Curriculum Renewal in Translator Training:

Vocational challenges in academic environments with reference to needs and situation analysis and skills transferability from the contemporary experience of Polish translator training culture

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Declaration

I hereby certify that this material, which I now submit for assessment on the programme of study leading to the award of *Ph.D. in Applied Languages*, is entirely my own work and has not been taken from the work of others save and to the extent that such work has been cited and acknowledged within the text of my work.

Signed: *LL*

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Dedication

For my late mother, who sort of initiated things.

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Abstract

Curriculum Renewal in Translator Training:
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This work examines the principles underlying curriculum renewal for the training of translators. It considers recent work from Translation Studies on the nature of translation competence, arguing that a more dynamic understanding of the nature of translation must be reflected in a departure from traditional transmissionist pedagogical practices. Consideration of these issues in a curricular framework must also acknowledge the ideological potential of curricula themselves to prioritise certain relationships between the learner and society, relationships which are investigated from the perspective of a socially situated view of the translator. With regard to determining curricular orientation, a methodology of needs and situation analysis is suggested as a means of profiling essential characteristics of the translator's work in specific contexts, informed by such issues as changing notions of translation, changing employment norms in the language services sector, locally prevailing norms in the educational environment, etc. Major issues impacting on the situational consideration of needs in translator training are examined, in particular the way in which the vocational / academic dichotomy may problematise training in academic environments. The notion of skills transferability is presented as a theme which is important both to the training of translators and to maximising social reconstructionist potentials in university curricula. In the final chapter, the issues presented in the first three chapters are discussed in relation to the challenges facing translator training in Polish universities with the implementation of Bologna Process reforms. In particular, Polish notions of academic and vocational education are analysed and the experience of one particular university philology is presented as a case study. The conclusion takes the themes discussed in the work and presents them in terms of the opposition between 'training translators' and 'teaching translation.' Future research trajectories are also proposed.

List of Tables and Figures

List of Abbreviations

AIIC	International Association of Conference Interpreters
CAT	Computer Assisted Translation
CIUTI	*Conférence Internationale Permanente d'Instituts Universitaires de Traducteurs et Interprètes* [International Permanent Conference of University Institutes of Translators and Interpreters]
CQCM	Comprehensive Quality Control Model
DCU	Dublin City University
DES	Department of Education and Science (UK)
EC	European Community
ECML	European Centre for Modern Languages
ECTS	European Credit Transfer and Accumulation System [originally European Credit Transfer System]
ELT	English Language Teaching
ESIB	The National Unions of Students in Europe
EST	European Society for Translation Studies
EHE	Enterprise in Higher Education
EHEA	European Higher Education Area
ERA	European Research Area
EUA	European University Association
FIT	*Fédération Internationale des Traducteurs* [International Federation of Translators]
HE	Higher Education
IATIS	International Association for Translation and Intercultural Studies
IT	Information Technology
ITIA	Irish Translators' and Interpreters' Association
KFA	*Katedra Filologii Angielskiej* [Department of English (English 'Philology') at the Nicolaus Copernicus University, Toruń, Poland]
LLD	Language of Limited Diffusion
MEN	*Ministerstwo Edukacji Narodowej* [Ministry of National Education (Poland)]
MEMRI	Middle East Media Research Institute
MLT	Modern Language Teaching
MT	Machine Translation
QA	Quality Assurance
ST	Source Text
SOLO	Structure of Observed Learning Outcomes
SWOT	Strengths / Weaknesses / Opportunities / Threats
T&I	Translation and Interpreting
TAPs	Think Aloud Protocols
TT	Target Text
TS	Translation Studies
UBS	United Bible Societies
UMK	*Uniwersytet Mikołaja Kopernika* [Nicolaus Copernicus University, Toruń, Poland]

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I am very grateful to my colleagues in the Irish Translators' and Interpreters' Association, and particularly to the Association's Chairperson Annette Schiller. My involvement in the Association has taught me more about the world of translation than I could ever have imagined and executive committee meetings informed some of the discussions here.

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John Kearns
Terenure, July 2006.

A Note on Terminology

The word **curriculum** in this work is