 years of experience teaching translation)[11]

On the one hand, Mariana believes that the insufficient research preparation of current translator educators impacts their ability to know what is necessary to teach. On the other hand, she also sees this as limiting translator educators' membership into a larger academic and professional community of translation pedagogues.

[11] This and all the following translations of the participants' quotes are mine.

The value of professional T/I expertise.

Mostly trained as professional translators themselves, overall, Chilean T/I trainers have significant professional experience in comparison to other parts of the world (Kelly, 2008b). As shown in Figure 2.6, ninety-three percent report having translated for a living for more than one year (a somewhat higher figure than Kelly (2008)'s 80% for educators in Spain), about 50% for more than ten years, 30% for 4 to 9 years, and only 20% for less than 4 years.

As reported in reviews of translator education in other parts of the world (Li, 2006b), however, concern about T/I educators' insufficient ongoing contact with professional practice is not uncommon. Echoing the views of most scholarship on translation teacher qualifications (Kelly, 2008b), professional expertise in T/I is among many of the interviewees for this study a more important requirement for teaching than pedagogical knowledge and experience. Such views highlight the still significant presence of the practitioner/academic divide:

> A translator trainer needs first and foremost to be a translator. There are too many translator trainers who have never or hardly ever translated. They are linguists, this or

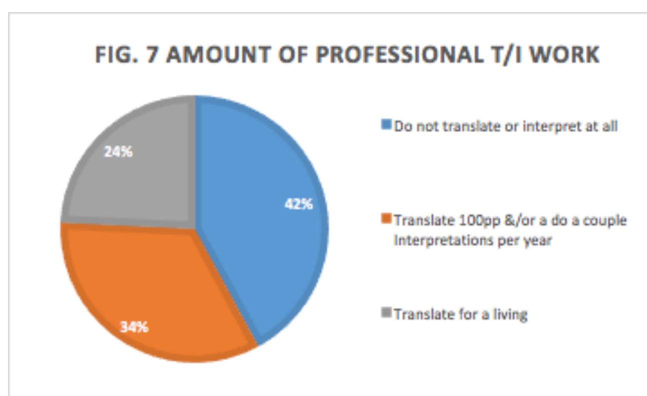
that, they have PhDs in this and that, but don't get their hands dirty. All those questions that students have: how much should you charge for each word? What does the professional market look like?; What should one accept to do and what not?; where should one start looking for work?, all the problems one can encounter with clients… All those things that someone who's always lived his or her professional life within the confines of academia will not know. The translator trainer does not only need to know [how things work], she needs to be practicing the profession! […] Pedagogical knowledge is easier to compensate for than professional experience… Teaching abilities can be obtained through experience, through collaboration with your colleagues, with other trainers. Ultimately one can just go for a one year teaching program… but the professional aspect you will not get anywhere [like you can get the teaching] (Clara, 20+)

Judging from this quote, academics and translation scholars are by some seen as merely preaching from their 'ivory tower' distant from the hard hands-on work that is translating for the real market. Being a translation expert, and valuable model for students, means having proved one's value by market standards; expertise in teaching is, in this view, seen as secondary and an easily developed know-how. This kind of voice presumably representing instructors who are high-skilled practitioners of the T/I profession sees itself as an under-recognized minority in the T/I teaching community of Chilean academia.

The actual time devoted to professional practice while teaching is in fact variable since it is frequently subject to educators' academic contracts.[12] On the one hand, half-

[12] Full-time tenured or tenure-tracked positions in Chile's T/I college programs amount to 39% in 'traditional' universities, and 32% in traditional and private colleges taken together. Tenured or tenure-

time faculty teaching at ‘traditional’ universities frequently translate for a living, working for prestigious corporations and international organizations. On the other hand, heavy teaching loads of 10 to 16 full hours a week, administrative responsibilities[13] and contracts of exclusivity keep many full-time faculty away from professional practice. These academics normally do not translate professionally on a regular basis. As can be seen in Figure 2.7, of the 12 educators interviewed for this study (of which 6 were full-time academics, 3 were hired half-time, and 3 were adjuncts) 42% report not translating or interpreting professionally at all, and only 25% (the 3 half-time educators) translate for a living.



Even though some full-time academics make it a point to take on a couple of translation assignments a year to stay aware of market trends—33% of the 12

tracked half-time (22 to 30 hours) contracts with benefits only exist in ‘traditional’ universities, where it applies to 14% of the faculty. Finally, adjunct faculty makes up about half (47%) of the positions in “traditional” universities, and the bulk (68%) of teaching positions in all the T/I programs of the country. Their contracts are established on an hourly basis (sometimes up to 22 hours), renewed by semester, and do not include benefits.

[13] Almost 50% of survey respondents reported having administrative responsibilities. These were estimated to consume 30-50% of the total working time for almost half (42%) of the teachers with such duties, more than half of their time for 32% of teachers, and less than 30% of their time for the remaining 26% of instructors.

interviewees reported translating only an average of 100 pages or a couple of interpreting sessions a year— half-time and adjunct faculty (but especially the former given their more privileged hiring status) are the ones actually expected to inform teaching and pedagogical design with up-to-date first-hand professional experience. This creates a sort of confidence crisis derived from a dichotomist labeling of those who 'can *do*' and, those who 'can't *teach'*.

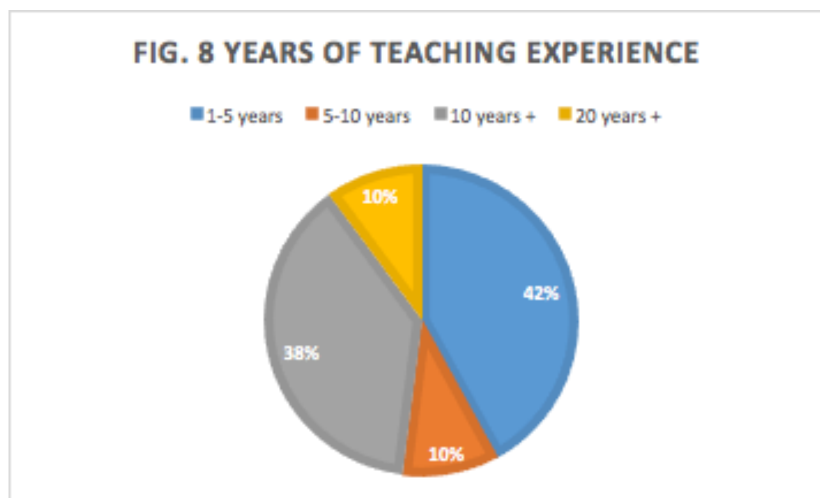
The fact that tenured professors teaching T/I translate so little indeed has a considerable impact on non-practicing educators' self-image as representatives of the professional community. It again reinforces—now from the side of more academically oriented faculty—the practitioner/academic divide:

> I do not consider myself to be a professional role model [for my students] because I'm not in the professional market right now. But Prof. X [a half-time tenured colleague] is. Yes, he clearly is a wonderful professional role model, as are visiting professors that we get on and off for our students. They are the models we provide for our students. I only am and have for long only been in the academic world, so I am not a good example for them. (Irene, 20+)

Even though full time tenured professors of translation have significant knowledge of the current local and global market and maybe other knowledge and experience on the learning process or content areas, not practicing the profession at the moment of teaching and on an ongoing basis, makes them, in their mind, generally less capable of contributing in outstanding ways to students' translator education.

Self-taught teachers with substantial teaching experience.

According to survey results reported in Figure 2.8, current teaching experience in the specific field of T/I is substantial. While 42% of respondents have been teaching T/I for only 1-5 years, 38% have more than 10 years of teaching experience in the field, and 10% have more than 20 years14.



Teaching, however, never was a conscious vocation among many of the educators interviewed for this study, with most reporting to never have planned or particularly longed to become teachers. They wound up in charge of a course at the university on some mentor's recommendation and stayed there due to the social prestige of academia as a place of employment and its opportunities for intellectual development. In fact their motivations to study translation included avoidance of the teaching profession,[15] echoing the motivations identified by Kelly (2005) among translation students in Spain—general

[14] When reported teaching experience includes primary and secondary education, language schools, and other college-level academic subjects, numbers for more than 10 and 20 years of experience rise to 44% and 21%, respectively.

[15] Some of the interviewees explicitly recognize the social stigma attached to the teaching profession in their—usually middle-class—home communities: "I liked languages, but I did not want to be a teacher… [M: Why?] Those prejudices that go around one's family: 'You have good grades, you're a good student and you are only going to be a teacher, really?!!' The paradoxes of life, don't you think? I *did* end up being a teacher." (Gabriela, 20+)

humanistic and/or interdisciplinary interests and the prospects of "an interesting job often defined as 'not as language teacher.'" (p. 50)

T/I educators in Chile, as in much of the rest of the world (Colina & Venuti, 2016), currently become teachers of translation by way of the "apprenticeship of observation" (Lortie, 1975). Teachers develop their beliefs about teaching while observing their own teachers teaching and interacting during classroom time: "More than information, what I got was the guidance of professor X… I mean, I somehow followed her model of teaching. Of all those I saw as a student, it was the one that seemed the most appropriate to me, because I saw others that were much more repetitive or a lot less organized. Hers I liked." (Vanesa, 10)

This means that much of the teaching philosophies articulating current translator educators' teaching practices are to a certain degree reactive. Teacher beliefs and the development of teaching approaches can of course also be triggered by rejection of what has been experienced and observed. The drive to change and improve is common among the study's interviewees, and evident in Mariana, a professionally trained translator who has been teaching for 15 years, began teaching before her thirties and has accomplished her dream of achieving some income stability as an academic and yet continue translating for a living: "I kind of ended up accepting the challenge [of teaching translation] out of rebelliousness against my own training, especially against the fact that teachers were hardly ever accessible and this idea that their translation choices were the only thing that was acceptable and correct. So I began designing ways of working that were somewhat different." (Mariana, 15)

In-house teacher development courses for faculty with no background in

education are often seen by the vast majority of the interviewees for this study as extremely valuable in developing qualifications for teaching T/I. As expressed by Irene, an instructor who graduated from the earliest cohorts of Chilean college translation programs: “We did not have teacher training, but we were blessed with the founding of a teaching center within the university. We became regular clients and obtained incredible courses from them!” (Irene, 20+). Yet mention of a general sense of a lack of conceptual and methodological framing of educators’ teaching practices is not uncommon. The feeling is that teaching is not principled or based on systematically accumulated and processed knowledge. Improvisation as ‘winging it’ in the face of lack of preparation is a feeling that came up in the narratives of a few instructors: “We have never been trained as teachers. I feel that we are completely improvised as teachers” (Analía, 20+). Without generalizing, this lack of satisfaction with instructors’ preparedness for the teaching task, survey data on participants’ self-evaluation as T/I instructors yield declining numbers when contrasting general teaching skills to their ability to design adequate teaching and assessment tasks. On average respondents self-evaluated their ‘general translation teaching competence’ at slightly over 80% (or an average 4.88 of a total of 6 points), yet when asked about more specific teaching abilities self-assigned scores declined to 75% (or 4.5 points) in response to ‘design of learning objectives and activities,’ for example, and to 73% (or 4.38) for their ‘knowledge of theories of translation learning,’ and even to a low 70% (or 4.21) in the case of ‘design of assessment tools.’

Opportunities and support for teacher development**.** Only 14% of all educators polled attend one teacher development course a year, and 42% report having attended only one course in the last 5 years. When the courses were not about general education issues, they

often consisted of half- or one-day seminars held by international visiting translation scholars invited to Chile. Yet, to the respondents, opportunities and support for translation teacher development are perceived as scarce. Decreasing institutional support is often singled as a major obstacle:

> I don't know how it is in other universities, but here we have very few opportunities for professional development, very very few… [...] For example, if your work is accepted at any given conference, you have to pay for it, except for a small part covered by the university, but it isn't really much. I see translator educators as people who work very hard, they have heavy teaching loads, they may have little time and because of this, they may also not seem very enthusiastic about professional development. (Andrea, 17)

Similarly to many college professors around the globe, and particularly in the developing world, a clear sense of work overload stands out. In the Chilean translation teaching scene investigated here it seems at times to impact educators' self-perception of their ability to take on more individual and less structured initiatives towards teacher development to keep up with recent academic scholarship.

> Unfortunately, teaching here is not a priority… I, for example, manage to read very little on translation or translation teaching. By the end of my workday I'm exhausted. I get home and fall asleep surrounded by books and in futile attempts to keep up with readings. Or I stay up late correcting papers or planning either upcoming tests or meetings. It is extremely frustrating to have piles of books you want to read and never finding the time to do it. (Analía, 20+)

This problem seems to be particularly relevant among academics that have significant

administrative responsibilities, sometimes outside of their home programs, and are yet expected to teach in T/I.

Finally, educators also identify the lack of contact across local programs and of research cooperation as contributing to their limited teacher development:

> There are forums in which English teachers, for example, get together; talk and share, but we teachers of translation don't have anything like that. We have done everything by trial and error, based on intuition, with tech support, by reading here and there and just based on our experience, but we have never benefitted from the feedback to which teachers of other subjects have access. (Clara, 20+)

Despite this longing for professional exchange, some educators place higher value on exchanges with visiting scholars coming from abroad. From a colonial mindset still common in much of Chilean academia stressing a periphery/core dichotomy with respect to the production of knowledge, a recurrent belief seems to be that practice is fairly homogenous in Chile and what is needed is 'new' ideas presumed to be bred abroad:

> I don't want to look down on the training of translators in Chile, but what I would like is to learn more about approaches from overseas, much more than what we have here. Until now, what I have seen and heard is the exact same things I have been doing myself in the classroom. (Mariana, 15)

> I believe that we are lacking many things here. We still need to learn things that others probably already know. Also, I don't know much about what it is that other teachers do in other programs in Chile, but my intuition is that we are all more or less doing the same. (Carlos, 10)

Summarizing the professional and academic profiles of the Chilean translation

educators surveyed and interviewed for this study, they mostly have been locally trained as translators themselves; they thus have professional rather than academic background. They overall feel overloaded with teaching and administrative duties, and report to not keep up with recent research in the area, they often feel they are working in unprincipled ways, seldom based on current research. Also even though educators overwhelmingly value professional T/I experience and expertise informed by current and constant participation in the T/I market, many full-time tenured scholars cannot keep up with that valued practice, which encroaches on their confidence. Despite substantial experience teaching, this sort of guilt for not informing their teaching with more constant professional practice interestingly coexists with an equivalent insecurity around instructors' also weak formal pedagogical training.

In closing this section on educators' professional and academic profiles, it is worth mentioning that despite statements like the ones above conveying dissatisfaction with the work done locally as well as expecting effective teaching practices to be modeled by outsiders presumed more knowledgeable, educators decided to set up a network of translator trainers meeting annually exclusively around teaching issues.[16] This was partially motivated by the contacts developed during this research,

[16] For information on the *Primera Jornada Nacional de Enseñanza de la traducción* held last August 2012 see http://idiomasextranjeros.uta.cl/1ra-jornada-nacional-de-ensenanza-de-la-traduccion/; for the two following yearly meetings in august 2013 and 2014, see http://www.uctemuco.cl/eventos/1994 and http://www.udec.cl/panoramaweb2016/content/en-la-udec-se-realizará-iii-jornada-nacional-de-enseñanza-de-traducción.

RQ 2: Educators' knowledge and beliefs

On theories of translation pedagogy.

On familiarity with academic scholarship in the field. The educators surveyed and interviewed for this study are clearly aware of the scholarship produced up to the 1990s. When respondents were asked what authors they had read and what schools of thought they were familiar with, the most commonly mentioned frameworks were German functionalism, particularly the work of C. Nord (1991, 1997), and the work by A. Hurtado (1999). They also mentioned linguistically-oriented approaches working below the full text rank such as Vinay and Dalbernet's contrastive stylistics or the French *Théorie du sens*.[17] Works published since the turn of the millennium were known only by a few educators. As is apparent in Table 2.1, participants' stronger familiarity with older rather than more recent theoretical approaches to translation teaching is congruent with their generally limited use of periodical publications in the field. When more recent publications are known they are not perceived as full-scale theories informing pedagogical practice, as is German functionalism.

[17] Even though survey respondents also frequently mention A. Hurtado's name among most read authors, her pedagogic framework only rarely comes up in interviews. It is mentioned twice as enriching due to its focus on "activities" allowing a break away from "reading [your translation], asking [who has a different version], commenting on these, and ok, let's move on to the next sentence" (Carlos, 10). Another educator also values it for addressing "elements of the reading and writing process" and orienting teaching to the development of translation-oriented textual and metalinguistic competences. (Diego, 7)

TABLE 2.1: USE OF SCHOLARLY JOURNALS IN TRANSLATION STUDIES

	'Often'	**'Sometimes'**	**'seldom' +'never'+ 'does not know the publication'**
Meta, *Target* & *The Translator*—*in North America & Europe*	5%	21%	74%
Onomazien—the local peer-reviewed TS journal	12%	29%	59%

Most inspiring frameworks and their understanding. When consulted on educators' adherence to particular authors' approaches to translator education, the most inspiring perspective is indisputably Nord's (1991, 1997) functionalism (47%). Other approaches following in popularity include Hurtado's (1999) (21%), the translation pedagogy of Delisle (1980 1993a; 1997), based on Seleskovich and Lederer's (1984, 1989) *Théorie du Sens,* linguistically-oriented approaches as found in the work of Vinay and Darbelnet (1958) and Vásquez-Ayora (1977) (9%) and the cultural and critical approach of scholars like Arrojo (6%).[18] *Skopos* theory, however, is more often reported to be used in combination with other approaches than alone, in particular with linguistic approaches (18%), and to a lesser extent with the work by Hurtado (6%). No less interesting is that 9% of survey respondents claim to not find inspiration in any particular approach.[19] Since Christiane Nord's functionalist approach based on the Skopos theory of translation is the most popular theoretical frame for teaching to translate, the following

[18] Each of these 'schools of thought' were considered by a respondent anytime she mentioned at least one of the authors grouped under each of such 'schools.'
[19] Taken individually, most inspiring authors are Nord (44%), Hurtado (26%), Newmark (21%), García Yebra (15%), Vinay and Darbelnet (15%), Vásquez-Ayora (12%), Orellana (9%), Delisle (9%), Hatim and Mason (6%), Colina (6%), Kelly (6%), Kiraly (3%), and Arrojo (3%).

section reports how this framework is interpreted by educators and put into practice.

On interpreting the functionalist theory of translation. The German functionalist Skopos theory of translating chiefly makes the communicative goal for producing or commissioning the target text a key guideline to give it a particular shape. When embraced and valued by the educators in this study, German functionalism is seen as encouraging students to develop a situated notion of language use and text production, to read critically searching for context-in-text and with the translation assignment in mind, i.e., from a problem-identifying and problem-solving perspective.

> Nord's model for text analysis allows [students] to read more analytically: what does the text say and how does it do it, where does it come from, when was it written, and also it makes you think of the translating instructions or the brief: who needs it and what do they need it for. It makes them think a bit about how they are going to go about translating. (Analía, 20+)

The framework is also valued for providing both students and teachers with a communicative purpose and context for the target-text-to-be and thereby with parameters of acceptability regarding the translation product: "The translation brief allows us teachers to give general guidelines about how to reach the desired outcome, given the features of a text and to object, accept, or discard different alternatives given a particular goal for each text." (Mariana, 15)

However, adherence to functionalism coexists with varying degrees of rejection of theory (not infrequently targeted to functional theory in particular) and also with theoretical eclecticism. First, theory is sometimes portrayed in contrast to autonomous, critical and creative teaching design:

> I don't like to follow too closely any particular theory. I like conducting workshops, I'm a very practical person, not a theoretical one, or less than others; I like leading analyses without too much metalanguage, I like to encourage students to discuss alternatives and different contextualizations […] A lot of improvisation, little scientifically based systematization; however, I am very creative, I believe. I invent many exercises but they are not based on a specific teaching model. What I care about is that students understand the text, and that they are aware of the communicative situation and that they play, yes, that they play a lot with the target text. (Analía, 20+)

Second, echoing the strong professionalizing view of translation dominant in Chilean translator education—according to which the kind of translation that is 'real', of true quality and worth teaching is that which has high exchange value in the market for translation and is thus thought of as 'professional'—, theory is also perceived as disconnected from real professional practice. Evaluating her own training when still an undergraduate, Vanessa (10) implicitly questions the relevance of Nord's emphasis on textual and situational analysis:

> What I lacked [then as a student] was a bit more of interaction [with the practice of the profession]… because [as a teacher] I can spend a whole class session with questions such as: What is the communicative situation? What is the function of the text? And so forth. And maybe those questions are not as important or necessary as these other ones: How much am I going to charge my client? What is the adequate format for this text? Did I charge enough? What do I do if they do not pay? How can I be more efficient and finish the job in less time?

The questions proposed by Nord as a teaching tool in order to elicit the features of the source text and the target communicative situation are somehow ridiculed or at least portrayed as absurdly and unnecessarily abstract by Vanessa in favor of practical job management issues.

Additionally, in Clara's interpretation of the use of theories in translation practice, below, the gap between theory and practice parallels an understanding of the emphasis of functionalism on the contextualization of language as actually lacking relevance to language choice and the development of meaning making abilities. It is therefore rejected in favor of a direct focus on meaning, a task allegedly better accomplished by framing translation practice and teaching within the French *Théorie du Sens*.

> When you translate you are not thinking of any particular theory. When you translate you are thinking of the meaning of a text, what it is actually saying. Therefore if we are going to have to chose a theory, the most realistic one is the *Theorie du Sens*. A theory is just a theory, the rest is practice. (Clara, 20+)

The tautology implied in the idea that a 'theory is just a theory' far removed from actual, on the ground challenges seems in line with the discourse critical of at-their-desks translation scholars separating theory (the presumed *raison d'etre* and focus of academics) from practice (the focus of professional *practitioners* of translation). It may also be explained by the professional rather than academic background of most educators potentially unaware of what theories actually are; in particular that they are attempts at explaining a certain phenomenon or practice, necessarily influenced by the peculiar understandings of and assumptions about it. As such, they are not severed from the phenomenon itself, albeit the fact that theories may often not account for all the factors

contributing to the phenomenon explained.

A similar perception of the limitations of functionalism is at stake in the description of another educator's use of and adherence to functionalism, leading her to favor a more eclectic stance.

> I embrace Functionalist theory as extremely valuable in order to face translation. However, often one only uses equivalence theories because … [pauses as if reflecting on the matter] it is very important to use these theories in combination with the functionalist approach. I believe that this approach doesn't completely break away from equivalence theory… When you translate functionally, you never completely leave behind translation procedures. You never say: "I'll never go for a transposition again" or "I'll never use a modulation." Because, ultimately, translation *means* transposing and modulating. What I mean is that equivalence never ceases to exist, but we do always need to keep the functional dimension in mind, that is, the target text receiver, the new text, the brief, the purpose. (Andrea, 17)

Functional theory is here seen as incapable of fully informing students' decision-making at the micro-level (of 'form') and needs therefore to be combined with knowledge of linguistic theories of equivalence, notably the so-called 'procedures of translation' proposed by Vinay and Darbelnet. (1958) These, however, as has often been pointed out in TS, more than procedures to translate are descriptions of phrase-level ways of expressing similar ideas across languages established through analysis in comparative rhetoric. When asked to account for her teaching practices and principles, Andrea seems to conceptualize language form as dissociated from language function and context of

situation. The functionalist representation of the translation process is seen as providing a general context or backdrop for the communicative act but cannot fully advise on form.

Additionally, in the above account, linguistic theories are also primarily associated with task management and organization and strategy. They also rather pertain to source text interpretation, whereas the functionalist approach is more likely concerned with target text production, and the final shaping of the end product:

> I believe in the structural dimension, the organization, that part that is more related to form than to content, that is, those initial steps, the 'how can one say this' or how can one organize a text in order to translate. Functional theory, on the other hand, is more focused on the result. I'm under the impression that from the structuralist or equivalence perspective we focus on the source text, and that the target text is then addressed from the functionalist point of view. (Andrea, 17)

Again, the point that theories attempt to be perspectives on the full realization of a certain phenomenon—here the process of translating—and not just explanations of certain parts of it seems to be missed.

Indeed, from a focus on form and usage rather than from a use and form-in-relation-to-function focus, contrastive stylistics of national languages and knowledge of 'translation procedures'—i.e. of phrase-level stylistic options and norms across languages as well as the names of the transformations operating in each case—do figure prominently in the discourse of educators on teaching translation, and thus in the curricula of all training programs studied. In contrast to functionalist theories of translation some educators perceive these 'procedures' as an accurate depiction of real-life professional practice: "[The translation procedures are useful resources] because they

are based on real elements of translation, practical elements […] they allow me to solve the problems I encounter in a translation. I believe that they do open up alternatives toward potential solutions." (Mariana, 15). While providing models of 'natural' equivalences and 'uncontaminated' target language use, on the one hand translation 'techniques' or 'procedures' validate accuracy and fidelity to the source text: "I never say to myself that right here in the text I am producing a 'transposition.' No, I just do it, but I know that it is not a mistake to do this. I have the certainty that I am not changing the text." (Mariana, 15).

On the other hand, translation procedures are seen as crucial to promote sense- as opposed to literal or sign-based translations:

> The *Pédagogie Raisonnée* by J. Delisle is an excellent example of a comparative critique of translation, and it is the best way to avoid those calques. This textbook has very well chosen examples which force students to not translate literally, because THAT IS NOT OK! I made myself a list which I use with students. How to translate 'control', 'as' or 'while,' for example. There's a million ways! They automatically translate 'with' with '*con*,' and I tell them: No! So, after learning about the 'techniques [or procedures] of translation, if I see something that does not sound right to me, for example, 'an improved policy' I know that I can't say '*política mejorada,'* and I know that I am resorting to a 'transposition' when I say '*una mejora en las políticas*.' In other words, the technique is a translation resource. It helps the translator to know that these kinds of tools exist and that they allow one to improve one's translation. Because, otherwise, we could just make do with Google Translate! (Clara, 20+)

In addition, in the quote above, Clara sees the so-called translation procedures as also allowing learners to develop metalinguistic competence and a vocabulary about translation. "Some students say, ‘I just turned the sentence around!” Ok, I reply, “What does it mean exactly, Mr., to turn the sentence around?” Oh, I see, you made a ‘transposition of order’…” (Mariana, 15).

Interestingly, distance from, as well as outright criticisms of, the functionalist theory of translation also coexist with educators’ frequent recognition of their partial understanding and use of the framework:

> You know, after all, I know very little about Nord’s theory. I’m aware of her chart for the analysis of the internal and external factors of a text, a guide on how to put texts in situation or context. But all that other complicated part she has on communication, i.e., on text functions, I don’t really know. No, I don’t. I have not studied it more in depth, I guess I only used and was left with the very beginnings of her theory. (Analía, 20+)

Among the first Chilean translator educators to become familiar with *Skopos theory* in German back in the late 1980s, Irene (20+) hypothesizes issues of interpretation and pedagogical applications of the framework:

> I believe that people have not had the time, or maybe also the interest, but mainly the necessary time. The teaching applications of Nord’s theory, in our case, are truly pending. We still have lots and lots of weaknesses in how we apply her theory with our students. I know and I have internalized the theory really well, but such understanding and internalization are very complex issues. I would say that what we are lacking is to play more with the translation brief [the specifications of

> the communicative intent of the target text: to whom will it be aimed, what will its purpose be, where and when will it be consumed]. We need to be more creative in the selection of briefs in order to establish a [pedagogical] progression. A progression by means of manipulating the brief, not just by means of the source text selection, from easy texts to more complex ones. (Irene, 20+)

Other educators find explanations for this limited appropriation of the theory in deep-rooted views of what counts as a good translation and what builds translation competence—target language grammatical accuracy and detailed feedback on this aspect.

> Going back to this, I believe that rather than using the theory as a general framework, what we actually work with is the idea of the translation brief. Who is going to read the text, why, and consequently what should be the conditions for such a text? Or what are the functions of this text in English and how do we account for this in Spanish? It is not really that we work with the full functional model. In fact, I would say—and I want to be very honest here—that we have a very hard time getting rid of that mindset that is so focused on grammar, bad Spanish, still so common among students. (Mariana, 15)

Time and institutional support to discuss and appropriate approaches like functionalism are foregrounded as leading reasons for the limited understanding and implementation of theories, deploring a pervasive pragmatism in the training for all professions that is probably not specific to T/I: "There's just not enough time to do things the right way. Because, here, if they believe that you are good at what you do, and they hire you full time, they give you a million things to do, things you, of course, never

manage to accomplish well and thoroughly!" (Raquel, 10.) Individual responsibility for not exploring the scholarship in more detail is also acknowledged:

> There is nothing wrong with *Skopos* theory, I just think that we have not explored it enough. We have not gone back to it, we have not stayed updated with new articles, or looked for other applications of it that might be taken up. We kind of have stagnated, not for lack of will or out of laziness; it's just that since what we've used has worked, we have not looked any further. I don't feel that I have a full grasp on the theory, I know it and some aspects of it stayed most with me, such as the brief, parallel texts and correction or revision criteria (even though these need to be adapted because there are just too many!.) We liked the approach and it sort of worked for us, but we have not studied it more in depth to be able to say, "Hey, look, there is other tools which we could benefit from.". (Mariana, 15)

Finally, comments such as the following may also suggest a lack of account in the TS scholarship of educators' specific knowledge of the discipline and institutional contexts: "I have not been systematic [in deepening my knowledge and understanding of functionalist theory] and this is due to the fact that I have not studied enough, I have not been rigorous enough, it is true, but it is also because not everything [in the theory] has really made sense to me." (Analía, 20+).

On the concept of translation competence (TC) and its instruction

The nature of translation and TC. As a way of comprehending educators' understanding of the process of translating and developing translation skills in more detail, this study attempted to capture the participants' representations of TC and how its development by student translators would best be accompanied. The most common

emphases of these representations include: awareness of translation as a situated act of communication with meaning made of discourse beyond unequivocal word meanings in the text; knowledge of standard TL usage and conventions guarded from the influence of SL usage; research skills and an inquisitive spirit; self-contracting knowledge and skills to navigate the T/I professional market; and, for a few, the ability to critically read meaning from and into texts based on a constant practice spread over time. These underscored dimensions of TC are further described in sections a) through f) below.

a. A situated act of translingual and transcultural communication

Translation is commonly represented by instructors as a purposeful and socially situated act of cross-cultural and translingual communication. Describing the main emphases of her teaching, Andrea (17), for example, states:

> I believe that what we are increasingly called to do is going beyond *what* texts are being translated, towards *whom* and *what* these texts *are for*. The issue is linguistic and sociological. The focus of attention is slowly shifting from the source text towards the target text and now towards the new reader… Before, it was all about translating texts without knowing the purpose of doing it or who would use these. We have now been working on implementing a translation methodology framed by the functionalist approach. We have been making sure that students understand that all translations have briefs [*encargos,* in Spanish] and that these briefs make them translate one way or another and that there is no single way to do it.

With respect to TC, as is evident below, in Sara (15)'s response to what it takes to be a good 'translator as communicator' (Hatim and Mason, 2005), effectiveness in

communication is subject to advanced proficiency in working languages, including both, knowledge of conventions—"A translator needs to have, […] perfect command over his or her native language. And I am not only thinking of a command of the 'code', that is, the grammar, but also conventions more generally."—and the way in which language pairs may make meaning distinctly: "I'm also thinking of use, of different registers, and of being able to convey the message […] One also needs to know and understand how languages generate ideas, messages and certain effects." The view of TC is thus clearly centered on translating meaning (not signs) as well as on communicative effect.

In this communicative frame, awareness of language as enacted in and shaped by culture and contexts of communication is crucial, as emphasized by Gabriela (20+): "We need to make students aware that they are not only dealing with two different linguistic systems, but that we also have two different cultures." The hardships encountered in this endeavor as translator educators are pinned by Gabriela on what she assumes is an overemphasis on form at the expense of meaning by language teachers: "Our students have been educated by [language] teachers… by teachers, ok? So one has to get them out of that very inflexible space and tell them: 'Hey, language is actually something involving more movement…" She points to dealing with languages for the purpose of translating as a different thing than what she sees them do in language classes: "Here [when translating] things change and there is also something called context, something called culture…"

b. Stress on contrastive stylistics and echoes of language purism

Despite interest in the communicative situation and the discursive stress on language at the service of making meaning, the form focus on contrastive language usage

conventions and the ‘naturalness´ of TL forms hold a fundamental space in the majority of Chilean translator trainers’ syllabi. Awareness of these contrasts in usage conventions is encouraged through the study of contrastive and language-specific ‘stylistics’ evidenced through the so-called ‘Translation Procedures’ first introduced in the work of Vinay and Darbelnet (1958) for English and French and then developed for Spanish and English by Orellana (1990); Vásquez-Ayora (1977) and most recently by López Guix and Minett Wilkinson (1997), the latter works being all staple of the translator training curricula examined for this study.

Misrecognition of these contrasts across language pairs are represented as an inability to phrase ideas according to usage and sometimes an affront to proper writing and TL conventions—“infelicities” and “atrocities” of student translators. For example, when practicing sight-translation Clara (20+) reports making her students record themselves. “They then hear themselves and realize the infelicities or atrocities that they use. If you only tell them that their renderings are not acceptable or tell them how to phrase them correctly, it does not have the same pedagogical effect.”

Avoiding traces of language contact when translating is underscored: “To be functional and adequate in a Spanish-speaking context the text should be in ‘proper’ Spanish with no tinges of the SL.” (Clara, 20+) From this perspective, in addition to a strong feel for the meanings made through language forms, TC is to a significant extent understood as the translator’s increased awareness of distinct usage conventions between SL and TL. The translator, in this view does not infrequently invested with the responsibility to keep ‘proper’ uncontaminated TL alive: “Rigor in the use of one’s native language, in our case Spanish, is something we learned really well […]. I mean, we are

translating *into Spanish, into Castilian* and therefore we have an immense responsibility to that language. (Gabriela, 20+)

Control over negative transfers into the TL and the notion of guardianship of 'proper' TL use is indeed often considered a staple of quality training in Chilean translation education. This is fairly clear in how Mariana (15) reports the emphases of her translation pedagogy: "We'll try to use the best Castilian possible for public or dissemination texts, because we are providing the general public with information. Since we are translating texts for that audience, people should read it in good Spanish." This view may be seen as echoing standard and purist language ideologies and investing the translator with a role of educator of the masses in the defense of a self-determined national culture and language.

This emphasis on translators as guardians of standard TL, free of pressures from dominant foreign languages, however, is also in tension with pragmatist discourses privileging language use over language norms. Mariana herself further explains when and why she emphasizes this guardian role of 'good' Spanish: "And why do I stress this in introductory translation courses? Because later, when we work with more specialized texts, we sort of let go of that notion of language purity or care for the language."

In conclusion, in this pedagogy of translation, teaching student translators the use of standard uncontaminated TL rests on encouraging deep awareness of contrastive usage conventions. The extent to which the respect for norms should be foregrounded is subject to genre variety and target audience. The translator should know the conventions of uncontaminated TL use and demonstrate that she can uphold them to then be capable and willing to transgress these norms in favor of target context use and requirements if

necessary.

c. The importance of inquisitiveness and research

Beyond the development of awareness of the communicative context and the meanings made through language, of TL norms and potential interferences from the SL, a further requirement for developing quality TC is inquisitiveness and intellectual rigor, both predispositions often associated with a Davincian interest in multiple issues and areas of knowledge.

> Another aspect which I also think we should stress is… the disposition to discover all these topics and issues, and to let oneself be enchanted by them because […] a translator is somewhat of an expert in all those areas and that is kind of fascinating, because you can then talk and have something to say about all of these areas. It thus gives students the opportunity to feel, how should we say it…, to feel proud of that knowledge. (Sara, 15)

The ability to do thematic and terminological research is the most commonly identified sub-competence along the general ability to translate. As was evident in my interviews with educators, it is an ability that is distinctly and recurrently addressed across programs and educators in activity design. Researching and reading in the TL about the topic and in search of relevant terminology is another staple of translator education, as is reported in Gabriela (20+)' description of her translation pedagogy: "I first start with research [*documentación* in Spanish], this is a topic which I particularly stress [in my teaching]; researching in the target language on the topic they will have to translate."

d. Reading comprehension and critical thinking

Even though much less prominent among educators' teaching concerns and foci, reading comprehension was deplored by some to not receive due attention as a key dimension of TC during their own training as translators: "[when I was a student myself] it was often difficult to understand the text. I believe we did not work enough with the ST, we didn't spend enough time on reading comprehension… nor did we spend enough time on understanding the context in which that text worked." (Raquel, 10)

A few educators explicitly declared making reading comprehension a focus of their classroom work. Gabriela (20+) continues outlining her pedagogy: "Second is the issue of reading comprehension: understanding and then being able to say it in your own words. This is an exercise which I love giving my students. It is not about translating. *Before* beginning to translate, we are going to read and understand [texts on the topic to be translated] in Spanish." And yet, Raquel (10) still feels that guidance in reading and interpreting a text and its multiple layers of meaning is not instructed in sufficiently principled ways in the program where she teaches. She deplores the fact that her students have "problems with reading comprehension in English, comprehension of the context as well as the ability to analyze the text", and expresses a certain ambivalence whether it should be her responsibility to work on that: "students are expected to develop those skills in language course… but we know they don't fully…"

A very few participants, with more critical views on translator education in Chile look beyond the concern for reading comprehension and identify an overall lack of focus on encouraging general critical thinking when interpreting texts for translating. These voices, like Eliana (15)'s, who is interestingly not a translator by training, claim that translation is not always seen as an inherently reflexive and critical activity, tending to

presume instead mostly straightforward meanings to be more less unequivocally 're-coded' in the TL: "I feel that here [in Chile] a translator is like a factory worker. He takes a text, begins translating without questioning anything, without reflecting on what he reads. I believe that there is little mental and intellectual development." In this view, translation training fundamentally requires promoting and practicing critical thinking about content in conjunction with form. Eliana further explains: "We take for granted the importance of developing a critical and reflective attitude among our students. I would say that we have not yet been able to adequately outlined what translation actually is in people's collective imagination." These voices seem to attest to an emerging struggle over the meanings and definitions of the interpretation of meaning, translation, TC and TC instruction.

e. Translation technologies and the abilities of independent contractors?

In addition to representing TC as importantly involving communicative adequacy, awareness of contrastive rhetoric, research and interpretive skills, and critical thinking, Chilean translator educators are also frequently concerned with adopting a professionally 'realistic' approach which will ensure students' self-advancement in the profession proper. Despite clear efforts of Chilean programs to leave behind a view of translating as a mere humanistic endeavor and adopt a professional orientation to T/I training, educators still spot significant gaps regarding the development of knowledge and abilities for self-employment in order to become effective "managers of their own profession", says Andrea (17). "We do not address in depth issues of project management, or the sheer ability to sell their skills and services."

Similarly, command of Computer Assisted Translation (CAT) technologies is also often deplored for not being granted due priority in most of the country's programs. Lack of resources is the most commonly alleged reason. The most serious consequence is in losing professional competitiveness. Mariana (15) complains: "Authorities argue that there is no money to pay for software licenses. But right now it really is a market need, businesses are asking for those skills when they consider hiring you. Even if we tell students that such skills are important to have, we are not using them in our teaching…; when they are looking for jobs, they freak out because they have never seen or used them."

f. *TC as a macro structure*

When asked to unpack TC, Chilean translator educators indeed refer to all of the dimensions above, and feel compelled to address these dimensions in their teaching. In addition many of them are certainly aware of its theorization as 'multicomponential' (particularly in the work by PACTE, 2009). Yet, with only few exceptions which will be reported at the end of the next section on TC instruction, activity design and classroom practice tend to actualize a representation of TC as a macrostructure—an ability largely and exclusively developed and taught by the act of translating, with little in the way of a special and sustained focus on the abilities making up or contributing to the larger macro competence. Again, the only non-translating activity systematically included in course design is research.

Reading comprehension or text and context analysis, as seen above, are not infrequent concerns among trainers, yet their full implementation in design is not systematic; it is not informed by research on reading, neither is concern for this

dimension really widespread. When asked about activities other than translating that they thought may develop TC, most educators only mentioned either research assignments or contrastive language awareness exercises such as on “the use of the gerund,” or the “passive voice.”

As illustrated by her answer to the question ‘what are in your view the abilities needed to translate?’, Sara's automatic response is to report a representation of TC as theorized in TS scholarship:

> Yes, we did have to described competencies for our new program. But, darn, right now I can’t remember the names we used! We talked about linguistic and communicative competence, which… then there was the transfer competence…. What were the other two? Let me look for it, I know I have it somewhere.

It is almost as if the notion of ‘componentiality’ is not fully appropriated by this instructor at a level which would allow her to develop and use this very notion in in teaching design—the level of ‘mastery’, but only at a level of “label” or “name.” (Grossman, Smagorinsky, & Valencia, 1999, p. 16) Such a level of appropriation of concepts does not always ensure an awareness of the conceptual underpinnings neither of the notion nor of its contribution to a larger conceptualization of translation teaching/learning. The instructor knows *about* the concept yet may be unsure about what this may mean for teaching design. Now, Sara is one of the educators working dedicatedly on making reading comprehension a formal and well-thought out part of the process of learning to translate and translating. Therefore, in this case, sticking to a ‘label’ level of conceptual appropriation may also to a certain extent restrict a more critical view of the notions encountered in the established scholarship as well as the room

necessary for her potentially highly valuable theorizations, founded in practice and a vast experience teaching.

In summary, TC is commonly described as encompassing more than just linguistic and literacy skills. It includes a more dynamic and situated view of language, an awareness of linguistic, rhetorical, and cultural contrasts, knowledge of standard TL free from interferences from other or source languages; the ability to do proper and informed research and to think critically, skills for navigating the professional market and contracting, and, finally, command over technological resources relevant for translation. Furthermore, despite teacher awareness of and adherence to componential views of TC, it is commonly spoken of and reported to be taught as a macrocomponent: "For me the most important, really, is […] to attempt to convey the experience, to convey what translating is about as a whole…" (Raquel, 10).

Understanding and putting into practice the notion of componentiality is still superficial and instrumental. Current adherence to the concept may be, to an important extent, the result of the sweeping adoption by Chilean higher education of the competence-based approach to curriculum design (CINDA, 2010), a top-down policy mandated under the influence of the Bologna agenda to restructure and standardize European Higher education. The mandate is seen by some as particularly suitable for curriculum design in translation:

> Our university is very interested in having its general educational project be entirely based on 'a competence-based education.' In the case of translation, we believe that it is a feasible goal. [… A]t the end of the day, translators' work is a

> very practical endeavor, and when translating there is a lot to 'do,' so the two [competences and translation] are in fact related. (Mariana, 15)

Translator educators do commonly perceive translator education and PACTE's componential approach to TC as a natural fit with the sweeping national move towards 'learning by competencies.' The fit is most often justified on the basis of a praxis-oriented view of the profession and the abilities it requires.

The instruction of TC. As seen in the several statements in which translation instructors lament their 'improvised' teaching expertise, the participants in this study overwhelmingly long for a better knowledge of and training in translation teaching methods relevant to them and to their teaching contexts. There is a significant desire to inform teaching practices with new research and new pedagogical perspectives and methods on translating and teaching to translate. Eliana (15), for example, reports struggling "with the tradition from which [she feels she and her colleagues] teach." She seems to have second thoughts about the activities commonly used to develop students' translation skills and strives for a change, which she frames as innovation: "I try to innovate. I put so much effort into designing lessons that will show students that there are many options to learn to translate; assisted and annotated translations, class discussions, collective readings, etc..." And change is apparently not just about teaching strategies. It is also seen as needed in the very understandings of TC with a stronger stress on the ability to interpret meaning from and into texts: "[…T]he translation classroom needs innovative teaching materials, […] and also more diverse ways of viewing translation…" Importantly, while discourses like Eliana's are proactive and somewhat hopeful, others like Raquel's (10) also express frustration with educators' pedagogical expertise: "I

would like to know how to teach better so that students did not feel so frustrated. Because their frustration is well founded, outcomes are often quite deficient…"

Despite this common feeling of partial inadequacy, translation instructors have a fairly explicit understanding of how TC should be taught and developed. On the one hand, an established view is that TC is *a praxis-oriented ability* and cannot but be *developed by translating, which in practice overwhelmingly means only doing that--translating*. On the other hand, slight variation in emphases notwithstanding, representations of TC stress at least three additional aspects: a) translation instruction should be *professionally authentic* and *situated* in explicit communicative situations ideally based on authentic—albeit often shortened—texts; and b) it should be *student-centered* embracing what educators call a 'constructivist' approach to learning and also c) *process-oriented*. In what follows I will describe in more detail educators' understanding of he nature of these three emphases: a) the situatedness and authenticity of sound translator education; b) the student; and the c) process foci. The emphasis on a student-centered pedagogy is outlined in three sections, first with a stress on b1) the role of instructors' professional expertise, then on b2) the demand on student for proactiveness and autonomy in learning, and last, on educators' questioning of the understanding of educational 'socio-constructivism'.

a. Professional realism, and the use of translation 'briefs.'

The value placed by interviewees on a translator education that truly prepares students for the professional market and that is thus capable of bringing the challenges encountered there into the classroom has already been demonstrated. Echoing deep-seated beliefs in translator training scholarship, as documented by (2008a); Kelly

(2008c), trainers' professional expertise, tends to have more value than their teaching and/or academic experience, in the views reported here. ("The translator trainer […] needs to be practicing the profession! Pedagogical knowledge is easier to compensate for than professional experience…", Clara, 20+). This emphasis on translator education as, above all, being professionally realistic and relevant marks the very inception of T/I programs in Chile. Let us remember that they were the initiative of a few language teachers—not linguists nor literary scholars—in alliance with worldly successful professional translators and interpreters, whose actions slowly but decidedly diverted an important portion of the demand for a modern language education away from the disciplines of linguistics and literature, and later even from that of foreign language teaching proper.

In addition, the widespread adherence to functionalist theory already discussed above, particularly its emphasis on the specifications for the purpose and use of the translated (or target) text—referred to as the translation 'brief'—as well as on context and its impact on word choice and the text, is often seen as validating the pragmatic stress on professional realism. Locating the study and translation of a text in a specific situation makes instruction relevant to the actual market-oriented practice of the profession. The same educators who see themselves as "grounding translation in real life" (Andrea, 17) are those who, as already highlighted in the prior section, clearly represent their program's new emphasis on professional realism tied to embracing the functionalist approach: "making sure that students understand that all translations have briefs and that these briefs make them translate one way or another," as pointed out above by Andrea (17). In this educator's discourse, a sign of programs' professional orientation was

preventing students from translating for individual instructors, embracing instead the notion of the translation brief as a frame of reference for decision-making. For example, a critical look at her own training makes Irene (20+) deplore having to translate “to the taste of specific instructors” when she was a student, and adds: “Things don’t work this way when you translate professionally. The student has to learn to face specific briefs and learn to stand by his or her translation decisions”

b. *Embracing the ‘constructivist turn’—effacing teachers’ dominant presence will enhance students’ learning drive and autonomy.*

Most Chilean translator educators were first exposed to constructivist approaches to education by way of short in-service teacher training programs for college instructors with no formal teaching background, or during (usually local) graduate studies in the fields of general or higher education. These educational approaches, resisting objectivist and ‘transmissionist’ views of knowledge and learning, are perceived as a major shift of paradigm profoundly affecting translation instructors’ own teaching practices. “Well, the notion of education and teaching and learning was subject to a radical turn […] The constructivist turn [‘*el vuelco constructivista’,* in Spanish] Then this center for teacher development was founded [at our university] and we, translator teachers, became habitual clients there. This made us also turn the tables in our own classrooms.” (Gabriela, 20+).

While, at the beginning of this study, most translator trainers were unaware of the scholarly literature applying educational socio-constructivist approaches to translation pedagogy proper (Baer & Koby, 2003; Colina, 2003a; González Davies, 2004; Kearns, 2008b; Kiraly, 2000), [20] many confidently outlined their understanding of the approach,

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[20] Only one of the 13 educators interviewed mentioned the work of Kiraly (2000) and according to survey data his work was mentioned as inspiring only by a 3% of the entire sample.

often arguing that it had had eye-opening effects on them. In Raquel's words, the reported novelties include first, the new role of the teacher ("that the teacher did not need to know it all and that it was sometimes good for him to say: 'Hey, I don't know; let's find out'." Then new planning and teaching methods, including curriculum and program design where introduced. Raquel remembers her mentors' call for change: "They would tell us: "Hey, there are many paths to get to the same outcomes!" So, we learned about group work, assigning different roles and tasks to each group member and that it all then should converge into a single project.." It was a key push away from what she calls "the lecture format," even though important methodological questions remain once having to leave the teacher-fronted approach behind. Gabriela (20), for example, seems wary of the teachers' ability to account for what students actually do: "Group work has always been a problem for me, because how do you assess group work? How do you make all members participate? What happens if they do not all participate? How can I measure that?" However, despite mention of methods-oriented changes, the "constructivist turn" in the discourse of the Chilean translator educators interviewed for this study seems to hinge more on ensuring new roles for teachers and students. In their narratives, students' are expected to take on more proactivity and autonomy in their learning and the teacher should efface herself as a dominant source of authority in the classroom. As an example in the following recount, the 'read and translate' approach to translation teaching is criticized, and considered an outdated practice of the past. The stress is on the new active role expected from students: "[The constructivist turn was] a turn in which the student had to transform himself, he had to feel responsible for his learning, I mean, he has to participate, he needs to be an active subject, not just a passive receiver of knowledge

[…]" The 'read and translate' method seen in contrast to methods and approaches adopted under constructivism is recalled by Gabriela (20+) as follows:

> Because, you see, the traditional method of [translation] teaching was to assign students a text to translate. Ok, first you needed to look at it, see where translation problems stood out, issues of terminology, etc. … a lot of individual work on the part of students, […] then, a reading [of the translated versions] in class where the teacher had the obligation to give an answer when there had been none. That is: assign a text, then tell the student to translate it, then come to class and have the last word on any dilemma. That was the traditional [translation] class.

So as to the teacher, the imperative is twofold: plan in order to reduce lonely individual work, and efface herself as an expected source of authority, so that students do not expect translation choices to come to them but are forced to show their proactiveness in learning.

b.1. Ambivalent stances on the role of the expertise of the teacher

Indeed, on close scrutiny of the narratives around constructivism, the changes highlighted are largely about what Kiraly (2000) calls the source and 'structure of authority' in the classroom. The participants in this study who at the time of the study saw themselves working under the 'constructivist turn', had, as students, personally experienced the traditional learning culture organized around a very strong and central teaching figure stressing his/her intellectual authority and hardly accessible to students.[21] In light of this experience, constructivism is interpreted as an anti-authoritarian stance dethroning the 'sage on the stage' figure and expanding what may count as acceptable or

[21] Andrea (17), for example, describes such 'old' teaching school as: "[… T]he kind of old fashion education where the teacher is the beholder of truth, he is the only one who gets an A, and is unreachable, i.e., one does not have a conversation with the teacher; when visiting him in his office, you stand by the door, you can't just go in …, and if you do, you do not sit on one of his chairs, you stand."

correct versions of a ST. We are here reminded of Mariana's (15) already mentioned motivation to become a translator educator out of "rebelliousness against [her] own training," especially in reaction to the lack of opportunities to disagree and validate alternative translations. Mariana's account of her own student experience directly reflects this stance: They would give us translation assignments which they would pick [for us to practice, not real ones actually commissioned to our instructors or other practicing translators] and that was about." Mariana (15) would have liked them to devise further learning activities than the assignment to translate as well as self-restrain in showing their knowledge so that students would have to do the work and push themselves:

> They did not request, for example, that we do a certain research work, nor would they orient us such as in: "If you did not find anything, why don't you check this other source." No, we'd come to class and they just gave us the answers right away. Even then, as a student, I remember being already aware of pedagogical nonsense—if the translator would have to spend her entire life looking for information, then she had to begin developing such an ability early on.

Mariana thus deplores what she sees as her trainers' demeaning attitude towards students, as their teaching activities reveal rather low expectations about students' ability to actively search for best practices and outcomes.

In the discourse of the instructors interviewed for this study, the antiauthoritarian stance is the backdrop against which relationships and roles in the classroom are being redefined. The role of translator educators *vis a vis* students however is not seen uniformly across participants. On the one end we have educators emphasizing their role as *T/I experts whose responsibility it is to orient students toward a self-discovery of a set*

of knowledge and skills largely pre-established and embodied in the teacher' expertise. To do this the teacher should be capable of releasing or passing down her knowledge and experience in controlled doses and at the appropriate time, yet never muting her T/I expertise altogether: "My role is that of an expert and guide. Guidance consists in giving students tips on how to start working on a text, working methods, how to meet deadlines, how to end up with a quality product, those kinds of things" (Clara, 20+).

On the other end, we have a more 'suggestive' approach, highlighting educators' teaching expertise and emphasis on process as much as her professional T/I expertise. This suggestive approach attempts to give students the opportunity and responsibility to search for what works for *them* and also considers affective issues: "[I try] to be realistic and supportive of their learning; never say, "no, this can't be," but never give out the solution either, rather propose various alternatives." (Raquel, 10) Even though instruction in this latter discourse is still largely prescriptive, the process of translating is considered a very unique experience for each individual and the teacher's experience should be shared considering individual processes and circumstances:

> […] translation is so personal. So when a student asks me: "Ms., is this right?", I tell him: 'No it's not. What other possibilities are there? What do you think?' There are different options; translating is such an individual process. […] and that is why what I try to do is to share my experience but make them find their own strategies." (Raquel, 10)

Somewhere between these two poles, is the representation of the translation instructor as what Mariana (15) labeled "a peer with more grey hair" embracing the idea of suggestive guidance but stressing the pedagogical relevance of acknowledging her

authority as an expert translator or interpreter: “I don’t consider myself a model or an expert in the sense that I am spotless and that I always do my job perfectly.” In her teaching she wants to validate her years of experience and put them at the service of her students’ learning, but not impose this knowledge on them: “

> The idea is not to stress that I am the expert and that everything I say is right. So, we should be considered as peers, yes, *but* we should also be acknowledged as peers who… well, ultimately we are older and do have more grey hair than they do, don’t we?!

Mariana emphasizes the importance of validating her expertise: “It’s not like we were walking by and were asked to teach.” Indeed in all representations of the role of the instructor what stands out is the emphasis on the professional rather than on the teaching expertise, with much less thought given to course or learning task design.

b.2. Strong demands on students

In the accounts of constructivist teaching and learning by Chilean translator instructors, as briefly introduced above expectations of change are significantly aimed at students. Once allowed agency in their education and treated with the respect owed to an interlocutor of arguably equal status, students should have no more obstacles to take responsibility for their own work.

For example, Mariana (15) reports the difficulties she has faced when trying to encourage students’ proactive and autonomous work—the core of her understanding of the constructivist turn—as originating in the teacher-centeredness of learning:

> Students] were used to the idea that the teacher is the sole or ultimate repository of truth and what he or she says simply is the case. And also that he or she needs

> to give students the answer to any given problem on the spot. That is, if I [am a student and] ask what color this is, then he [the instructor] gives me an answer, and that is it. Nothing else will do.

A way in which the cultural change gets promoted is effacing instructors' presence or opinion in the conversations aimed at developing translation knowledge. Mariana continues: "So it was hard for students to accept… to accept that it was them and not me who had to research and figure out potential translations. I had already done my part, which was to select and prepare the material, now it was their turn."

Following a similar reasoning, several other instructors reported making it a point to seldom or never share their translation choices with their students. For them, it is giving them answers what makes students focus on right or wrong outcomes rather than on the decision-making criteria for achieving best translations. In Carlos' (10) words:

> To tell students what an adequate translation would be [for a certain source text extract]? No. Never. Students ask for it but our response is always the same: what matters is the process, if the student is not able to come up with a [translation] version, this means that he did not understand [the ST]. So we are not going to give out an answer; not mine nor that of any other student What do students want? That this version be read aloud in order to note it down, with no concern for whether they understood the idea or how they arrived at such a version. We have declared ourselves absolutely contrary to such practice.

Working schemes for current translation practice courses, which will be described more in detail in the next section on classroom practices, confirm teachers' commitment to compel students to work hard to prepare their translations and research work out of

class. The quality of class sessions is thus made contingent on students' out-of-class preparation and the courage to share their work in class. Students set out to do this with often few other resources than a trial-and-error approach to producing translations, which makes them often feel quite insecure about their creations, which in turn becomes an obstacle for teaching. "One can hardly review a translation in class if nobody wants to talk! If we don't force students to read [their versions], nobody volunteers. … Students *must* be willing to share and discuss what they have with each other and with me.", argues an instructor, deploring the fact that most students commonly "remain silent."

Students' active out-of-class and self-directed research, reflection, and translations as well as the confidence to put this up for scrutiny by an expert are thus considered paramount for the development of translation knowledge and skills. The belief is that students' out-of-class researching and translating should lead to an active and participatory discussion of problems and solutions in class. And yet this does not seem to always happen to the satisfaction of most educators. It is thus not uncommon to hear complaints like Gabriela's (20+) about students' unwillingness to embrace a greater responsibility for their own learning:

> I sometimes feel that students do not fully commit [to learning]. Yes, they do learn by doing if given the task, but is a particular student actually doing his or her best if s/he knows that he will eventually be given the response anyway? […] because the teacher is expected to know and ultimately give out answers? I am not sure [she will]…

So students are not used to working hard and autonomously. They are unaccustomed to bravely venturing ways of solving problems. And they are now

expected to do so even if without the resources that make them feel minimally confident to begin the attempt. Since alleged habits derived from an outdated outlook on learning prevent this from being the case, a teaching strategy often embraced by Chilean translation instructors to foster student agency is to hold back as much as possible answers or suggestions to the problems at hand. The belief is that not holding back instructors' forms of solving problems promotes the notion that there are single translation alternatives to a given ST and that the teacher is the sole or main authority on acceptable versions.

b.3. Revisiting understandings of the constructivist turn

Despite the common representation of constructivism as focused on the effacement of the teacher's authority and the emphasis on students' learning autonomy and self-confidence, overall the participants in this study did not always seem completely at ease with how they felt called upon to interpret and practice the move away from teacher-centered views of teaching and learning. For example, one of the interviewees expresses second thoughts on the 'guide on the side' role for the teacher. For example, that view of student-centeredness is associated by Gabriela (20+) to an excessive absence of certainties in learning: "My question always was: if I, the teacher, say: 'let's all research this together. You guys check the encyclopedia, you consult with an expert, I'll look somewhere else and we'll all, as a team, find a solution to this'… My doubt was… I asked myself: 'Won't this cause mistrust in students?'". It is also seen as potentially fostering a problematic 'sink or swim' perspective on learning, as the teacher, encouraged to dispense as little knowledge as she can, pushes her students into a pool to figure it out on their own and "construct knowledge." Gabriela expresses misgivings with the

absolute rejection of traditional methods and what she sees as a maybe radical embracing of constructivism. She wants "to avoid pushing them into the pool by only telling them: "Ok, this is a communal work, we are all going to solve everything and no one knows anything…"

For these teachers, constructivist approach may be leaving the instructor with nothing to say, and an educator who asserts and communicates her knowledge with expertise and authority represents a source of confidence and growth for students. They believe that this needs to be part of a sound student-centered translation pedagogy.

> So it took some effort and time to learn to work as a team with students. In time I found that what works best is *not to demonize the traditional way of teaching [translation]*. I feel that it still should be used sometimes… at the beginning of the curriculum or a given course, for students to gain confidence and know that the resources to problem solving do exist. They are out there! So this is when I present them with formulae: 'This is the formula.', I tell them. *I do do it* in the initial stages of the curriculum *to avoid pushing them into the pool* […] I mean, … *the teacher who knows about a given text and a given course is a valid resource*. (my emphasis.)

So, the notions that there are practices and knowledge 'out there' that have been used and proven effective, and that the teacher knows and should model them—that being precisely the source of her authority and *raison d'etre* in the classroom— is what comes to compensate for the lack of guidance entailed in Gabriela's understanding of constructivism:

As another signal of a certain level of struggle with the notion of constructivism, a few participants came to problematize the pedagogical efficacy of their view and enactment of the 'guide on the side' as a muted or effaced authority. Toward the end of the data-gathering period that occurred over the course of approximately two years, a sense of failure in compelling student participation was acknowledged by some instructors:

> I don't know if it is something only of the last few years, but *nothing of what we have tried out really works*. […] I try to make sure that my teaching is more equally distributed, not centered only on the teacher who speaks and speaks. […] I try, but […] it has been very hard, so hard that I have sort of questioned how I should be going about this. (Mariana, 15, my emphasis)

Students do their homework, in Mariana's report, yet they resist sharing their work once back in class. In facing this fact, the burden seems now shifted away from students to instructors: "I feel that we do not get to students. I thought it was a problem only in the courses I teach, but I realize that other colleagues have been feeling the same thing."

Mariana seems caught between what she sees as a rock (asserting her authority as a professional translator) and a hard place (muting it in favor of a presumably healthier learning): on the one hand, she feels that affirming her presence by sharing her suggestions for potential translation or research products thwarts students' critical and proactive attitude—"when you show an idea as a model, they take it as the last word, the way things should be." On the other hand, she also feels the value of an authoritative guiding presence in the classroom: "if you withdraw the guide, they freeze and stop doing

anything. Because [during translation revision sessions in class] they don't say anything, they stare at you and just don't."

The reasons of the problem seem elusive to Mariana (15) as well as to several other instructors: "What is it? Do they not feel comfortable… ? I don't know." Lacking the time and instances to think this through collectively may be an obstacle, yet the one thing instructors are aware of is that the problem is widespread: "We have not sat down to address this topic more formally […] The only thing we have concluded in our informal conversations is that we are all experiencing the same thing, but we do not yet have a proposal for change." Coming up with alternative teaching practices to reduce students' hesitation to share their work, however, may be indeed be difficult if educators remain unclear as to what may be causing this resistance.

Awareness that instructors' teaching approaches and methods are not fully satisfactory[22] has led the attention of a couple of teachers away from focusing on student and teacher roles to an emergent focus on rethinking activities for the translation practice class. A few instructors reported attempting more group or pair assignments and to a lesser extent also more in-class translation work with the teacher offering advise on the negotiation of final outcomes as she moves from one group to the next. Another experience involves more than just a change in method, bringing into question 'the [very] *task* of the translator', beyond a conveyer of ideas across languages and culture, to an intellectually and culturally active creator of words and worlds. Eliana (15) a colleague of Mariana's, explains:

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[22] Mariana herself, for example, states: "But right now succeeding [in creating more of a constructivist classroom] does not look very feasible, in the sense that you try lay the ground work, but nothing happens. And then again, maybe the groundwork that we are laying is not enough, or we need something else, not just more of the same."

> What I try to convey to my students is that the translator and translating is a form of social engagement. So I tell them: you *are* going to talk about politics and ideology. A translator is an ideologue, a person who has a commitment to whatever he or she is working on in order to give verbal shape to certain ideas, a person who has the responsibility to discover a universe that others cannot discover.

This approach therefore proposes to move away from an emphasis on 'rules' and 'conventions' in translating—and thus away from acceptability of the end product—when discussing student translation versions. The stress should be on students' meaning making practices, on their cultural assumptions and ways of thinking as they translate, i.e. as they interpret and make meaning from and into texts. Eliana further proposes: "We could enrich our teaching by making students the protagonists of the very act of translating, not imposing ourselves by focusing on rules of language or textuality alone." In other words, rather than being focused on language or textual adequacy—how a ST should best be phrased in the TL—a learner-centered pedagogy, should be aimed at the meaning making process by the student and the communicative consequences of her taking one path or another in this making.

Eliana's pedagogy rests on a view of translation as creation rather than as reproduction or transfer, and of the translator as free creator rather than a mere instrument devoid of self-agency: "… because language evolves, and I believe that the translator should be a free being. I believe that translation depends on the translator's ability to reflect and on her creativity […]" So for Eliana (15), one pedagogical imperative is thus to foster awareness of how students are reasoning. Another one is to guarantee students a

significant space for exploring meaning interpretation and construction, welcoming instances of frustration and failure, and this not just for literary-like texts: "I believe that teaching is to give the student the opportunity to be creative and reflective. To demand and value reflection. Reflection and creativity are even important when translating technical texts, those they will most often encounter as translators."

As an illustration of her pedagogy, Eliana reports working with a student who empoweringly defended her interpretation of a passage in a short story that could not hold true. In her view, this was partially due to her lack of proficiency in the SL: "She changed all the tenses, to the point that a breakfast became a lunch. Her classmates were furious!" But Eliana let her student defend her interpretation, and made her prepare for it:

> I asked her to defend her position. She did and to me that was wonderful. […] I did not ignore or abandon her, I did not crush her either because her creativity was what was at stake. I pushed her to develop and articulate her ideas, asking her to formally present them in front of the class. She was overwhelmed, yes, but at the same time she felt valued and could ultimately hear her classmates objections.

This invitation to focus on students' cultural associations and motivations for certain language choices and thus particular meanings leads us to the last concept common among Chilean translation educators' discourse on the instruction of TC : the emphasis on the translating process over the translation product.

c. The focus on process—that of translating rather than of learning to translate

In Chilean translator educators' discourses on translation pedagogy there is frequent mention of the importance of attending to process beyond the quality of the translation output. This emphasis is most often understood as inquiring about and

working on students' paths to arrive at their actual translated texts. As is clear in the following quote by Irene (20+), instructors frequently consider getting to students' thinking and doing behind individual translation choices a fundamental component of TC development and its instruction:

> I very much try to [...] to not emphasize the product, because, suppose, you assign students to translate an article […] They bring it back to you all done, … you've missed the richest part of the process. To me [what counts] is the process, because that is where you see the student's 'Achilles' heel' [probably referring to (Way, 2008)]. That is where I see where the shoe pinches the most.

Attention to process however is not conceptualized as attention to the process of learning to translate but to the process of translating—i.e. the distinct stages any translator, novice or expert, goes through in coming up with a TT, namely ST interpretation, research and consideration of purpose and goal for the TT and finally TT production: "Look," I'm then able to tell the student for example: 'you're failing in comprehension in English [the SL]'", Irene wants to know how her students "do it", so "peaking behind her backs as they translate" in the lab, enables her to tell them: "Let me tell you what happened. You found the right [web]page, you got the right info, but you did not phrase it in your translation the way you should have." So the worth of attending to process for Irene means gaining a detailed knowledge of students' procedures at each of these stages: "This is what you get out of processes. If you do not focus on this you just have no idea [of what is going on]. No idea!"

Irene further reflects on the benefits of this kind of attention to process for fair and formative assessment:

> How often doesn't the poor translator burn the midnight oil researching his topic and the terminology. He actually *does* do the work, he does research. The problem is that what he does not do well is to translate all that work into a proper target text. But we should give him credit for that research, because that part he actually did!

In this stages-of-translation perspective on process, Irene highlights that if the instructor has access to how the students navigate through these stages (ST comprehension, research, TT composition) feedback will address performance at these different stages.[23].

This view of process contrasts with Siepman (1997) pedagogical perspective on process—that by which the learner develops the ability to translate, which indeed includes awareness of the translating process, but is also strongly influenced by awareness of self-as-translator, by textualization of knowledge and skills, and generally by an emphasis on students metacognitive abilities and the idea that translating is not the sole route towards learning to translate. When asked to address the process of learning to translate some educators represent it as an almost mysterious event.

> Because what happens is that some students are really good at picking up your questions or comments for discussion, but translate really poorly, so you wind up asking yourself: Why is that? And you just don't find a satisfying answer and they keep translating poorly. Others are really untidy [at keeping track of homework

[23] Attending to process in this sense seems to be one of the main goals of what is frequently referred to as translation 'workshops' in Chilean translation teaching culture, and that takes up a significant portion of class time in practice courses. For these sessions students are requested to identify potential translation problems in the ST, research possible solutions and attempt a first translation draft in advance. During the meeting students are expected to put up the products of their research, analyses, or translations to the critique of the teacher and the rest of the class. Occasionally, as evident in Irene's quote, a 'workshop' may also mean translating online in the computer lab, individually or in pairs, depending on availability of computers, with the teacher observing the process and making herself available for questions or comments on the process.

> and assignments, organizing ideas] but deliver perfect translations. This is still a mystery to me. (Vanesa, 10)

"It is hard", is a recurrent way of summarizing the task to guide or accompany TC development: "What I want, is to convey precisely that, the experience [of translating], the how-to and that which is hard." (Raquel, 10) Difficulty to learn and teach is in a couple of occasions also represented in terms of metaphors of transmission. Analía (+20), for example, wonders: "How to enter students' heads and make them understand that there is other [non-word for word] ways of saying things?! [the teacher sighs] I know I know things that they don't know, and sometimes I just can't come up with ways of passing this down [*traspasar*] to them."

Despite this sense of lack of a complete understanding of TC acquisition and a satisfactory method for promoting its development, a few participants expressed an intuitive awareness that dimensions of TC other than researching, understanding the translation brief and submitting your work to evaluation need to be addressed by a pedagogy of translation. First is the fledgling awareness of dimensions of TC uncommonly mentioned in the translation teaching literature (Campbell, 1998; Kelly, 2002; PACTE, 2011a), such as risk proneness and attitude to the task: "How do you grade a student who has a fairly decent final draft, but has not taken any risks, compared to one who did and of course made many more mistakes? How do we value that attempt?" (Gabriela, 20+) In addition to risk-taking, when requested to think of what is still considered uncharted pedagogical terrain in her personal approach to translator training, Carmen (17) points at intuition and creativity:

> […] the development of intuition… it is really important that students are capable

> of having an intuition about what a specific translation alternatives may be, imagine or venture these… I believe that that is what is missing in our pedagogy of translation. We have the structural part, we have the functional one but in the middle I feel that a bridge is missing, a bridge that will give students wings to speculate, to create, to use their intuition to venture translation outcomes. (Carmen, 17)

Disrespecting traditionally strict separations between language and translation instruction, a young faculty with a recent graduate degree in applied linguistics reports working purposefully on student translators' translation-oriented 'communicative and textual' competence (see Campbell, 1998; Kelly, 2002; Kelly, 2005). While designing learning tasks with the goal of translating in mind, linkages between context, language function and wording choices are at the core of TC building exercises. Taking a genre-based pedagogy approach, students are not just sent out to research on the topic of the ST or find texts originally produced in the TL and similar in function to the ST (called 'parallel texts' in the TS literature). They are invited to work on texts of similar genre selected by the instructor, first in the TL and then in the SL.

> "... so I brought them all kinds of letters, they had to organize them according to types, registers, topics. After that they drew comparative charts, let's say with greeting formula, and ways to say goodbye, distinguishing between formal and informal ones. After, I brought letters where I had deleted parts and I asked them to fill in the blanks considering what was in the letter before and after the blank space. Here it is speaking in X terms, so you'd never say 'estimado' [the more formal version of 'dear' in Spanish]… All this in Spanish.

Then students are invited to attend to particular ways of wording particular moves of the genre in each language and compare these “form/function sets” (Shreve, 1997, p. 130) across languages and linguacultures, and only then bringing the goal of translating back into the picture:

> Then I brought in letters in English so that they could compare them with those in Spanish. What differences could they notice within that genre? We filled out the same charts, but now in English… While working in Spanish we always made the connection with the translation assignment, the ‘skopos’ of the translation, remembering that it would be a task that we’d have to consider later.

So, translation proper is postponed—in the instructor’s words—until ‘step 8’: “So, that is what I mean I sort of changed strategies. I left translation for step eight.”. Indeed, Sara’s goal becomes to model and unpack for her students what knowledge and skills are involved in creating texts that actually make the meanings one intends. By doing this she has decided to take on a task formerly exclusive to her language teaching colleagues:

> And all of that to translate a letter, right?! Before I used to assume that somehow students would go through all these steps on their own, maybe not in such detail, but they had to do it some how, I thought. How would it not occur to them to take a look at one or several parallel texts? How could they not get that this is formal and this is not? Well, they didn’t. It did not occur to them, they didn’t get that…

This strategy initially takes the focus of translator education away from the translation outcome and directs it to the language and literacy knowledge and skills deployed by experienced translators, highlighting how these support translation choices and how students can develop them.

Sara (15) also attributes a certain importance to developing learners' ability to build general criteria from case-specific challenges, as well as to self-monitor by promoting awareness of how they problem-solve:

> I've emphasized metacognition, to have students reflect, for example, on the process of …, I don't know, to have them make sure that whatever they did and led them to good results, to try to apply it to the next text to be translated. Yes, and I feel that it's been largely effective, you know. (Sara, 15)

To makes this happen, Sara reports, for example, asking her students to hold journals of field visits (to a local mattress factory prior to translating a user's manual, in the case that she reported) and note down what caught their attention during these visits and how they used the visit to gather information for a later translation task—e.g. whether they asked questions to the factory operators or rather touched the products and materials available. They then compare ways of going about learning.

As will be shown in the next section, the teaching observed for this study—interestingly including that of several of the instructors reporting on the innovative intuitions and practices described above—does not feature the lesson designs reported above, i.e., designs which highlight literacy and genre knowledge, development of metacognition, work on attitude to the task, intuition and creativity. Instead it mostly mirrors the teacher-centered traditional approaches, described in the translation teaching literature as the 'read and translate' (González Davies, 2004; Hurtado Albir, 1999) or 'who takes the first sentence' (Nord, 1996) method. I will return to this contradiction as I discuss the findings.

RQ 3: Educators' practices in the classroom—observed and reported teaching

On observed practice. The study included observation of six one-and-half hour class sessions of 2nd and 3rd year practical translation classes into Spanish, the students' first language, in three different T/I programs in Chile. All observations were attended by the researcher with the instructors' consent but scheduled with only a couple days' notice, from which it can be assumed that what was observed is a fair reflection of habitual practice. Three of the sessions consisted of whole class revisions of students' translations prepared individually and at home; two were also whole-class revisions of ST comprehension through teacher-led in-class sight translation or summarizing of the ST's main ideas. The last session consisted of a synthesis by the teacher of students' error types gathered from a translation assignment previously reviewed and returned to students with feedback. The work and classroom interaction in five of the six sessions observed featured exclusively instructors requesting students to report on their homework (terminological or TL usage research; TT versions; or ST interpretation, verbatim or in terms of main ideas), and conversations on sentence specific translation alternatives. Given the predominance of this type of class content and organization, the analysis carried out for this study concentrates on these sessions.

More specifically it focused on the first 15 minutes of 4 of the 5 TT and ST whole-class revision sessions. After identifying the type of activity chosen for the sessions (whole class reviews of work done individually and at home) the length of student and teacher talk was timed (in seconds), and predominant interaction patterns and predominance in holding the floor were identified; finally the purpose of each of students' as well as teachers' interventions (or talking turns) was established and their

frequency relative to the total of time spoken were calculated.

Teacher talk clearly predominates classroom discourse accounting for an average of 65% of the total time used to speak in class (with little variation (63-67%) across teachers). Additionally all the sessions observed exclusively featured a teacher-to-single-student interaction pattern (a ping pong of questions-and-answers mostly initiated by the teacher and directed to one student at a time, often called on by her name.) When students interacted with each other it was in much lower voices with their gaze either on the instructor, the screen (when a ST or TT was projected on it) or their notes, as if that was not an actually sanctioned way of participating in class.

Most of the sessions observed featured a quizzing—and yet most of the time kind and respectful—atmosphere in which the teacher's main goal is to hear students' translation, research or ST comprehension products and give them feedback on it. "Nadie más [tiene informacion] sobre [el uso de 'numerical targets' en el campo del] cambio climático? Y los demás? Nadie más? Sólo Marta buscó? Nadie más revisó?"[24] is an example of teacher initiated interaction to which students respond one at a time often with shyness, and definitely never fighting for the floor. The following two pieces of classroom dialogues recorded from one teaching session may illustrate the dynamics just described:

> Teacher: "Ok, so, let's go through it quickly. A quick reading aloud of it in English and then versions in Spanish. David, please?" *(Teacher checks on product/homework)*
>
> Student A, David: David reads the first sentence of the ST. *(Student responds to*

[24] No one else has information on [the use of the phrase 'numerical targets in the field of] climate change? And the rest? No one? Was Marta the only one who researched this? No one else checked?

teacher request)

Teacher: “Karen, your version, please, in Spanish?” *(Teacher checks on translation product)*

Student B., Karen: “Well, I’m not quite sure here with this word [she refers to the word ‘agreement’]… [She reads:] “En la ocasión los dos países llegaron a un breve acuerdo que establece… que establece limites más específicos...” [On that occasion, both countries reached a brief agreement which establishes … which establishes more specific boundaries…] *(Student responds to teacher request)*

Student C, Vania: “And could one use “evento”, too? [as a translation of ‘event’ in English, which was rendered by Student B as “in that ‘occasion’”]? *(Student checks on own TT product)*

Teacher: [Student C is not heard by the teacher, she responds to Student B.] “Ok… [pause] Your version has a few problems of meaning in the middle of the sentence….” *(Teacher objects to the student’s product)*

Teacher: “Let’s hear another version of this same bit? Ramiro? *(Teacher checks on product/homework)*

Teacher: What is ”unpleasant water”, Lidia? [from a swimming pool cleaner’s manual] *(Teacher checks on product/homework)*

Student A: “Agua desagradable”. *(Student responds to teacher request)*

Teacher: Do you agree? “*Agua desagradable*” as a symptom? Are you sure? (pause) What else could it be? *(Teacher elicits a different product, maybe strategy; asks for other options)*

Student B: Could it be "*desagradable como para tomarla*" [unpleasant to drink]. *(Student responds to teacher request)*

Student C: I wrote "con fuerte olor" [with a strong odor]. *(Student responds to teacher request)*

Teacher to student B: Ok…, but remember that we are talking of swimming pool water, not drinking water. *(Teacher elicits strategy)*

Student D: "*Agua hedionda*" [Smelly water]. (*Student responds to teacher request)*

Teacher (smiling, and in a kind tone): "*Agua hendionda*", no! That is too informal! *(Teacher objects to the student's product)*

[…]

Student E: '*Profesora'*, instead of '*agua desagradable*', could it be '*agua en descomposición*'?' Can water 'decay'? *(Student checks on own TT product)*

Teacher: But is the water really decaying? What did you find, Pablo? Please repeat what you told us earlier about '*cloros combinados'* [combined chlorines]? *(Teacher elicits a different product, maybe a different ST comprehension strategy)*

[…]

Teacher: In any case, guys, I am not to decide or tell you what the [equivalent] term [for 'unpleasant water'] is. Don't ask me whether water can be 'desagradable' [unpleasant], 'fea' [ugly], 'fétida' [stinky] or… may it be that you need to find this out with the help of experts or faithful expert sources. *(Teacher lectures on strategy)*

Besides translation outcomes, questions also often quiz student on TL usage, such as in:

"*Ya. Ahora la preposición* "in favor of". [Pause] *¿Cuál es la preposición correcta en castellano, 'a favor', 'en favor', las dos*?" [Ok, now the preposition group 'in favor of' [Pause] What is the correct preposition in Spanish 'a favor', 'en favor', both?]

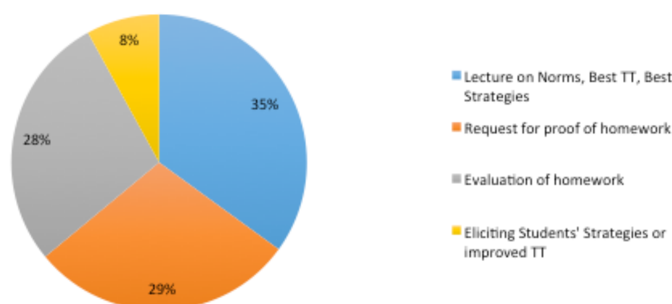
This 'quizzing' atmosphere is made evident in the fact that over 70% of the time students used the floor during the analyzed class time was to 1) "respond to teachers' requests" (to report on homework or respond to the teacher's invitation to mention their TL term choice, read a translation version, inform on a particular TL usage rule, report on a ST meaning or research source or outcome). Only a meager average of 30% of student talk was self-initiated and mostly consisted of 2) "checking the teacher's opinion about their own translation and/or TL choices" (11%); 3) "objecting to or opening up discussion about a TT version sanctioned by the teacher" (13%); 4) "asking about SL or ST content" (3%); and 5) "reflecting or commenting on translating or translation learning strategy" (1%).

On the one hand, the very few student attempts at commenting on strategy [25], may be an indicator of the difficulty it entails for them to generalize rules of professional behavior off individual case discussions. On the other hand, the predominance of students' "checking on teachers' approval of their TT version" (purpose 2) within student initiated turns is clear evidence of their internalized concern for and emphasis on the translation product rather than process, as is the distribution of frequency in the purposes of teacher talk, precisely communicating that emphasis.

As seen in Figure 2.9, teachers had four main purposes for talking in class 1) "lecturing on TL norms, best TT products, and/or translating or translation learning

[25] such as in "Well, on second thought my text is meant to be read by a pool cleaner, who is not necessary privy to technical info [on health issues] So I'm better off with 'comezon' or 'picazon' for itching, and not [the more specialized term] 'purito'.

strategies" (35%); 2) "asking about translation or homework product" (29%); 3) "sanctioning or objecting to that product" (28%), and 4) "eliciting translation or learning strategies and/or more appropriate translation products" (8%).



While the frequency of purpose 1 (lecturing on norms, best products and strategies) may suggest an emphasis on students' awareness of the process of translation and translation learning, the emphasis on outcome and product is confirmed by the fact that purpose 2) "asking about translation or homework product" (29%); and purpose 3) "sanctioning or objecting to that product" (28%), together amount on average to more than half (57%) of teachers' teaching discourse. The low frequency of purpose 4) "eliciting students' and improved products" (8%) may suggest a lack of work on construction of knowledge, self-as-a-translator- and translation-process awareness, as well as on metacognition. Additionally, emphasis on product may also be reinforced by the fact that lecturing on knowledge and skills (purpose 1 of teachers' talking time) as

well as eliciting those same knowledge and skills (purpose 4) heavily concentrates on TL norms (85%, and 69% of total time spent on lecturing and eliciting, respectively). In contrast to this focus on knowledge of norms, lecturing or eliciting learning or translation strategies only occurred 15% and 19% of the time, respectively. It should be noted however that whereas variation across instructors was low for lecturing on TL norms (between 85-89%), when eliciting knowledge some teachers focused exclusively on TL while others combined such focus more evenly with attention to translation strategies, and ST comprehension (38%, 38%, and 25%, respectively, for example). While this may be a function of individual differences and backgrounds among teachers or access to teacher development, it is important to note that this latter more optimistic finding is true for only an average of 8% of teachers' talk time.

On reported practice and teacher and student roles**.** What was observed in the sessions analyzed above fairly corresponds to the in-class working procedures reported by instructors during the interviews. These confirmed that translating and researching were commonly left for students to do outside of class and most often individually. The instructors' role is largely that of a translation task assigner and evaluator similar to that of a translation office supervisor who would be in charge of translators-in-training: she selects STs, describes and frames assignments, sets deadlines and checks and gives feedback on students' out-of-class work during whole-class review sessions.

Following the traditional approach, this in-class review is done sentence-by-sentence. The role of the instructor is to approve or reject outcomes, inquire about the reasoning behind choices and the sources consulted, and occasionally elicit better results. This review is interspersed with teachers' summaries or conceptualizations of the TL

norms to be followed or translation strategy to be deployed at specific points of the text through 1-2 minutes comments on end-products, as seen in the extracts of classroom interaction above. These however are usually only relevant to each case in point, leaving no real space for a systematic after-the-fact summary of the most commonly encountered problems of translation in the text and the strategies deployed to solve them. The relationship of these problems and strategies to the textual genre at hand or the particular brief orienting TT production is not the focus of discussion.

Students' roles, on the other hand, are those of translator and inductive discoverers of knowledge largely learning by trial and error, i.e. in the context of non-structured experiential or apprenticeship model of learning. They are expected to read and comprehend STs based on the strategies gathered in FL classes, complete research tasks, carry out translations—usually by trial and error— and gather the courage to share these with their classmates and the instructor-evaluator. They are often distrustful of the claim by instructors that in review sessions products can or *will* actually be severed from their authors, as came up in one of the sessions observed: "Remember guys, we are only looking at texts, not people. Be brave and share your translation."[26] Additionally, given the little time devoted by instructors to generalizations on the process of translating and translation learning, students are also expected to deduce and classify translation criteria and translation learning strategies fairly on their own. After having translated to the best of their abilities with little guidance other than a brief and a text, and having exposed themselves to critique, students also need to guess from the teacher's in-class comments

[26] Students in that session never volunteered to show their TTs even though the instructor confirmed that they in fact had done their homework. The instructor then decided to switch the reviewing strategy to a teacher-led, whole-class ST comprehension task by sight-translating.

on their TTs some better options than what they came up with and also infer the selection criteria that these comments highlight.

A few additional commonly reported activities expand on instructors' framing of the assignment and problem spotting. They include teacher-prepared and teacher-presented ST and translation brief analysis; student presentations of out-of-class research with comments by the teacher; work on awareness of 'negative transfer' issues due to contrastive uses in the SL and TL of specific syntactic structures—gerunds, passive voice, use of articles, for the Spanish-English pair of languages, for example; practice of contrastive stylistic analysis of translation versions based on 'Translation procedures', and as recorded in the observations, sight translation.

Much less commonly reported activities echo a few instructors' emergent concern with ensuring a guided development of translation sub-competences and attention to the development of awareness of self-as-a-translator. They include contrastive genre analysis and genre-based writing instruction in the TL, using genre conventions and model text analysis (Sara, 15); in-class pair or group translation, occasionally based on the Problem-based learning approach (Lazo & Zachary, 2001). An interesting attempt at pedagogical innovation with in-class group translation assignments asked students to work on a translation in class and in pairs with no access to Internet but, instead, only one monolingual and one bilingual dictionary for all 27 students in the class:

> You should have seen them perplexed looking at the ceiling or each other as they thought... They told me their heads hurt from thinking so hard! With the Internet, the first thing they do is to look for an equivalent word or phrase, they do not even take the time to think about what they are saying and just write down what they

> first find on the web. I believe that with this type of exercise I make them think and talk to each other. They did say, however, that I was extremely old-fashioned. How could I restrict their access to the sacrosanct Internet! (Analía, 20+)

Whereas working in pairs was believed to make problem identification and solving more salient, impeding access to the Internet discouraged sign translation as a knee-jerk reaction to completing the translation task.

RQ 4: On the matching of instructors' beliefs and practice

Based on the results reported on translation instructors' beliefs about the nature of TC and its instruction (section 2.2), translating is first and most importantly conceived, from a professional perspective and following functionalist approaches to translation, as *an act of professional or special communication which is purposeful and socially situated*. Professional realism acknowledging the situated- and purposefulness of text-production is paramount to the framing of translation teaching/learning tasks. Accordingly, teaching should include authentic STs, real or plausible translating instructions or 'briefs' as well as a clear emphasis on the use of translation assisting technologies and professional self-management abilities.

The classroom practice observed for this study *only enacts these beliefs partially*. Professional realism is in fact achieved by using authentic texts and real or plausible translation assignments, as well as by instructors' predominant focus on translation products, often taking on the role of translation project supervisor who rejects or approves of TTs. Work with computer aids for translation and systematic work on the professional market was not significantly encountered in either observed or reported

practice. Furthermore, translation briefs are not used a real pedagogical tool to actually promote the development of TC (particularly the communicative-textual and cultural/content matter subcompetencies) and guide activity design. Instead it is only mentioned in passing as a way of framing acceptable outputs and justifying teachers' evaluation of students' translation products.

With respect to the nature of TC, instructors seem somewhat familiar with componential theorizations of TC, particularly in the work by the PACTE group led by A. Hurtado. Even though *educators confirm this componential perspective* by highlighting the importance of knowledge and use of TL norms, research skills and strong reading comprehension abilities, as well as critical thinking, *observed classroom practice and teaching design feature an approach to TC mostly as a macrocompetence*, even though it is preceded by assignment of research tasks, and followed by teacher revision, as well as lecture on TL norms. The sessions that featured a focus on ST comprehension *concentrated on the teacher checking on the quality of comprehension results*, rather than on offering strategies or exercises to develop that ability Reported practice, occasionally features a somewhat more developmental than evaluative focus on communicative-textual subcompetence. However, it does not include any explicit work in the direction of promoting 'attitudinal' (Campbell, 1998; Kelly, 2002) or 'psycho-physiological' (PACTE, 2003a, 2011a) subcompetences of the overall TC, such as awareness of self-as-translator, self-confidence, risk-taking, persistence to the task, recognized fundamental to professional behavior and shown to have been neglected in translator education. (Kelly, 2002)

In terms of the instruction of TC or translation teaching more generally, translator educators *adscribe to a constructivist approach* to teaching and learning, most commonly learned from general learning theory and adapted--intuitively and with little systematic interaction among colleagues--to translation instruction design. Under this framework teachers tend to *conceive of their teaching as student-centered*. The predominance of a type of activity design which requires a lot of out-of-class work based on trial and error approaches does, if only by grade-coercion, in fact enlist students' proactive learning. The frequent notion among instructors that there is more than a single solution to a translation problem also contributes to redressing the distribution of authority in the classroom. However, the classroom practices observed in this study *heavily feature teacher-centered interactions, the chief purpose of which is to assess students' translation or ST comprehension products or research reports*. Lesson design still features the teacher as the main character in the learning process and it is rather assessment-oriented rather than (sub)competency-building.

One last educational concept commonly used by translator educators to characterize their teaching philosophies comes from general education theories and refers to a process- rather than product-oriented learning. Such belief does indeed occasionally make it to Chilean teaching design, mostly in reported practice and somewhat with educators devoting more time to eliciting strategies for decision making during the observed whole-class revision sessions. However, process in these cases is most often understood as the process of translating rather than that of acquiring TC or sub-competencies.

Finally, it is worth observing that the long hours devoted to whole-class text revision, presumably providing the case-based information to develop strategies and capabilities to translate through generalization of individual problems are only indirectly reflected in students' grade. None of the course programs revised for this study include a grade for revision sessions. Most of the instructors observed grade students through 3 to 6 in-class translation assignments reflecting the topic areas and/or textual genres translated for and reviewed in class. The assessment is solely based on the TT product. In a few programs of the country there is a tradition of combining some or all of the translation assignments—graded for the quality of the TT product—with the opportunity to orally 'defend' the choices made, explain how the student got to those choices; mention the sources checked; or make corrections. The ratio is usually 60% to 40%, for the TT versus its 'defense'. The reviews of programs carried out for this study only found one other case where the grade for a group translation assignment was combined with a 30%-weigh for a report on the translating experience and a presentation on the content and terminology of the ST. Course evaluation schemes can thus not be said to fully reflect the emphasis on attention to process as a goal.

Discussion

On educators' institutional contexts and their pedagogical knowledge base and beliefs (RQ1 and RQ2)

Chilean university-based T/I programs were created within modern language departments yet they flourished under the push for the professionalization of translation teaching, which after decades of efforts took hold in Europe during the 1990s and spread

to southern Latin America through individual scholarly contacts. The joint goal of professional and scholarly associations of translators and interpreters before the turn of the millennium was to "make translator training more responsive to changing market needs" (Anderman & Rogers, 2000, p. 66). As market demands began to shape all or most of tertiary education, the call for translation curricular design became to "satisfy not only market needs but also the growing demands within higher education for professionally oriented degrees." (Ulrych, 2005, p. 23). Expected to better equip translator trainees for the world outside academia, the professionalizing move has been market driven (Pym, 1993). Now, even though the role of tertiary university-based education in such an endeavor has been strongly debated (Gambier, 2012; Kearns, 2008a; Li, 2006b; Milton, 2004; Pym, 1993; Séguinot, 2008), the professionalizing seal encapsulated in the view of translating as a globalized industry rather than "a predominantly humanist occupation" (Abdallah, 2011, p. 129) has marked the beliefs and practices of many translator trainers around the world (Ulrych, 2005), including Chile.

Indeed, the experience and knowledge of translation of Chilean translator educators' largely derives from their own professional training in T/I and varying degrees of professional practice. However, even though the length of these educators' experience teaching translation is overall substantial, their *formal* teaching as well as academic backgrounds tends to be comparatively less significant than their knowledge of or experience in professional translation. Additionally, time, opportunity, and institutional support to reflect on available pedagogical frameworks and educators' beliefs and practices are scant.

So although the findings of this study show that educators are generally aware of the work by several of the emblematic international scholars in the field of translation teaching, their professionally-oriented background in conjunction with no or little formal training in language and literacy-related education, and an institutional context somewhat adverse to teacher development may be restricting their ability to stay up-to-date with or fully appropriate scholarly research in the field of translation studies and translator education.[27]

The significant teaching experience of the participants in this study clearly triggers questions and intuitions that echo concerns and proposals brought up by the latest research-informed scholarship in the field. In addition to intuitive individual theorizing, teachers also report a clear sense of acquaintance with at least two frameworks important in current scholarly debates on translator education—functionalist theory of translation and constructivist views of learning—as well as with several of their key notions, such as the situated nature of language use in translation and the pedagogical importance of ‘translation briefs’, attention to process beyond product, and ‘construction’ of knowledge through learner-centeredness. However, despite this substantial knowledge base, analysis of teachers’ discourse and practices in the classroom suggests both, incompletely appropriated concepts and theory, as well as a sense of insufficient peer collaboration and institutional support to satisfactorily apply these notions and approaches to course and activity design. In Grossman et al. (1999)’s terms, what may be happening is that teachers have only appropriated the theories and chief concepts invoked as informing

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[27] This seems particularly true for scholarly contributions to translation teaching methods, which do not present themselves as new and distinct ‘theories’ of translation teaching. For example, at the end of one of our conversations one of my interviewees wanted reassurance that she was not wrong to believe that there had been no other theories or relevant approaches proposed for the teaching of translation since German functionalism as if checking how up to date she was on the latest scholarship.

their espoused theories and practices at the level of ‘label’ or ‘surface features’, impeding a full view of the conceptual whole as well as its full use and implementation in new pedagogical settings, materials and designs.

Before we turn to a more detailed account of the incomplete appropriation of relevant conceptual frameworks suggested by this study, let us briefly address some aspects of the institutional context, which from a dynamic perspective on teacher cognition (Borg, 2006), interact with teachers’ beliefs, practices and knowledge base to explain the nature and development of beliefs as well as gaps between “espoused theories” and theories in use.” (Argyris & Schön, 1974) The elements of the institutional context that can evidently be seen as conspiring against a more complete and applied appropriation of the available knowledge base in translation teaching studies are linked to the hiring structure of Chilean university and are identified by teachers themselves as obstacles: heavy teaching and/or administrative loads for full-time positions and exclusively teaching contracts, for adjuncts, both leaving no or insufficient time for ‘reflective practice’. (Schön, 1983)

Another dimension of the institutional context contributing to the only partial appropriation of espoused frameworks, I would like to suggest, may be traced back to the professionalizing ethos dominating translator education in Chile and beyond. It concerns the extent to which the focus on mirroring the market environment within the classroom and erecting the educator as first and foremost an expert in T/I and an experienced evaluator of translation outcomes, not only ignored the pedagogical value of her teaching qualifications, but also the extent to which learning to translate is an exercise in language use, as it continuously involves (and often requires) expanding one’s proficiency.

In fact, in addition to universities' hiring schemes, most teachers also deplored their lack of formal or life-long learning in the teaching profession, in particular they lamented not being able to participate in translator education learning networks or communities, like those available for language teachers. While it is now increasingly acknowledged that translator educators' teaching qualifications may have been unduly neglected in favor of their professional expertise (Kearns, 2008a; Kelly, 2008a, 2008b), this has not always been represented as tied to the narrow focus on the professional-orientation of translator education.

It is my belief that translator educator's engagement with language and literacy development has been another unduly neglected dimension of translator education derived from the need for professionally-oriented translation programs and faculty to carve out there own niche in language departments. The few teachers with a background in applied linguistics, unafraid of informing their teaching with conceptual framings from the field of L2 teaching are in no doubt the ones best equipped to stay away from the traditional Read and Translate method predominating the instruction observed for this study.

On appropriation of functionalist theories of TS. Based on the data gathered in this study, it is fair to say that nearly all Chilean T/I instructors are aware of the basic arguments of functional theories of translation teaching (mostly through Nord, 1991, 1997). These theories make sense to them because they situationally and culturally locate translation assignments and orient TT choices in a way their own experience of professional translation always has. Nonetheless, several claims and practices by educators in regard to this approach to translation teaching suggest only a partial understanding of the theory

and its pedagogical potential. Some of these beliefs are instructors' perception of some key components of functionalism as still obscure (e.g. 'functions of language'); the perceived inapplicability of its lengthy and cumbersome procedures (e.g. for assessment or text analysis). Additionally, despite adhering to functionalism, the teaching practices of most of the participants in this study do *not* actually use (or 'play with') the translation brief as a tool highlighting translation as an act of (re) textualization (Neubert & Shreve, 1992). They thus remain to a significant extent in line with procedures from almost 20 years ago (Siepman, 1997).

One last, and maybe most worrying signal of educators' only partial appropriation of functional theories of translation and translation teaching may be found in how some educators perceive text function and purpose (or information derived from the 'brief') having only a restricted influence on sentence level choices. This belief may betray unawareness of the incompatible nature of structural (or 'equivalence') and contextual or situated perspectives on language, texts, and translation. It may also speak of these educators' unawareness of the extent to which this belief may perpetuate an unrealistic separation between form and function, with potentially harmful consequences for literacy, and thus translator, education.

Unawareness of the conflict between sign- vs. meaning-oriented approaches to translation is a fundamental difference between novice vs. expert behavior (e.g. Kussmaul, 1995). Highlighting this for students has been deemed fundamental to sound T/I learning and instruction (see Colina, 2003a; Siepman, 1997). Such goal can certainly be, at least partially, achieved through a phrase-level analysis of the multiple ways of expressing a particular idea, the post-fact transformations identified by contrastive

stylistics and the ‘procedures of translation’. Yet, choice of form at the word and phrase level should not be delinked from markers of context and function, and how the translator as meaning maker is herself part of such context. The belief which separates (structural and functional) theories of translation (and language) as suitable only for dealing with micro levels of text production, the former, and macro levels, the latter, suggests a separation between form and function or between language and meaning which may be reinforcing rather than helping overcome another well-documented handicap of T/I novices vis-à-vis expert translators—the difficulty to fully and properly apply macrotextual cues to make word and phrase level decisions (Kussmaul, 1995).

Beyond the issue of levels of appropriation of the known scholarship, the distribution of the TS literature familiar to the participants indicates a reduced exposure to views and metaphors of translation beyond structural or linguistic approaches, functionalism, and the pragmatic and instrumental emphases of the latter (e.g. Cronin, 2003; Dizdar, 2012; Hermans, 2002; Martin de León, 2008). This situation may be explained by the same factors which may be seen as hindering higher levels of appropriation of the TS scholarship known by educators—little support for teacher development, heavy teaching loads, few full time positions and weaker academic backgrounds, in addition, of course, to physical access to recent international field-relevant academic references.

Summarizing, then, the snapshot of translation teachers’ knowledge base and beliefs about translation pedagogy gathered through this study confirms a gap noted by Cronin (2005) between pedagogical approaches or techniques and larger understandings and theories of language, translation, and multilingualism: "The contextualization of

translation pedagogy indeed needs to be pursued more vigorously if theoretical models are to have any purchase on teaching realities." (p. 353)

It is as if someone needed to begin tying lose ends, as has been done for L2 teaching (e.g. Richards & Rodgers, 2001) connecting existing T/I teaching approaches and activities with particular theories of translation, language, and language along with translation teaching, minding potential gaps on either side as well as developments in L2/FL teaching which may be of use for translation pedagogy (Colina, 2002). Of course, this does mean challenging to some extent the longstanding resistance in the translation pedagogy literature to view learning to translate as an instance of advanced language learning, i.e., as the practice of and opportunity for expanding one's meaning making potential (Halliday, 1978) across but also within more than one language. As shown in the work of Hurtado Albir (1999) and in the concern by a few of the educators in this study to develop students' awareness of textual genres and the translator self-concept, adaptation of L2 teaching foci and approaches could enrich work on the development of specific T/I subcompetences.

On understandings of constructivist theories of learning. T/I educators' understandings of 'constructivism' may also reflect an only partial appropriation of the theories that inform their teaching beliefs and practice. Particular gaps may be found in regard to assumptions about 1) the factors promoting students' proactive learning attitude and behavior; and 2) the source of instructors' authority in the classroom, i.e, expertise in 'the discipline' or, also their knowledge about 'learning and teaching' TC.

As to the first point, in line with the traditional methods of translation teaching reported in the literature (Hurtado Albir, 1999; Nord, 1991; Siepman, 1997), the most

recurrent learning activity devised for the translation practice classes observed for this study was the *whole class, teacher-led, sentence-by-sentence revision of a TT based on a single ST and brief*. Against the backdrop of the notion of 'designing' learning (Cope, Kalantzis, & New London Group, 2000), teachers' representations of constructivist views of learning can be seen as mostly focused on the roles and attitudes to learning of both, themselves and their learners, and *not* on issues of teachers' design of *the experience of learning and meaning making*.

When describing the 'constructivist turn', educators understood the idea of redressing the structure of authority in the classroom mostly as ensuring a non-abusive treatment of students whose contributions to class and knowledge building should be welcome with respect—not as the challenge of actually re-distributing power by means of task designs. For example, following Pym (2003a)'s minimalist model of TC, such a design may involve moving away from the selection side of TT alternatives suspending correction or sanctioning students' TTs and giving more space to students safe generation of several TT alternatives and an introspective discussion on how these alternative come to be considered possible—i.e., as attention to the workings of meaning.

Educators, then also underscored the importance of students' thorough and autonomous work outside the classroom, and the need for them to develop confidence to subject this work to the evaluation by the teacher and the entire class—not the role of the teacher and teaching design in ensuring self-empowerment and control over failure to help the learner build such confidence.

With respect to the perceived source of instructors' authority and their own attitude and role in learning/teaching to translate, educators' idea of constructivism did

not clearly entail notions of an active teacher "modelling", "scaffolding" or "coaching" (Jonassen, 1999) students' engagement with problem solving. Instead their view of the teacher's role meant advocating for a general self-effacement of the T/I expert and teacher as a source of authoritative knowledge and experience, definitely in terms of specific translation choices and research findings on the topic at hand, less categorically so in terms of modeling general professional behavior.

The notion of teachers sharing their translations with their students has often had a bad reputation in pedagogical approaches revisiting traditional method of translation teaching. It has not infrequently been associated with the teacher-centered '*classe magistrale'* or lecture model (Ladmiral, 1977) of transmissionist translator education. Therefore it is not surprising that Chilean instructors also refrain from 'modeling' translator behavior to the actual choice of words and phrases. However, in the representations and practices of teaching and learning observed in this study, while the model is retrieved in the name of constructivism, not much else is brought in its place to guide and scaffold the learning process. This interpretation of constructivism for the teaching of translation may be objected on two counts. On the one hand, it makes it easily synonymous with learning by mere immersion (the 'sink or swim' image), which is contrary to research findings and theories on the optimal learning experience, specially in the case of case-based learning (Gee, 2011; Kolodner, 2006). On the other hand, intently withholding the TT model may betray the importance assigned to the text and language as an outcome in comparison to the process and experience of translation. Even if importance is assigned to developing the skills and reasoning to get to an outcome, withholding it may indirectly enhance its importance. Additional stress on sanctioning or

rejecting outcomes, as well as the pathways to these, may additionally betray the non-constructivist belief in pre-established best outcomes and practices which are known to the teacher and which should be figured out or 'discovered' by students themselves. These two objections will be further discussed in what follows.

On the constructivist premise that learning depends on the learner's own construction of her knowledge based on direct and interactive experience of and reflection about the reality at hand, teachers and learning designers are in fact urged to yield control over students' learning processes by embracing a role of supporters rather than controllers of that learning. (Jonassen, 1991, p. 13). However, while the optimal hands-on and case-based learning experience makes the learner the focus and center of the endeavor, she is not the sole neither the main actor responsible for ensuring a positive and productive experience. Good learning requires thoroughly designed mentoring to encourage and support learners' proactive and critical behavior. This however requires students to feel a safe space for venturing their hypotheses on meaning interpretation without the constant pressure of coming up with adequate answers. Design of translation teaching mostly devoted to the churning out of translated texts and class time mostly about instructors' assessment of these as right or wrong may be what mostly reinforces reinforce students' focus on the translation products. More so than instructors' modeling expert behavior or asserting themselves as valid authorities of the trade.

The literature on instructional design has outlined the several features required for experiential learning to be actually conducive to learning. Many of these features rest on the teacher and his ability to plan the experience to help her students to unpack the general experience, establish and reflect on generalizations and connections between

instances of similar events. It is not just about immersion, bravery to swim and not to sink, or persistence honoring the belief that 'practice makes perfect'. Gee (2010, 2011) summarizes the optimal learning experience as follows. It should: 1. have a clear *goal*; 2. be *experiential*; 3. provide *immediate feedback*; 4. ensure learners' *interpretation* of experience; 5. be *collaborative*; 6. have 'good *design'* which includes 6a. ensuring *control of failure*, 6b. *sequencing* of the problem solving process, and 6c. a *focus* on specific aspects of the challenge at hand; and 7. ensure time for *debriefing and reflection* on the general experience.

Optimal learning thus requires guidance and thorough design of the learning experience, an approach insufficiently realized in the Read and Translate (at home) method still dominant in Chilean translator education. Now, what about teachers refraining from sharing their translation choices with students and effacing themselves as an authority on these choices in the classroom? In a recent critique of translation classes in modern language programs Phipps and Gonzalez (2004) point out that in the kind of translation teaching and learning known to the authors, teachers do indeed withhold their versions of acceptable translations. They consider these teachers' expected fair versions of STs "*unseen* translation[s]" (151), and the overall experience of translating in instructional settings as the intractable challenge of hitting a "moving target" or a "bull's-eye" (151). Phipps and Gonzalez denounce "the broken nature of this as a teaching technique" (153). Not only is it teacher-centered and positivistic but also prescriptive rather experiential.

In fact, the metaphor of hitting a pre-established target presumes that the teacher has in mind a range of acceptable TT versions and most efficient strategies ('best

practices') leading to these. The student is sent out to 'discover' them. Even though approaches to learning as 'self-discovery' have indeed been considered a form of constructivism by some, they are also criticized as only an autonomous variation on positivistic views (Benson, 1997). The critique is that this perspective presumes that knowledge is 'out there' known and embodied by the teacher, irrespective of who is learning and under what circumstances. It is the learner's task to go find that knowledge and usually—as is the case of the teaching observed for this study—with little guidance and mostly through trial and error procedures.

In addition to exposing the fact that withholding models of translation does not by and of itself guarantee a non-positivistic orientation to learning and teaching, Phipps and Gonzalez (2004)' metaphor of the bull's eye also insightfully points to the strong prescriptive—rather than experiential—nature of much of classroom experiences of translating. In the outcome-centered context described by these authors learning to translate is an exercise that is "dry, pointless and obfuscating, intended to discipline and punish" (Phipps & Gonzalez, 2004, p. 151). This sense of translating as being mostly about producing right or wrong texts and language rather than also involving people, purposes, affects and contexts predominates the teaching observed for this study too. Such an approach may not only disregard the teaching of translation as a process of collective (not just teacher-centered) making of meaning (much beyond assessing and guaranteeing appropriate textual products). The prescriptive, product and language-focus in translator education may also be ignoring translating as the lively and dynamic experience of being in languages and trafficking in meaning (Kramsch, 2006b), not that distinct from the general experience of being multilingual.

As outlined at the beginning of this section, a final aspect of Chilean translation teacher discourse that may suggest confusion about the general principles of constructivism concerns understandings of the source of authority and expertise of the teacher as a 'guide' and how and when this should be displayed. The new focus on students' active and critical participation in learning is interpreted by some interviewees as requiring the overall withdrawal or muting of instructors' expertise. In their view, expected to avoid lecturing about best practices in the specialty, there may not be much more to the role of the new T/I teacher than that of an outcome-oriented project manager or foreman giving out the tasks, checking on whether the work has been done, and whether the outcome is minimally acceptable, with occasional, scattered case-based comments on unacceptability.

When instructors ponder about whether they are a source of knowledge in the classroom and how this should be made to bear on teaching and learning, no distinction is made between discipline-related and teaching expertise. This is possibly due to the weak or inexistent development of T/I instructors' formal translation-*teaching* background (Kelly, 2008b). As mentioned before T/I professional expertise and professional realism have always had a higher prestige in the translation teaching literature than the instructor's teaching knowledge and emphasis on pedagogical design and progression (Kelly, 2008a). Nonetheless, calls from constructivist views of learning to restrict outcome-oriented and case-based lecturing on best translation strategies and choices do not intend to annul professional expertise (or knowledge of the trade, in terms of the model used by Li and Zhang (2011). The goal is rather to make professional expertise actually conducive to learning by foregrounding instructors' expertise in teaching or the

facilitating of learning (general and specific pedagogic knowledge). As is evident (D. Kiraly, 2000)'s in in-class translation 'workshops' schemes and 'task-based' translation teaching (González Davies, 2004; Hurtado Albir, 1999), or Colina (2003)'s 'principled activities' organized around sub-competences, for example, putting the instructors' expertise at the service of a learner-centered proactive learning means envisaging activities other than exclusively translating and not so much about the outcome but about the student's translator subjectivities in the process of translating, i.e., asking questions other than just about translation outcome. Redistributing power and the structure of authority in the translation classroom may thus derive from giving students the responsibility (and power) to reflect on their positionings and interpretations vis a vis a ST (as attempted by Eliana with the student who in her translation choices had changed a lunch into a different meal of the day) and freeing instructors from the single focus on sanctioning translation outcomes.

On educators' classroom practices and how these reflect pedagogical beliefs (RQ3, RQ4)

Chilean T/I instructors' representations of translation instruction can be summarized as professionally-oriented promoting a practice-based and holistic approach to translation teaching, where the learner is seen as an apprentice in internship and the instructor takes on the role of either client or project manager accompanying the learners' acquisition of TC by commenting and assessing the learner's translation products. Teaching consists basically of giving out single full take-home translation assignments (as opposed to maybe completion of an only half done translation; or choosing best options from a set of alternatives given a particular brief or distinct ones; or commenting

published translation versions), which are then also fully corrected in class during teacher-led and teacher-centered review sessions. This practice is in line with the almost 20 year-old findings by Siepman (1997) in Germany.

Just as was the tendency then, the assignments given out by the participants of this study were based on authentic texts, accompanied by realistic briefs, which tended, however, to maintain source and target text functions constant, and thus open few opportunities for students to experiment more deeply with situated text production and the actual relevance of the brief. (Siepman, 1997) More generally, the absence of variation in the kind of translation briefs, and the type and source of feedback also impedes deeper appropriation of translational strategies and knowledge (Shreve, 1997, pp. 130-136).

Further evidence of the professional orientation of instructors' espoused views of translation instruction is the importance attributed to the 'naturalness' of the TL; awareness of 'translation procedures' to develop knowledge of rhetorical and stylistic contrasts across languages and to avoid sign-translation; and encouragement of managerial abilities to self-promotion as a language service provider.

Along this view emulating the professional environment and experience of translating outside of the classroom, teachers' discourse on translation teaching also invoked a few notions apparently more concerned with pedagogical relevance than 'professional realism'. For example, despite the holistic rather than componential approach to learning to translate, educators do echo the componential perspective on the nature of TC read in the work by the Spanish group PACTE, and report to have used the framework to formulate syllabi or the curriculum.

In a similar way, even though awareness of the situatedness of translation-oriented text interpretation and production justifies their adherence to functional theories of translation and the importance of using the brief, only a few participants of the study include this type of work in their teaching design. Finally, despite the large space taken up by translation outcome revisions in the Chilean translation classroom, educators frequently invoked how important it was to focus on the process. Also as highlighted by Siepmann (1997) the understanding of process is here *the process of translating*, i.e. the re-constructing of meaning across languages and cultures, not the *process of acquiring* the macro- or sub-*competences to translate*. So the main emphasis is not on becoming aware of the distinct knowledge and abilities involved in translating or of the distinct routes this development may take for every distinct individual; it is not about awareness where each learner stands in that process of how the nature of language and language use impacts the entire process. When attention is not on the process of learning but only on that of transfer, the translation output or the pre-established effective practice is the center of the pedagogy, not the learner or her awareness of how she takes and makes meaning from texts.

In fact, even though most of the educators interviewed for this study claimed to embrace a learner-centered teaching, presumably under the influence of their knowledge of constructivism (yet not of socio-constructivist approaches directly applied to the teaching of translation, and this may in the end not be a minor detail), this was one of the espoused beliefs that was clearly not reflected in the observed classroom practices. From seat arrangements to the type of out of and in-class assignments, the kind of interactions and turn taking, all was organized around the teacher rather than the learners. Not only

did the teacher hold constant control over the interactions, but she also played a supervising role there to ensure that the homework had been done and assess the degree of satisfaction to which this had occurred.

During the observed sessions, students never interacted with each other or were requested to discuss their outcomes among themselves. In terms of the purpose and content of teacher talk, little was aimed at encouraging students to reflect on (rather than being lectured about) their own strategies and establish connections between distinct case-based experiences. When teachers attempted to elicit instead of lecture about outcomes or even strategies the focus was language usage rather than attention to contextual clues, communicative purposes, effects, or discussions on more general translational norms and their potential dynamic nature.

Despite instructors' best intentions to revert the structure of authority in the classroom and hold discussions among equally appreciated contributors to this discussion, the de facto role of the instructor as a supervisor of final translation products reinforces the notion that there are established best ways and that the teacher is privy to those. This harms learners' confidence to venture alternatives and to share them with the class and, ultimately reinforces teacher-centered teaching.

So the view of translating and translation learning as a profession-oriented endeavor is in fact reflected in instructors' classroom practices. However, there seem to be some gaps between educators' 'espoused' theories and those actually 'in use' particularly with respect to claims about situated, process-oriented and learner focused views of translation instruction. Despite predicated changes in instructors' current teaching relative to how *they* were taught, practice reveals a certain degree of continuity

with the old ways of socializing translator students into the profession—particularly the teacher-centered macrocompetence-based, sink or swim model of instruction oriented towards the translation product and target language fluency rather than awareness of translation as a communicative and meaning making process and self-as-learner with respect to the process of acquisition of the ability to translate.

Continuity may not come as a surprise given that all instructors still depend on either their own mentors (Reddy, 1979) or self-study to develop their own teaching approaches and designs. Time and the networks to create communities of learning still being a scarce resource, it is as if many of the translator educators who participated in this study were stuck somewhere between a surface level understanding of the concepts and theories that have made sense to them and the confident application of these notions in activity design and classroom teaching. Learning about constructivist theories and teaching methodologies without discussing these among professional peers *and* in light of the research base produced in translation teaching studies does not ensure meaningful and complete appropriation of these notions. From a teacher cognition perspective, the tensions between beliefs or espoused theories and those in use in instructors' teaching practice may thus be explained by context-induced insufficient space for collective reflection and discussion on the matter. It also reflects a lack of familiarity with "support" knowledge (Li & Zhang, 2011) from socio-constructivist educational philosophies, and more specific "pedagogic content" knowledge, namely, translator education models based on the design of activities other than just translating informed by translation process research as well as L2 teaching, such as in the work by Hurtado (1999), Colina (2003), and Gonzalez-Davies (2004), for example.

Conclusion

The study presented in this paper has attempted a qualitative description of the system of knowledge, beliefs and assumptions of Chilean translator educators on theories of translation, the nature of TC and its development by their students. These were then analyzed in the light of educators' classroom practices with special attention to divergences between beliefs and classroom behaviors as well as to the tensions between educator's practices and their memories of their own experiences as students. Informed by a survey of educators' professional and academic backgrounds and the institutional context in which they work, this analysis attempted to gain a situated and dynamic understanding educator's work in the classroom.

Contrary to a priori assumptions attempting to explain the persistence of teacher-dominated whole class reviews of translation of the "who takes the first sentence" type criticized in the translation scholarship for now over two decades (Nord, 1996), Chilean educators are experienced professional practitioners of the trade, they are cognizant of communicative perspectives on translating and translation teaching, as well as socio-constructivist philosophies of learning. Like trainers in prior relevant studies, they sense room for improvement and were extremely pleased with the opportunity to converse and take the time to reflect with the researcher on issues of training.

While the study reveals rather homogenous perspectives on translation and translation teaching, crucially influenced by the predominance of functionalism and the frequent visits by Christiane Nord herself, individual instructors' deep engagement with their students and local educational contexts has prompted many of them to attempt innovations. With very few exceptions, these, however, seem to neither ever be fully or

systematically discussed in terms of existing and competing theories of translation, nor developed into working methodological frameworks that would keep them away from traditional methods of translation teaching. Time and the critical mass for an engaging and productive debate seemed to escape these innovative educators.

Findings, however, do show certain members of this teaching community at a clear advantage in methodological innovation, namely those with additional backgrounds in applied linguistics (in the L2 as much as in the L1) and those trained in the social sciences and cultural studies and acquainted with views of translation other than functionalism. The former bring to the local heritage of translator education a much needed focus on the development of literacy and textual competence, the latter, a deepening of critical interpretive and transcultural skills in engaging with the meanings and discourses realized in texts. This clearly indicates that additional qualifications are a key requirement for professional translators to teach. It is not enough to be a translator or rest on the few readings on functionalism encountered during their own training.

In addition to this now evident fact, it is also of paramount importance to promote and support the nascent communities and networks of translator educators with the goal of sharing and discussing common challenges as well as those ill-articulated ideas for innovative classroom practice. The value of these seminars would be increased, I believe, if the debate is not just casted in terms of new 'methods' or 'tool kits' but on what they may mean in terms of our views of language, translation and the development of communicative and translation competence.

In this respect, further research capitalizing on this study may delve deeper into educators' notions of language and language learning, and how this influences translation

course and activity design. Finally, longitudinal studies of the effects of innovative practice on specific aspects of TC would also certainly be welcome.

CHAPTER 3: Translating as getting to know the world, languages, texts, people and their stories—a 'lens' rather than a 'bridge' metaphor. Students' views of translating and translator education in Chile

"My hope is to show translation students and teachers that translation is not only useful but interesting." (Cronin, 2003, p. 2)

Introduction

The undergraduate education of translators and interpreters has witnessed a renewed worldwide interest over the last three decades. Not only did the provision of undergraduate degrees in translation and interpreting (T/I) notably increase by the turn of the millennium (Ulrych, 2005)[28]. Translation Studies (TS) scholars also have set out to overcome the anecdotal and impressionistic foundations of most of the teaching of the several previous decades (for a recent review see Colina & Venuti, 2016). Since then, a rich discussion has hatched on the nature and purpose of translator education, its locus within tertiary education and the types of curricula, course design, and teaching methods and approaches it requires (Baer & Koby, 2003; Englund Dimitrova, 2002; Hubscher-Davidson & Borodo, 2012; Hurtado Albir, 1999; Kearns, 2008b; Malmkjaer, 2004; Pym, Fallada, Biau, & Orenstein, 2003; Schäffner, 2004; Tennent, 2005). Perspectives on translation teaching have been greatly developed by reaching out to frameworks for teaching and learning from related academic fields—such as general, higher and second language (L2) education (Colina, 2002, 2003b; González Davies, 2004; Hurtado Albir,

[28] Pym et al (2003) report an estimated amount of 350 specialized university level T/I training programs worldwide by 2003. Echoing this trend, data gathered for this PhD dissertation indicate that Chilean programs witnessed a seven-fold increase between the early 1970s and the year 2000, with about 21 programs serving a population of only 18 million inhabitants.

1999; Kelly, 2005; Kiraly, 2000) and expertise studies (Schwieter & Ferreira, 2014; Shreve & Angelone, 2010)—with the type of L2 education necessary for becoming a translator (while still an undergraduate student) also remaining a powerful concern (e.g. Beeby, 2004; Kiraly, 2000; Li, 2002).

As translation theory came to be dominated in the mid- to late-1980s by the 'functionalist' approach (Nord, 1997; Reiss & Vermeer, 1984) with its pragmatic emphasis on translating as a situated and purposeful act of communication primarily serving the communicative and performative goals of the commissioner of the translation task, translator education scholarship and practice moved away from the exclusive jurisdiction of modern language scholars (who did not translate for a living) to that of academics with first-hand experience of the trade, often establishing independent programs, autonomous from modern language departments (Pym, 2011). The challenge for university translation programs became to train to-be-translators "for the real world", which is characterized by "the rapidly changing market" and the due fulfillment of "employers' requirements"(Schäffner, 2012).

Indeed, under functionalism the translation practices and views prevailing in tertiary education came to better represent the concerns of translating *professionals* (Séguinot, 2008) serving and reflecting the needs of the global publishing and translingual communication industry (e.g. Li, 2000; Schäffner, 2012). Training programs were conceived as platforms for the professionalization of linguistic and cultural mediation services that would not only strengthen the discipline of TS but also secure its academic recognition (Kelly & Way, 2007). The calls for more professional views of translation featuring publications on translator training during the 1990s were heard and

overall, for some “that debate can now be considered won” (Pym, 2011, Ch. 30) .

The scholarship on teaching methodologies developed in the wake of the boom of undergraduate translator education has been compelling. However, the contributions to translation teaching studies have, to the most part, been prescriptive rather than descriptive (Pym, 2011). They do not sufficiently address the actual—not ideal—classroom practices and teacher and learner beliefs most common in specific locales of teaching and learning. In fact, the teaching approaches proposed over the last few decades are not yet sufficiently grounded on systematic accounts of how, by whom and under what assumptions translation tends to be taught and learned around the world.

The differences in the historical and social contexts of college education in different parts of the globe yield educational communities with peculiar features. Providing ‘thicker’ descriptions of tendencies in the make up of communities of translation learners and educators, with their divergences and commonalities across locales, will undoubtedly better and more critically inform teaching (Cronin, 2005) as well as better adapt the support offered to educators (Kelly, 2008b).

Translation teachers and their students—the “human factor” of translator education—have in fact been found to be alarmingly understudied in contrast to training processes, content, and activities (Kelly, 2008b). Development of translation teaching theory and practice would thus benefit from more qualitative descriptions and investigations into translation as taught and learned ‘on the ground’. While the teaching knowledge base of translator educators has received some attention (Kelly, 2005, 2008a, 2008b; Li & Zhang, 2011) [29], the experience and views of students have been much less addressed by translation teaching scholars.

[29] See also Chapter 2 in this dissertation

The questions that this study intends to address are concerned with Chilean undergraduate translation student's views of translating and their translator training experience. Specifically they ask: What are undergraduate translation students' notions of translating and the translator? And how do these students perceive and experience the courses of study in which they are enrolled? The focus on the views and experiences of students has the potential to widen our understanding of the ways in which we are framing both translator education as well as the contents and objectives of translation teaching research. For example, undergraduate translator-training programs have traditionally been driven by a practical orientation, serving market and professional needs. 'Professional realism' (Kelly, 2008a), in this view, is frequently invoked in the interest of the very students' employability upon graduation. Overall the view that translator education should be guided by market requirements, except some faint objections or caveats, has been assumed and guided much of methodological discussions.

However, if pedagogical decisions are in fact to be guided by the needs of students, it seems crucial to also listen to their testimonies on their motivations to enter translation education programs and their experiences while completing these. Despite the importance of hearing students to adequately service their needs (Hübscher-Davidson, 2007), students' views and experiences of translating, multilingualism, and translation instruction have not yet duly attracted the attention of translator education research.

The purpose of this qualitative study of Chilean undergraduate translation students is to fill that void, seeking to shed light on students' views, experiences and beliefs around the practice and study of translation as a collegiate major. The goal is both to give these students a voice in the advancement of a better and more meaningful college

education and to contribute with these findings to a more refined understanding of the major ‘epistemes’ currently shaping translator education (Dizdar, 2012, 2014). Of particular interest to the researcher is students’ beliefs and positionings with respect to the commonly proclaimed shift of the practice of translation “from a humanist occupation to a globalized industry” (Abdallah, 2011) as that shift is undoubtedly impacting the curriculum worldwide and posing significant pedagogical as well as ethical challenges for educators.

From this study into translation students’ beliefs about and experience of translation and translator education in Chile there emerges a somewhat unexpected representation of translation given the prevailing need in the last 20 years of scholarship on translation pedagogy to professionalize training and account for translation as it is actually requested in the market for the profession. Translation is represented by most of the student sample in this research as a window into knowing about the world in general and an education in the humanities, in particular. The Chilean students in this research see translation as a cultural fact and experience in addition to a professional activity. In doing this they seem to echo scholars like Michael Cronin (2003) in TS and Allison Phipps and Mike Gonzalez (2004) in Multilingual Education, who view the act of translating as a particular form of being in language and the cultural field granting the translator a particular experience of language and cultural difference and thus a particular outlook onto the world. Students do value their instructors’ commitment to training, as well as the more instrumental model of translation and the translator that they exemplify. However, many of them also bemoan their programs’ emphasis on training adequate professional behavior and translation choices over the inquiry into the multiple possible

meanings of texts as much as of the act of translating itself.

So as to inform a discussion of Chilean students' outlook on translation and translation training, in the next section I will briefly review the 'representations' of translation that are and could be inspiring pedagogical frameworks of translator education. Then I will report on the scant research on students' view of undergraduate translation programs across the globe. Finally I will conclude the literature review summarizing the approaches and methods recommended in the most recent translation teaching scholarship with a particular focus on the different framings of translation competence underlying these models. Before outlining the methodology for this study and its major findings, in this section I will also sketch out the social circumstances in which translator education consolidates in Chile as a desirable undergraduate major in the humanities across social classes and throughout the country.

Literature Review

Representations of translation for translator education

The need to inform translation pedagogy with translation theories that are empirically based and appropriate for educating translators has been voiced since the mid -1990s (see Shreve's preface to Kiraly, 1995, p. x; Colina 2003a). And yet, full awareness of the theories and understandings of translation underlying pedagogical approaches is still seen as lacking. Michael Cronin (2005), for example, attributes the excessive "teacher-centered, source text-oriented [and] grammatically obsessive translation practice" of the turn of the millennium in part to "the absence of a theoretically self-aware translation didactics" (p. 250). Bernardini (2004), on the other hand, decries what

she sees as a hidden mechanical view of translation behind the thrust towards the professionalization of translator education as training of technical skills rather than education of long-term capabilities. And Kearns (2012) recently proposed to attend to the ideologies informing what he calls the "hidden curriculum" of translation programs, described as "the unplanned learning experiences derived from the nature and organizational design of the institution in which training takes place." (p. 14)

Defined as "the belief systems (i.e. values) that inform decisions made in curriculum design in ways that are often tacit," (Kearn, 2012, p. 16) curricular ideologies do not only reproduce the very curricula that they inform, but they often function covertly. In contrast to theories of pedagogy, which are more likely to be enounced explicitly, curricular ideologies go often unnoticed even, or especially, for their very proponents. Making these explicit will help the translation teaching community aware of how these may be influencing curricula. (p. 26)

The theories of translation most commonly informing the scholarship on the translation pedagogy of pragmatic, non-literary texts as well as the overall establishment of professional translation training in higher education across the globe are views of 'translation as communication' (Colina, 2003b). The agentive emphasis on translation as purposeful communicative action (Nord, 1997) attempted to reflect translation as practiced in the 'real world' and was articulated in the functionalist representation of translation known as 'Skopostheorie' (Holz-Mänttäri, 1984; Vermeer, 1996), In real life interactions, including those occurring across 'linguacultures' (Nord, 1991), not only is language instantiated in (oral or written) texts, but language and text use is always motivated by a communicative purpose and constrained by, often tacit, norms for what

counts as acceptable translations in a given community. Like language and communication, translated texts are thus controlled by its users and their circumstances, and in the case of translation, most importantly by the pragmatic communicative intent of its 'initiator' or commissioner; not by the contents of the source text where the translation originates, as was predicated earlier from linguistic perspectives.

Translation in this functionalist view is a goal-directed action for the provision of information or knowledge otherwise inaccessible to its users. Distinct authors within the functionalist paradigm differ in the degree to which they break with equivalence to the source text, "but they all focus on the target-side purpose that the translation is supposed to achieve." (Pym, 2010, p. 61) Translation is thus principally about the ST-based production of target texts (Nord, 2003), which contain messages to be conveyed, and/or functions to be accomplished. The relaying of these messages and functions involves senders and receivers, intents, and distinct socio-semiotic contexts determining the decoding and coding of the messages from and into texts, which will be put to use or have a particular effect.

The functionalist framework indisputably contributed to the understanding of the translator's work much beyond a single source text, and predetermined linguistic rules mandating what to do in the TT given certain occurrences in the ST. The view allowed showing students that translation choices are socially situated, thus crucially determined by the communicative purposes and semiotic conventions specific to the culture using the translated text. It enabled educators to focus on students' awareness of potentially differing purposes for communicating a ST and its translation as well as contrasting cultural, linguistic, and discursive conventions between source and target languages and

texts.

Despite its strong points, however, the view of translation underlying the functionalist model has been criticized for its understanding of communication as the 'transfer' rather than a re- and co-construction of meanings; and of meanings as more stable than de-constructivist and hermeneutic views of language (which A. Pym (2010) groups under the 'Uncertainty' paradigm of translation) would have it. Indeed, translation as 'transfer' is one of the several spatial representations of translation. Another notion also grouped under spatial views is, for example, the idea of translation as a 'window' into the source situation or culture, as described by Nord (1997) in her definition of 'documentary' translation. In contrast to instrumental translation, which may be enacting a new communicative intent, the documentary translation attempts to show the ST right as it was produced, and is therefore a window into it (see also Colina, 2003a). The multiple metaphors of translation have by now amply been reviewed in TS, with 'spatial' representations coexisting with equations of translation to other ideas such as 'art/craft'; as 'nature/living body; 'gender'; and 'power' (André, 2011; Guldin, 2015).

The transfer metaphor presupposes a movement from a source to a target with the translator as an intermediary assumed to ensure the transportability of unaltered content (if the TT instructions so require it). With language conceived as containers of meanings and the message severed from the carrier, communication (and translation) is projected as a fairly "risk-free successful crossing" (Guldin, 2015, p. 49) and thus in line with what has been called a "conduit" metaphor of communication (Reddy, 1979)—"the mind is a container, ideas are entities, and communication involves taking ideas out of the mind, putting them into words, and sending them to other people." (Lakoff, 1987, p. 450 in

Martín de León (2008, p.7)) In translation the distinct texts and languages are the containers and the preserved content or message the transported entity.

As to the nature of meaning functionalist models of translation pedagogy, scholars and instructors of literary translation, like Arrojo (2005), working from uncertainty paradigms of translation, also consider that these pedagogies insufficiently stress the equivocal nature of meaning and the mediation of meaning making by the subjectivities of the translator. Despite the agency granted by functionalism to the translator as a decision-maker on the shape and content of her TT, emphasis is on target-context adequate selections of language. Under this emphasis, conflict or uncertainty in meaning interpretation may indeed be foregone. This is why in Arrojo's critical view, students of functionalist pedagogies are too often left unaware of the opacity of meaning and the competing discourses and subjectivities framing the interpretation of meanings by all text users, including translators.

In another metaphorical analysis of functionalism, the emphasis on the accomplishment of the purpose of the commissioner through the production of a TT adequately fulfilling such purpose has also been seen as responding to a "target" metaphor (complementing the view of it as transfer)—translation as a goal-oriented action towards a target, now highlighting the agency and instrumental role of the translator (Martin de León, 2008). The idea that translation as a form of communication remains restricted to 'doing' or achieving goals, against a more contemplative, stative or constitutive "thinking of translation as scholarship or as art, as a kind of writing that should be valued for its learning or its creativity, or that might be learned and creative at the same time" (Venuti, 2016a, p. 6) is what has been called the 'instrumental' model of

translation (Dizdar, 2012, 2014).

An alternative view would see translation as an act of interpretation (Steiner, 1975/1998) in addition to one conceived solely as the pragmatic goal of brokering communication. From its privileged position at the interstices of linguistic and cultural difference, translation is here conceived as an outlook on or an experience of the world and how distinct communities inhabit the globe and cohabit with each other. TS scholars have theorized this view of translation as “filter” (Sakai, 2010), “travel”(Cronin, 2000), and “globalization” (Cronin, 2003). In the face of the pedagogical challenge of assisting the development of translating abilities, I propose to group these representations under a *lens* metaphor of translating. Echoing calls in foreign language education to practice and foster communication as in essence enveloping the act of interpreting and analyzing, the interpretive perspective represented in the ‘lens’ is conceived as an experiential complement to, rather than a substitute for, the instrumental idea of the *bridge* or broker.

Japanese scholar Sakai (2010) impatiently sees the prevalence of the communicative paradigm as limiting the full potential of translation. “In this essay,” he claims, “I aim to liberate the possibility of translation from the curse bestowed on it by the view of translation organized around the image of communication: the communication of a written text from one language to another.” He instead explores the possibility of conceiving translation as a *filter* recasting one space in terms of the other. By its very presence, however, a filter necessarily presumes a continuous space containing and bringing together the two ‘sides’ that the filter separates. Sakai thus attempts to expand the understanding of the act of translating as “a concept, which grants us the possibility of examining social action in general anew, something which offers us

an invaluable gateway by which to enter *an inquiry into sociality* itself. (p.2, my emphasis)

Writing from Ireland, in his '*nomadic* theory of translation', William Cronin (2000), in turn, compares translation to travel and the translator to a roamer or *flaneuse* straddling the large multicultural metropolises of the world. There, as she encounters what is new and different to her, the traveler is bound to what Cronin calls the "imperative of translation" (p. 6) which in turn reinforces her awareness of "the intractable presence of language [and cultural] difference" (Cronin, 2013, p. 195). This places her in a privileged position to view collective being from a particularly informed 'lens' of higher intellectual and social value than presumed in the view of translation as the delivery of information:

> Translators as intercultural mediators have for centuries experienced the creative tension between travel, language and translation in the elaboration of culture and identity. Translators both contribute to and will be affected by present and future forms of nomadism as they impact on human cultures and languages. Their assistance, therefore, in understanding what happens when we cross the lines of language and culture on a multilingual planet is and will be invaluable." (2000, p. 6)

A few years later, Cronin (2003)'s stance becomes more political, defining translation as "a branch of human inquiry" (p. 2) expected to contribute to the critical reading and active shaping of the new global order, particularly in the preservation of diversity. As a result of the "representational impact" derived from interpreting and reporting on the "thoughts, values, and experiences of others who do not speak his [sic]

language", the translator becomes a key agent in the shaping of our globalized world, and translation, a form of globalization (Cronin, 2013, p. 197).

> […] any active sense of global citizenship must involve translation [and translators] as a core element. However, translation should not be seen here in purely instrumental terms. Translation is important not simply because it gets us talking to each other or allows each of us to read what the other has written but *because it gives us insights into why we sometimes find it so hard to talk to each other and why we may not particularly like or understand what the other has written*. If contemporary reality is inescapably multicultural and multinational, then it makes sense to look to a discipline which has mediation between cultures and languages as a central concern […] (Cronin, 2003, p. 6. My emphasis)

The absence of this non-instrumental view in mainstream translation pedagogy, particularly of non-literary texts has been bemoaned. Laurence Venuti (2016a), for example, affirms: "The instrumental model of translation remains so entrenched in academic institutions that a hermeneutic approach has yet to be developed and widely applied in all its conceptual and practical ramifications." (p.6) Cronin (2003) explain this absence as the result of a narrow view of the "ends" of translation in the functionalist paradigm as the end of texts:

> Traditionally, translator training has concentrated on means, and ends have tended to appear largely in terms of functional appropriateness. That is, trainee translators are shown what they need in order to translate (means) and for whom they are translating (what is the aim, purpose, target, *skopos* or end of the translation). It is arguable that what needs to be equally stressed in the education

> of translators in a global and informational age is a definition of the ends of translation – but in a sense that goes beyond the simple enunciation of the functional objectives of texts." (p. 66)

From an interpretive perspective, the focus is on the translator, not only as a messager, but also as a member and shaper of the social, that is, in sociosemiotic terms (Halliday, 1978), on the intellectual and creative process of making sense of that which is at once represented in and shaped by texts. Translator education becomes about both what translator can do and know:

> It can be argued that, in teaching translation studies, more time has to be devoted to highlighting the epistemic specificity of translation as expressed in the concepts of distance, the nomadic and the bisociative. The danger otherwise is an excessive concentration on the importance of the products of translation for linguistic and cultural development (the Bible in English and German, for example) to the exclusion of a more comprehensive view of the creative nature of the process itself. (Cronin, 2003, p. 127)

Cronin and Venuti are seconded in their caution of the pragmatism of educating in the profession as the only parameter for organizing translator education by Kearn (2012) who advises a vigilant attitude towards the assumption that students will be well served by monolithic views of translation:

> [T]he assertion that one single […] right path [for curriculum design such as Kiraly's "social reconstructionist impulse"] exists is a belief which any consideration of ideologies in the curriculum demands that we dispense with at the outset. We can, and should, look at the professional world and learn from it.

> Yet this does not mean that we need to grant it a hegemonic role in ideologically determining educational programmes. […] (p. 26)

What should guide the curriculum according to Kearns (2012) is the deep understanding of the specific locales and their key actors —namely "the functions of translation and interpreting for our local contexts" (p. 26) As this study precisely attempts to shed light on the features of a particular local community of translation students and educators and thereby inform recommendations for teaching, I will now review what has been documented to date about students' needs and perceptions of the curriculum around the world.

Translation students' voices *about* the classroom

Studies interrogating students about their needs and views of the translation curriculum and their experiences translating are surprisingly scant. I have only come across a handful. None of these attempt to capture students' representations of translation and experiences of translating. Instead, inquiry is on expectations and need.

The most comprehensive and methodologically thorough of these studies is Li (2002)'s qualitative inquiry into the needs of translation students in Hong Kong. This study is a follow up on previous work that identified a gap between the translator training and market needs as experienced by former students of translation turned professionals (Li, 2000). Students' perspectives coincided with the problems perceived by professionals, particularly with respect to the need to better inform theory-oriented courses with practice. In general, students felt that programs did not reflect the needs of the market, and favored an approach to training mostly based on abundant and repetitive practice. Hong Kong students "believed that translation was much more a craft or art than

a science, which could only be learned through ample repeated practice." (p. 526)

Another demand of these students was a better education in the foreign language as well as in the mother tongue. What was missed was a focus on FL writing and command of genres and general text organization and structure. The oral orientation of FL teaching within CLT did not seem to meet students' perceived needs (Li, 2001). In Li's analysis this demand is linked to the fact that the motivations for enrolling in a translation program had more to do with languages than with the clear desire to become a professional translator (only 17% of the student sample, explicitly expressed this as a motive): "To most of them, what made the translation department different from an English or Chinese department was that it would teach both Chinese and English besides translation, not just one of them. […] Therefore, they did not expect the program to be too narrowly focused on translation skills and methods only." (p. 524)

Hübscher-Davidson (2007), who polls one of her own classes in a French-English translation course in the UK, highlights this same finding. When asked what they expected to get out of the translation class, most mentioned getting a better understanding of French language and grammar: "[Students] considered translation to be a tool, a way for them to improve their knowledge of French." She is not teaching within a degree-seeking major in translation but in a language department, which offers courses in translation. This finding, as it coincides with Li's vast amount of students enrolling in translation programs motivated in the first instance by learning modern languages, may be speaking to the 'bilingualization' of the FL classroom reported in recent FL education scholarship (Cook, 2011; Levine, 2011) Students' expressed preference for looking at the new language in 'legitimate' comparison to their own language and by recourse to

translation is indeed subverting the "monolingual" assumption (or 'target language only' mandate) in still much of FL teaching practice (Cook, 2011).

Another student-oriented study (Marshman & Bowker, 2012) offers insights as to how unawareness of divergences between students' and educators' views on any given topic explain difficulties to make teaching design more effective and conducive to learning as well as to student satisfaction. A survey on students and educators' understanding of technological tools to help instructors better integrate translation technologies into translation courses showed that students believed that technologies helped improved the quality of the final work, while educators strongly disagreed with this idea and instead highlighted its usefulness in staying current with information. Reaction to students' beliefs made educators refrain from using technology as much.

Finally, translator educators in Poland (Klimkowski & Klimkowska, 2012) survey 53 students of translation as to their disposition towards the socio-constructivist notion of empowerment as articulated in Kiraly (2000)'s pedagogy of translation. While students prefer what researchers describe as a transmissionist mode of work, expecting the instructor to have all the answers, they do wish to participate more actively particularly with respect to assessment instruments and criteria. The resistance to changes in the structure of authority within the classroom is interpreted as a consequence of the sense of certainty and security derived from familiar practices of transmissionist teaching. It is therefore something that does not come into being by mere decree; its practice needs to be carefully designed, based hopefully on in-depth debate by educators cognizant of the learning context, and selectively implemented.

> […] an empowerment-oriented educational model is not something that may be

'officially' introduced as a leading educational methodology. Rather, it is a reality that needs constant building and rebuilding, looking for those aspects of the curriculum that need to be empowered at a given stage in its development." (p. 188)

In sum, these few studies on students' perspectives on translation curricula worldwide reveal that despite enrolling in translation courses or translation seeking degrees, they are attracted to translation in no small part for the languages. Additionally, for students learning to translate unquestionably requires practicing translation. However, their understanding of the means to best guide the development of translation skills may differ from that of their educators on several counts. If teaching efficacy is a concern, educators are advised to be aware of those gaps.

Translation teaching models and definitions of translation competence

As reported in recent reviews (e.g. Colina & Venuti, 2016; Davies & Kiraly, 2006; Kelly, 2005; Kiraly, 2015; Pym, 2011), the translation teaching models proposed by scholars working mainly in Western Europe and the US vow for a pedagogy, which, moves away from cognitive transmissionism to become more learner-centered, translator- and translation-process- rather than text-oriented. The models should also be pedagogically sequenced (González Davies, 2004; Hurtado Albir, 1999; Kelly, 2005), with content selection and activity design based on empirical research on translation expert behavior development (Colina, 2003a) or, in any case, away from areas of specialization, such as technical or legal translation (Mayoral, 2007). The models have also moved away from a linguistic focus on equivalence to an understanding of translation as professional communicative activity importantly impacted by digital technology and the increasing computerization of information access and communication

(Davies & Kiraly, 2006). This places particular demands on the translator now seen as a "multifaceted interlingual mediator" presumably requiring more varied and complex skills than was required of the translator seen as a "bilingual scribe" (Kiraly, 2003a, p. 13).

Understandings of Translation Competence. With the growing enrollment in translation training schools and the changes in the industry, defining the nature and extent of translation competence (TC) became a major concern of TS scholars. Even though not all research on the topic has been driven by pedagogical purposes, when this is the case, TC has mostly been framed as a multi-componential ability composed of multiple interacting subparts, which range from three to larger lists of components. The different models have amply been reviewed (see e.g. Kelly, 2005; Marco, 2004) with the three basic components being: 1) a linguistic-textual or discursive component; 2) a world-knowledge component (including general and specialized knowledge as well as familiarity with the source and target cultures); and 3) a translation-specific component, including chiefly the strategic/operative ability to execute the task, and, depending on the authors, other cognitive, attitudinal, and professional dimensions of the process.[30] The components are distinguishable from each other, but develop interrelatedly according to the task and situation at hand (PACTE, 2003, 2009, 2011b, 2014). One component that is highlighted is the procedural strategic component, which is responsible for pulling the rest of the abilities together and capable of compensating for weakness in these. Psycho-physiological and attitudinal dimensions are also important and include the translator's

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[30] Kelly's account which reflects the research of the PACTE research group based in Spain includes the following five: 1) 'communicative and textual'; 2) 'cultural and intercultural'; 3) subject area; 4) professional and instrumental; 5) attitudinal and psycho-physiological; and 6) strategic

degree of persistence in accomplishing the task and disposition to risk-taking (Campbell, 1998).

In discussing the changes in the translation industry and the demands on the translator, Kiraly (2003a) distinguishes between two different kinds of TC which, as Pym (2011) points out, are in fact linked to different understandings of translation and also distinct teaching philosophies. On the one hand the traditional 'transla*tion*' competence can be associated with linguistic usage, the ability to process linguistic information as well as the norms of the trade based on repeated correction. The instructor is an authority of the trade and reproduces the norms and requirement of the industry in the classroom and trains students to remap the instructions and information of the source text onto a target text. This kind of teaching is based on a transmissionist perspective of knowledge development, with information traveling from the brain and know-how of the instructor to the learner, on the basis of practice and frequent correction.

On the other hand, Kiraly proposes 'transla*tor*' competence involving knowledge of the workings of language but also a range of interpersonal skills and attitudes necessary to work with a complex and diverse network of actors, such as clients, project managers, terminologists, editors, computer specialists and other experts; to locate and evaluate information; and to extrapolate norms of the trade from challenging cases, among others. The teacher is indeed a key expert to turn to but in the classroom, she acts as an enabler of students' self and joint re-constructions of the meanings of the text as much as of what translating entails. Here the instructor embraces a socio-constructivist philosophy of education and does not attempt to convey to her students the tricks of the trade she has herself developed over many years of reflective practice. Instead she plans

learning experiences that precisely foster that kind of exploratory and reflexive praxis. The focus is not on correction of end products but on setting students the right challenges or asking them thought-provoking questions, thus allowing them to confidently and creatively generate solutions, to see why these feel pertinent, to compare them and to finally select the best one or some very good few out of several possibilities.

Interestingly, Pym (2003a) prefers a 'minimalist' perspective on TC over the componential framing of most scholar, as he defines translation as a meaning-making process—"a process of producing and selecting between hypotheses" (p. 492) when challenged to render or rewrite an idea. Pym defines TC as "the ability to generate a series of more than one viable TT (TT_1, TT_2, TT_n) for a pertinent ST; and the ability to select only one viable TT from this series, quickly and with justified confidence" (p. 489). His problem with the componential perspective is that the increasing list of the skills involved in working as a translator today may distract from what is most challenging and unique to translation proper, regardless of the frequent requirement to perform additional tasks to translating.

From the perspective of teachers' pedagogical needs, at first glance, this holistic description of the challenges of translating may not seem operative. However, by emphasizing the process of meaning interpretation from and into texts this 'minimalist' definition *does* seem to underscore translating and becoming a translator as a meaning making activity. With respect to the long-standing discussion, which opposes replication or transfer of already established ideas to reconstruction and transformation, this understanding of TC stresses the reconstruction perspective. It follows Kristen Malmkjær (2009) when she concludes, also addressing TC, that much of it consists in the ability to

make meaning: “As I understand meaning, meaning is generated anew in each speech encounter so that there is nothing in fact to transfer.” (p.132)

Moreover, quite relevant for discussing translation teaching approaches and emphases, Pym (2003a) observes that, in his minimalist view of TC, certain theories of translation can indeed be seen as portraying the process of translating as more about the productive side of things (for example, de-constructivist views of translation with their emphases on the uncertainty of meaning and the search for multiple readings) while others can be seen as understanding translation as more about an issue of selection of best options (for example, contrastive stylistic and functionalist views of translation with their emphases on adequacy of the TT to natural equivalences in the TL, in the case of the former, and to the brief, in the case of the latter.)

The classroom as a ‘simulacrum’ of the workplace?. Beyond the above debate on the nature of the abilities put to work by experienced translators, translation instructors are often left with the question of ‘what’ to teach exactly. When asked this very question (Pym et al., 2003), five renowned scholars’ foci appear to reflect views which span a continuum much discussed in the literature (Bernardini, 2004; Kearns, 2008a; Li, 2006a; Séguinot, 2008)—that between professional training and an education in the humanities. The ‘what to teach’ in the views of these scholars may be listed as: multilingual service tools and procedures (Gouadec, 2003); texts and translational textual competence (Mayoral, 2003; Nord, 2003); professional behavior for membership into the community of professional translators (Kiraly, 2003b); reflection on the production of meaning and the work and role of its producers (Mossop, 2003).

On whether translator education should to any extent be a microcosm of the work

place, scholars differ. However, building student-translators' self-knowledge and confidence as translators has been underscored as pivotal in translator education (Kiraly, 2000; Mayoral, 2003). In this sense, some scholars are emphatic in their belief that this goal is not well-served by making the classroom into a replication of the workplace: "The very last thing a translation classroom should be is a pale simulacrum of the workplace." (Mossop, 2003) What is objected is the assumption that what is best represented in the workplace is what in essence makes a good 'professional' translator: technical skills around information management. When asked about the abilities that should be taught in school, Mossop (2003) affirms:

> They are the abilities which take a very long time to learn: text interpretation, composition of a coherent, readable and audience-tailored draft translation, research, and checking/correcting. But nowadays one constantly hears that what students really need are skills in document management, software localization, desktop publishing and the like. I say, nonsense. If you can't translate with pencil and paper, then you can't translate with the latest information technology.

Bernardini (2004) values the use of training, technology and real-life assignments in a humanist translator education. However she cautions to not confuse the end of achieving translations of a professional quality with the means to get there--the mere practice of translating under professional conditions. With undergraduate students in mind, she argues that this approach disregards important developmental factors:

> [L]earners are not (yet) professionals, they do not have the same age nor the same experience, therefore they may fail to be engaged by such unusual tasks and/or

> not be able to carry them out and draw the lesson(s) that the teacher expects them to draw. (p. 24)

Instead of making students play the role of professional translators they should be treated as learners allowed to take advantage of opportunities of pedagogically designed activities that may not be available to them later. Her emphasis is on developing abilities that will allow for creative and adaptive thinking and action, not just the replication of encountered recipes:

> As the name suggests, role-playing activities [mimicking the delivery of a professional quality translations] are like scripts that learners are asked to rehearse, in preparation for the play. But a script is not something actors are able or allowed to adapt much, and this is exactly what (good) future translators will be required to do in their professions. They will be playwrights, not actors." (Bernardini, 2004, p. 24)

Errors in learning to translate**.** Finally, from this same emphasis on the process of learning as distinguished from the ends or goals of learning, Washbourne emphasizes the value of failure (and the production and discussion of multiple drafts) in developing translator competence and student-translators' self-confidence. Working off 'growth mindset', he takes a critical stance on process-oriented pedagogies of translation, as failing to see mistakes in a learning-enhancing light: "Process-oriented approaches have rightly come into focus in recent years in our profession, though they rarely or incompletely theorize mistakes as part of end-directed progress, or else they serve to warn prescriptively about error avoidance." (p. 288). On the shoulders of G. Toury (2012,

p. 291), he reminds the translator educating community of the pedagogical value of "experiencing, exploration and discovery" and the inevitable errors this will necessary involve. (p. 295) As he positively reviews Catherine Way (2008)'s Achilles heel system for using assessment as feedback data for learning, Washbourne seconds Way's in reinforcing success and casts this as a "long-term error-prevention strategy" (p. 98). Among his pedagogical recommendations (pp. 305ff) are:

- creating space for failure in the translation classroom ("articulat[ing] fail-safe conditions–not safe from failing but safe to fail";
- attention-raising to the role of failure in success, as well as in connection to creativity and risk
- attending to the role of risk in the classroom, assigning students to produce both conservative and daring translations

Having discussed in this section the scholarship in TS and translation pedagogy on distinct metaphors for translation, TC instruction and development, as well as students' voices on translation teaching, I will now turn to the social conditions for the rise of translator education in Chile.

The birth and rise of translator education in Chile

As reported by Bastin (2003) in a brief history of translation in Latin America, translation-training programs appear in the second half of the last century before the turn of the millennium, and find a place within University in the 1960s. The first two[31] undergraduate programs in Chile were established in the early 1970s, following earlier

[31] A third renowned interpreting program, Escuela Latinoamericana de Interpretes (ELADI), was also established around that period as a private vocational program outside of academia.

experiences in Argentina, Uruguay, Mexico and Cuba.

Programs were housed in Modern Language departments (*Facultades de Letras*), led by its faculty in consultancy with professional translators and interpreters with reputable fame for their work with international organizations like the World Bank and ECLAC (The United Nation International Commission for Latin America and the Caribbean), which had its headquarters in Chile. As the first generations began graduating, the most competent alumni were invited to join the translation-teaching faculty as part-time hires, while continuing to practice the profession in the corporate sector, usually as free-lancers or setting up their own translation agencies[32].

The university-based programs then were trilingual, including Spanish as the mother tongue, English as the mandatory foreign language, and a choice of German or French for the second foreign language. The programs could then afford to select students based on a language proficiency test and generally attracted high school graduates from private bilingual schools in English, French or German, including heritage speakers of German from central and southern Chile. The programs then lasted 5 years, with a core language and linguistics curriculum usually shared with students seeking foreign language teaching or modern language degrees, thus also providing work for literature and foreign language teaching faculty. The degrees granted were *Licenciaturas* (or Bachelors of Arts) in Translation.

Specific training in translation consisted of translation practice classes based on the Read-and-Translate method (Hurtado Albir, 1999; Nord, 1996), which gave students

[32] There are nearly no written records of the history of translator education in Chile. The recount presented here is based on my personal experience as an active translator trainee in the late 1980s at the Pontificia Universidad Católica de Chile in Santiago and a translator educator during the late 1990s to the mid-2000s at the Universidad Católica de Temuco in southern Chile, as well as multiple interviews with my colleagues, mentors and founders of the country's first few majors for this dissertation research.

texts to translate at home, and then dedicated class time to hear and sanction students' versions. In class instructors also entertained questions by students, with interaction mostly restricted to one-on-one exchanges with single students. As reported for the early times of translator training in Western Europe (Hatim & Mason, 1990), courses specialized according to source text content areas and/or text types (for example, scientific and technical translation; medical translation; translation in the social, political and sciences and economics; legal translation; literary translation). As is currently recommended for an *education*- rather than *training*-oriented curriculum, also in Western Europe (Bernardini, 2004), Chilean students enrolled in the early translation programs were required to take introductory classes in the core disciplines of Law, Economics, Law, Biology, and Political Science, and Literature, along with students in those departments. The student body, as mentioned earlier, was mostly female from higher socio-economic status (SES) .

Within a decade of existence, the early Santiago-based translator educators at the Pontificia Universidad Católica developed a vibrant network of contacts with translation scholars in Europe and in Canada, hosting, in 1980, one of the first Latin American scholarly events around translation with the American TS scholar, Eugene Nida, and the French literary translator and theorist, George Mounin, in charge of keynote speeches (Bastin, 2003). Up until the mid 1990s, further collaborations allowed these faculty members to keep inviting to Chile prominent translation scholars and educators from Canada and Germany such as Jean Delisle, Claude Gemard, Annie Brisset, Christiane Nord, and Frank Konigs, among others.

Despite this rich network of contacts, the scholarly productivity of Chilean

translation faculty generally remained low. However, from the start it praised itself for staying in close contact with the job market, carrying out several studies surveying employers' needs (Cabrera, 1984 as quoted in Diéguez, 2014; Diéguez, Lazo, & Quezada, 2014) as well as developing a terminological bank in collaboration with recent working graduates (Dieguez, Burdach, Cabera, Hörmann, & Lazo, 1993). This allowed these schools of translation to inform training with academic research while reinforcing its pragmatic professional orientation.

In the context of a national economic boom and the general neoliberalization of Chilean society, by the early 1990s the social prestige of the education profession and training had waned and degrees in Modern Language did not offer high school graduates sufficiently enticing prospects for the labor market. Enrollment in Foreign Language programs substantially decreased, and the opportunity arose for T/I programs to proliferate, taking also advantage of the general privatization and massification of Chilean higher education. As reported in the first paper in this dissertation on the academic experience of translation instructors, the increase in the number of translation majors in the country was dramatic, triplicating by the mid 1990s (a total of 9 programs) and reaching a seven-fold increase (21 programs), by 2010.

The second wave of translation programs created between the mid 1990s and early 2000s expanded undergraduate translator education to second-tier and smaller Universities outside of Santiago (see, e.g., Dieguez, 2008). While the Universidad de Santiago in the capital increased work to three foreign languages (English, Portuguese and Japanese), the rest of the newly created programs in the country restricted their offer to Spanish and English. Having to compete with private institutions, programs were

shortened to 4 years and literary translation courses were generally removed from the curriculum. As already mentioned, the theory of translation and translation teaching that informed training was Christiane Nord's functionalist approach.

After two decades of existence, these translation programs were staffed by a core faculty that had somewhat of a less fresh experience in the field, yet still heavily supported by part-time adjunct instructors who maintained professional experience alive in the programs and, with it, a link to the job market. In the newly created majors populated by first-generation college attendees from much lower socioeconomic background professional-orientation remained very important, with trainers, for example, often complaining about freshmen knowing very little about what translation is really about and entering the major for pure interest in acquiring a second language or in Japanese '*manga'* or '*animés'*, which they saw of little use to ensure an efficient progress during their training for the profession.[33][34]

From the perspective of the faculty and departments supplying undergraduate education in translation, the value of this education rested on its potential to keep modern language faculty employed as well as on the increased market value of the language skills it offered. From the point of view of students, the value seem to echo the few references to translation students' interests in other programs of the world (Kelly, 2005): the choice, it is argued, is based on the "rejection of traditional university courses perceived as narrowly academic and lacking in future employment opportunities" and the desire "to

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[33] See the paper on teacher beliefs and knowledge base in this dissertation.

[34] With respect to the development of new programs after those arising in the mid-to-late 1990s, the programs created during the third decade of the new millennium are housed in private higher education institutions and were born under what I have called the third wave of translation majors in the history of Chilean translator education. Faculty there does not usually have post-graduate degrees and thus mostly informs instruction based on professional experience. Training for translator trainers, as is still the case in all of Chile and much of the world, is virtually non-existent.

study something related to languages, which will help them to find an interesting job often defined as 'not as a language teacher'." (p. 50)

However, in Chile and the rest of the world, the right of translator education to a legitimate space in tertiary education and academia was justified also on the need for a solid humanistic education to perform translation and interpreting work of a certain depth, complexity and quality. In fact, a solid education in languages, cultures and literacy frequently appears in the discourse of translation faculty as a perfect and self-evident complement to the professional emphasis of the new brand of translator education since the 1990s. And yet, with the exception of a few explicit discussions (Cronin, 2005; Li, 2006b; Pym, 1993), how these two dimensions are made to coexist in practice may have been under-addressed in the scholarship on translation pedagogy. As discussed earlier in relation to students drifting to translation courses for language learning purposes and away from a foreign language education exclusively in the target language, what may also have gone unnoticed is the extent to which students may be harboring an interest in languages and culture as they relate to translation beyond the pragmatic focus on the marketability of translation and language skills, a topic to which this research attempts to attend.

Two other socio-political and cultural events may be seen as providing further context for the development of translator education in Chile after the creation of the second-wave of translation programs in the mid 1990s. One is the influence of the top-down mandated restructuring of higher education under the European Bologna process, and the other the massive Chilean student movement brewing in the mid 2000s and reaching its peak in 2011.

Curricula for the programs created around the mid-1900s were revised at least twice, first upon the turn of the millennium and again at the end of its first decade (personal communication with heads of programs at those institutions, 2014). The latter revisions mostly came about under the influence of what is now known as the 'bolognization' of higher education, a process of reform mandated by the European framework for higher education qualifications centered around the educational philosophy of 'learning by competences' suitable for the professional job market. Given its focus on "employability and submitting knowledge to the law of demand" (Capeloa Gil, 2012) (p. 79), the reform has largely boiled down to the commodification of college education and its inherent socialization of students as intellectual workers/professionals.

As a reaction to this reform, Chile witnessed throughout the second half of the decade of 2000 the birth of a student movement for the de-commoditization and improved quality of secondary and higher education posited as a case study or symbol for contesting the larger neoliberal structure of Chilean society. Resorting to creative carnivalesque, light-hearted, humorous and high-energy tactics of protests and embodied performances, students were extremely successful in voicing an alternative vision of society and values that challenged the neoliberal model underlying the nation's socio-political and economic organization and in particular its education (García Johnson, 2014). Even though what it claimed was free education for all and that "education is not for sale" ("*la educacion no se vende*"), the movement was not merely a reaction to the material contradiction of the massification and commoditization of higher education. There was also a significant ideological component to it. The movement attempted to oppose the framing of intellectual work as an inevitable commodity, thereby "expanding

the opportunities for labor [based on knowledge garnered during college education] to be performed as a self-fulfilling activity, liberated from the pressures of being recovered as a private economic investment" (Fleet & Guzmán-Concha, 2016, p. 5).

Many, although not all the students who took part in this study were active participants in the movement, and it was in the heat of these protests that in one of the programs included in this study students joined with part of the faculty to discuss the state and orientation of their curricula and propose changes. The student union leadership presented their local authorities with a detailed document analyzing what they perceived as the weaknesses of their translation program. The content of that document coincides with the most critical and radical views in the data gathered for this study. However the general tone is indeed echoed to a significant extent within and across programs.

The study

This empirical study focuses on 45 junior and senior students enrolled in translation undergraduate programs from three different universities in central, northern and southern Chile and documents their views and experiences of translating and translation instruction as practiced in each of their programs. The specific research questions driving this study are:

4. What are students' motivations to look for a degree in translation?
5. What are their views and experiences of translation and translating? And what are some of the metaphors used to describe these experiences?
6. What is students' evaluation of their translation major? More specifically, what are the emphases most and less appreciated and why?

Participants

The 45 students targeted for this study come from three translation programs pertaining to what I call the second wave of translation majors in Chile established between the mid- and the end of the 1990s. One is located in a city of Southern Chile, and the other in Santiago, the capital. The third program participating in this study is located in the far North of the country. Two of these programs were also selected for my other study in this dissertation on the beliefs and practices of translator educators.

The Santiago-based program is trilingual and enrolls students with notably higher SAT scores than the other two, which work only in Spanish and English. Of the two programs located to the South and North of the country, one is a translation program managed and delivered completely autonomously from an English teaching major housed in the same university. Students in the third program graduate as English teachers as well as translators with translation classes concentrating in the last (fifth) year of the course of study.

The 45 students were in their 4th and 5th year of translator training and were invited to participate in the study through their instructors, as well as based on a pilot study conducted over the austral winter of 2013 (June-July). Although all accepted to participate in the study voluntarily, they were offered extra-credit for doing so.

Data Collection

Data was collected during the austral spring (August-December) semester of 2013 by means of learning diaries kept by students through personalized online blogs that they shared with the researcher over the course of 10 weeks. Each of these 200 to 500 word entries were prompted by 1-4 questions on one or two topics sent to students on a weekly

basis (See appendix D.) The prompts covered fairly closely the three research questions in this study, inquiring on: motivations to enroll in the program; the concept of translation and the translator; experiences of translating within and outside of the program; and students' evaluation of different aspects of their curriculum such as coursework, faculty, and teaching approaches. Additionally, students were also required to include in their blogs an open introduction of themselves and complete a socio-economic profile indicating the type of high-school attended, further college-education besides coursework in the translation major, and the level of education and occupation of their parents.

Students were invited to participate in this study for a 5% of their overall grade in a translation practice class, which was set up in agreement with their instructor. This was the case for students in two of the programs, 90% of the sample; the other 10% completed the blogs for credit within a service-learning system available at their University.

Confidentiality and anonymity was guaranteed and students were informed that instructors would not have access to their blogs. The credit obtained for this work would be based on a pass/fail grade, which I personally assigned, based on having answered at least a 90% of the questions in the prompt with a reasonable level of commitment and reflexivity.

Reflective learning diaries are increasingly being used and researched in translator education studies as a powerful tool for learning and instruction (Baer & Bystrova-Mcintyre, 2012; Li, 1999; Shih, 2011). Even though for the purpose of this study, the diaries were used as a tool for research rather than learning, it was interesting to observe its pedagogical effect on the students researched. Furthermore, introducing translation

students to theories and notions of translation with a clearer understanding of their own views of the concept has been advanced as pedagogically productive and sound (Schäffner, 2004). Research and learning goals are here thus aligned.

Finally, during my preliminary contact and inquiries with students over the austral winter of 2013, I had access to documents presented by the student councils to their local authorities on their evaluation of their programs in the context of fairly massive high school and college student strikes for a more equal education. This document was compared to the data collected through the blogs and brief follow up chat sessions with some of the participants.

Data analysis

Data was analyzed qualitatively through inductive analysis (Johnson, 2012; Thomas, 2006) Similarities and differences found across individual participants were compared and contrasted (Glesne, 2015; K. Richards, 2003) based on the themes addressed by the questions to participants in the prompt (e.g. 'motivation to enroll'; 'experience of translation'; 'the good translator and translation'; 'preferred texts'; 'strengths and weaknesses of programs'; 'most common and preferred activities' to name a few). Multiple categories for each theme were then established and coded with the aid of a qualitative data analysis software (QDA). For the theme 'motivation to enroll', these categories included, for example: 'interest in languages"; "travel and life adventure" "interest in distant cultures, people, stories, and ideas", "learning across disciplines", "not teaching"; for the theme 'necessary skills (to translate)': grammar knowledge; text composition skills in TL; genre-knowledge; well-read; researching skills; thorough; reliable; persistent; and creative and witty. Through analytic induction, these were then

grouped into supra categories of ‘language related’ skills; world knowledge; attitude to the task; and talent for creativity.

Beyond ensuring constant comparison across participants (Glaser & Strauss, 1999), potential reference to categories coded under one theme also needed to be spotted in the answer or address of other questions or themes (For example, the notion of *creativity*—appearing as ‘playing with words/creativity in the making of meaning from and into texts’ under the theme ‘experience of translation’ or as ‘creative and witty’ under the theme: ‘a good translator/translation’—was also looked for under the theme: ‘relevance of literary translation’ or ‘strengths and weaknesses of the curriculum’.) This allowed to pay attention to the emphases and consistency in the discourse. Beyond, attending to the notion itself, this cross-referencing across answers to questions (and therefore themes) ensured a more accurate quantification of references.

A key question guiding the analysis was whether and to what extent students’ perception of the object and goals of translator education corresponded to the perspectives held by instructors. For example, a recurrent theme among translator educators and translation teaching scholarship (e.g., Abdallah, 2011; Bernardini, 2004) has been maintaining teaching approaches and practice closely informed by the market. These were themes held in the back of the researchers’ mind when attending to students’ views and establishing categories, and subcategories. As seen in the findings, this professional/market orientation is indeed contested by quite a few participants in this study, so ‘market orientation’ was defined as a category under the theme: ‘curriculum evaluation’.

Findings

RQ1: Students' understanding of translation upon enrollment and their motivation to enter the translation undergraduate program

Translation before enrollment.

The participants in this study mostly enroll in translation majors straight out of high school (92% of our 45 student sample). By their senior year a significant majority (75.5%) does still not personally know any practicing translator or interpreter other than their instructors or program alumni.

In hindsight, students tend to qualify their notion of translation upon entering the program as rudimentary, often implying the mere recasting of unequivocally established and comprehensible meanings from one language into another: "Before I joined this program I thought translating was "easy"; for me it was only about changing the language of a text. Today I realize how ignorant I was."[35] More specifically, students see themselves then as unaware of the constraints of the communicative context and the commissioner's translation 'brief' on target text production, as well as oblivious to issues of fluency and respect for standard language usage. One student reports: "For me, to translate was just "saying the same thing in a different language". I knew nothing about formality codes, target audience, translation briefs, etc. I thought that if i managed to convey the idea, that was it." And another confirms learning about audience awareness: "Now I know that you need to familiarize yourself with the topic; do a lot of research; be able to understand the text thoroughly; be proficient in both languages; write in proper Spanish; among many other things..."

[35] This and all the following translations of the participants' quotes are mine.

Students' first hand experience translating prior to registering in translator training programs is generally the result of their own attempts to access cultural products of their liking, including songs, videogame missions and comic strips or *animés*: "To tell you the truth, I could not picture myself in any particular major after high school; and in this vocational crisis I remembered translator training [the program] and also the fact that when I once translated a couple Manga (Japanese comic) which I enjoyed, prospects didn't seem bad at all."

Awareness of the purposefulness of their effort and work seems to stand out as relevant for their interest in the practice of translation:

> The texts that I have liked the most were those used in role-playing games that I translated to play with my friends who weren't proficient enough in English to play and understand the underlying stories of the game. I think this is because I was able to personally experience the work I did and that my friends were able to enjoy with me a game that took me a lot of work and effort to translate.

> At first I did pretty bad in English in school, but I liked to play computers games which were all in English; so I was forced to play and use the dictionary and that's how I learned … and yes, somehow also how I began translating, right?

The experience is often reported as pleasurable and, despite the predominating lay notion of translation as the uncomplicated repackaging of ideas from one language into another, it sometimes involves more than the mere understanding of contents, foregrounding an aesthetic engagement with language: "What made me enroll? The mystery. Not knowing what a text says and wanting to discover that information or

finding new ways to say things; I felt lured by the possibilities of playing with language and understanding new topics." As we will see is also the case in many testimonies about students' interest in translating at the time of data gathering, the following recount of encounters with translation prior to enrollment in the program eloquently announces translation associated to pleasure, meaningful life experience and even adventure; in particular the pleasure of reading and intellectual challenge, contact with distant and imaginary worlds and the characters and worldviews populating them.

> I had translated before. Although I unsuccessfully tried to translate "The Raven", by E. A. Poe*, I enjoyed it a lot*, even while lacking proper training. I also gave it a try at a few children's bedtime stories in French, but didn't take it so seriously. Based on those experiences I realized that translation was something I really enjoyed and that I wanted to learn more get better at it. For me, it was *an exciting intellectual activity* that could even have a certain touch of romanticism; it made me feel a bit like a researcher. I fantasized about adventurers who found manuscripts in other languages and translated them, *leading them to the greatest adventures of their lives*. Like the manuscript of Arné Saknussem in "Journey to the Center of the Earth", by Verne, I felt like a big boy playing. However, it was nothing more than a game for someone who lacked the resources to do well and wasn't courageous enough to dig deeper. (emphasis added)

Motivations to enroll in translation major.

The motivations mentioned by the Chilean students in this study for enrolling in translation major are summarized in Table 3.1 and mostly reflect a widespread interest in

languages and cultures as well as the opportunity to not be limited to a single field of knowledge.

TABLE 3.1. REASONS TO ENROLL IN TRANSLATION MAJORS

	Interest in foreign languages	To learn about & meet other cultures, people and their stories	To travel the world	To learn across disciplines	To not becoming a teacher	To enhance employa -bility
Percentage of 40 respondents	78%	50%	25%	22.5%	33%	17.5%

Interest in foreign languages. Students chose to major in translation mostly for their long-standing interest in and sometimes self-perceived aptitude for foreign languages (about 80% of the 40 respondents to this question) as well as for the value of these additional languages for employment prospects:

> I chose a major with a foreign language, particularly English, since thanks to globalization, today having command of multiple languages is a must. The other reason is that what interests me most, in music or literature, is in English and more than learning to communicate and to understand English, like as something you learn, I learn it as something that makes me feel fulfilled..

Echoing reports on students choice of this major in Spain (Kelly, 2005), about a third of our sample (32.5%) affirms enrolling in translation to avoid training as a language teacher:

> What motivated me was passion for the English language, I've liked English since I was a kid and I had the best grades in English. So when I had to chose a major, my first option always was to study something I would enjoy. So, since there were only two options (an English teaching major and translation) I chose translation

because I did not want to become a teacher..

In contrast to teacher education, employment opportunities as a translator also appear more diverse and adaptable to individual vocational profiles. They appeal to students who are potentially more interested in the language industry than in language teaching: “That is what motivated me to enroll in the translation major and not in teaching, for example: the translator is free, his field is much wider and therefore he can shape his career according to his own personal interests.”

In sum, students’ initial rejection of the teaching profession, in addition to the absence of national degrees in Modern Language studies that would not require them to pursue a teaching certification makes majoring in translation a second best alternative:

> I chose a major with a foreign language because I loved languages […] I personally *would have liked to enroll in something like a BA in modern languages where I would have learned French, Italian, Chinese, Japanese, Russian, German, among other languages*, and obviously also English.. (My emphasis)

What students often want to do with the languages they aspire to learn is clearly to expand their opportunities for new and novel personal and professional contact, often epitomized in the simple desire to travel the world (25% explicitly report so): “I chose translation because the idea of travelling the world and getting to know other cultures just fascinates me, and having a good command of English or any other well known language turns this into something more than a dream.” However, as is well synthesized in the two following quotes, in addition to the interest in languages, future employability, and travelling, students frequently (60%) stress as a key corollary to their interest in translation their desire to encounter communities, cultures, and ideas other than their

own, while pointing to the relevance these encounters have for world peace and understanding.

> I chose this major because I have always liked learning new languages because I consider that they are the link among us human beings who inhabit different parts of the world. Since I was little I was very good at English, so I always wanted to learn more and more. I liked how I was able to learn through music and videogames and as I grew up I got more and more interested in Anglophone cultures and how important they are in the world. So I chose translation *to help maintaining that link that should exist among countries and people from different culture, also to be able to travel and work in any country of the world*.. (My emphasis)

With the practice of translation conceived as an exchange between living beings, the power—ideological and cultural—of the verbal operation across communities does not go unnoticed:

> … and knowing English and knowing how to read the texts that we have to translate, I find it so interesting to get to know what another culture thinks about the topic and how it influences not only one society but several more and to see that it is not just us who have certain beliefs and not others. I have always been more of a humanist, knowing another language made me discover another world, and translating texts is something that I have enjoyed very much getting better at; it's enabled me to share those ideas with my own culture..

To learn across disciplines. Another often mentioned motivation for enrolling in a translation major is learning across disciplinary fields (22.5%)—"few majors cover so

many topics within one single course of studies. One day you are required to read the criminal code, the next how paper pulp gets made, and the one after that the causes of the Spanish economic crisis"—, with explicit reference to the notion of a 'humanist' education and love for reading also appearing repeatedly (18 and 25% respectively).

> I've always enjoyed knowing a bit about everything, to read embracing all human knowledge. As this one teacher told me once in school: "the true humanist knows about all areas of knowledge". With that idea in mind, as well as the thought that languages are the gateway to knowledge, I decided to study translation so that I could have better access to other knowledge and never would have to learn about new topics..

In fact, a sizeable portion of students express their wider interest the social sciences, fine arts and the humanities:

> When I gave up my interest in music and decided to start a new major, one option was anthropology, but I realized there was this one [translation] I thought it was a bit more familiar to me than anthropology (since I knew some English already); additionally, i did factor in that knowing English would improve my job options, and it has actually been the case, since the job I have know does require knowing English.

To learn about and meet other cultures, people and their stories. As is evident in the following quote, engaging with translation, due in no small part to that love for reading just mentioned above, allows a connection to personal and familial identity, turning the student-translator in a sort of cultural ambassador to his own family: "I come from a family which loves books and where people only speak Spanish. I feel that thanks

to translation I get to share with my family a wide amount of wonderful stories which I like a lot...” Additionally, it may be worth pointing out that this student’s reference to stories accessed through his translator education may deserve closer attention. In closing this section on factors motivating students’ choice of a translation major, I would like to stress that about half of this student sample communicates at one point or another in their journals an interest in engaging with communities, people, and, importantly, their stories beyond, or to the very least, along mere words or language. As we will address in more depth when discussing students’ text preferences, this emphasis becomes evident in student’s deploring the absence of literary translation from the curriculum:

> Today I realize, for example, that translation is a field, which operates within culture. Here I became acquainted with different aspects of Japanese as well as Brazilian culture. I learned that Japan was not only about that what came up in *mangas* and that Brazil wasn’t just soccer and carnival. When not translating literary texts, for example, we are ignoring all that rich part, the very lives of people.

However, hints of this interest in the people and stories populating the to-be-translated texts already appear in testimonies on motivation to enroll:

> Since I was in school I felt curious about what people who spoke another language had to say, what they wanted to express, how they lived, what they believed. I wanted to get to know their culture, their habits, how they make use of their language, how they articulate it and to identify their similarities and differences with my mother tongue..

Some students explicitly state enrolling with the expectation to translate fiction: “I

enrolled in translation in the hope of mainly translating literary texts (in English: adventure novels, in Japanese: manga or Japanese comic strips); I even came to think of translating scripts for dubbing, subtitles, and video games." As stated at the beginning of this section, students' interest in translating fiction clearly derives from their own cultural consumption.

> As I mentioned earlier, I liked being able to understand what my favorite singers, the actors on TV shows or movies, or what several short stories that made it into my hands were about. I therefore, at the beginning would look for translations, until I realized that they weren't that good and I started doing my own.

Curriculum adaptation to the texts predominating in the local market frustrates that dream: "Here [in this University] one is only taught to translate technical texts because literary ones are not translated here [in Chile]," was the irrevocable statement of one of the first student's instructors soon upon enrollment. The student was not pleased with the idea: "I was shocked by the fact that she would be so definitive about it… I was upset." The student below finds herself naive, and seems to have given up on the dream:

> I liked doing that [my own translations of songs, TV series, short stories], even to this moment I love doing it; even though I may very well have enrolled in the major with the excessively romantic idea of becoming a professional translator in a publishing house to translate the latest best seller, or with the even more naive dream of being the interpreter of some famous foreign singer...

RQ2: VIEWS and EXPERIENCES of TRANSLATING and the TRANSLATOR

Students' experiences of translating and their understanding of translation and the profile and role of the translator were gathered based on the first half of the questions prompting their weekly blogging (see Appendix D). Their answers are presented here in five sections. One on the key features of the best translation they had encountered so far; another on the key skills or characteristics of a good translator; the next one on the role of the translator in contemporary society; one more on what they usually experience when translating; and finally what their preferred texts are to translate, regardless of what they get to do as part of their education as a translator.

The 'best' translation.

When asked to describe the best translation they had encountered this far in their studies and practice of translation, the answers of students in this study coincided to a significant extent with the common tropes of traditional translation theory about translator invisibility and target language fluency (70% of a total of 42 responses to this question); fidelity to source text content or accuracy in translation (60%), as well as respect for target language norms of usage (25%).

TABLE 3.2. FEATURES OF THE 'BEST' TRANSLATION ENCOUNTERED

	Invisible & reads fluently	Accurate in rendering ST content	Respect for TL norms	Creative and witty	Intelligible and autonomous (rather than accurate)
Percentage of 42 respondents	70%	60%	25%	25%	22.5%

A translation that does not look like one. A good translation should not seem like one is the first most expressed idea: "What I am trying to say is that it can be summarized

in one sentence a good translation does not seem like a translation. What makes a translation good is that reading flows and seems natural.*"* (Emphasis in the original*)* The invisibility of the translator becomes evident in the extent to which the target text flows unhampered by expressions alien to the (usually standard) target language and thus sounds natural:

> We are speaking of clear, coherent and cohesively put together texts, where there is a constant theme-rheme; they sound natural in the target language (they do not make you feel that there is something strange when you read them), they are well written and the terms used (be the text specialized or not) are not obscure neither awkwardly forced into the text..

A translation that is accurate in rendering ST content. However reading as would a text originally written in the target language is not enough. Equivalence of content is also a commonly expected trait of quality translation: "I believe that the main feature that will tell you if you are looking at a good translation is that of meaning. If the translator was able to express what the author of the source text said it is because the main goal was reached."

A translation that is creative and witty. Now, along with issues of respect for standard language use, fluency and accuracy, about an interesting quarter of the students in this study (25%) referred also to less commonly encountered notions like the value of creativity and wit in the rendering of the original text.

> A good translation can of course not contain spelling errors or include a complete change of meaning. But I have also very much liked translation which propose witty solutions (equivalences) to cultural aspects that are present in one language

> but not in the other (the well-known 'culturemes')

Examples for this kind of quality work have been encountered in the fiction multimodal literature that students enjoy reading "I have seen translation that are true jewels in terms of creativity, versatility, personal initiative and originality, above all in the world of manga (Japanese comic strips)."

The value of creativity and wit in a translated text is vividly expressed by one student who points out the challenge of translating humor, puns (literally 'play on words', in Spanish), or culturally-laden contents because explaining a joke is like dissecting a frog, one finds out how it works but kills the poor animal in the process of unveiling its mysteries. When asked to describe the best translation she had encountered, this was one student's answer:

> I can't remember any specific one right now, but i have often encountered translations that I end up reading over and over again to savor them well. Translations that make you say: "this translator deserves an ovation and a chocolate box!" [...] But I definitely believe that the translations that I like are those in which displays all of her knowledge and wit and manages to keep that joke-frog alive without it to lose its meaning neither its flair in the target language.

Building on the presence of the translator and her role in the creation of the target text, the following quote reminds us that creativity requires taking risks in the process of meaning making:

> [A good translation is expected to include coherence, in the use of idioms as much as the overall discourse. A bold choice (audacious but with good results) of

> idioms which allow playing with the idea of "re-presenting" what is shown in the text (use of puns or popular phrases in Chilean culture, in order to refer to slang in American English, for example.) Few calques and little literal translations, more freedom in word choice, ultimately, creativity.

A translation that is intelligible and autonomous from the ST. Finally, in defining the best translation, another portion of our student sample (22.5%) expressed the importance of both, the intelligibility of a translation over its fluency and its autonomy over notions of equivalence and fidelity. On intelligibility our first student appreciates the many notes of the translator:

> In that one translation I so much liked there were many footnotes. As pointed out by Ortega y Gasset, so many that it looked ugly but to me it was the most beautiful thing ever because thanks to those commentaries I really could understand cultural elements that were behind the words and Spanish does simply often not have the resources to keep that richness alive.

Clearly informed by the cultural turn in TS (Snell-Hornby, 2006), this second participant defends target texts as creative autonomous cultural product, upholding the authoring rights (or visibility) of the translator while defying established criteria of fidelity, which he articulates as "the dominant idea that translation is a 'transfer' of distinct elements (linguistic, discursive, esthetic, cultural, etc.), which is verified in the production of a 'target' text which necessarily refers to a 'source' or 'original' text'." On the autonomy of target texts and the translator he affirms:

> When I translate I do not feel the need to stop being myself, that is, of delivering "a translation that does not seem like one", but to apply my best criteria possible

> to solve the distinct problems that normally arise in a translation, always from my own view and interpretation of the original text (since this is the only possible way in which it can happen). [...] We, translators, are [text] producers, not reproducers. Each text is a unique and unrepeatable creation and the idea that the author keeps speaking through the discourse of the translator is pure and harsh idealism.

A 'good' translator

Language proficiency, well-readness, and professionalism. Reminiscent of the observations on the 'best' translation, the most frequently highlighted skills for a 'good' translator contained traditional references to an advanced command of languages (100%); a well-rounded general education and an inquisitive spirit (93%), as well as the traits of a professional attitude to work (60%).

What has often been called encyclopedic knowledge in translation theory is here expressed in terms of love for reading; open-mindedness; and the disposition and ability to learn:

> [the translator should be] a well-read person who loves reading and writing"; "a person without limitations, an interested entrepreneur who is ready to learn anything"; "an open-minded person… one who is savvy to the ways of the world and someone who also can tackle informal texts that use jargon or texts from diverse cultures with different ideologies and lifestyles."; "She should also keep developing after finishing schooling since new words and software are constantly being invented or there are always changing grammatical norms of which we should be informed.

Professionalism in students' responses most often entails reliability with deadlines (40%), rigorous research and editing (30%); awareness of own limitations; adaptability to client requests, and good interpersonal skills. Self-doubt and thoroughness in one's work is expressed as follows: " 'the devil is in the details'! When translating, there is always room for doubt… it's important to question everything before translating a text." Effort is linked to resourcefulness and an inquisitive spirit: "[the translator should] get outside of herself and her books to find answers to her doubts; she should consult with and converse with experts about the material and exchange opinions, watch documentaries, films and other resources to satiate her curiosity."

Often statements on the translator's linguistic skills entail a rather traditional view of proficiency: "For me, a translator should have a strict command of both languages, i.e., a native ability that as close to native ability as possible." But in other cases, a more social perspective makes itself present: "For a good translator, a sociolinguistic grasp of both the first and second language is crucial." And as is the case of most views and ideas communicated in this study, emphases are expressed with different levels of articulacy. One student defines language competence in terms of culture and interpretation: "A good translator should thoroughly know the languages from and into which she is translating, and also grasp necessary cultural aspects, because one cannot speak of language without culture." While the next student, meanwhile only refers to context, they both indisputably have a situated notion of language competence: "To know a language, in this way, means being aware of its use in the different contexts in which it occurs."

Now, while a majority (70% of the 42-student sample) stress the formal dimension of language use when expanding on the importance of linguistic competence

(mainly good spelling and composition skills in the standard language, un-interfered by source language usage) a smaller amount (30%) highlights awareness of communicative and stylistic constraints on language choice.

Some use the metaphor of hygiene (good is clean) to refer to quality writing: “A professional translator is responsible, committed and thorough as to writing norms.” Others stress the absence of hints of foreignness—“… there should be no interference from other languages”. In general, it is not uncommon to encounter the discourse of standard language ideologies with common references to ‘good’ and ‘bad’ writing and value of the ability to “write perfectly in the target language”, which is frequently seen as a crucial indicator of a translator’s skills: “this is where one sees if the translator is good or not..”

More communicative views of good command of language allude to the translator’s general sensitivity for language and skillful manipulation of linguistic resources, as in:

> A good professional translator should know the rules very well, not just for her working languages, but also for communication in general, to be able to use them to discern when and how the rules can be broken for the sake of the text.

Finally, it is of course in referring to the translator’s knowledge of textual genres and sense of audience, that mention of the notion of the translation ‘brief’ as the purpose for target text use comes up: " She should know how to adjust the text to the translation brief, the target audience, and the type of text she is working with... she should distinguish different registers and adjust her writing to these."

Being creative, playing with language and taking pleasure in one’s work. Again

just as for the 'best' translation, more mainstream references to the linguistic competence, cultural background and professional attitude to work of the 'good' translator were complemented by a different emphasis—less traditionally heard allusions to creativity and, most surprisingly, to taking pleasure in the activity of translating (25%). This emphasis is represented typographically in the following quote: "With respect to the aptitudes [of the translator], I believe that one should be attentive to details, patient, tidy, organized, CREATIVE, perfectionist, know how to research properly, have a thirst for knowledge for perfection." (emphasis in the original)

In fact, being a good translator was equated to the ability to "think outside the box", "solve things in a witty manner," and more generally to "turn one's translation into a work of art." As is made clear in the following quote, creativity is seen as complementing fidelity and accuracy and at times perceived a scarce among translators:

> Leaving fidelity and other typical traits aside, one feature that I think is good and that not all of us have is to be assertive and creative. What do I mean? Very often one looks, for example, for the adjective that best pairs with a specific noun or that will express all that is being said in only one word. In that search, not all people find the best option. That is where creativity comes in [...] and there you can always hear someone say "I know there is a better word", "i have it on the tip of my tongue" and "Excellent! I would have never come up with that translation.

For these students, translation often involves playing with language: "There are extraordinary translators who play with language in an impressive manner, to me those are the good ones." As with all playing, translating-as-playing-with- words should also be enjoyable: "above all things, [a translator] needs to feel love and interest for what she

does, i.e, she needs to have fun while translating." And joy should be found in the distinct dimensions of the job: " In my opinion, a good translator is that person who loves and enjoys her work, who loves to read and loves to be informed, who loves diversity."

The role of the translator and translation in society.

In order to delve deeper in students' view of what translating entails and how it is experienced about three to four years into their training, I asked them to reflect on the role of translators and translation in contemporary society.

TABLE 3.3. ROLES OF THE TRANSLATOR & TRANSLATION IN CONTEMPORARY SOCIETY

	A 'bridge' for mutual understanding	A producer? of knowledge and information	A key force behind socio-economic development	A 'lens' for looking at the world	A agent for social equity
Percentage of 42 respondents	74%	40%	31%	12%	5%

A 'bridge' for mutual understanding and a producer of knowledge and information. The most recurrent metaphor a (74%) answering this question is the common notion of the bridging agent allowing contact across cultures and worldviews; a border crosser for mutual understanding: "The professional translator is that bridge which connects two cultures and thereby achieves an understanding between these" or "With globalization and instantaneous access to information the need for translation is there, the translator unites cultures and knowledge."

The next most mentioned representation was that of a relayer of information and creator of knowledge (40%): "The translator has been one of the first professionals to extend knowledge to all the possible places of the world. Admirers of the Twilight Zone would never have known of it if it weren't for its translation." This view also tends represent translation as functional to the overall development of humanity:

> The translator is a bridge between islands and she conveys information from one spot to the other […] We, as translators, speed up the relaying of information between languages and their people; we contribute to the 'evolution' of knowledge of human beings as if linking dots to build something stronger.

A driving force for social and economic development. In addition to a bridge across cultures enhancing knowledge, nearly a third of the students (31%) also mentioned a translator's key contribution to social and economic development, with the three predominant roles of bridge and drivers of knowledge and economic growth all contained in the following quote:

> We, translators, are builders of bridges across cultures; we are the link which allows to convey knowledge and ideas from one culture to another; we are like the invisible threads which allow the news that happened this morning in China to be learned about more less at the same time in our country. We are the bearings of economic growth, those who get the whole process of globalization in gears.

Much less significant (5%) and yet not less eloquent, were the few descriptions, which saw the translator also as an agent of social equity:

> Role…? This is the answer I have been looking for. My personal utopia is that we, translators, play a transformational and communicative role within society; my dream, and of course what I want to do, is to fight for the democratization of knowledge, despite the fact that the prevailing economic model does not allow this, for obvious reasons; struggling for this need that science, history and the arts can be known by all people regardless of their socioeconomic status, and that culture expands and that it turns into a weapon to fight ignorance.

A 'lens' for looking at the world—the experience of language and the worlds it brings to life. In closing this section on students' understandings of the contributions of translation and the translator to contemporary social life, it seems pertinent to bring to light how a few students (12%), following the metaphor of the lens discussed in the literature review, see translation as a way of apprehending "the other" and her circumstances while engaging with the language and the text—what instead of an act of brokerage seems more like a particular experience of the language and the worlds it represents and constitutes. It is as if the very act of translating (i.e., of reflecting on the subject matter of the ST, associating meanings, and rummaging for the forms to re-express these) allowed some of the students in this study to experience and look at the world in a certain way, to then share it with others.

For example, while one students explains her decision to enroll in a translation major stressing the process of interpreting along with the sharing ("What motivated me to study translation is the idea of being able to share my interpretation of a text with a language community"), another directly evokes the notion of 'prism', as she argues that when acting as a bridge the translator not only allows access to previously unknown information, "it also makes you see things that you did not know before." The translator, in her role of revealer and creator of unknown knowledge, becomes in some way a sort of window into the 'word and world' to which she is privy:

> I believe that the role of the translator is not only very important, but also an extremely beautiful one. It is about connecting people, about showing the Other to the world. In that sense, I think that it is quite similar to the role of literature and cinema. The point is to show the cultural traits of a people of a language (i.e., its

artistic, cultural and religious manifestations), but also to show how *we* see the world.

This metaphor of translation, as the outlook on the world of a special kind of multilingual person (Grosjean, 2010) evokes Nord (1991) s' notion of 'documentary' translation, mentioned above. This is, for example, the case of glosses attempting to reveal the structure of a foreign language, or legal documents like birth certificates, which are the proof of the ST' form and existence, and will usually function attached to their original texts. However, Nord's notion points to a special purpose of translation (to document, within the instrumental, action-oriented perspective of translation as the accomplishment of a communicative act. The view of translation invoked here is more in line with the representations by William Cronin (2000, 2003) and Sakai (2010) and invokes what translating means for the one who translates—a way of looking at the world.

The experience of translating.

When asked whether they liked translating and what they experienced while doing this, students overwhelmingly reported to enjoy it (89% of the 44 total answers to this questions). There was no ambivalence, with positive responses ranging from "Yes, I like translating" to "I can, in no doubt, affirm that I like it." In general the experience was one of intellectual growth (48%); engagement and sense of 'flow' (30%); exciting challenge (27%); and a valued opportunity for creativity, play and fun (48%).

Learning and growing. The pleasure derived from learning and growing intellectually is expectedly tied to a sense of self-relevance and social purpose:

What I mostly feel when translating is that I am learning. I rather enjoy having to

> read, do research, and learn about the different topics. I feel that I learn something new every day and that makes me feel smarter and better read. On the other hand, translating makes me feel part of something important because we are the mediators between different languages, to convey the same message. This feeling of being a "bridge" between cultures makes me feel like a significant contributor to society and that is very gratifying..

While most references to the satisfaction derived from translating are as straightforward as mentioned at the beginning of this section, some ways of reporting this joy of learning are figurative and metaphorical, associating the experience to a sense of discovery ("When I translate I feel that something in my head turns on, I see one word after the other, then they disappear to make way for different types of sentences, and then images…") or to an enthralling adventure:

> I love translating [...]: it is at the same time science and art, a discipline where we need to be extremely adaptable and open minded. This same idea means that the entire process of translating, from reading to delivery, is a fascinating voyage through knowledge. Even though the research is often long and exhausting, the feeling of transferring meanings, ideas until one gets to a satisfactory final product is one of the nicest feelings in the world. (My emphasis)

Like solving a puzzle and entering the zone. Despite enjoying what they do, translating is not always a holiday for translators in training. They indeed report mental exhaustion, stress, and at times even frustration or angst (25%): "One often experiences a great satisfaction, but other times also much frustration, a feeling of dissatisfaction." Search for the most adequate alternatives especially when working against the clock and

for a grade combines enjoyment with stress, i.e., "moments of pressure and even anxiety for not finding the structures or uses that satisfy my own criteria of acceptability."

A more positive view of the intellectual challenge entailed in translating equates it to the thrill of solving a puzzle (27%): "translating is as fascinating to me as solving an equation with two unknown values, with more than one trick in the procedures." Satisfaction is directly related to the difficulty of the task and success in overcoming its obstacles, akin to: "When I am translating a play on words or some really difficult problem and manage to produce a translation that I find acceptable, I feel fulfilled, it's as if I had manage to complete a very difficult Sudoku (ha-ha)." The experience is made akin to the thrill and fulfillment of solving a puzzle and it is especially valued when success is seen as bringing a public good:

> I have always felt that translation is in some way like solving a puzzle or cracking a code, and I used to picture the translator somewhat like that genius hacker in movies who cracks the secret and saves the world (even if he almost never is fully the hero, but oh well…)

A related yet slightly different state of mind reported while translating is a certain sense of deep engagement in the activity and an associated enthusiasm and satisfaction (30%):

> When I translate, I often feel caught in the topics that I am handling, other times I am intrigued and curiosity makes me read more and only in few cases I find myself in a situation in which I really wished not to continue translating..

The experience is at times related as a veritable thrill: "Yes!! those texts make my pressure go up… In those cases, a sort of hale of worries and emotions falls over me.

Researching terms and content is just a pleasure and I ask myself whether what I am doing fits the text or whether it will likely be well digested by the reader." The pleasure of learning and reading seems indeed fundamental to this experience of –'flow':

> Depending on the topic, translating can be just an errand or an adventure for which I could give up my life. When I am interested in the topic I could run through the entire world looking for the texts that will give me an answer that will make me feel proud of my work; I like that emotion of knowing that I am on the right track in my search and that thanks to this I am learning even more than the minimally necessary. I just love the need to have to dive in the library, handle those gigantic books which smell of old paper.

A similar increasing path of engagement is narrated in this quote, with particular reference to the few instances of curriculum-based encounters with literary texts: "At the beginning it is a bit hard, but when we 'get the pace', it becomes fun and creativity just flows and we realize that it is not so hard to distance yourself from the original text."

Playing with words, creating and having fun. Reference to the translating experience as involving creativity and play (48%) is even more frequent than was the case for students' discussions of best translations and the qualities of a good translator. Echoing our student who stressed the importance of creativity and wit in keeping alive certain features of what is being reinterpreted or explained in the target language (what she called the 'joke/frog'), the following quote displays the thrill that its author finds in the creative dimension of translating: "I feel really well when I translate, it awakens my imagination, I think that it is what I like best, so much that when I am writing this, I can hardly keep my punctuation straight, ha-ha!" In describing preferred activities, another

student equates translation to a visual arts performance stressing the value of the "freedom to create": "Those activities really make me feel fulfilled and I enjoy them immensely because they allow me the freedom to create, I am only given a glossary with words and the rest is just freedom, a sort of a canvas for me to paint on and express what I want, obviously respecting some formal parameters."

The sheer value of finding pleasure in translating also appears frequently in students' narratives and, as already mentioned, it is commonly associated to translating fiction: I like reading and translating that type of comic strips, so I also at the same time have fun by reading the original story, appreciating the elements in each of the frames and attempting to convey the jokes and cultural aspects in that story (that is the hardest part).

Now, as the student who experienced a deep excitement discussing the relevance of creativity in translation continues her recount of her experience translating, she clearly points to this practice as a meaning-making activity (more than one about transferring meaning):

> To imagine why some expressions are used, how they came to be, how could they be expressed differently, how much of the meaning would actually be in the words and how much is in the native speaker. That is what I most like, to be able to question my self to that point, to doubt, to come to reflect on issues that would never occur to me if I did not have to analyze a text in such depth in order to be able to translate it. Of course, because when I translate, I need to reflect on every single word, from the those we believe totally deprived from any lexical meaning to those which make our brain burst thinking about all the semantics behind it. All

that is what I love about translating.

It should be noted that a good 25% of the students in this sample in some way hint to the relevance that meaning-making has in their interest and perception of their practice of translation. This wish for their own space in the process of translating is evident in the following quote:

> I can't see my profession as a mere transfer exercise because in it I really see an art through which I can express myself and attempt to give the best of me so that it ends up being quality work, whether it is a clinical [sic] essay, a vignette or the subtitles to a movie..

Just as it was highlighted in some students' experience before enrollment in the major, stress on an aesthetic interest in language and language play is also evident in the experiences while in the major:

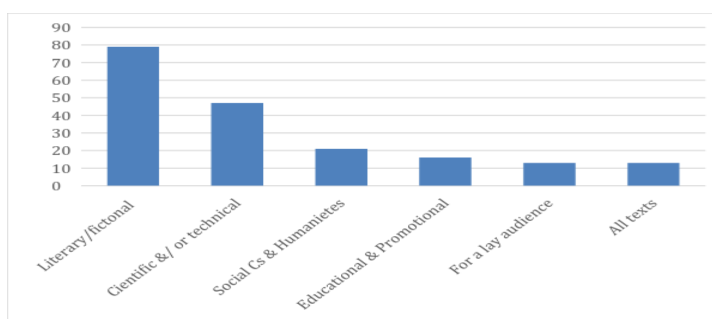
> I enjoyed the only more creative activity we did very much. I think it was in Applied Linguistics, we analyzed a text in that invented language by Julio Cortazar, Gliglic, was that it? It was fun and interesting because [the instructor] made us play a bit with our intuition, our creativity and our common sense. That is what I liked. We also learned to face a text without really needing to translate it..

As will be seen in the following section on preferred texts and students longing for wider experiences with literary translation in the curriculum, there seems to be a predominant sense that "develop creativity and make us play a bit more with our language" should be an imperative goal in general translator education.

Students' preferred texts: the longing for the challenge of literary translation.

When asked what texts they preferred translating and why, students distinguished text types that I grouped in about 5 categories. 1) Literary or fictional texts (preferred by 79% of the 38 respondents to this question); 2) scientific and/or technical texts (47%); 3) texts in the humanities and social science (21%); 4) educational and promotional texts in the tourism or advertising industry (16%); 5) texts for a lay audience (13%). A sixth group did not express any particular preference, affirming to simply enjoy "all kinds of texts" (13%).

Figure 3.1: Students' preferred texts for translating (as percentage of total respondents)



The reasons put forward for preferences of all categories other than the literary texts were personal affinity for the area and topics at stake and, very often, the opportunity to acquire enriching new knowledge ("As I translate I can enhance my knowledge in these specific areas.") all the while making it available to others: "it is as if I were reading real new information and I became a bridge relaying information towards the rest of the world…".

Interest in literary or fictional texts is defined as a preference for "texts which make one use sensitivity over technical [skills]"—including, in students' own words, "artistic texts such as songs, poems, comics, stories, novels", "texts about cultures, or rather folklore"; "texts which talk about the situation of peoples and countries" "poetic

texts, songs, texts related to tourism, dialogues, recipes, advertisements, and even dubbing and movie subtitling".

In contrast to the other categories of preferred texts, this pronounced preference for fictional texts is supported by more varied motives. These can be summarized by the notion that in contrast to "technical texts which in the end are cold, demanding and stiff", these fictional or creative pieces "allow the use of subjectivity and interpretation" and therefore make room for creativity and freedom. "I like the freedom to interpret and express the message that [these texts] give the translator," argues one student, while the next conceptualizes such freedom as 'playing on words' and the use of 'available resources' in language: "I find it very appealing, being able to play with words, adapt them, reshape them into the target language with the goal of conveying a similar message to that in the source language and catch the audience's attention through the other resources that I have in the [target] language."

As is captured in the following accounts of experiences of translating, some students seem to deplore a lack of engagement with sensitivity and emotions, which in their view could visibilize the people beyond the words:

> In class I feel that we are only taught to translate and that's it, I mean, we are told what are adequate solutions, how things should be done, we get prepared to unpack meanings and transfer them into Spanish, but that is it. It may be that this is due to the kind of texts that we get to translate most; they are mostly informative texts. [...] they are texts that lack flavor, I'd say, with no magic. Sometimes I feel that translation and its potential for understanding among cultures is devalued, because we are increasingly t*aught to translate words but*

> *not people,* it is as if we were machines and not translators made of flesh and blood.. (My emphasis)

The hope is thus to "humanize" texts as well as the translator. What first comes to mind for such endeavor is literary texts, which they perceive as reflecting "real" life: "Translating literature [...] is [working with] a type of text that is more "human" because you are expected to convey feelings, experiences of characters of flesh and blood." In this quote it is very much about what the translation does to the translator:

> Translating literary texts would make the feelings and emotions of those translators that are 'colder' or 'emotionally introverted' to flare up; this would help to develop their humanist soul and would bring them closer to the people and the cultures which are behind the text [...] beyond the pile of ideas, theories of translation and grammar or word knowledge which make up a text.

Information on the value attributed to these texts will be expanded in the following section on students' evaluation of the curriculum, when I address their opinions on the near absence of literary translation in Chilean translator education.

Up to now I have reviewed students' motivation to enroll in translation majors, their views of the role of the translator and its work in society, as well as their own experience and preferences in reworking texts across languages within and outside the classroom. In what remains of this Findings section we will lay out the appraisal of the participants in this study of their translation programs. The section will first outline students' perspectives on the curriculum design, instructor's knowledge base and experience for the job, and then it will address impressions on teaching and assessment methods and approaches in each of their programs.

RQ3: STUDENTS' EVALUATION OF TRANSLATION PROGRAMS

Students' perception of the quality and functioning of their programs was gathered based on about half of the questions prompting their weekly blogging. These questioned them on highlights and letdowns of their programs, predominant, lacking and preferred instructors, courses, and activities, on translation assessment systems, and their perceived preparedness for the job market. Findings will be reported in two sections, one addressing students' satisfaction with the translation curriculum design, including faculty recruitment/selection/profile, course offering, and general orientation of the training; the other one will address views of and satisfaction with teaching and assessment methods and approaches as experienced in the classroom.

The translation curriculum: insufficient teaching skills of instructors and excessive orientation to market demands

Instructors' background. As is summarized in Table 3.4, when asked about their perception of professional, teaching and academic preparedness of their translation faculty, students overwhelmingly perceived them as competent as professional translators (with 97% of total respondents to this question reporting preparedness as good; and only 3% as variable). Approval is notoriously less significant with regard to translator trainers' teaching skills and/or vocation (with 59% qualifying their teaching skills as to a large extent unsatisfactory, 17% as variable, and only 24% as good). As is clear in the following quote, faculty is frequently perceived as lacking in teaching expertise: "In this major, the education of future translators is poorly framed because those who teach translation do not have the qualifications which indicate they know how to teach or at least have the vocation to do so." And when this is the case, despite variability, it seems

rather frustrating:

"Whether I appreciate my major and my instructors? I believe that they vary, some are really good teachers, well prepared and good at teaching, and others I wish would be asked to get a teaching degree and then see if they learn that teaching involves much more than assigning readings and translations of texts.

TABLE 3.4: STUDENTS' PERCEPTION OF THE PROFESSIONAL, TEACHING & ACADEMIC PREPAREDNESS OF FACULTY

	Total respondents	Good	Bad	Variable	Does not answer
Professional	40*	32 (82%)	0 (0%)	1 (2.5%)	7 (15.5%)
	33**	32 (97%)	0 (0%)	1 (3%)	
Teaching	40*	8 (20%)	20 (50%)	6 (15%)	6 (15%)
	34**	8 (24%)	20 (59%)	6 (17%)	
Academic	40*	13 (32%)	6 (15%)	6 (15%)	15 (37.5%)
	25**	13 (52%)	6 (24%)	6 (24%)	

* Number of total respondents to the overall question on faculty's professional, teaching *and* academic competencies

** The figures in this row include only the people who responded to the question on instructors' specific competences, and thus give a percentage of the total of respondents. E.g., for 'professional preparedness: 33 equal to 40-7, who did not answer.

Problems adduced on this matter are clarity in communication of concepts and absence of pedagogical progression:

There are instructors who are experts in their field but seem to lack the pedagogical training to convey their knowledge to students in a clear way, nor do they gradually increase the level of difficulty of tasks; because they themselves are experts, they underestimate the complexity of contents or they misjudge the proper order in which these should be presented.

When reporting about most disliked aspects of their program, some students also attribute this lack of formal training in teaching to what they perceive as pedagogically poor forms of addressing students and providing feedback:

I disliked the lack of professionalism of some instructors; they constantly

> demoralize us by telling us that our translations were poor instead of teaching us strategies and giving us tips to help us produce better work. Often, we were humiliated; is it really right for a teacher to tell a group that it was "mediocre?

As to faculty's academic background, a slightly bigger half of the student body seems satisfied (52%) while the smaller other half is not (24%) or believes the situation is variable or hard to judge (24%). Students who are more skeptical of faculty's academic credentials base their impression on what they perceive as a lack of research and publication, and the fact that they simply do not view their instructors as "authorities in translation studies": "I'm not so sure that our faculty is of the greatest academic stature […] I believe this can be seen the paucity or lack of research in translation." Finally, some attribute their perception to a rather technical than an academic orientation of the overall program, a recurrent criticism to which will be further addressed below: "solid academic background is really scarce and this is in fact linked to the fact that our field takes on a more technical perspective on translation and tries to emphasize its industrial nature." Programs are seen as following "a logic more oriented towards the market and that is why low academic levels are the norm."

Curricular choices. It is of course difficult to make broad generalizations on the overall appraisal of student's curricula as they speak from three distinct contexts with programs with different particular features and histories, but some recurrently mentioned sources of satisfaction were: the opportunity to work with highly varied text genres and topics and to learn multiple languages, including their mother tongue. Sheer appreciation for languages and their study is again often observed: "What I have liked best up until now are some things I have been discovering over time in my studies. First is the simple

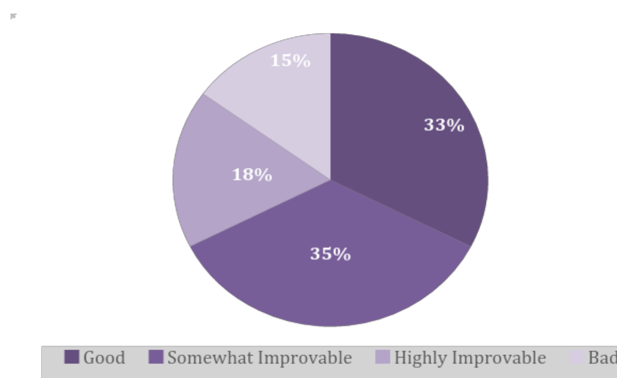
act of learning beautiful languages and all the cultural aspects these entail." Other mentioned strengths of the curriculum and how it responds to the needs of the job market are: instructors' positively assessed experience in the translation profession as well as their frequent willingness to share that knowledge; their rigorous, methodic, and demanding attitude to training for the requirement of the job market; what they perceive as faculty's solid background in mainstream translation theory (particularly Functionalism) as well as in research resources and the jargon of the special areas in which they teach translation and translate.

> I think that I am being prepared adequately for the labor market. From their vast knowledge and experience, our instructors advise us on the various situations we may encounter as well as how to respond to these whether they are positive or challenging..

However, despite the above, generally speaking what soon becomes apparent in students' overall view of the translation curriculum is that there is a significant feeling that there is room for improvement. When asked to rate the education made available to them in their major, 32% qualify it as good ("I think the curriculum is quite comprehensive and covers the necessary aspects to train excellent translators."); 15% as bad ("My view in general is that the training is deficient"); and 53% believe there is room for improvement, with a majority within this group (67%) tending to see this as just a few changes ("It's good but not enough to be excellent" or "In my humble opinion, the training is good in theory, but misguided in practice .") and 33% requiring more substantial transformations ("Certainly, I believe the curriculum for our field should be reviewed but for real ." (Emphasis in the original) Or "I believe that the training of

translators at [my university] is considerably better than at other universities; nevertheless, there is much left to do to align what has been promised with what is actually offered.")

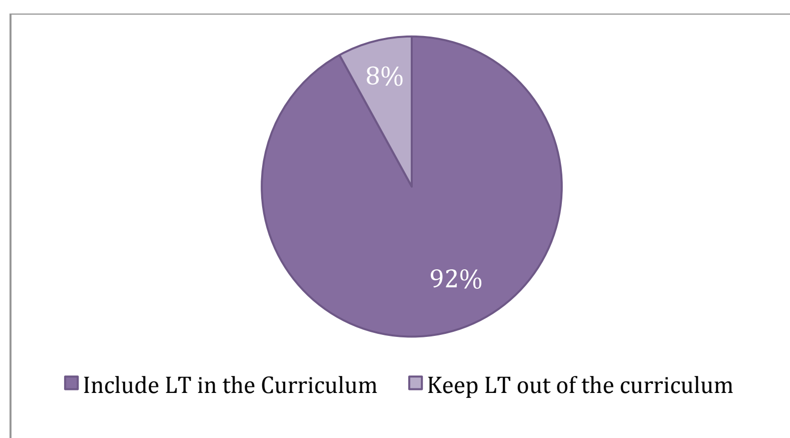
Figure 3.2: Overall evaluation of the curriculum (over a sample of 43 respondents)



In regard to topics related to the general design and organization of the curriculum, in contrast to issues of methods and approach—pertaining to the realm of the course and the classroom and which will be addressed later in this paper—one first recurrent feeling in translation students' testimonies is that they do not get to practice translation enough: "If only there were more hours for translation proper, so we could practice translating and revising more documents (to translate more, as I already indicated answering a question earlier) and debating more deeply the diverse contemporary theories of translation." A longing for beginning to address in practice the challenges and thrills of translating is evident in responses to questions on students "ideal curricular sequence"; "the best and worst of your program" and "approaches to teaching theory and its connection to practice": "I believe there is an imbalance between the time devoted to teaching theory and that of practice. To illustrate my point, in a five year course of study, only in the third year have we started to translate and only with very short texts)."

As already announced when reporting students' longing for ensuring work on creativity and a more esthetic engagement with language in texts selected for translation practice, another feature overwhelmingly deplored by participants in this study is the absence of courses on and the formal practice of literary translation. Over 92% affirm it should be part of the curriculum, while a meager 7% deems it reasonable to leave it given the scarce demand for such type of texts in the job market.

Figure 3.3: The place of Literary Translation (LT) in the translation curriculum



Disagreement with the current situation evokes an array of emotions and levels of discontent. Some lament the situation and others express outright frustration:

> The situation seems just outright disingenuous. There is the proof of the *actual intention* not to teach culture and to reduce translation to a mechanical act that disregards the person who carries it out. It seems ridiculous to try to teach a language devoid of the literature in that language. It's just leaving things half done! (emphasis in the original)

Reasons for granting literary texts a place in the curriculum are pedagogical as much as based on the importance of pursuing individual interests. As mentioned in relation to students' views of the 'best' translation and their own preferences and

experiences when translating, pedagogically, students reject the scarce presence of literary translation in the curriculum invoking its potential to "awaken" translator-students' creativity:

> I do not agree with the amount of time afforded to literary translation in the national curriculum since it is in the translation of literary texts where one encounters to the "spark for translation," the creativity.
>
> I would like to translate more literary texts [...], I believe that they are more useful for nurturing reflection on translation in addition to developing the "creative spirit" of the professional translator.

Literary translation, students argue, also allows and challenges them to freely explore and exploit all their resources for taking and making meaning: "Literary translation teaches you to not be so strict with norms and to look for alternative ways to express things." Additionally, as it requires simultaneous attention to multiple dimensions of language use, culture and communication, literary translation is deemed one of the most difficult types of translations, with difficulty residing in grasping and rendering the more opaque meanings held by the grammar and tone more than by its lexicon :

> Doing literary translations is of great importance in training translators since this type of text encompasses diverse textual typologies; this is why the translator has to know how to handle tone and different modes and styles. Translating literary texts also requires and stimulates the creativity of the translator and it also very much challenges her problem-solving abilities as to issues of style.

Practice with this type of texts, it is thought, should therefore leave students amply prepared for other less challenging types of texts. The following vehement critique

of the exclusion of literary texts from the curriculum captures the points made above.

> Truly, I am nauseated every time I see a translation curriculum without literal [sic] translation. I believe that it is very necessary to include because this type of translation is very versatile and it sets more challenges than technical and scientific texts which have lexical difficulties versus structure or grammar; therefore, if one wants to train good translators, one should make them face the most difficult aspects and teach all that they need to learn. I firmly believe that a person who is capable of translating poems and free verse will not have major difficulties translating a user manual. […] Literal [sic] translation is the way to go because what it teaches best is freedom, to have the freedom to play and transform work into something enjoyable, into an accomplishment..

From a pedagogical perspectives, curriculum designers are also challenged on the logical inconsistency inherent in the exclusion of literary translation from the curriculum, denying learners exposure to the very cultural and learning practice that breeds competent translators--reading and getting to know representative works and artifacts of the cultures from and into which one translates: "It doesn't make sense that all the time during the program we are told that those who don't like to read cannot translate and not having a subject where we can discuss text typologies of the working languages and the greatest writers of those cultures."

As a last pedagogical reason linked to the argument above on widening translators' cultural 'encyclopedic' and cultural knowledge, students argue that translating literary texts encourages deeper reflexivity and expands cognitive and cultural horizons, regardless of the market value and availability for those texts.

> Not everything is about the market; we are part of a cultural network and literature opens doors for us to engage with that framework. I think [literary translation] makes a contribution in terms of widening our vocabulary, helping readers and translators delve deeper into another country's culture, and learning about us through others.

Reading and translating literary works, along with all other "pragmatic" texts, is a necessary requirement for a wholesome intellectual and personal development:

> Our own development, not only as translators but as human beings, is based on scientific, practical and most certainly, literary (art) knowledge. Only thus can we become integral beings and move easily in all the realms of our lives.

Arguments on the little cash value of skills to translate literature in the current translation market are shrewdly countered by rejecting the notion that the value of all knowledge acquired during college education should be directly measured in terms of its later use and value in the job market:

> That there is "no demand" [for literary translation] [in the labor market] is totally questionable. Who doesn't ask for it? Does this mean that if a graduate they can positively ascertain that I will never in my entire life have to deal with a literary text? Who does those translations then? In the first years we studied a lot of theory and we never went back to it after, and no employer is going to ask for it; why did I study it then?

This rhetoric in some students' testimonies becomes highly political; it traces back the problem to the marketization and professionalization of higher education.

> I think here they only prepare us to be good workers, emphasizing market-valued

> skills, such as teamwork, technology management, etc. Therefore, a certain vacuum is created since, perhaps, we will be good workers, but are we going to be good translators.

This marketization of higher education is also seen as propelled by the discourse on 'learning by competencies' inherent to the Bologna Accords to ensure comparability in the standards and quality of higher education qualifications, which are rather successfully guiding general curricular design in Chile and particularly those of translator training programs:

> Currently, teaching deals with a person's knowledge as a commodity under the "competence" slogan. Under this "teaching" system, the goal is to launch into the market a person who can operate under the same economic rationale sustained by several countries. This is no longer about "educating" people but about "producing" human beings that can function within an economy.

As is evident in all the above quotes, discontent with the status of literary texts in Chilean translator education (92% of participants) is part of a more general and unexpectedly recurrent rejection of the excessive market orientation of national translation curricula. Highlighted at one point or another in their blogs by almost 50% of the students participating in this study, is "The market orientation of the program". As will be further discussed when addressing students' comments on whether translation pedagogies foster their sense of professional selves, this market-oriented rationale is perceived as limiting the development of individual interests and identities and positionalties.

> In class we deal with only certain types of texts, those that can be marketed:

technical-scientific texts, legal documents or those on economy. However, they are only market-focused and fail to consider the interests of students. There are no options, for instance the translation of poetry, literature, non-scientific papers, etc.

In fact, personal interest and intellectual identity is another key argument in defending literary translation: “The translator’s profile should be broadened; there is a need for translators who look for opportunities and are willing to take risks; perhaps something that is art-related can take apart the program making it kinder. At least I still give a literary touch to everything, if I can make my contribution, that is..” Regardless of the market value of this kind of texts, it should simply not be taken away from who enjoy it, and doing so is perceived as an abuse of power: “Why do they teach me to translate clinical trials [sic] and I don’t even get the option to take a workshop on literary translation? It’s annoying, stupid and authoritarian..”

Finally, a last argument in defense of literary translation makes a case that resorts to the relevance of individual needs and distinct views of work and cognitive development. It invokes the centrality of enjoyment in doing things--literary translation should evidently be part of the curriculum of those who chose so simply because it is fun: “I like translating literary texts (novels, for instance); it’s fun. I think it’s great to translate while you are reading and enjoying what you read!

Having sketched out students’ general view of the undergraduate translation curriculum, the amount of time devoted to actual translation and the place of literary texts in the curriculum, we now turn to a review of students’ impressions on more micro dimensions of translator education--the activities, methods and approaches used to teach and assess students in the classroom.

Teaching methods and approaches: task diversity, the monolithic model of translation, and assessment systems.

In order to investigate students' experience of translator education at the level of course and activity design as well as general teaching and assessment approaches, I asked them to voice their impressions on: predominant, preferred and disliked activities, and ideas for improvement; preferred instructors; awareness of their selves-as-translators and its evolution; perceived preparedness for the job market; predominant approaches to the teaching of translation theory, and assessment systems.

Three complaints relative to pedagogy permeate students' discourses: 1) an insufficient variety of learning tasks and lack of dynamism in teaching; 2) a dominating model of translation allegedly responsible for an *a*critical pedagogy of translation; and 3) absence of a system for assessing students' work that considers the learning process, in particular a more diverse and individually distinct development of students' selves-as-translators (or 'professional selves'). In the remainder of this section I will first report on (1) as an issue of *activity design* and then address the other two (2 & 3) as matters of *approaches to teaching and assessment*, involving particular understandings of language (and in this case translation), the learner and language (translation) learning and assessment (Richards & Rodgers, 2001)

The pervasiveness of the Read-and-Translate method. When interrogated on their preferred translation learning activities, the instructors that they liked best, and their evaluation of the the-Read-and-Translate approach to translation pedagogy (Hurtado Albir, 1999), students' narratives seem to deplore a lack of task diversity and dynamism in teaching. For 97% of the 40 students who reflected on how dominant the Read and

Translate method of translator training was in their curriculum, it was indeed the prevailing activity: "All translation activities follow the same pattern: translate a text which has been handed out by the instructor, then we share, comment on it or correct it in class."[36] The method was also deemed by a vast majority (85%) an effective form to develop translation skills, even if several insightfully realized that their judgment might be based on a lack of options:

> This is the model used by all instructors, some go faster than others, but ultimately it's always the same, I do think it accomplishes the intended goal. Students who have made mistakes have an opportunity to correct them and those who did it right can confirm that they did a good job. It seems a useful method to me, but it is possible that it is because it is the only method I have ever known.

Thirty percent of respondents additionally qualified the method as utterly boring, and while 15% believed this was an inevitable inconvenience, others (10%) unreservedly rejected the practice.

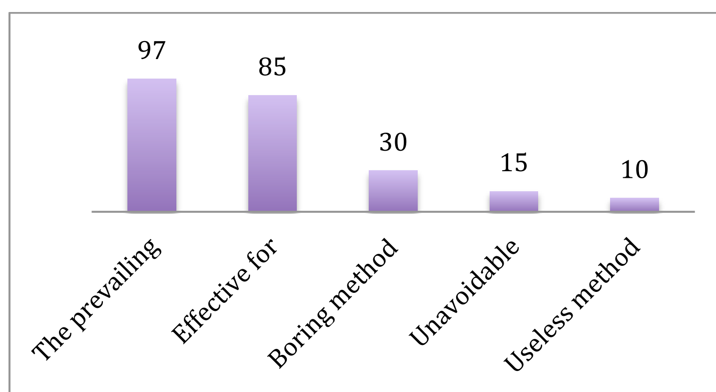
> I feel that, even though for most people it may seem monotonous to translate and revise in every class, the method of taking a text home, to then revise it in class and hear other version to compare it with my own, and see what I can learn (if I made a mistake) is the only one that had been useful in this major. One gets better at practice-oriented activity through a process that is mechanical.

> I do think that it is the most realistic way to learn to translate. It's learning from

[36] There were, however, a couple of dissident voices interestingly acknowledging other activities as building translation competence: "It has not only been Translating and revising]. We've also translated in teams; we've had to do oral summaries [of STs], mind maps, glossaries, text analyses, etc."

errors; it's being able to hear and read other translations based on the same source text; variations on style, different equivalents, and perspectives on the text that are different from my own. […] We're talking about translation courses, I don't see anyn other way to learn than practicing it.

Figure 3.4: Perception of the Read and Translate method (over a total sample of 40 respondents)



A minority as perceives the activity anti pedagogical and even useless, leaving learning to trial and error and students in charge to tie loose ends:

> Yes, we've been doing the same for three years; the only thing that changes are texts and their level of difficulty; to tell you the truth I don't think we're learning much any more.
>
> Practice alone doesn't teach one how to translate, discussions are usually to long and leave you only with case-by-case issues (trial and error) [...]
>
> I don't think that practice is systematic enough…

Now, regardless of students' specific perceptions of the Read-and-Translate method, what strongly seems to characterize their wish for change in translation teaching methods is a wish for translation revisions and, more generally, feedback that ends up making more sense to them and their development of translation skills, i.e., activities that

seem more effective, relevant, and ultimately more meaningful for knowledge building. So, for example, in expanding and improving translation-learning activities beyond the Read-and-Translate approach to activity design, some voices propose a more profound learner- and learning-based discussion of problems:

> What I would add is that that when the instructor helps us amend a translation error, she or any other classmate should not only propose a new way of translating, but also explain and reflect on why the person may have made such an error, what brought her to that decision..

This view is in some way presented in opposition to a what may be called 'professional' and outcome-based approach to feedback: "Because sometimes, more than revising or comment on students' translation to see if the meaning has been preserved or why it didn't, what instructors really do is edit our work."

On one level, and for some students, there is a clear need for more scaffolding in learning as well as acknowledgement of learning progression:

> Instructors expect us to find our own errors […] I believe that, at the beginning, it is very difficult for a student to do that in her own translation. If one made the error, its because a certain filter operated in her mind which could not prevent her from making it. And yet despite this obvious fact the student is expected to see the error, and if does not she'll be penalized for it.

On another level, for students who are aiming for a more epistemological critique, the need is for casting practice in a different light, namely as an opportunity to interrogate understandings of translation beyond getting the message across or doing the translation work in an manner that respects target language norms and the communicative demands

of the assignment. Through this critical perspective, less source and target text-based and more learner and learning-oriented, translator competence would be constructed in the interaction among learners and with the instructor:

> Practice [of translation, in our major] does not leave room for reflection. It does not allow us to question dominant views of what language is, of its use, of translation and of the role of the translator in society. There is no pluralism and the spaces devoted to practice and to reflection are not explicitly demarcated.

So what is questioned is the nature and purpose of the translation practice as well as that of reflection as prescriptive and corrective rather than as an inquiry into views of translating and meaning and its effect in certain communicative contexts. The same student continues:

> One activity I would 'rescue' has been commenting on literary translations (stories), because it has allowed us to reflect, with concrete 'results' on our hands, about the translators' calls and the reasons that may justify them. Unfortunately, we only did this once, so, really, an exception rather than the rule…

Echoing the tension between outcome-oriented corrective or prescriptive revisions and those more oriented to the learner's discovery and interrogation of translating perspectives and processes, another clearly voiced aspiration in translation students' review of translator training activities is to discuss their target texts in light of less absolute value judgments on final wording choices, which, they feel, often categorically suppress much of their meaning-taking from source texts and meaning-making into target texts. Emphasis on discarding unacceptable alternatives encounters passionate opposition:

> What I dislike is the inflexibility of some people for whom if it is not X, it is just wrong, even if Y or Z would do.
>
> What has been hard is to have to “give in” to corrections by certain instructor, who in my view are not convincing enough or are unfair

There is a feeling of abuse of power and, more importantly, a sense that this corrective perspective is not what translating is or should really be about:

> Activities which I have liked less are those where we do a translation (on any topic) which we then review in class with the sole purpose of being corrected on our calls by the instructor, who then gives us an allegedly ideal translation, which happens to coincide with the instructor’s version. What can one learn from an activity like that? It is more about a veiled authoritarianism by which the instructor wants the student to use the criteria she would in any given case; in the worst case scenario, the goal is mere imitation.
>
> Corrections like these are frustrating, they don’t allow for the creative and expressive instinct (and the certainty that this *is* in fact part of what translation is about)

What some students seem to want to advance instead is the notion of guided and collective reflection:

> The only objection I have to this [read, translate, revise] method is that when the instructor considers her or one alternative to be the only correct one. This can’t really be. Instructors can give guidelines, suggestions, and tips of how to get to an optimal outcome, but never establish a single answer. The goal should be to

reflect and gain knowledge based on the constructive exchange of ideas!

One student who has the perspective of a study abroad experience in a translator major in Brazil points to a "change of attitude" towards the discussion of translation alternatives aiming for comparison and process rather than correctness and outcome:

> What I would change is the authoritarian form in which translation solutions are established. They are given as the ultimate truth; it is most often not the case and it sort of traumatizes students. What we need is a change of attitude. In Brazil, for example, … the instructor would never judge a translation as good or bad; she would never discredit someone else's work or choices.

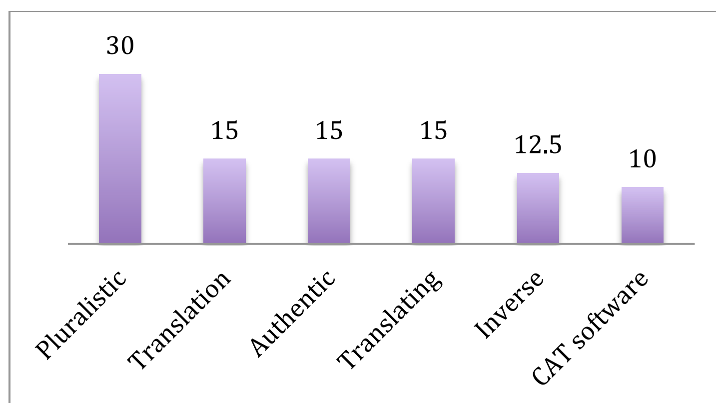
Unsurprisingly, activities most commonly preferred by the participants of this study echo the concern of a sizeable portion of students with the lack of task variety and pedagogical dynamism; feedback that is outcome and correction-centered to the detriment of an emphasis on the learning process and reflexiveness as well as the students' opportunities to explore meaning-making while translating:

> I would like translation classes to be more dynamic, that we alternate between different topics and literary genres. I'd love to even work on songs. I'd like us to identify and practice on different approaches to translation, not always with the one stressing loyalty to meaning, but that we would instead play with different alternatives when rewriting our texts, *precisely* taking advantage of the fact that *this is not the workplace yet*, I don't know, I'm just saying… (My emphasis)

Preferred activities, looking for more dynamism and novelty, include translating authentic projects—"just as a real professional job would be in the workplace" (15%); translating literary texts with "puns and play on words" (15%); translation into the L2

(12.5%); work with CAT software (10%); and research tasks (5%). Among activities mostly enjoyed and pointing to improved feedback and skill development are: In-class discussion of translations made at home "but within a certain range of freedom" not of the type "single option, no changes" (30%) and commentaries and comparisons of published translations (15%)

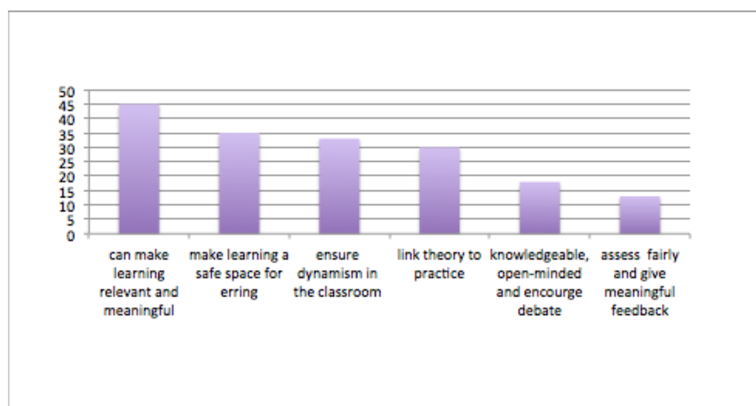
Figure 3.5: Preferred activities (as a percentage of total of 43 respondents)



Still in accordance with the overall critique outlined this far, preferred instructors are those who make the effort to innovate and ensure dynamism in the classroom (33%)[37]; those who can make learning relevant and meaningful by demonstrating teaching expertise in addition to professional translating experience (45%); those who clearly link theory to practice, being explicit about learning content and outcomes, and do not expect students to make the connections themselves (30%); those who are approachable, respectful and humble making the learning environment a safe space for erring (35%); those who are knowledgeable, open-minded and encourage debate (18%); and those who assess students fairly and give meaningful feedback (13%).

[37] Since the prompt on this topic was an open question, students alluded to several characteristics. These six categories were the most mentioned by the overall group. Percentages reflect the amount of students mentioning each category, relative to the total of respondents, 42 students.

Figure 3.6: Features of preferred instructors (as a percentage of total of 42 respondents)



A single model of translation leading to an a-critical and transmissionist pedagogy. As indicated earlier, two other complaints pervading students' general evaluation of translator education in Chile concern understandings or models of translation and learning to translate, on the one hand, and systems for assessing learning, on the other. I will first present the first complaint.

An observation that appears to be frequently voiced in students' general evaluation of their majors and in comments on predominating and longed for activities is that overall faculty fails to encourage a sufficiently critical attitude towards translation in its communicative, as well as semiotic, cultural, political and even epistemological dimensions. As pointed at in the former section, discussions of students' translated texts do happen and they definitely wish for that to continue but something is lacking in the way it happens. As transpires in this quote, what translation actually is; what aspects of human communication; what interests and even what 'passions' could translation help pursue and fulfill are issues that remain unaddressed.

> What I have disliked most is that in our major translation is only introduced along one single approach (the linguistic one) and we do not delve into alternative

> approaches and issues that I feel passionate about. After the first introductory courses to translation, we just turned to translating and stopped reflecting on what we were doing.

The blame for what is missing falls on the notion that translation is practiced and discussed from one single model or set of assumptions alone: “most instructors have a view of translation which is directly derived from the traditional discourse which has predominated in the field."

The teaching approach perceived as predominant is that of translation as instrumental equivalence or substitution rather as an act of interpretation. The fact that it tends to go unchallenged and its pervasiveness even unnoticed impedes encouraging deeper levels of criticality among the student body:

> In this traditional view, for example, what is assumed is that there is always a ‘source’ and a ‘target’ text. It is assumed that the translator is attempting to “say the same” as the “original” author. It is assumed that the best translation is that which does not look like one, because it should be an almost identical ‘reflection’ of the ‘source’ text, etc. This different from alternative views of translation, i.e., those that do not see translation as the transfer of meaning). This leads to a lack of critical reflection on the very act of translating, on what it means to translate.

For example when consulted on their views of the treatment of translation theories in the translation curriculum, especially in relation to practice, half of the students (49%) felt dissatisfied. One of the reasons was that theories were mostly ‘listed’ (often chronologically in units on the history of translation) but never discussed or applied. In addition to reinforcing this latter issue of the disconnect between lectures on theoretical

models and the discussion of students translation, they also felt that the frameworks presented are often functional and market-oriented approaches to translation and translation teaching, and thus tend to exclude certain approaches from course syllabi. However, the complaint is clearly possible because students are indeed to some extent exposed to at least a few 'dissident' mentoring voices. This student, for example, has a less negative impression of the presentation of translation theories and feels that faculty includes various perspectives, those concerned with standard and appropriate language use, as well as those stressing creativity:

> I believe that theories of translation are only partially addressed… For example, one instructor hates word for word translation; this makes us shake in fear when translating for her class. This same instructor also relies 100% on the RAE, and if the word is not in that dictionary, it does not exist. But that book was created in Spain and we are in a completely different linguistic and cultural context. On the other hand, other instructors are in fact open to literal translation, even when working on literary texts; they accept what others see as an aberration. Some instructors address these views in a less radical way, they take what is best of each, or at least consider them all. We have yet another instructor who always tells us that translation is an art as much as science, in which intuition and creativity are as important as procedures and theories. In sum, I believe that the range of models and theories of translation is quite wide.

But the blame for what is missing still falls on trainers and their arguably weak background in contemporary translation studies. The student speaking below seems to perceive a gap between what he considers relevant and meaningful learning, actual

translating, and what they get to do and talk about in the classroom. Learning is deemed passive and teaching is experienced as paternalistic and authoritarian, a phenomenon considered inadmissible in higher education:

> My main criticism […] is not that instructors don't share my view […]; rather it is that overall they are not pluralistic; they don't take a critical approach because they keep the first view of translation that fits them; they do not foster a debate neither critiques; they foster paternalistic and authoritarian dynamics in the classroom; they do not promote reading as a way of learning, readings are only a means to check on memorized knowledge. This is why I feel that the problems in the classroom are a matter of attitude, of awareness of what learning really entails; a matter of understanding the value of debate in education […]. There are very "obtuse" instructors, sometimes ill prepared and other times too confortable in their traditional ways of teaching (beware of he who will dare to question!), too structured. They see learning as a passive absorption of content. These are instructors who do not read much and who are not very critical […] . There is no debate in their class room and actually very little room for actual translation. That is a source of frustration to me, so I look for alternatives outside of the classroom, mostly because I expect something different from a college education. I always say that being in this major feels like being in [high] school.

Students in fact report their learning experience as typical of what is now commonly called a transmissionist model of education: "what we experience in the classroom is not a construction of knowledge based on dialogue and debate; instead what we get is the deliberate or inadvertent imposition of a particular way of seeing things."

Indeed static views of language as well as instrumental rather than interpretive notions of the act of translating are seen as combining with transmissionist views of knowledge development and learning to impede both a debate on the nature of translation and a kind of teaching/learning centered on students' agency:

> What I have disliked most: that a definition of translation is assumed a priori; that learning does not get fostered as the construction by learners, something that some of us end up doing by opposition. That most of our translation classes do not make us reflect much about the nature of translation, that views and authors on translation are addressed without fostering a critical analysis of where they are coming from.

So not only are views of the object of study monolithic but they are also not arrived at through a critical discussion and a meaningful practice of translation:

> What I dislike most is that certain instructors attempt to impose all their views on us (maybe based on good intentions, as is normal in classic paternalistic attitudes) from what we should understand by translation to the very translations that we are supposed to produce in class.

In some reports translation revisions oriented to a certain extent to the adequacy of target texts are welcome, but it should not be at the expense of attention to the learning process and learners. Educators should trust that this focus does result in an expansion of translation knowledge and skills:

> Training is fairly good professionally and as to practice, the problem lays in the process; I feel that we are forced to store knowledge instead of being encouraged to build ourselves on its basis. The major needs a change of perspective […] a

> more critical view on the contents learned, not just learn to file them without using them to really enrich who we are; we need to start focusing on a deeper analysis of what translation is and based on this debate to learn to translate better.

Indeed students losing power and agency over their very identity as learners, individuals and to-be professionals is also often a matter of great concern. This became particularly evident when students were interrogated on their awareness of self-as-translator and on whether they believed that instructional design encouraged such awareness.

Fifty five percent of 40 respondents felt that they were not properly encouraged in this respect. On the one hand texts and activities were not deemed varied enough for a search for the individual professional self to make any sense at all. On the other hand, whoever one is expected to develop into --as much as whatever there is to know--was already pre established and defined in the very mode and contents of instruction.

> I do not think that classroom activities help me becoming aware of who I am as a translator, because activities and texts are just standard, they do not promote diversity or adaptability to one's own personality; they just establish or 'command' a way of being, which [instructors] deem to be the correct one.

There is a certain feeling that instruction is indeed more about the translated texts that the learners: "I feel that we focus more on the translations than on us, on who we are as translators." And again it is also 'only' about translating. We are back to that missing link, here maybe alluding to self-reflexivity: "In class, it is as if we are only taught to translate and nothing else, I mean, we are told what is right, and how we should be doing things, we are being prepared to unpack meaning and transfer it into Spanish, but that is

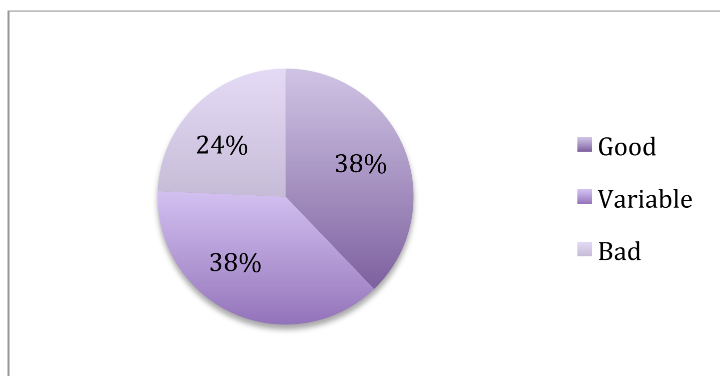
it."

In any case, there seems not much thinking left to do, and this has dire consequences for students' sense of agency: "All courses are taught by an instructor who expects you to follow his or her method to accomplish the goals of the course and […] in that way be able to assess his or her students." Some see their intellectual and professional 'self-determination' imperiled: "This situation sort of challenges self-determination because above all we should be getting good evaluations or grades, based on what that one particular instructor likes, and believes we should know and learn."

On a last note, with respect to learner agency, it seems worth mentioning that when students were asked how participating in this 10 weeks of reflections on translation may have changed them or their thinking, many expressed appreciation for the opportunity to become aware of their own ideas since many had not had much chance to do so in the context of class work. Those who had, appreciated to be given the floor and protagonism in reflecting on their education: "To me it seems like an excellent form to get one hundred percent reliable information, because we, the students, are the true protagonists of this educational process. I really appreciate the opportunity."

Evaluation of assessment in translator training—contesting the penalizing tenor and un(in)formative nature of translation assessment systems. Students' satisfaction with assessment in Chilean translator education is only partial. As seen on Figure 3.7, 38% of students qualified assessment methods in their major as 'good' while a same 38% considered it 'variable' depending on particular instructors and a 24% deemed it deficient or 'bad', yielding an overall regular-to-bad level of satisfaction for over 60% of the total sample of students in this study.

Figure 3.7: Students' evaluation of assessment methods



In general terms students seem to experience a certain coherence between how translation is taught and how it is assessed. Translation is usually learned by translating (mostly outside of the classroom) based on rather short deadlines and then commented on for its quality ("corrected" in students' words) in class; assessment proceeds similarly with the exception of it occurring in class, for the sake of ensuring students' authorship of the assessed translations; comments are then given individually and expressed in a grade.

Generally, when expressing outright or partial dissatisfaction with evaluation systems in their major, students tend to perceive assessment as excessively penalizing; insufficiently (in)formative and even arbitrary. Before addressing these issues in more detail, a few introductory quotes show: the emotional and motivational impact that severe assessment schemes have on students; dissatisfaction with the quality of the feedback inherent to most commonly used grading rubrics; and potential explanations for students' sense of arbitrariness, such as the definition of the object of assessment and a focus on translation proficiency rather than achievement of learning goals.

In the following quote we hear a rejection of the excessive chastising emphasis of assessment; it is generally deemed demotivating and also perceived as lacking in the information provided to students on their performance; the comment also raises issues on

the object of assessment--an elusive subject when speaking of such a multi-componential skill such as translation--, suggesting that insufficient attention is given to an overall commentary on achievement, privileging instead issues of language use:

> I sincerely can't believe how harsh assessment rubrics are. It is fine to be penalized for an error, but two key issues should be considered (which is not the case here were I am enrolled): 1. Does the translated text generally make sense? Even if it has grammar issues, which in the real world gets fixed with editing .Is it coherent, loyal to the original text? And 2. If the student makes the same error twice or multiple times, should he only be penalized once and then given feedback on it, be told that that is a weakness and that he needs to overcome it? What is the point of failing a student and leave him a year behind if she does not know what her errors really are? What is the point if the instructor does not take the time to explain what her weaknesses are? I feel that that is where one notices that instructors are not really cut for teaching.

Some students are thus asking for formative rather than summative assessment. Like in the case of that student mentioned earlier, who justified his longing for translating texts which would allow for more creative writing and space for different ways of wording source text ideas "precisely because we are not yet in the world of work", the wish here is to be assessed as learner as opposed to failing professionals, a situation which may be due to the professional rather than pedagogical background of instructors.

In this second illustrative quote we are made again aware of students' at times poor satisfaction with the quality of the feedback, i.e., with the clarity and meaningfulness of the ways in which their translations are usually commented and

evaluated. As already mentioned in relation to teaching approaches, the longing is for a more systematic evaluation of what does not work and, more importantly, why students may have understood or interpreted things so differently from what was expected.

> What I would add is that that when the instructor helps us amend a translation error, she or any other classmate should not only propose a new way of translating, but also explain and reflect on why the person may have made such an error, what brought her to that decision

In this regard, this student calls educators on translation specific teaching strategies: “what strategy do instructors use to help students identify the meaning of a text and do better after a test?” He highlights what he perceives as a focus on the wrong to the detriment of efforts directed to improving students’ translation skills: “I believe that the only thing I have heard until know is “this is a mistake on meaning”, I don’t see any attempt to overcome this kind of problems; how do address mistakes on meaning?, is my question.

Finally, the student speaking below addresses the emotional importance of positive reinforcement and its absence in her experience of translation assessment. She also insightfully touches upon choices concerning the purpose of assessment, and the common neglect of issues of achievement of learning objectives in contrast to privileging aspects of proficiency, a situation that is typical of assessment in training for professions, which tend to take expert behavior on the job market as the benchmark of comparison (Colina, 2003a; Kelly, 2005).

> I agree with how certain instructors address assessment and I disagree with others. Some have grading scales based on discount. These are only focused on errors

> and so ignore any progress in learning. Others, on the contrary, do not only discount, i.e., they do not just give failing grades to everyone, but aim rather at students' learning, not at destroying their self-esteem.

The feeling that assessment in the translation classroom is often punitive seems to be based on the impression that assessment is only focused on errors to the detriment of successes. Here again students resort to typography to emphasize the fact that their errors are stressed once and again (by capitalizing the prefix 'RE' in the Spanish word for the verb to 'stress'. 're' in colloquial Chilean Spanish is also a semantic intensifier, making "*re estricto*", for example, mean 'very strict') and attribute the problem to the lack of teaching background of translation instructors:

> What I remember from evaluations and translation workshops is that instructors always STRESSED our mistakes. They underscored everything we had done wrong, once and again. As if all one makes is mistakes. For someone learning this is not very optimistic, and let's say it, it is not very pedagogical either. (Emphasis in the original)

Discontent with penalization also sometimes entails the claim that erring is fundamental to learning and providing people with safety to make errors is a key characteristic of instructional settings that stands in sharp contrast with the world of work, represented as less humanitarian than what school should be.

> Let's not forget that we are in a learning process, we are not yet in the world of work; making mistakes is expected and ok. Maybe the only way to learn, really, is by making mistakes. But it is true that many of the instructors teaching translation are not teachers and it really shows! They therefore need to enroll in teacher

development sessions and get more human too.

Assessment schemes used in the classroom were indeed praised by some for emulating ways of assessing translations in the corporate world ("In general I agree with the way in which translation is assessed in class because in my experience that is exactly how people work in translation agencies.") However, an insightful observation coming from more critical standpoint hinted to the importance of progression and establishing intermediate standards of proficiency:

> I feel that education should always go from less to more and have high standards. We, students of translation, cannot be expected to develop our translation skills or competencies at a 100% over the course of one semester. Translator education should be devised and organized in a way that can be understood as it unfolds.

With regard to the complaint about the quality of the feedback inherent in any assessment scheme, another interesting criticism commonly voiced by students was that of the message sent by excessively analytic scoring which subtract points from the maximum amount permitting an A grade (7 in Chile) sometimes soon leaving students with a failing grade, or worse, owing points to the instructor.

> There are some instructors who use assessment scales that seem totally out of it. It seems that their aim is to just fail students, since it starts with a total of points and when the translation is not the one expected by the instructors, discounts applied. Discounts even applied for a same mistake repeated more than once. We sometimes ended up owing points…

This system is rightly deemed unviable and restricting the quality of a translation to form to the detriment of meaning.

> This way of assessing is concerned with form not with the essence of things. It is not concerned with whether the student manages to convey 100% of the message with no ambiguities, or whether she manages to come up with a fairly natural text, without writing errors and with the core of the message.

Before turning to the perception of assessment as arbitrary and subjective, it seems worth mentioning one last cunning suggestion (echoing the system of evaluation in Colina (2009) for making assessment more oriented to learning goals. What is suggested is to move away from overall proficiency and reinforce the focus on progression--that rubrics be adapted in the weighing of its components depending on the task at hand: “I think that it would be a good idea to have a different grading scale for each unit depending on the learning objective of that unit or the kind of translation that we are doing.”

One last common grievance in regard to the forms of assessment in translation majors is the arbitrary, subjective nature of feedback. The adjectives ‘drastic’, ‘severe’, ‘inflexible, ‘authoritarian’, ‘absolutist’ and ‘arrogant’ underscore representations of this notion:

> I so reject the way in which instructors assess our work, how rigid they are, the authoritarian way in which we are told how things are or should be, as if it was the absolute and ultimate truth; I really feel it is causing considerable trauma among students. It is so frustrating!

What is argued is that assessment ultimately demonstrates that it is always instructors’ interpretations of texts (not only the sources of translation but students’ very own target text creations!) that which is considered proper and adequate. Students see their very

authoritativeness over their own writing spurned and their interpretive perspectives, neglected and demeaned.

> What has bothered me the most has been how inflexible some instructors are in defining translation and assessment. They seem to believe that we are still in high school and that there is only a single way of doing things, of reading, without ever stopping to consider how the student is thinking and approaching things.

Finally, a minority casts the problem of arbitrariness and subjectivity as derived from the infinite interpretations of a text, i.e., the idea that because almost any reading and rendering of a text may be valid, there is simply no objectivity possible in assessing translation. These students are among those stressing the importance of interpretive and creative work in translation:

> Translating and writing is in itself subjective and varied. There are as many interpretations of a text as people in the world and these vary depending on the moment… Moreover, every student is a world in itself. Even if all can understand 100% what a text tried to say, each and every one of them will express that idea differently.

Discussion

On motivation

Like the students in Kelly (2005), Chilean translation students enroll in translation majors mostly to avoid the teaching profession due to their value of a flexible non-traditional occupation. Also reflecting other reports in the literature on students' general interest in languages as an important motivation to study translation (Hübscher-Davidson,

2007; Li, 2002), the students interviewed for this study to a large extent long for an education in the humanities; translation, for many of them is about languages as well as the world these simultaneously shape and represent; there is an undeniable interest among students in other peoples and their world, as well as the wish to explore their own creative and verbal power to relate what goes on in those worlds and at the same time be somehow part of these. More students than expected are ultimately attracted by the interpretive and creative work also inherent in translation.

On views of translation

Not all students, but a strongly engaged and vocal number of all the participants in this study have a vision of translation that is less orthodox than the discourse prevailing among their instructors, who understand translating more as a reproduction and/or transfer of ideas into a different code rather than a substantive creative process of re-writing. It is as if these students wished to afford experiencing language in more interpretive and constitutive ways in as much as language defines—in no small extent—who they are or want to be. Rather than as the classical bridge metaphor, mentioned by many and evoking the service-providing image of the broker or middle-person, it is as if many students additionally saw translation more from the experiential and contemplative perspective evoked in Cronin (2003)'s metaphor of the travel. From this angle, it is as if translation allowed them to see as well as visibilize the people and stories beyond texts. They are very much interested in the stories and narratives of the people constituting the distant worlds in their texts, as well as in the aesthetic and emotional dimension of language. This interest in this dimension of language may be explained by the fact that in it they see a space for their very own cognitive as well as affective subjectivities and

experiences of meaning-making within and across languages.

This wish and view echoes the contrast established by Kiraly (1995) and applied linguists Phipps and Gonzalez (2004) between the experience of translation in-- and out-of-the-classroom. The former is experienced as dull, punitive and expected to match an unseen model of perfection embodied in the whimsical authority of the instructor--like “hitting a moving target” (p.1 52) and the latter as a lived joyful experience of interaction and exchange.

It is worth point out that the students embracing this interest in this alternative more critical view of translation may be seen as echoing the discourse of the emancipatory student movement of the last decade in Chile which rejects being strictly trained as ‘fodder’ to the market in the instrumental rationality of the efficient professional producer. Echoing scholars in translation studies who have embraced critical theory perspective on the politics of translation and its production and reproduction in academia (Dizdar, 2012, 2014; Kearns, 2012), these students also want to expand the outlooks informing the curriculum. They also reject transmissionist teaching, even when it occurs with a seating arrangement that attempts to foster conversation.

However, at the same time as they reject the establishment and its unequal structure of power, students demand from higher education to be taught how to navigate that very establishment they contest and to be prepared to produce the kind of translations it requires. But they are emphatic-- this can not come at the cost of their very subjectivities; they do not want to feel that they have to subdue to the status quo if they do not chose so. Most importantly, they seem to want to begin practicing for this subjective way of learning to navigate the system, while they are still students; and in

doing so they are in tune with TS scholars who have cautioned against uncritically complying to the demands of the translation industry (e.g. Bernardini, 2004; Mossop, 2003). Students seem to want to learn to grow the security that Klimkowski and Klimkowska (2012)'s disempowered students find in the transmissionist instructor. And they want that sense of self-confidence to serve them to carve for themselves a space from which to push back while part of the status quo, again, if they chose so.

It is surprising that a few of the students who stand by these views articulate them with a level of insight and verbal eloquence that is uncommon among most of their educators. The sharpest ones decidedly reinvindicate their years in college as a precious short time for reflection and growth which will probably not? be available to them once they graduate. It is important to stress that this rather more political and critical stance which situates the curricular experience in broader structures of social power may not be quantitatively representative of the full group of participants in the study. These voices in fact concentrated in one of the three institutions covered, but were also present in one of the other two. Given my own experience as a translator educator in the US, this more vocal and articulate group of students is unlikely to be found in the classrooms of that part of the Northern Hemisphere, less unlikely so in Europe. This of course raises the limitations of this study in terms of its generalizability.

However, what is relevant for the goals of this study—hearing the voices of actors normally overlooked in informing teaching approaches and methods— is that some of the elements of this critical discourse had a clear resonance within the larger group. For example, it was not uncommon for students to acknowledge that, while they valued what they experienced in class, they had not seen much beyond that. In any case, like scholars

reviewed for this study, these students do not see the practice of translation as unuseful for experiencing translation the way they wish. What they bemoan is an emphasis on reflection and understanding the workings of meaning making across languages, beyond getting the message across. My impression is that even if well-articulated by only a few, giving these ideas due attention may be consequential for rethinking locally relevant instructional designs. Entertaining the idea that these are indeed concerns among undergraduates may also help revamp teaching approaches and curricula elsewhere.

On evaluation of curricular choices and teaching approaches

Translation pedagogy is in students' narratives much less learner- and learning-centered than called for in much of the translation teaching scholarship. According to students' experience, the Read-and-Translate method has not been left behind as is sometimes suggested in the literature, which in the light of these findings may reveal to have a US and European bias (Colina & Venuti, 2016; Klimkowski & Klimkowska, 2012). It may not apply globally as a representative account of current translator education in the classrooms.

Additionally, the persistent focus on texts (source and target) rather than on students' translating learning processes keeps fostering corrective or prescriptive forms of translation revisions that unconsciously and even unintendedly end up modeling how to "do it right". Forms of revision of translation with a focus translation as an act of interpretation of "the world and the word", in the Freiran tradition, are still scant and do not always afford becoming aware of all that is to be noticed when thinking of translation and translating.

In Second Language education studies a major role has been attributed to

attention and 'noticing' the language (e.g. Schmidt, 1995, 2001) as well as to all that is afforded to students by the environment and the learning experiences carefully designed by instructors (van Lier, 2004, 2008). In the light of these important dimensions highlighted by second language learning and teaching research, it may be worth attending to students suggestion of engaging more with the experience of being in and through different languages while translating, rather than mostly or only producing a functioning text.

As has been pointed out by Pym (2003a), distinguishing learning to translate from learning languages (along with independence from language departments) is something "that was once sought by virtually all translation scholars" and actually won several decades ago. He deplores the current thinning and debatable nature of the difference between the two. I will argue that the experience and preferences of a large portion of the participants in this study may be begging to differ on such drastic "discontinuities" (p. 492). Expanding the focus of the translation experience in the classroom to an experience of language and language difference is indeed somewhat different from what has been the focus of translation teaching -- pragmatic texts. However with several decades of knowledge now gathered on the theorization of translation, it is likely to be a fruitful complement.

Some of the most salient features of the translation pedagogy that students in this study long for are:

- A more varied selection of texts and more diverse as well as more dynamic activities
- A better scaffolded learning, and course design that is more systematic and less teacher-centered in making students infer criteria for decision making from case

studies.

While the former request speaks to the need for a better pedagogical training of instructors, the latter one questions trainers' tendency to uncritically transfer accepted behaviors in the workplace to the educational contexts, thus bringing to light the difficulty they face in switching roles from practitioners to educators.

This enhanced scaffolding of instruction in turn means enacting a pedagogy that is is more reflective, self-reflective, as well as pluralistic, analytical and less prescriptive; a pedagogy that validates students' sense of uniqueness, and their positionalities along with or maybe even over the production of correct translation and the 'acquisition' of best practices; and finally also a pedagogy which makes room for reflective practice and error (Washbourne, 2015) and offers students a sense of safety as to the social and emotional consequences mistakes and speaking out may have for them.

Finally, it is worth stressing that the demand voiced by students in this study reflects the particular local configuration of elements in the Chilean context, such as the disconnect between teachers who are mostly professionals in their background and their counterpart in the educational dialogue; as well as their position as students who are interested in an education and not only or not exclusively in training.

Conclusion and pedagogical recommendations

The changes to the pedagogical approaches that may be deduced from the study presented here certainly apply for the specific educational context studied. Particularly relevant for a significant part of the student population interviewed for this study is to widen the scope of representations of translation addressed in the classroom and be open to design translation and translation learning tasks which will allow students more space

for a creative and reflective production of meaning, either translating or doing other directed writing exercises which will make students aware of writing as a process of design in all their working languages. This meaning-making emphasis can coexist with a more traditional focus on translation the production of 'adequate' target texts rather than as the creative or experiential process of interpreting and rewriting based on a source text.

As important as expanding the metaphors of translation with which translator educators work is the challenge of teacher development initiatives that value, and do not attempt to stand above teachers' insider knowledge of the profession. It is important to remember that teaching knowledge need not be seen as developed at the expense of professional knowledge, since they are not mutually exclusive. As made clear above, a specific dimension to keep discussing is the need to develop criteria for balancing 'professional realism' with 'pedagogical progression.' This requires developing intermediate proficiency standards to shift the focus off 'professional quality' standards of both, task assignment and assessment.

As has been demonstrated in efforts around activity design, by González Davies (2004), among others, translating is not the only route to activate the development of translational skills. In ways that resemble the reintroduction of translation in the FL classroom (Hall and Cook, 2012; Cook, 2011) a focus on working with both L1 and L2 separately may develop the discursive awareness and competence desired for quality translations. Significant work has been done in this respect from the literacy-based approach to FL teaching, an issue to which we will turn in the following paper in this dissertation.

CHAPTER 4: Undergraduate translator education (also) as a language learning experience—helping students enter the 'global traffic of meaning'

> "Language teachers do much more than instruct learners in the structural details of a language. They teach new ways of being in the world. As teachers of language and literacy, they are ultimately in the business of opening up to their students' new signifying systems and all the power that goes with the mastery of multiple levels of symbols. This often involves socializing learners into new ways of thinking about meaning and communication." (Kern, 2000, p. 313)

Introduction

In Translation Studies (TS), translation has been represented successively as a linguistic, a textual, a purposive, socio-cultural activity and ultimately, for some, as a political one. (Munday, 2001) Translators know from experience that, depending on the text and task at hand, translating can certainly involve all these things at once: words, phrases, texts, people, their purposes, worldviews, identity politics, power relations and subject-positional ties, and even artifacts. Yet in the common absence of a formal education in the workings of language and language development, professional translators-turned-translator-trainers are challenged to respond to the learning interests and needs of their students by making this knowledge conscious and devising ways of teaching texts and languages as discourses or stagings of 'ways of being in the world' (Kern, above).

In his preface to Hatim and Mason's *Translation as Discourse,* Candlin (1990, p. xi) describes translating as an immense challenge of the translator's very ability to make sense of the distinct discourses (understood as frames of references) and the features of

the context *realized* in the text. Translation is indeed about communication; yet, in this account, it is in no small part about comprehension and interpretation:

> [Translation] tests our communicative competence, both linguistic and cognitive, to the utmost. [… It represents] an opportunity to cohere the semiotic, the linguistic, the social, the cultural, and the psychological perspective on communication. In short it offers a broader conception of what it means to understand.

As we have seen in the views of Chilean undergraduates pursuing degrees in translation—and in particular in their longing for translating literary or literary-like texts—to many, it is this very experience of accessing unknown worlds, their people, stories and discourses, which seduces them. For example, experiences of translating prior to enrollment into translation programs reveal a notion of adventure into unknown world associated to translating:

> [Translating] was an exciting intellectual activity that could even have a certain touch of romanticism; it made me feel a bit like a researcher. I fantasized about adventurers who found manuscripts in other languages and translated them, leading them to the greatest adventures of their lives. Like the manuscript of Arné Saknussem in *Journey to the Center of the Earth*, by Verne

A large majority enrolls in translation majors lured by the knowledge of distant worlds that learning another language will allow them:

> I felt curious about what people who spoke another language had to say, what they wanted to express, how they lived, what they believed. I wanted to get to know their culture, their habits, how they make use of their language, how they

> articulate it and to identify their similarities and differences with my mother tongue.

Also, students' preferred texts are often literary ones described as "texts that talk about the situation of peoples and countries". And to many, the full "potential" of translation is not adequately exploited in translator education "because we [students] are increasingly taught to translate words but not people, […] as if we were machines and not translators made of flesh and blood."

However, in the accounts of the educators of these student translators (also gathered for this dissertation), that interest does not in and of itself make students proficient comprehending and producing well-formed texts. Instructors are often frustrated at their pupils' literacy skills in both, their foreign (usually the target) and first (the source) language. There is a particular concern with students' lack of awareness of what professional translation really entails. As one translation instructor expressed: "Most have never met a translator and arrive here more interested in Japanese manga and videogames than anything else." Educators long for less 'faulty' and sign-based interpretations of texts. And at the same time they deplore students' often-insufficient risk-prone and creative renderings of original texts. One particular instructor spoke of a 'missing element' in her and her colleagues' translation pedagogy, something "that [would] give students wings to speculate, to create, to use their intuition to venture bolder translation outcomes." While instructors largely hold the educational system accountable for not fully preparing students for these tasks, when given the opportunity to reflect on their teaching practices, a sense of incomplete preparedness to effectively teach access to texts and translation sets in:

> I don't know if it is something only of the last few years, but nothing of what we have tried out really works. […] I try, but […] it has been very hard, so hard that I have sort of questioned how I should be going about this.

Strongly influenced by functionalist translation teaching pedagogy (Nord, 1991, 1997), Chilean educators do predicate translation 'as communication' (Colina, 2002, 2003), i.e., as a linguistic act determined by the communicative demands and purposes it is to achieve within the socio-linguistic and translational norms of the (target) context it will function. Yet that does not seem neither sufficiently effective from the perspective of instructors, nor satisfactorily enticing for a significant portion of the students surveyed in this study. On the one hand, the narratives of the instructors surveyed for this study suggest their longing for methodological and theoretical frames to teach more successfully. On the other hand, while generally valuing the education obtained, students see ample room for improvement with respect to teaching methods and understandings of translation, in particular "to align what has been promised with what is actually offered". Many of the students surveyed, for example, see the corrective or adequacy emphasis of translation pedagogy as demotivating and curtailing their self-concept. Some downright reject exclusive foci on pragmatic motives for translating as stifling the translingual and transcultural experience they long for: "We are only trained as 'functional' translators for the job market. Boy, they like that word and theory, 'functional'!" Another student deplores that the texts selected for teaching "are only market-focused and fail to consider the interests of students. There are no options, for instance the translation of poetry, literature, non-scientific papers, etc."

In this paper I will turn to the discourse-oriented literacy-based approach to foreign language (FL) education for insights into enriching current models of translation pedagogies. I will not only turn to these frameworks because of the value it is increasingly assigning to translation, against the 'monolingual' assumption dominating FL teaching for the last 40 years (Hall and Cook, 2012), but also due to its stress on enhancing the interpretive dimension involved in any act of communication. Specifically, I will explore the ways in which the conceptualizations of language, communication, multilingual competence within a collegiate education, and language teaching in this approach may complement the models for translation teaching already explicitly informed by language education research, specifically by task-based and more generally Communicative Language Teaching (CLT) approaches (Colina, 2003a; González Davies, 2004). I will use this review to propose attending to translation as an instance and opportunity for language learning along with an opportunity to develop criteria for professional translating. This specifically means introducing within approaches to translation pedagogy a focus on the critical production and discussion of various constructions of meaning from and into texts, *along* with the emphasis on the selection of context-adequate alternatives, as distinguished in the work by Pym (2003a).

The learning setting I will have in mind is the one of the Chilean undergraduate students surveyed for this study, who expressed a marked interest in foreign languages and translation as a window into the distant worlds referenced by the texts to be translated. While only part of these students stressed interest in play and creative work with language, reading and rewriting, an overwhelming majority expressed the desire to work with literary or literary-like texts and the belief that it was important for their

language and translation education. I am aware that this interest in translation more as travel or inquiry rather than (or in addition to) as bridge and communication may not be prevalent in other learning settings. Going beyond communication—understood as producing a functionally adequate product for a given communicative context—in framing the process of translation may be a view pedagogically supported only by my case study. More studies are needed to explore whether this interest in translation as an affordance to extend multilingual and multicultural abilities applies in other educational settings, alongside translation in the service of interlinguistic and intercultural contact.

More studies are also needed to see whether, following the intuitions of the students surveyed, engagement with the subjective dimension of meaning and devoting time to the production and discussion of various interpretations of meaning has any positive impact in the general quality of students' translations. Meanwhile, in the absence of this evidence, this pedagogical proposal is only supported in the preferences of the students surveyed. These preferences, however, *are* interestingly reminiscent of discourses, within TS, on working towards a translator *education*—as opposed to *training*—and the ensuing debate about the curriculum, teaching approaches, market pressures, and the autonomy of TS as a discipline.

The first part of this paper will further discuss the current challenges in undergraduate translator education and the contribution of recent pedagogical frameworks oriented towards awareness of language-as-discourse, while the second part will present the major theoretical and pedagogical tenets of literacy-based FL education. The paper will conclude with a discussion of concrete activities inspired in a pedagogy of

multiliteracies that may complement the principled and process-oriented model for translation teaching by Colina (2003).

Undergraduate translation education—a pedagogy of language and discourse

Translation students' textual competencies.

The increasing student and educator population of translation undergraduate education has been under-researched (Kelly, 2008b) so that little data exist in connection their pedagogical needs as to their textual and communicative competence. They are however certainly varied across contexts. The few descriptions that address students' profile in Europe (Kelly, 2005) speak of an increasingly heterogeneous population in terms of national and ethnic origin, gender, age and special needs, due to the inclusion of under-represented groups and the internationalization of the student body through study abroad programs and migration[38]. In addition, in over 40 years of undergraduate degrees in translation in Latin America, significant changes have affected the student population of translation majors resulting in many cases from the increasing enrollment in college education, with many students now still being the first college educated members of their families.

These transformations pose the challenge of devising a pedagogy for a population with much less access to the literacies of 'power' (Cope & Kalantzis, 1993; Freire, 1972). In Latin America, as well as in Spain (Kelly, 2005) translation majors tend to be perceived as new and non-traditional multidisciplinary programs providing students with

[38] For the sake of extrapolating to other locales outside of Europe, it is worth mentioning the US undergraduate translation programs purposefully target heritage language populations in order to tap into already developed bilingual capabilities as well as to improve equality of access to higher education and better employment opportunities (González, 2006; Cervantes-Kelly, 2010). There the diversity of the student body is also ethnic.

higher and more diverse prospects of employment than modern languages or teaching majors, for example. In countries like Chile, enrollment concentrates among students from less privileged socio-economic backgrounds.[39] Students' second language (L2) proficiencies tend to be low-to-intermediate level when they begin translating. They often also present incompletely developed control of the written variety and "secondary" (public) discourses (Gee, 2010) in their first language (L1), a situation which in the US is particularly relevant as one of the languages is often a heritage language in which students have had no or little formal instruction.

With respect to educators' academic backgrounds, the situation seems to vary across hemispheres. While Kelly's (Kelly, 2005, 2008a) research finds Spain's educators to be mostly full-time faculty, with doctorates and well-developed research competences, in Chile translator educators tend to be qualified practitioners with no doctorate degrees and working contracts that usually require them to teach at multiple educational institutions simultaneously, leaving virtually no time for research and/or teacher development. Data for US programs are unfortunately lacking; however, there is an increasing number of tenure-track jobs, at least in large state universities, that require translation and interpreting faculty to require PhD degrees as well as experience in professional translation.

In Chile, the literacy and foreign language gap among enrolling students is a phenomenon of the last few decades. Universities before that could afford enrolling based on language and literacy proficiency requirements, which led to a student population composed chiefly by a bilingual literate elite (usually educated in private bilingual high

[39] This statement is currently only supported by my 13 years of experience as a translator educator in Chile and the University of Arizona. However, this is confirmed by Gerding (2004) for Southern Chile as well.

schools).[40] Then being challenged with text comprehension or production was frowned upon. Learners' prospects for developing quality professional translation skills strongly depended on initiating the course with advanced language and text-interpreting abilities in order to "understand to translate as opposed to translate to understand", as went a saying often repeated by instructors during my own education as a translator in Chile by the mid 1980s. Additionally, the emphasis on professionalizing training further distanced translator training from language education. Professionalization usually privileged instructors' professional translation over language teaching experience, and only very few instructors had a background in language education. This situation had a corollary in the translation teaching scholarship where a strict distinction between pedagogical (or school) and professional (or real) translation—with one being a means towards the end of language learning and the other an end in itself (Gile, 2009, and others) —was tantamount for establishing Translation Studies as an academic field autonomous from Modern Language education (Pym, 2011), and a hard-won battle (Pym, 2003a).

I would argue that, in Chile, the waning language and literacy proficiency of translation students has been for long an unaddressed issue. Even as it began to decrease, translator educators worked under the assumption that the situation was not to be addressed in translation classes. To what extent students' insufficient language and discursive skills is a problem in the learning contexts of translation pedagogy scholarship seems unclear. However, theoretical models of translation pedagogy do include

[40] No research has yet been published on what the minimal levels of language and literacy proficiency are necessary for beginning to translate and develop communicative translation competence nor is much yet known about the interaction of communicative competence in the FL with the transfer competence within the macro TC. (Colina, 2003: 31) As to how L1 literacy skills may compensate for insufficient FL competence little is known too. From a psycholinguistic perspective Quezada's M.A thesis research (2000) seems to indicate that L1 reading comprehension is a better predictor of translation product quality than FL oral communicative proficiency. Further research on this topic is essential.

categories, which isolate challenges of translation from language or discursive issues. For example, Anthony Pym (1992) distinguishes between binary and non-binary errors and Christiane Nord (1991) between translation difficulties and translation problems (Nord, 1991). *Binary* errors are faulty translations derived from the fact that in all certainty, and due to a lacking knowledge of language pairs, the translation choice is not a possible one for the source text at hand. Translation *difficulties* are obstacles that are specific to individual students depending on their familiarity with a particular text-type, topic and language). None of them are within the purview of the translation class, which should be focused on non-binary errors (a wrong choice within possible alternatives), and "objective, task-related" transfer problems (Nord, 1991, p. 151).

Upholding the distinction is only sensible if the goal is to actually work on translating, yet this goal is sometimes not supported by institutional constraints on student selection. For example, when asked to describe how she viewed the specific challenges of her teaching context, one Chilean translator educator interviewed for this dissertation acknowledges the clash between reality and idealism. She answered, not without sarcasm and precisely alluding to Nord's distinction: "Oh, let me put it very simply: the students we have here today, NEVER get to encounter translation 'problems'. All we get to deal with here are language 'difficulties', in Nord's sense of things, if you know what I mean…" (Emphasis in the original) Of course this view presumes that problems can only be meaningfully spotted and addressed when difficulties do not come in the way, which may not necessarily be the case if the task is properly controlled so that students' lack of language or cultural knowledge is compensated for.

In the following section I will briefly review the efforts among translation pedagogy scholars to address students' developing language, communicative and discursive competencies.

Educating student translators' for communicative and textual competencies.

Translation students' development of text interpretation and production abilities has been fostered directly and indirectly by several strands of scholarship in translation and translation pedagogy—cognitive translation research on novice and expert translation behavior (Göpferich, 2009, 2010, 2012, 2013; Göpferich & Jääskeläinen, 2009; Jääskeläinen, 2010; Muñoz Martín, 2014; Schaeffer & Carl, 2013; Schwieter & Ferreira, 2017), translation-oriented models of text analysis (Nord, 1991; Tricás Preckler, 1995) and genre-based frameworks (García Izquierdo, 2005), in addition to the models attempting to diversify activity design beyond translating (Colina, 2003a; González Davies, 2004), offering instructors a more principled form of developing syllabus content away from just text-types or content. As data from Chilean instructors suggest much of the text-linguistic oriented work was either not fully understood and appropriated or it was not perceived as useful. Models for course and activity designs published in the early 2000 were hardly known.

The 1990s saw the rise of an interest in the study of translation competence (TC), since then the goal of translation teaching. Models of TC abound (for a review an review of pedagogically-oriented models see Kelly (2005) and for a wider view, Sebokova, 2010). The prevailing perspective has been a multi-componential view where a macro translation competence is made up of at least three broad components, including one on language, texts and more generally communicative abilities. The other two are a *world-*

knowledge (encyclopedic, cultural and disciplinary) component, and a translation-specific *transfer or strategic* module (Marco, 2004). In some authors' representations, the latter importantly includes psychological and attitudinal features that the translator brings to the task, like risk-proneness and persistency (Campbell, 1998). Translation scholars informing their work by theories of SLA (Cao, 1996a, 1996b; Colina, 2003a) view the communicative competence required for translating composed of the some of the same abilities as the Communicative Competence theorized for L2 teaching/learning (Canale, 1983; Canale & Swain, 1980) According to Cao (1996b), (following Bachmann) TC includes organizational subcomponents required for the selection and shaping of language forms and the text, and pragmatic subcomponents for identifying illocutionary and social meanings of texts. It is following these models, that Colina (2003, p. 81) has called for devising activities "that place different degrees of emphasis on various translation competence components and take various shapes according to the requirement imposed by the text under consideration."

From a different perspective Pym (2003a) has proposed a "minimalist" approach to what it implies to translate. Pym intends to make the translation scholarly community aware of the many assumptions underlying models of TC about what translation is and how it should be taught. In his view competence, in general, and TC, in particular, is less systematic and comprehensive, as models want it to be. He proposes a definition that acknowledges its theoretical non-neutrality, serves pedagogical goals, is social as well as cognitive, avoids the notion of meaning transfer and "immutable correctness" (2003, p. 488) while privileging that of uncertainty in the definition and solving of problems. He portrays translation as a process made up of two phases, one focused on the generation of

hypotheses on the interpretation of a given meaning and another focused on the selection of the most appropriate interpretation alternative. TC is thus "[t]he ability to generate a series of more than one viable TT (TT_1, TT_2, TT_n) for a pertinent ST; and the ability to select only one viable TT from this series, quickly and with justified confidence." (p. 489) Even though this simplified view has been considered not easily amenable to an empirical testing conducive to identifying what could be worked on in the classroom, it has the virtue of highlighting that in training emphasis may be put either on the *generative* or the *selective* phase of the process, or of course equally on both. Indeed, Pym himself points out (p. 492) that theories of translation concerned with TT functional adequacy gravitate towards the selecting side, while approaches to translation like de-constructivism, interested in the nature of meaning gravitate towards the generating side. Pym deduces that anchoring translation practice in multiple theories of translation may make students produce more alternatives than they would have thought of, and recommends to amplify production without, of course obscuring the need for ultimate reduction. (p. 492)

However, regardless of the model of TC, as the classroom practices of the Chilean translator educators in this study suggest, attention to the generative, *linguistic, textual or communicative* component of TC is seldom systematic. Translation is mostly taught by translating and a 'sink or swim' approach to use of language, only unsystematically addressed through case by case revisions of recurrent errors in translation products. As documented by the following quote, this was still the predominant situation in Europe by the end of the 1990s:

> … *all the skills* involved in translating are *tested at once* and errors do not necessarily show which skill is deficient. Moreover, test-takers are often *prevented from demonstrating* one of their skills—their '*transfer competence*'—simply because the source text is too difficult for them to analyze and understand properly. Meanwhile if level of difficulty is the only criterion for text selection, then virtually *any translation problem can occur* in such texts. Thus, effectively the test is uncoupled from the syllabus of what has been taught. (Attempts to link test to syllabus by the topic of the test text are invariably crude, given that topic is a poor predictor of the textural devices and structures which text producers actually use and of the rhetorical goals they pursue.)" (Hatim & Mason, 1990, p. 198 My emphasis.)

By the early 2010s in Chile, the 'macro competence' and 'trial and error' approach to developing knowledge and skills for translation is perceived as a significant source of frustration by a 4th year translation student reporting for this study: "It's all about practice, practice and practice, but at some point it seems that practicing doesn't make one any better, one keeps making the same mistakes and that is very frustrating."

So, further explorations of the workings of language, texts and discourses as they are relevant to a pedagogy of translation are still needed (Colina, 2015). While the importance of the contextual constraints on language selection and textual representations of meanings seems established within the Chilean translator education community, what seems to be missing is the need for scaffolding students on *how* language and text forms meet with their functions, intents, and meanings. It seems that students' (and often also instructors') difficulty is not inferring the details of the text situatedness but identifying

how this is imprinted or realized in language and textual forms; how form and function relate. What seems to be lacking are the means for revealing this intersection and guiding the development of the student-translator's awareness of how forms realize particular 'stagings' (Álvarez, 2006) of the context, how they can be manipulated to do so and how this thus makes the language user into a designer of meanings and discourses.

A translation teaching model that addresses students´ linguistic and literacy needs

During the last two decades translator education has regained the interest of translation scholars as well as in the related fields of second language teaching and more general studies of multilingualism. However, comprehensive models of translator training informed by research in applied linguistics are still scant.

With the rise in the interest in TC during the 1990s, the emphasis on text functions (Nord, 1991) as a key aspect of translation teaching content became more complex, and included work with authentic material and strategies for the "processing" of texts (Gile, 2009; Vienne, 1994). Translation teaching also borrowed from task-based approaches in FL education (González Davies, 2004; Hurtado Albir, 1999), and from general education studies, principles of systematic educational design were also adopted (Kelly, 2005).

At the turn of the millennium, under the impulse of socio-constructivist views of learning, (Kiraly, 2000) redefined translator education as a process of socialization into the profession through authentic translation projects and the recasting of the structure of authority in the classroom, with teachers as guides accompanying learners in constructing their own strategies and awareness of the workings of meaning making across languages. The approach also suggested that the meanings in texts were less established than they

had been in translator training and should also be reconstructed by students from and into texts with the guidance of peers, instructors and informants. The epistemological foundations of the 'how' of translation pedagogy had been profoundly shaken, and were compatible with the teamwork, learner and learning process focus of teaching by tasks. However, with the essence of teaching translation amounting to 'the ways of the profession', content still seemed too vague. Specific learning objectives and teaching sequences other than around the general topics of texts and areas of translation (business, science and technology, and legal (Mayoral, 2007) still needed clarification.

Colina (2003)'s pedagogical sequence framed in a functionalist perspective on translation attempts to fill that void paying substantial attention to linguistic and textual abilities. It is a teaching sequence that is systematically designed on the basis of empirical knowledge on the gap between novice and expert translation behavior and research on reading comprehension and lexical processing. Colina proposes, for example to focus in-class activities on: 1) **text-comprehension** and the macro-textual global strategies frequently disregarded by students in contrast with experts, such as consideration of audience, text-type and stylistic norms; 2) knowledge of the **norms of the profession** and the functioning and requirements of the professional market and how this may form the basis for a solid professional self-concept; and 3) knowledge and experience with **professional tools** (including not only computer-assisted translation tools, CAT, but also the use of dictionaries and other lexicographic tool like online corpora; the nature of meaning and meaning processing based on SLA research in reading.) Colina's "principled and process-based approach" attempts to show educators how to developed a

principled, research-based pedagogy based on current knowledge and research findings in pertinent fields.

In addition to the above emphases, Colina also proposes a common framework for organizing translation activities around the texts chosen by instructors according to their learning contexts. The framework includes four phases emphasizing distinct dimensions of the macro translation competence depending on the text requirements and the student group: 1) a pre-translation part intended to inform global text-processing decisions by attending to pragmatic factors such as the contextual constraints on the TT and how these may impact textual features and organization; 2) a much needed focus on 'reading comprehension'; 3) a 'focus on language', which importantly looks with greater detail into the links between pragmatic and functional considerations and language choices and 4) a 'post-translation' phase which should guide teachers and students in the generalization of learning, abandon the isolated case-based discussion of the read and translate method and contribute to students' awareness of metacognition, and their sense of growing participation into the community of professional translators.

This model is a clear step towards systematizing and clarifying for the classroom instructor (usually a practitioner and not a scholar of translation or at least not a scholar familiar neither with research on the translation process nor on the development of language and textual competencies) how to develop a teaching methodology (objectives and activities) that is not merely based on beliefs or received practices. Its strengths are to select teaching content and objectives based on current research (in pertinent fields, SLA, TS, reading research, etc.); it focuses on discourse; and relations between form and

function and intent; it also centers on the process of learning to translate, beyond only on that of translating.

However, Colina's model overtly intends to develop professional linguistic behavior. Implied in this purpose is an understanding of literacy development (learning to read and write in the larger sense of reconstructing meaning in larger stretches of discourse) which does not consider the subjective experience of using the language, relevant to a view not only of communication as the 'design' (i.e., construction and reconstruction) of meaning but also to an understanding of communicative competence development as becoming aware of one self as meaning maker. This individual and creative dimension of language use and text interpretation (and production, i.e., meaning making) is not restricted to expressive texts but is in distinct degrees inherent to any act of communication. It is what makes language use at the same time social and individual (Halliday, 1978), It is a dimension that exists alongside the social dimension of norms and conventions which, in turn, gives language use stability.

The professional orientation of work on translation teaching is what makes Colina's, like many models proposed to date by translation pedagogy scholars, limit activity design to translating. From the perspective of language and literacy development, this view stresses the production of context-adequate language, texts and discourse at the expense of an emphasis on understanding and awareness of the workings of texts and discourse for and in the context of translation. A complement to this perspective may thus focus on the workings of language use and text production delaying for a moment the imperative of selecting single or a few adequate alternatives. The activities in this complementary perspective would attempt to develop students' text designing ability by

encouraging them to learn to translate as they use language adequately at the same time as creatively. There is no need to ignore or deny the terms of the translation commission or the context in which the TT will work. The intend is only about opening up space in the students' learning process for experimenting with meaning making, acknowledging subjectivities as well as the imperative of professionalism. Despite much fear to the contrary in the translation scholar community, this does not need to undo what has been gained for professional practice in academia over the past decades. In my view, it may, instead, positively pluralize approaches to translation within single translation programs, and, most importantly, free students' learning process from the negative pressures of premature 'real-life' (market/professional) behavior

I will now turn to the literacy-based approach to FL education developed over the last decade, which has theorized the pedagogical implications of a view of language and communication that is more constitutive of those who use it than a reified instrument that is external to them.

The literacy-based approach to foreign language education

In the wake of New Literacy Studies (Gee, 2008/1996) redefining literacy as a social practice rather than a decoding activity and the "social turn" in Second Language Acquisition (Block, 2003), several applied linguists have argued in favor of a literacy-based pedagogy in collegiate modern language departments. Literacy has been advanced as an overarching concept for rethinking how Hymes (1972)'s groundbreaking notion of 'communicative competence' and Savignon (1983)'s teaching second languages 'as communication' rather than as systems came to be understood and practiced over the course of the last three to four decades. Challenging the longstanding curricular structure

of US modern language departments, the concept of literacy has also been leveraged to reconceptualize what language learning could be about in higher education, rejecting the separation of a focus on *practice of language* functions and structures, at beginning and intermediate levels of language proficiency, from a later focus on *thinking*, more centered on content, discourse, culture and literature, in advanced levels of language instruction. While the former predominates at lower levels of the undergraduate curriculum, the latter is the staple of upper-division courses, creating an unfortunate split referred to as the programmatic and staffing 'bifurcation' of language departments (Byrnes, 2001).

Literacy-oriented scholars' point of departure is a critique *not* of the Communicative Language Teaching (CLT) approach formulated by its authors (Savignon, Breen, Candlin, and Widdowson, among others) but of how 'communication' and 'communicative competence' (CC) is enacted in text book designs and teaching practices following communicative principles across the world. In particularly the critique questions the enactment of communication as a focus on spoken language for everyday exchanges within generic contexts familiar to the learners as inappropriate for collegiate FL education (Kramsch, 2006a; Swaffar, 2006). Despite a dedicated practice of orality, students do not consistently develop the extended discourse competence necessary to go beyond the expression of basic universal meanings and truly communicate across cultures, and a variety of genres and contexts. Even when working with written texts, emphasis is on 'language practice' rather than on engagement with the socio-cultural premises and implications of a text and how these are signaled in the language. 'Language as a means of communication' tends to preclude textual

interpretation; information retrieval (of content as well as forms) is given priority over information analysis.

The argument of scholars gathered around a literacy emphasis on FL education is that, from the early phases of language learning, in college FL teaching the notion of CC should include developing the ability to analyze and interpret language in its referential as well as symbolic dimensions (Kramsch, 2009). It should allow learners to engage with the content and language of distant contexts and discourses reflective of diverse and heterogeneous foreign cultures and their inherent tensions (Byrnes, 2006; Kern, 2000; Swaffar & Arens, 2005). By engaging with language forms, texts, discourses, and ideas simultaneously and from the beginning of language education, the belief is that students may develop an advanced level of meaning making 'agility' which transcends mastery over cultural and linguistic conventions to involve how these are intrinsically and complexly intertwined with discourses or 'ways of being in the world'. "It is no longer appropriate to give students a tourist-like competence to exchange information with native speakers of national languages within well-defined national cultures. They need a much more sophisticated competence in the manipulation of symbolic systems." (Kramsch, 2006a, p. 251) Such awareness ability implies practicing text interpretation as well as an understanding of the process of meaning making, i.e., a "symbolic competence" (Kramsch, 2006a) constructed on the basis of a "metacommuniticative awareness" (Kern, 2000, p. 303)

This understanding of CC and the goal of collegiate FL education require a socio-cognitive perspective on L2 language and literacy development (Kern 2000), occurring in strong interaction with use of learners' prior world knowledge as well as language and

literacy practices in the L1. Both of these propositions seem relevant to translation and widely accepted in TS. On the one hand, the encounter of prior knowledge and experiences in the L1 with existing and new knowledge in the L2 is fundamentally and indisputably involved in the act of translating. On the other hand, awareness of otherwise proceduralized and unconscious communicative and interpretive strategies has been acknowledged as fundamental by most scholarship on principled translation teaching and learning (Colina, 2003a; Gile, 1994, 2009; Hurtado Albir, 1999; Kussmaul, 1995; Pym, 2003), among others.) Finally, the motives for the literacy-based revision of collegiate FL education are pedagogical as well as ethical as it strives to protect the intellectual integrity of an education in the humanities as well as that of its students' (Swaffar & Arens, 2005). Ensuring an academic education has also been a concern for several translation pedagogy scholars (Bernardini, 2004; Kearns, 2012; Li, 2006b; Pym, 2003b; Séguinot, 2008), among others)

'Communication' as originally formulated and actually enacted in CLT

The communicative language teaching (CLT) approach to FL education introduced in the early 1970s by Sandra (Savignon, 1983) was groundbreaking. It promoted language learning as the acquisition of a social "human behavior in the full social context in which it occurs" ((Savignon, 1987), Savignon p.236) rather than of a system of rules. The notion articulating the approach, Communicative Competence, had been borrowed from sociolinguist D. Hymes (Hymes, 1971) and made into the goal of FL learning. Defined "in terms of the expression, interpretation and negotiation of meanings,"(Savignon, 2002), p 124) it saw "mak[ing] meaning as distinct from [the] ability to recite dialogues or perform on discrete-point tests of grammatical knowledge,"

(p.125) fostered by prior language teaching frameworks. It called for an integral understanding of "the language acquisition process as one that involves learners not only intellectually, but physically and psychologically" (Savignon, 1987), p.235). Consequently an invaluable emphasis was put on meaning, the meaning maker and her interactions with others, their cultures, as well as their texts.

Savignon's view of language and language use was inspired by neo-Firthian/Hallidayan linguistics, which saw language not as a system of rules but of choices to 'mean' (Halliday, 1978). Contexts in which language is put to work and do things centrally determine the meanings made. In Halliday's systemic functional theory of language, meanings include ideational meanings, reflecting the language user's observation of the world around her, as well as interpersonal meanings, resulting from her own positioning with respect to the world and in relation to and/or with others. These latter meanings are expressed in the language user's judgments, attitudes and attempts to influence others. It is against this view of language, that Savignon saw teachers challenged not only to see language as situated social behavior but also language learning as the development of resources to mean. In fact, she equates Hymes' CC to Halliday (1978, p. 19-21)'s idea of 'meaning potential'—all the resources accumulated by an individual at any point in time in order to 'mean', i.e., to realize, in language, the ideational, interpersonal and textual functions of language and the meanings made through these. Working to promote CC requires, underscores Savignon, an understanding of how the process of meaning making works: "language teachers today need an appreciation both of language as an expression of self and of the ways in which meanings are created and exchanged" (1987, p. 235).

Relative to the FL teaching methods that preceded it, the CLT framework is valued for focusing on effective communication, expanding the notion of competence, connecting form to meaning, and fostering learner-centered and meaningful instruction. However in the CLT classrooms communicating often came to mean "interactive transactional oral language use", (Byrnes, 2006, p. 244), i.e., learners' functional oral use of language in generic contexts familiar to them and presumed common to their own *and* the foreign culture (Paesani, Allen, & Dupuy, 2015).

Indeed, as Claire Kramsch (2006a, p. 91) explains, in its original formulations (Breen & Candlin, 1980), CLT "encompassed the use of both spoken and written language and the interaction between speakers and listeners, texts and their readers. It also took into consideration the learners' affective involvement." However, in the classroom the notion of Communicative Competence often involved the spoken modality[41]:

> the term *communicative competence* , which gradually became the consensus position on how to teach FLs at initial levels, changed the pedagogical emphasis of audiolingual approaches but did not substantively alter the primary learning objective of acquiring spoken language that would apply in everyday verbal exchanges. That objective also framed learning goals for listening, reading, and writing by emphasizing normative contexts instead of a broad range of communicative acts, those involving longer written discourses reflecting views

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[41] It is worth noting that much has been researched and written by CLT advocates on the mismatches between CLT theory and how it is practiced in the classroom (e.g. Thornbury, 2016). To my knowledge none of this work points to the critiques underscored by literacy-based scholars. However, the issues mentioned by Thornbury and other CLT scholars include covert grammatical syllabi; a narrow interpretation of CC as a checklist of pre-established functions and notions, and insufficient room for students own meanings, among others.

> and language use from a variety of social groups within the foreign culture. (Swaffar, 2006, p. 246)

With a focus on students' expression of individual points of view, at the expense of emphasizing awareness of differing cultural practices, values, assumptions, and worldviews, learners were not always developing the extended discourse competence necessary to understand and truly communicate what is new and different across cultures, and a variety of genres and contexts. This increasing gap, and the certainty that "communication in a global age requires competencies other than mere efficiency" (Kramsch, 2006a, p. 91) is what prompted several US applied linguists to revisit the key constructs and goals guiding collegiate foreign language education:

> If the profession's goal of communicative competence provided its audience with language capabilities that were relatively isolated from social and historical contexts and posed few opportunities for learners to think about and analyze multiple sources of information about the social, political, economic, and cultural characteristics of FL speakers, then it did not meet the curricular desiderata for college-level work in the humanities. To do so, language teaching would have to serve the goals pursued in other humanities courses by implementing a curriculum that enhanced students' intellectual horizons and, in so doing, enabled them to apply FL language abilities to a range of academic and practical endeavors. (Swaffar, 2006, p. 246)

Among these endeavors is of course translation as a professional practice and use of advanced language skills. However, when functional communication in generic contexts is the main goal, reading and writing exercises can be restricted to short,

informational texts typical of highly normative transactional contexts (such as those included in most FL textbooks); rather than geared towards an exercise in the interpretation of cultural content they may function as practice of language forms (Paesani et al., 2015, p. 7).

Work in the CLT approach is thus seldom oriented towards the understanding of the socio-cultural premises and implications of a text, or reflection on the socio-cultural positioning of its writer, and much less towards the perplexing effect of having to make sense of texts intended for an audience often very distant from students. As already pointed out, even though reading and writing are very much part of CLT, they are viewed more as technical and neutral skills than a situated social practice (Scribner & Cole, 1981) aimed at (re)constructed multi-layered meanings much beyond informational content. Hence, in the CLT paradigm, in early and intermediate level courses of Modern Language majors, 'language as a means of communication' is largely prioritized over deeper reading or textual interpretation, which then suddenly becomes the core of instruction in upper division content courses; information retrieval is consequently given priority over discursive analysis (Kern, 2000). So ultimately, the heavy focus on the functional nature of communication unnecessarily limits students in their uses of language and their understanding of the complex interrelatedness of language, the social and the self.[42]

For example, Kramsch (2009, p. 104) who sets out to study the relevance of second language learners' personal experience of the learned language, brings to the fore the subjective dimension of language in FL teaching. This dimension:

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[42] Paesani, Allen, and Dupuy (2015) published a teachers' manual informed by empirical research on development of reading and writing abilities in the L2 with many practical activities, which can revert this situation in the earlier semesters of FL instruction.

> encompasses the imagined, emotional resonances that people associate with the language they speak and hear. It expresses beliefs and idealized realities, subjective stances, and socialized ways of thinking. [...] I call this dimension of language 'mythical' to distinguish it from the referential dimension of language traditionally associated with communicative language teaching. Language as a meaning- making process is both referential and mythical.

In his foundational outline of a framework for a literacy-based FL education, Kern (2000) describes the making of meaning as interactional, i.e. social as well as cognitive, but also as fundamentally interpretive and reflexive, not merely communicational.[43] Meanings are not 'contained' in words or texts neither do they travel between interlocutors in word packages as is conceptualized in this well-known process-oriented translation teaching model by Gile (2009, p. 34):

> In most verbal communication acts, in order to achieve an aim, the Sender issues a verbal signal, written, spoken or signed, which can be viewed as consisting of informational content and its *packaging*.

The term 'packaging', Gile (2009) explains "refers to the linguistic and peri-linguistic choices made by the Sender and to the physical medium through which they are instantiated." (p. 35)

This is the "conduit/transfer" view of communication (Kern, 2000, p. 47; Reddy, 1979). Communication, in the literacy-based approach to language teaching, is rather the result of a reflective process of resource mobilization to (re)construct meaning—the

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[43] Note that both, the combinatory socio-cognitive perspective on acts of literacy (Colina, 2003; Kiraly, 1995) and that of communication as 'enveloped' in and dependent on interpretation (Cronin, 2003; Hermans, 2002) have been advanced in translation studies. The conduit and transfer metaphors of communication have also been leveraged to critique functionalist perspectives in translation as reducing language and translation to purely instrumental actions. (Dizdar, 2012; Martín de León, 2008; Sin, 2002)

metaphor of meaning as “design”. From this new lens, Kern (2000, p.3) reinfuses the communicative perspective with interpretation: “One of the basic aims of this book is to attempt to reconcile communicative language teaching approaches, with their emphasis on face-to-face verbal interaction, with the development of learner’s ability to read, discuss, *think* and write *critically* about texts.” Thinking and interpretation are about establishing “*relationships* between readers, writers, texts, culture, and language learning” (p.3 My emphasis) and more specifically between “texts, discourse conventions and social and cultural contexts” (p. 5). Communicators’ agency in meaning making and the “categories of thoughts” (Kramsch, 2012) through which we mean take the fore: "The pedagogical focus shifts from 'what texts mean' in some absolute sense to what people mean by texts, and what texts mean to people who belong to different discourse communities (i.e. groups sharing common discourse conventions, cultural models, and so forth.)" (Kern, 2000, p. 2)

Again, it is important to point out that this may not sound as distinct as Savignon’s call to “involv[ing] the whole learner in the experience of *language as a network of relations between people, things and events*” (1987, p. 235-236. My emphasis.). It is possible that the view of language and communication perceived as prevailing in CLT-inspired classroom practice by the scholars promoting a literacy-based language teaching has been fostered by the predominance of the cognitivist and individualistic strand of research in instructed Second Language Acquisition (SLA) known as Interactionism or ‘input-interaction-output’ perspectives (e.g.(Long, 1985). This approach reached preeminence concurrently with the CLT framework and operationalized its core tenet – ‘enhanced input on the basis of NNS-NS(-like)

interaction' as the key "ingredient" (Ortega, 2008) for successful instructed SLA—around the notion of "negotiation of meaning".

In a foundational analysis of the competing methodological and theoretical perspectives in the short history of (SLA) research, (Block, 2003) argues that these SLA researchers have only partially taken on the sociolinguistics envisioned by Hymes "and the result has been a limited view of language" (p. 61) Their view of communication is mechanistic and instrumental restricting it to the exchange of referential information. Block reminds us that Hymes' 'socially constituted linguistics' included "a concern not only with referential communication at the service of information exchange, but also with interactional and interpersonal communication at the service of the social construction of self-identity, group membership, solidarity, support, trust and so on." (p. 64) In line with Savignon's emphasis on language as 'self-expression' and the pedagogical emphasis on "My language is me" (2002), Block (2003) problematizes the Interactionist perspective on the notion of 'negotiation of meaning' as follows:

> [W]hen individuals engage in conversational exchanges… there is more at stake than simply the successful transference of information from one mind to another. Thus, in such exchanges, while there is surely negotiation fore meaning at one level, there is also negotiation of identity in a general sense and specifically the negotiation of solidarity, support and face."(p. 81)

In fact, Savignon (2002, p. 5) herself acknowledges the loss of the sociocultural dimension of language in the representations of communication of these perspectives SLA research and also hopes for work from more social perspectives to restore the balance:

> [W]ith its emphasis on sentence-level grammatical features, the dominant second language acquisition (SLA) research paradigm itself has obscured pragmatic and sociolinguistic issues in language acquisition (See, for example, Firth & Wagner, 1998). Renewed interest in sociocultural theories of second language acquisition offer promise for expanding the research paradigm and bringing much needed balance (Lantolf, 2000).

A new goal for FL education

From these critiques ensues a redefinition of the goal of FL education. Kramsch's proposed dexterity in the manipulation of symbolic systems as an expansion of CC as enacted in teaching or presented in interactionist views of SLA is not seen as only necessary for the expression of certain meanings, the construction of particular, say literary, texts in specific situation. It is deployed to communicate in general. Kramsch (2009) explains that language users make sense of the world, represent it and "construct themselves as subjects through symbolic forms." Awareness the mythical dimension of language involved to a smaller or larger extent, along with the referential dimension, in all meaning-making process is key to the development of symbolic competence (Kramsch 2006a):

> [I]t is important to look at how these forms make meaning and how they act upon a language user's subjectivity. […M]ore than just learning new labels for things, [a language student] learns what words mean in context and the social value they represent in that context. But she also learns that word act on people." (Kramsch, 2006c, p.105)

The new goal has also been captured in a programmatic piece by the Modern Language Association (MLA, 2007, p. 238) as developing “deep translingual and transcultural competence.” Explained as “the ability to operate between languages”, it entails making learners into effective interlocutors of native speakers of all walks of life, yes, but not less importantly into 1) reflexive and self-reflexive social actors who look at the world from the lens of the encounters of their own and new languages, thus able to capitalize on the meanings accrued by their multilingualism; 2) critical promoters of pluralism and diversity sensitive to difference in the meanings, mentalities, and worldviews realized in languages, as well as to their own identity as an ‘other’ to the members of a foreign culture, as they open up to ‘alternative ways of seeing’; and 3) critical thinkers aware of the complexities and sometimes high stakes involved in the meanings made and identities performed in multicultural encounters as people often find themselves attempting to negotiate the ‘nonnegotiable’(Kramsch, 2011)

The issue of individual subjectivities in the use of language is also at the center of the new goal for FL education as it founded on the objection of a purely referential and instrumentalist view of language and the defense of a “constitutive” perspective. Language is not just something we have but maybe rather what we essentially are. So the 2007 MLA report explains:

> At one end, language is considered to be principally instrumental, a skill to use for communicating thought and information. At the opposite end, language is understood as an essential element of a human being's thought processes, perceptions, and self-expressions; and as such it is considered to be at the core of translingual and transcultural competence. While we use language to

> communicate our needs to others, language simultaneously reveals us to others and to ourselves. Language is a complex multi functional phenomenon that links an individual to other individuals, to communities, and to national cultures.

So, asserting language and language use as constitutive to who we are and how we read and represent the world, also brings up the importance of the awareness of subjectivities and the critical in the use and learning of language (Kramsch, 2009). If words and texts stand for categories of thoughts, and if successfully developing as a meaning-maker is not so much about texts but about becoming privy to peoples' intended and perceived meanings it is necessary to make room for the aesthetic experience of language along the search for factual information; this means that along devoting practice and discussion time to achieve functional adequacy in the making meanings, it is also necessary to make room for exploring the creative dimension of language. And, being part of developing awareness of how meaning making works, this is something that is not restricted to learning to 'designing' creatively, but to learn to successfully interpret and communicate all meanings successfully.

In order to pay attention to difference in meaning making Claire Kramsch urges language teachers to promote reading "aesthetically" in addition to "efferently", looking, beyond facts, for authors and readers' dynamic positionalities relative to each other and the meanings expressed. Her FL "pedagogy of the faultlines" (Kramsch, 1993) attempts to take advantage of the cultural difference between the context staged by the FL text and the at once personal and social world of L1 reader. Attentive to these tensions the learner should be guided to discover, through reflection and comparison, how culture—expressed

in national as well group and individual idiosyncrasies—motivates language choice and its interpretation. (Nolden & Kramsch, 1996)

The role of translation in literacy FL framework

The new understanding of teaching a foreign language gives the act of translating as a discourse and meaning making endeavor a prominent role in developing symbolic competence. Learning a language is about making meanings but more importantly about expanding ones' meaning potential not by simply diversifying the codes used to make similar meanings but by encountering new meanings made by virtue of new outlooks onto the world (a distinction made by Halliday (2002) between 'glossodiversity' and 'semiodiversity')

In this light, language learning is to "enter the global traffic in meaning" (Kramsch, 2006b). Of course, the metaphor of traffic in meaning also lucidly describes the experience of translating: "this traffic, this constant coming and going of people, bicycles, rickshaws, cars, trucks, ferries, tuk-tuks, ships, aeroplanes, trains" affirms the applied linguist Alistair Pennycook (2008) "is a traffic in meaning, a passing to and fro of ideas, concepts, symbols, discourses." (p. 42) Spearheading the 'movement' in favor of the re-bilingualization of the FL classroom (Cook, 2011), Pennycook places translation at the core of the endeavor of language teachers, who are deemed responsible for revealing forgotten, covered up or not chosen meanings (Kramsch, 2006b, p.103) "If students are to enter [this] traffic, translation needs to become central to what we do." (Pennycook, 2008, p. 33). If becoming symbolically proficient in languages and translating are casted in similar metaphors, it seems pertinent to further explore how language is understood

from this perspective and the methods proposed to teach it, and finally explore whether and how these methods can enrich the education of translators.

The whats and hows of a literacy-based FL pedagogy

Kern (2000) identifies seven principles articulating the literacy-based approach to FL teaching, which should be integrated at all levels of the curriculum: language use, conventions, cultural knowledge, collaboration, problem solving, reflection and self-reflection, and interpretation. In their masterly outline of how to frame and design FL teaching from a multiliteracies perspective, starting at the early levels of FL education, Paesani et al. (2015) cast the 'whats' of a FL pedagogy of multiliteracies as represented by the first three principles (language use, conventions, and cultural knowledge) and the latter four (collaboration, problem solving, reflection and self-reflection, and interpretation) as constituting the 'hows'.

To the 'whats', one could also add the resources for meaning making which, following a group of NLS scholars who articulated the theoretical foundations of a general pedagogy of multiliteracies (NLG, date), Kern calls "*Available Designs",* as well as all the vectors of relationships that can be found or constructed from and into a text. (Kern 2015) Among the 'hows' one could include the 4 pedagogical 'acts' identified by the NLG program to practice language from a critical perspective and with creative intent—*Situated Practice*, the immersion of learners in language use; *Overt Teaching*, explicit assistance in conceptualizing and understanding aspects of meaning design; *Critical Framing*, conscious reflection on the available designs and their effects; and *Transformed Practice*, opportunities to design, redesign, and reshape texts. (see also Kern, 2000, p.135).

The Available Designs include all linguistic, cultural, and multimodal (visual, auditory, spatial, gestural) resources for meaning which together make up a culture's semiotic system and symbolic associations. They are usually combined in the process of meaning designing and include linguistic elements (such as writing systems, syntax, vocabulary, and cohesion devices) but also more schematic and symbolic elements (such as sentence and text patterns, markers and uses of genres, content schemata, and the grand narratives or stories of a given community).

Several of the seven principles of a literacy-based pedagogy are shared by CLT. Yet as Allen and Paesani (2010) insightfully point out there are fundamental distinctions in their conceptualization. In the multiliteracies perspective, *Language use* is planned for interpreting and creating meanings and not geared towards practice of accuracy, which makes it more frequently about usage than use. *Conventions* do not only address linguistic available designs but also schematic resources related to a culture's 'emblematic stories' in the sense of Kramsch (2009)'s 'myths' and other conventionalized content schemata, like turn taking and content focus during service encounters. Finally, in CLT '*cultural knowledge*' (or *background*) tends to be limited to a community' habits, cultural products or festivities rather than as something people carry with them in their bodily and intellectual memories (Kramsch, 2011) which are made up by the stories they were told, the values, beliefs and discourses they were raised by or came to construct for their own.

The four pedagogical acts can be taken up by teachers and learners in any particular order and also simultaneously. With the intention of stressing what is done through these 'acts' in the learning/teaching process they are also identified by four verbs

as well as specified according to the cline between the social and individual dimension of language use inherent to any act of communication. The *social* dimension represents the conventionalized intersubjective dimension, while the *individual* expresses the creative and new aspect of any utterance and text. In that sense with activities eliciting Situated Practice people will be *experiencing* the *old* (the social) or the *new* (the individual); with those effecting Overt Teaching they will be *conceptualizing* by *naming* or by *theorizing*; with those encouraging Critical Framing they will be *analyzing functionally* or *critically*; and during Transformed Practice they will be *applying appropriately* or *creatively* (Kalantzis & Cope, 2000).

Trafficking in meaning creatively as well as appropriately—ensuring low-stakes *'shoulder' lanes*

In this paradigm of language and language learning as participating in the global trafficking in meaning, there is no question that learning to make the meanings appropriate to one's (or ones' commissioner's) communicative intentions from and into texts is the ultimate objective. However, this does not mean that effectively teaching to traffic in meaning, including to translate, is first and foremost a matter of focusing on developing awareness of and compliance with linguistic and sociocultural conventions. Since communication is seldom only social and conventional, but rather partly social and partly individual and thus transgressive, the process of getting there also importantly requires exploration of the individual and transgressive side of things. That is, it requires encouraging experience of the creative individual dimension of language use; when applying language *creatively* this meaning making experience can be contrasted with

applying meaning *appropriately* which then may allow for a better noticing of conventions as well as their workings and effect on meaning making.

Along with the metaphor of 'trafficking' for expanding learners' meaning potential, curricular and pedagogical design for language learning and literacy development has been equaled to producing and using maps which lay out what to do and where to go (Swaffar & Arens, 2005) The metaphor has been criticized as running the danger of limiting the experience of language learning to a cognitive exercise taking away "the emotive, affective, often even visceral responses of learners" to and in language use (Warner, 2014).

> the feelings of separateness and strangeness, curiosity and captivation surrounding learner's encounters within new social worlds are integral to their literacy practices, the choices they make when designing meaning through and from texts, and thus ought to be a key concern in the design of foreign language curricula. (p. 161)

Elsewhere Samaniego and Warner (2016) have also criticized a particular approach to genre-based language teaching concentrating excessively on the 'appropriate' end of the applying continuum relative to the 'creative' end as counterproductive for heritage language literacy.

Designing meaning and encouraging the construction a critical engagement with meaning making indeed requires room for exploratory uses of language and the experience of their effects. However, we do not all drive or ride equally equipped for a traffic flux of, often, high stakes , speed, and intensity. Since power differences in the classroom can never totally be redistributed equally they should be acknowledged as part of the contexts realized in and through language. Language use dramatically exposes a

person's very subjectivity and sense of self. Ensuring language use to its furthest potential while protecting the language users' integrity is not just a question of lowering affective filters for better ultimate attainment, but a matter of ensuring the learner a safe opportunity to experience and notice difference in meaning making. My belief is that becoming aware of what is similar, different or peculiar about the making of certain meanings will ultimately facilitate ever more advanced and nuanced language use.

Therefore, less empowered readers/writers should to be granted the psychological space and time for inappropriate meaning making and full disposition towards creativity by maybe establishing 'shoulder' lanes for trafficking during the language learning process, i.e. activities or moments during language trafficking or translating practice which are first, not focused on appropriateness, and second, which allow time for debriefing and becoming aware of language and discursive experiences. The necessary room and time devoted to this, should simply be more than that which is affordable in the 'main' lanes where the stakes for failing to respect conventions of appropriateness are just higher.

As described in the MLA (2007) report and the work around the metaphor of language learning as participation in the global traffic in meaning (Kramsch, 2006b; Pennycook, 2008), the reintroduction of translation (Cook, 2011) as well as students' own or first languages into the second and foreign language classroom (Hall & Cook, 2012) is increasingly gaining popularity in the FL teaching scholarship (Carreres, 2006; Carreres & Noriega-Sánchez, 2011; Laviosa & Cleverton, 2015; Pekkanli, 2012; Vermes, 2010; Witte, Harden, & Ramos de Oliveira Harden, 1989). Translation now understood away from sign-based codification contributes to language form awareness as well as the

design and awareness of meaning from new perspectives. It also acknowledges the natural interpretive operation that rests on using prior (here, L1) knowledge to interpret the new (L2) in terms of the old.

The "common ground" (Colina, 2002) of FL learning and translation pedagogy can now be revisited not only on the basis of both being communicative endeavors but ultimately also interpretive meaning making operations concerned with the referential as well as the symbolic dimensions of language in the full continuum of texts from the more pragmatic to the most creative. This being established, what I would like to argue in this paper is that, language learning—understood as developing learners' participation in meaning making across the globe, i.e., as increasing learners' awareness of the differences in the meanings made in one language and the other, and how this is reflected in the form of words, phrases and texts—could also be given a space in the translation classroom.

My argument further stresses that, irrespective of the kinds of texts or translation areas (pragmatic or literary) focused on in translation classes, this awareness should not only be encouraged by conceptually presenting the students with the contrasting forms establishing diversity of meaning and mandating them to use these in their translation. Space should be made at certain moments of the translation syllabus or class to more freely take and make meaning from and into the genres chosen for that class. This will allow learners to experience the communicative experience as design,, discuss its effect on the intended 'skopos' of the translation assignment and thereby hopefully allow them to notice in a more meaningful way the restriction of the communicative situation at stake.

So even in pragmatic-text oriented translation class on legal documents, for example, students could be encouraged to translate without consideration of the restrictions on norms of translation for these kinds of text (instrumental) or without consideration of the genre's text-organizational or phraseological conventions, testing students 'creativity'. Some students will happily welcome transgression of textual norms and produce complete and likely interesting rewritings of original texts. Others, however, may be more cautious or outright conservative. A guided discussion comparing and categorizing students' versions, including also a 'functionally' tested one (to avoid the notion of 'model' version) may follow and their effect on? the most likely skopos addressed. I am aware that this exercise is comparable to distributing distinct translation briefs for a same source text. However, by not establishing preset expectations about the 'amount' of room for creativity through a specific brief, the student is more likely to experience meaning making as a creative process within the restrictions she is capable of seeing and willing to respect.

As already mentioned texts and genres exist along a continuum going from less to more formulaic in structure and use of language, and there will therefore be more room in a course targeting ads or promotional brochures than users' manuals or legal texts. However, even in a legal translation class, course design could include activities that require students to focus on how they take or make meanings, not with the goal of producing functionally adequate target texts in the first place and at all times of the learning process. Focus can be on the generation of multiple alternatives and their distinct effects.

In the last section of this paper I will explore the shape and content of this type of work in the development of abilities to translate.

Activities along the 4 pedagogical acts of a pedagogy of multiliteracies

Points of enrichment of the four phases of work in Colina (2003)'s sequence for translation activities

In this section I will describe some translation-oriented activities pertaining to each of the four acts of the pedagogy of multiliteracies and suitable to complement the work proposed by Colina's framework on the three content areas of work around translating, which I have labeled as 'professional socialization', 'translation as discourse', and 'translation as process' (see Appendix E). Before this, however, I would like to re-describe Colina's 4 phase-sequence in terms of the dimensions of a literacy-based FL education that will be strengthened when working with it on a particular translation assignment. The *Pre-translation* phase will underscore the global contextual and textual considerations for translating as well as awareness of self-as-translator; *Reading Comprehension* will seek to develop symbolic competence and enact translation as a meaning making and communicative activity; *Focus on Language* will allow to explore the multiple relationships between text/language, content, context, writer and reader—including, of course, the translator; and *Post-translation*, will develop metacommunicative awareness and strengthen knowledge of expert behavior as well as of translation as a process.

A series of key emphases in the literacy-based approach to interaction with texts could be brought to the translation classroom, and complement or replace the classical request to read the source text for gist and tone and producing a brief-based full version of the target text. Activities during the Pre-translation phase, for example, may benefit from a more critical and pluralistic perspective on views of translation and approaches to the translation task beyond the instrumentalist paradigm of functionalism and beyond the criterion of adequacy to brief for analysis. In this sense a *Critical Framing* activity may consist of analyzing the context and form of a published translation in search for the particular understandings of translation informing the target text, and how this is made evident in the text.

A *Transformed Practice* activity, on the other hand, may be to continue the translation from some point on with a different brief and/or a different view of translation and the role of the translator. The different view of translation would of course better fit a text towards the more creative end of the spectrum; but the change of brief may work for a text that uses more formulaic language too, for example a description of a technical process (like pulp making) that will now be translated or adapted for a scientific magazine for children.

Additionally, in initial interactions with the text, the brief and its context, more attention should be given to students' reflection on personal connections with the text at hand, and how this may taint interpretations. This may also be an enrichment for work during Reading Comprehension and can be achieved by including activities that can be categorized both as *Situated Practice* and *Critical Framing* and which require students to become aware of their positionings with respect to meaning. Here, a personal connection

charts (Paesani et al., 2015) could be filled out as students read the source text to list personal identifications and associations with or rejections to its particular contents, forms or meanings.

Along a similar vein, work on the *Reading Comprehension* and *Focus on Language* phases may benefit from considering not restricting the making (and checking for) meaning interlinguistically, but encourage work monolingually, as is done when directing students to parallel texts or exercises translating only with a target language monolingual dictionary. If done across languages, discussion of meaning, during Reading Comprehension, and of form/function sets, during Focus on language, should definitely not always be based on the production of equivalences. It should allow for more loose interpretations that, if discussed, may allow students to become aware of the filters which lead them in certain directions. In this sense we are reminding that writing (summarizing, finishing a story or idea) for reading, always allows for discussion of differences between readers and reading processes and awareness of the symbolic workings of meaning making. In this respect the Situated Practice/Critical Framing of ‘Reader’s Theater’, or ‘Following the argumentative trail’, proposed by Kern (2000) as activities for teaching reading may be particularly useful. In ‘Reader’s Theater’, particular characters or ideas of a text are individualized in their textual realization and reorganized in a script (strictly following the linguistic realizations in the text) that will represent the content or theme that has been interpreted as salient by learners. ‘Following the argumentative Trail’ is an activity particularly suited for analytical and argumentative texts and consists of having

learners title every key passage with a question presumably made by an interviewer to the text-author interviewee and answered in that passage.[44]

I have now identified a few activities focused on several of the 4 pedagogical acts of the multiliteracies framework for widening the views of translation within Colina's framework. One of these, for example, could be considered a *Transformed Practice* as well as a *Critical Framing* activity and suggested to complete an unfinished version of a published translation based on a different brief and/or a different view of translation and of the role of the translator. As to the content areas defined in Colinas framework, this activity would contribute to learners' Professional Socialization, in particular, their awareness of norms of translation, and with the change of brief and pragmatic constraints on the text, to Translation as discourse, In what follows I will select from the matrix in the Appendix E one to two activities for every pedagogical 'act' *and* content area in Colina's model. The areas are *Professional Socialization*, with an emphasis on 1) the norms of translation for a particular assignment as well as for a specific geographical place and historical moment and 2) on allowing the learner to know herself as a developing translator, her strengths and limitations, as well as her preferences and resources; *Translation as* Discourse with an emphasis on the relationships between the text and all the dimensions of the world it is staging; *Translation as Process* with an emphasis on use of translation tools, types of feedback and revision; project management, among others.

[44] Paesani, Allen, and Dupuy, (2015) have organized their book with, among others, a section on grammar and vocabulary, one on reading, and another on writing, for each of these they also identify phases of work (for example, the classical pre-, initial, detailed, and critical reading for reading; or introducing ideas, understanding meaning, hypothesizing, establishing relationship and applying knowledge for work with texts that focuses on grammar and vocabulary) and propose a series of activities which highlight the act that is mostly promoted in each case. Some may be of particular use to meaning making in the translation class.

Professional Socialization—two Situated Practice activities:

- Students could research life and professional stories of translators/interpreters, including interviewing ones they can contact; establish a profile of their outlook on work. Maybe they can inform their report with an analysis of language use in one of their translations. A Transformed Practice follow up activity may attempt a translation with that perspective on translating in mind.
- Students translate texts of their choice and in total absence of restrictions (just as they would do it 'for fun'). Then they select in small groups a couple passages that were challenging or of interest in terms of translating and they report about why and how this was the case. The goal is for students to become aware of their personal processes of translating, with an emphasis on what they experience positively and negatively. A Transformed Practice follow up activity may be to require students to translate one of the discussed passages with a particular brief and with emphasis on 'appropriate' application.

  A follow up Overt Teaching activity on the Transformed Practice activity above could develop knowledge and skills under the 'translation as a process' content area. The instructor could demonstrate how to establish criteria and steps for revision of two students chosen texts and assigned briefs. A Transformed Practice activity following up on this would have students form pairs and jointly establishing criteria and steps for revision of their translations.

Translation as Discourse—two Overt Teaching activities:

- Students are presented with two translation versions of a same source text and required to identify distinct uses of similar Available Designs; they are requested

to think about what non-linguistic designs may have come into play in the creation of the TT.

- To explore relationships in a text to be translated, students do an “extra word” activity in which they “work with their instructor to determine which words are less essential to a text and discuss how overall textual meaning changes if these extra words are eliminated. In some cases, the instructor may direct students to focus on specific extra words) e.g., adjectives, adverbs); in other cases students determine on their own which words they think may be deleted” Paesani, Allen, and Dupuy, (2015, p.97). A variation may include either performing this same work simultaneously on a ‘parallel’ text, or performing it on the equivalent words of the translated text and see what happens.

Translation as Discourse—a Critical Framing activity:

- Students write a brief summary of a source text (in a literary translation unit) and then share and discuss the differences in their interpretations. Emphasis is put on awareness of their own filters for meaning making. A follow-up activity may be to ask students to translate part or all of the text and then contrast the established views from which the text was read and options of translations.

Translation as Process —two Situated Practice activities:

- The class is divided in two. One half translates with and the other without access to dictionaries or any other reference material; students are debriefed on their experience; they then compare their translation, not only for appropriateness/accuracy, but for the decision making process, and attitude to the task (risk proneness and persistence (Campbel, 1998). Students pair up with one

person from each of the two groups and jointly produce a report identifying 4 problems they encountered while translating and the strategies used to solve them. Each student should comment in writing on the report of her partner. The report should also include a few generalizations on the translation process derived from this experience.

- Students are given a translation assignment that involves different roles in the provision of language services—at least a project manager and a few CAT operators. Clear profiles are selected for each member of the team, clearly establishing different levels of decision-making and power over the general process. Students are debriefed for their experience; the goal is to make them aware of differentiated tasks, power and resources available for the meaning-making process. A reading on translating in the age of digital globalization may be read and discussed in the light of the experience.

Translation as Process—two Critical Framing activities

- Students perform peer revisions of their translations, directed to notice (in)appropriate/accurate as much as creative meaning making across languages; they identify sections where their classmates has taken relatively bold risks in the rendering of the ST; they then reflect on the effects of both in terms of fulfilling the translation brief.
- Students are given two translation versions of a same source text which they analyze based on "Critical Focus Questions" proposed by the instructor which aim at exposing 1) translator's visibility; 2) speculating on the brief. Crowd

sourced translations by amateurs may be of particular interest to contrast with ones made by certified professionals.

Conclusion

In concluding this paper, I would like to situate where these activities may be implemented in the undergraduate foreign language and translation curriculum. First, if the notion of translation as an act of communication in the target situation and culture where it is aimed to function, likely autonomously from the source text, is clearly exemplified to students, any of these activities may develop symbolic competence in the FL classroom. Second, as to the translation curriculum, these activities are devised as examples of how to enact the stresses of the four pedagogical acts in the multiliteracies framework for language teaching. They also attempt to show how to direct attention and discussion to the generation of translation alternatives more on the selection of most appropriate ones and thereby provide students with safe practice and reflection time on meaning making. In this sense the goal of creating safe shoulder lanes for the practice of trafficking in meaning and with multilingual symbolic resources is a complement to more traditional translating activities, and certainly to the systematic sequencing proposed by Colina.

CONCLUDING REMARKS

The first two articles in this dissertation have provided findings concerning the views and practices of translation in three prestigious undergraduate translation majors in Chile. On the one hand the first study in this dissertation focused on the knowledge base, beliefs and classroom practices of 12 translation instructors with a wide range of teaching experience, but mostly trained as translators themselves. Following a language teacher cognition framework of research, which views pedagogical beliefs and practices dynamically interacting with teachers working contexts and past experience as a learner, this data was analyzed and discussed against the backdrop of translation instructors' academic and professional backgrounds and institutional constraints at the time of research. On the other hand, the second study revealed the views and experiences of translation, as well as the program evaluations of 45 translation students enrolled in two of the translation majors taught by the instructors surveyed in the first study, plus an additional one. A general goal was to reach an understanding of the extent to which pedagogical practices of translation in specific local educational settings like central and southern Chile match what is fostered and recommended by current scholarship on translation pedagogy.

An overview of the findings

An additional aim of this dissertation was to evaluate whether current theoretical and methodological frames of language and literacy development from outside of the field of TS might help translation pedagogy models address the needs and concerns

voiced by teachers as well as students with respect to translation competence development.. Multiliteracies-based approaches to FL education developed in US academia over the last two decades emerged as promising candidates due to their recent and growing interest in translation

With respect to teaching practices, findings indicate that despite isolated innovations and an emerging intuition as to the need for change, the teaching approaches most commonly 'in use' in the classroom do not fully break away from the traditional teacher-centered and 'trial and error'-oriented 'read and translate' or 'master model' method of translation teaching widely bemoaned in current scholarship. While teachers' beliefs about translation and translation teaching are informed by a situated view of translation as an act of communication, the intention to commit to student-centered instruction, and to process, in addition to the translation product, classroom practice intends to simulate the workplace environment. Teaching thus remains heavily centered on the teacher-as-a-professional-expert as well as on product correction and achievement of professional performance. The ways in which meaning is constructed from and into texts, awareness of all the contextual considerations that are involved in this process, and how this gets translated into choices of lexicogrammar are seldom the focus of teaching. Attention is on sanctioning final products. Thus concern with process tends to pertain to the process of translation rather than to the process of learning to translate, defeating attempts to integrate professional realism with a concern for pedagogical progression. Stronger professional than academic backgrounds, professionalizing views of translator education, incomplete appropriation of the theories informing teachers' pedagogical beliefs, and institutional work context often perceived as unsupportive for teacher

development combine in explaining the difficulty to align instructors' classroom practice with their truly felt beliefs in process- and learner-centered pedagogies.

Findings on students' views and experiences of translation were unexpected, in the intensity and articulacy with which they were expressed more than in their content. Indeed most students associated an education in translation with their interest in foreign languages and extended opportunities to widen their geographical horizons. The interest in traveling and acquiring an additional language seemed quite standard. However, in students' narratives of amateur experiences with translating prior to enrollment or outside of the curriculum, this desire of reaching distant horizons and getting to know new people is seen as realized through translation itself. Translating is on the one hand an enjoyable experience of a creative and emotionally challenging engagement with language—a process of re-writing rather than transfer or reproduction. On the other hand, as most translation is into the mother tongue, it is also a window into the stories, narratives of the people constituting the distant worlds in the source texts. Translation enables them to see these people and their stories as much as to make them visible. Their metaphors of translation are thus experiential and contemplative—evoking windows or lenses—as much as instrumental, as is conjured in the more conventional image of the bridge or the service-providing broker. As students long to find in translation an opportunity to get to know others as well as to enact their own cognitive and affective subjectivities, and engage with meaning making, many of them seem to equate an education in translation to an education in the humanities, not just in a profession.

While students generally evaluated the curriculum as acceptable, they consistently pointed out significant room for improvement, particularly with respect to teaching and

assessment methods, instructors' pedagogical preparedness, and the theoretical foundations of curricular choices. They deplored the nearly exclusive focus on pragmatic texts, at the expense of literary or literary-like ones. They longed for less punitive and more formative assessment as well as more dynamic and better-scaffolded activities, other than only translating and revising on a case-by-case basis; they expect a pedagogy that is more reflective and less prescriptive as well as more pluralistic as to understandings of translation. With respect to the texts and meanings at stake in translation assignments, students strive for a pedagogy that values them in their individual positionalities as much as producing correct translation products. A smaller yet still significant portion of students strongly voiced a rejection against the instrumental rationality of the efficient professional inherent in the professionalization of college education. These students value years in college as a precious time to reflect which may not be available later in the workplace, and thus reject pedagogical frameworks strictly focused on simulating the world of work in the classroom.

Implications of the study

The relevance of these two multiple-sites empirical studies into the teaching and learning of translation at the undergraduate level is that it unveils a state of affairs in the particular setting surveyed with more tensions and significant implications than is apparent at first glance. It certainly does not reflect a mostly lacking scene, on the contrary the general impression is that of strongly engaged students, who deeply appreciated the opportunity to reflect on their views about translation and their programs; educators equally committed to improve their teaching and grateful for the opportunity

for self-reflection given by the study; and a valuable solid professional experience which allows the Chilean community of learners, educators and administrators of translation programs to ground the practice and debate of translation in a wide range of perspectives, including translation as a profession.

Tensions, however, include somewhat conflicting views, between students and instructors, of what motivates a person to translate, with most of instructors adopting the instrumentalist perspective of satisfying a communicative need, and many students looking for an experience of inquiry and learning in addition to the purpose of enabling contact. Another source of tension is that students express a certain sense of disappointment in instructors' preparedness to design fully successful learning experiences, including assessment.

As a consequence of these tensions, the implications of these findings concern issues of teacher development, on the one hand, and discussions of the larger epistemes shaping translation studies' research agendas and translator education. On the one hand students' interest in translation as engaging with language and texts as much as with the worlds these represent and shape can be considered as an interest in language as discourse. Enabling students to fully pursue and develop this interest requires instructors to develop a more solid background in language and literacy development from a multilingual perspective. Educators can no longer rest exclusively on their expertise in the profession to educator translators. As valuable as expertise in translating and interpreting is, it is proving insufficient.

On the other hand, it seems that both students' virulent rejection of professional pragmatism and instructors' inability to fully enact their beliefs in learner and process

oriented practices, invites us to rethink the value of the professionalization of translator education at the undergraduate level. Instructors' unintended teacher-, text- and product-oriented practices are in no small part due to the prevalence of professional product-oriented rationales in their teaching approaches and designs. These combine with inexistent or insufficient formal background in the workings of language as discourse and the making of meaning, i.e., of language and literacy development. The fear that objecting to the absolute professionalization of translator education as training may come at the cost of risking losing the legitimate place won for TS and translator education in academia or credibility within the market place is unfounded. Many fine translators, including fine translator trainers and translator training scholars, were never trained in translation. The ability to produce market-standard translations comes from a fine education in peoples' 'ways with words' or an advanced development of one's meaning potential. If this is accepted as true, Halliday (2007, p. 48)'s belief that teachers' ethical responsibility is to maximize their students' meaning-making chances in life might also be pertinent for translator educators today.

Limitations and further research

As already mentioned, the voices that were heard in the studies for this dissertation are only representative of a distinct locale. Even though they spanned 4 different cities throughout Chile, they still only reflect the situation in these particular places. Some version of the studies could be replicated in other regions of the world or at other educational sites within Chile. Most importantly, the amount of student participants needs to be increased. As to teaching practices, amount of classroom observation was

also limited by the researcher's availability in the field; observation of more class time may yield distinct or more nuanced results.

With respect to further research, since much of students' as well as educators' challenges in this study concerned engagement with texts, language and discourse, it would be interesting to explore practices and experiences of language learning in both the FL and L1 classroom within translation programs. Investigating the extent to which translation and language instructors' views of language and language learning coincide or differ and how this may impact the experience of translation seems warranted. Another logical question is whether meeting students' voiced needs and interest in a treatment of translation as inquiry rather than only as communication has any impact translation performance across a range of text-types, particularly more pragmatic ones. It may be indeed interesting and useful to evaluate the learning impact of a translation pedagogy that emphasizes interpretation and generation of meaning rather than selection (in Pym (2003a)'s dichotomy). This of course requires more detailed teaching proposals along the lines of the one included in the third paper of this dissertation to open up more room and opportunities for students' to produce and discuss multiple interpretations of passages of the source text, without the immediate pressure of 'getting it right'. Two important questions are how separate can both 'phases' of the translation process be maintained, and whether or in what ways this may be at all beneficial for the process of learning to translate.

APPENDICES

APPENDIX A: Teacher Survey

Perfil del profesorado de traducción e interpretación en Chile

Estimada/o colega:
En el marco de mis estudios de doctorado en el programa de SLAT (Second Language Adquisition and Teaching) de la Universidad de Arizona, EE.UU, y bajo la tutorial de mi profesora guía, Dra. Sonia Colina, estoy llevando a cabo una investigación que busca describir y analizar el perfil y la docencia de los profesores de Traducción e Interpretación en nuestro país. Con ese fin, he elaborado el siguiente cuestionario electrónico que le ruego rellene antes del 15 de marzo del presente año. No tardará más de 15 minutos en hacerlo. Las respuestas serán volcadas automáticamente a una base de datos para su análisis estadístico y serán tratadas con *absoluto anonimato*. Si le interesa conocer los resultados globales del proyecto, por favor, contácteme a través del siguiente correo electrónico: malenas@email.arizona.edu.

Malena Samaniego Salinas, Investigadora principal

1. DATOS PERSONALES

1.1. Edad

a. 21-30
b. 31-40
c. 41-50
d. 51-60
e. 61-70

1.2. Sexo

a. Mujer
b. Hombre

1.3. Lengua materna

a. Español
b. Inglés
c. Francés
d. Alemán
e. Portugués
f. Japonés
g. Italiano
h. Ruso
i. Otra

1.4. Título profesional y/o grados académicos

1.4.1. Posee un **título professional en Traducción e Interpretación**
a. Si
b. No

1.4.2. Posee uno o más **post-grados**?
a. No
b. M.A:
c. Phd.:

1.4.3. Por favor indique sus **títulos y grados**, incluyendo la Universidad y el año de graduación
(ej. Pre-grado: Traductor Inglés-Alemán, PUC de Chile, 1993,

APPENDIX B: Questionnaire to T/I program directors

CUESTIONARIO A

JEFES DE CARRERA DE TRADUCCIÓN-INTERPRETACIÓN EN CHILE

(MARZO 2012-MARZO 2013)

DISTRIBUIDO POR E-MAIL

1. ¿En qué **año se funda** la carrera en su Universidad?
2. ¿En qué años se ejecutan **cambios de malla** y de cuándo data la malla actual?

3. ¿Cuántos son en t**otal los profesores** que dan clases de traducción y/o interpretación en la carrera de traducción y/o interpretación de la UPLA?
4. De éstos profesores (que enseñan traducción y/o interpretación), ¿cuántos son:
    a. **jornadas completas,**
    b. **media jornadas, y**
    c. **profesores contratados por hora?**

5. ¿Cuál es el **promedio** (aproximado) **de matriculados** al año por sede, durante los últimos 3 años (o los que lleve la carrera)?
6. ¿Cuál es el **promedio de titulados** al año?

APPENDIX C: Teacher Interview Schedule

TEACHER INTERVIEW SCHEDULE – TRANSLATION / INTERPRETING MAJORS, Chile June/July 2010-2011
(Translated from Spanish)

Interview 1: The pedagogical history of translation studies in Chile and its contributions to

1. **Your entry to the job market of translation: motivations**
   a. Professional Translation
   b. Translation Pedagogy

2. **Translation Pedagogy in Chile**
   a. Its **beginnings**, **evolution**
   b. **Your entry to the job market**:
      i. **Milestones,** participants, contributions, perspectives.
      Analogy: "**A Train Ride Through the History of Translation Pedagogy in Chile**"

         1. What station did you get on?
         2. Other passengers: Who else is on the train?
         3. Who gets on after you?
         4. Are they in your same coach?
         5. Do you communicate with each other? How often? In harmony?
         6. What are you carrying in your luggage?
         7. What are you missing?
         8. What stations do you recall from the ride?

   c. Current situation

         1. Who are the participants? What are their contributions and perspectives
         2. Who is not on the train?
         3. Are you missing anyone or anything?

         4. Are there any new passengers? Who are they?
         5. How has their luggage changed? How has *your* luggage changed?

   d. The World Train
      i. Which are the main voices you hear?
      ii. What is your position and contributions?

Interview 2: Your everyday reality as translator educator in Chile

1. **Students?**
   a. Academic Profile
   b. Personal Profile

2. **How do they learn?**
   a. Different levels
   b. Personal differences

3. **Translation competence (object of study):**
   a. What is your take on it?
   b. How do you develop TC in your students?

4. **Personal experience: salient experiences that demonstrate your achievements and challenges. Think about:**
   a. Students, in particular
   b. Texts
   c. Assignments
   d. Research projects
   e. Academic conferences

Interview 3: Reflection about your personal contribution: theory and practice
(Optional, for some interviewees only)

1. What are your contributions to translation pedagogy in Chile? What are your team's contributions? What does this contribution mean for academia? For the job market?
2. What do you miss? What is lacking? What are you still searching for?
3. How do you anticipate the development the field?

APPENDIX D: Learning journal entries protocol; a 10-week prompt

(Translated from Spanish)

Week 1: **Personal Motivation** to study translation

1. What motivates you to pursue a college degree in translation studies? Why translation training and not another major?
2. Do you enjoy translating? What would you say translation means to you, even before you began your degree? What are your current experiences like when you translate? (Please take a moment to reflect on this question and describe your feelings and sensations when you translate, not only for your college classes but any time you have translated.)
3. What types of texts do you enjoy translating more and which ones less? Why? (Please do not feel limited to your college experience. Think about texts you have enjoyed translating outside of class and/or texts that you would enjoy translating in class and you may not have translated yet.)

Week 2: The Professional Translator and Translation in Society

1. Do you know any professional translators besides your professors?
2. In your opinion, what are the skills and knowledge of a professional translator? What do you think you need to know and learn to be a competent professional translator? What do you recognize as a poor or bad translator?
3. What are the features of the best translation you have ever read/seen?
4. What role does a translator play in society?

Week 3: Developing a Professional Self-Concept

1. What kind of translator are you at this moment in your career? What do you feel that you already know and what do you think you still need to learn? Please take a moment to reflect on what you already know and not only what you feel you are lacking. Provide evidence for your answers.
2. What do you believe your class activities in translation courses have tried to make you aware of regarding your professional self-concept and/or the kind of translator you are and that you are becoming? If you believe your class assignments have helped you become aware, which activities or situations in particular have been useful? If you believe this has not been addressed, please provide evidence for your response and state your opinion about this situation.

Week 4: General Appreciation of Translator Education in your Major

1. What have you enjoyed the most so far? What has been most difficult for you? What have you enjoyed the least or disliked?
2. What have been the classes you have found most useful to date? Why?
3. Would you add or withdraw any classes to your list of classes? Why?

4. What do you think about how translators are educated at your university? Provide a summary of the strengths and weaknesses of your college classes in your university. Start thinking about an "ideal translation studies program"; you will be asked about it later on :-)

Week 5: Appreciation of Instructors and the Pedagogical Foci of Class Assignments

Assignments and Pedagogical Focus

1. What types of class activities have you enjoyed the most? Which have you enjoyed the least? Please provide evidence for both cases. Feel free to use the outline below.
   1.a. Translation classes
   1.b. Other college classes
   1.c. If some of the activities your have been required to do during your practical courses of translation have mainly consisted of translating and revising texts or text segments, what is your opinion about this type of activity? Has it been useful? Would you modify it? How would you modify it?

Instructors

2. From which kind of instructors have your learned more or less, generally speaking in terms of how they teach, their focus, their rapport, their pedagogical preparedness.
   3.a. Translation classes
   3.b. Other college classes
3. In your opinion, what message are you getting from your translation instructors regarding a) the abilities that you bring to the task, b) your beliefs/ and attitude around the learning process, c) your achievements and preparedness for the job market?
4. What is your opinion about the a) professional preparedness (as a translator or interpreter), b) pedagogical preparedness (as a professor), c) academic background (as an authority in the study of translation, language, and culture) of your instructors? In which aspects is their preparedness evident? How can you tell?

Week 6: Linking Theory and Practice: Professional Realization and Your Hopes and Dreams for Yourself as a Professional Translator

1. In your opinion, what do you think about the way translation theories and models have been approached in your major? Are they related to the practical part of the job of a translator? Why or why not?
2. Do you feel that you are being adequately trained to become part of the job market? Why or why not?
3. What would be your ideal place and type of work once you graduate from the University? Provide a description of the activities or tasks you would like to do, the people you would like to work with, the products or ideas that you would like to contribute, the physical environment, etc. What do you dream about for your "dream job", besides any model or discourse you have heard from your professors or translation studies at this university? If your job dreams align with most of what your professors have shared with you, may that dream be welcomed. Please describe it in

detail.

Week 7: Language Teaching and Learning (Home Language and Foreign Languages)

Languages and You:

1. Why did you choose a career in foreign languages? What drew you to learn another language and/or work in a field related to languages? How would you rank or describe your level of competency in your native language and your second language? If you are studying more than one foreign language, please describe each separately. Why did you rank them this way? Do you have any particular aptitude or disposition towards languages? If so, where do you think this stems from?

2. How would you describe your knowledge and understanding of the culture of the community of the foreign languages that you are studying, namely the communities that speak English, Japanese and/or Portuguese? Please describe the most salient habits, relationships, and social conventions of each of the language communities you are studying about.

Language Learning:

3. What are your experience and opinions about how foreign languages and your native language of Spanish are taught at your University? What have you enjoyed? What do you feel was lacking? How would you improve language teaching? Please address each foreign language separately from your native language of Spanish.

4. What is your opinion about how culture in language learning was addressed in your studies?

Week 8: Translation Preparation, Literary Translation, and Assessment

1. Translation Curricula in Chile and Europe are organized around the notion of 'learning by competencies'.
   a. What are your thoughts about this idea of language learning by competencies?
   b. What are your experiences and opinions about organizing an entire college degree based on this concept? Do you think it is useful? Is it debatable? Both? Why or why not? Please provide evidence for your statements.

2. Currently, Translator Education in Chile does not include literary translation as part of its programs. What do you think about this? Why do you think this? What do you think literary translation contributes to the preparedness of a professional translator? What are your counter arguments to the position that the job market does not seek out literary translation?
3. What is your opinion about the types of assessments in your translation classes? Please provide specific responses. How would you improve them? What would you like to see?

Week 9: Synthesis

1. The ideal career … How do you see translation training? If you could design an ideal curriculum for translator education, what would it look like? What kind of instructors or educators would you have (professional translators, scholars, language instructors or both)? Where would you locate this training: in universities or professional institutes? What would the Translation Program look like? What classes would you include, which would you leave out? What approaches would you privilege

Week 10: Final Reflection

1. Please provide a summary of what you believe you have learned about translation, translators, based on your reflections on this blog, on yourself as an aspiring translator in training, on professional translators, and their role in society. Review your responses to questions from Week 2. Has your position about translator education and translators changed? How? Why?

APPENDIX E: Translation teaching activities from a Multiliteracies framework

<table>
<tr><td>In a Pedagogy of Multiliteracies</td><td colspan="3">Selection of Learning Content & Goals from Colina (2003)</td></tr>
<tr><td>PEDAGOGICAL ANGLES</td><td>PROFESSIONAL SOCIALIZATION:
- Norms of translation
- Self-as-translator development</td><td>TRANSLATION AS DISCOURSE:
- Discourse/Textual competence
- pragmatic, textual, global considerations;
- available designs;
- the reader/writer;
- the readings and meaning-making processes</td><td>TRANSLATION AS PROCESS:
- Types & use of Feedback
- Revision
- Project Management
- Use of dictionaries and other reference material
- CAT tools</td></tr>
<tr><td rowspan="2">Situated Practice (SP)
Experiencing the old/the new</td><td>- Reporting on life stories of translators/interpreters
- Students interview or research on the life and work of a particular translator/interpreter.
- They establish a profile of their outlook on work.
- If they have access to a translation, they identify a few features of the person's translating style.
- A few reports are presented and discussed in class.</td><td></td><td>- Translating with and without reference material
- Divide the class in two groups.
- One half translates with and the other without access to dictionaries or any other reference material;
- Students are debriefed on their experience of translating;
- Translations are compared and discussed, not primarily for appropriateness, rather for:
- Problem solving strategies
- Attitude to the task (risk proneness and persistence)
- Pairing up with a person from the opposite group, students write a report on the experience of translating.</td></tr>
<tr><td>- Translating 'just for fun'
- Students translate texts of their choice and in total absence of restrictions (just as they would do it 'for fun').</td><td></td><td>- Working on a translation project from different roles in the provision of language services—to the very least a project manager and a few CAT operators.</td></tr>
</table>

	were challenging or of interest in terms of translating and they report about why and how this was the case. - The report should include a description of their experience translating, whether positive or negative or both.		of the team, - Students are debriefed for their experiences; the goal is to make them aware of differentiated tasks, power and resources available for the meaning-making process. - Students do a reading on translating in the age of digital globalization may be read which is discussed in the light of the experience.
Critical Framing (CF) *Analyzing functionally/critically*	-	- **Students do a summary translation of a literary or literary-like ST** - They write out on the board or project 3 different versions - They identify the main points of divergence and coincidence in their interpretation - Potential explanations pertaining to students' particular frames of reference filtering their interpretations are discussed. - *A follow-up activity*: - Students translate most challenging parts of the text - Versions are discussed in relation to the contrasts identified in individual frames of reference.	- **Peer-revising translations** - Students identify sections where peer seem have to taken relative risks in the rendering of the ST, regardless of accuracy and appropriateness to the TT - Students reflect on the effects of both in terms of fulfilling the translation brief. - **Analyzing two translation versions of a same source text based on "Critical Focus Questions"** - Students read both versions without access to the ST - The instructor devises questions on the TTs which will attempt to expose different topics, including the translator's visibility; the nature of the translation brief; prevailing norms of translation; genre features in the language pairs.
Overt teaching (OT) *Conceptualizing by naming/by theorizing*	-	- **Discussing TT's language and structure in terms of 'Available Designs'** (i.e., of the linguistic, textual, schematic, and cultural resources used in its construction) based on in two translation versions of a same ST. - List at least 5 linguistic and 2 non-linguistic designs for each TT version	- **Devising criteria and steps for the revision of a particular translation assignment, given the ST characteristics and the translation briefs.** - The instructor presents to the class: - An analysis of the ST, the brief, and

		- Select a few designs common to both TTs and discuss whether and how they may be used differently. - Discuss what motivates similarities or differences - Identifying key notions in a ST based on an "extra word" activity to determine which words are more and less essential to a text - List the words - Read the passage without them - Discuss whether the status of importance is granted and why. - *Variation*: - work with a translated version and eliminate the 'equivalent' words if identifiable. - Discuss what happens.	anticipated translation problems - Criteria and steps for the revision of this translation
Transformed Practice (TP) *Applying Appropriately/creatively*	- **Imitating a translator's style** - Students attempt a translation following a translating style identified and discussed earlier (in working on the life story of an experienced translator, for example). - **Retranslating a text students translated for 'fun' with a different brief** - Students are given a new brief to retranslate the text that the had chosen to translate "for fun" (Situated Practice activity) - They adapt the translation and keep a journal on challenges or highlights of the process.		- **Jointly developing criteria and steps for the revision of their re-translations** - Following the model by the instructor (Overt Teaching above), students establish revision steps and criteria for one of their texts. - In a workshop session in groups of 4 they submit their work to comments and questions by another pair.

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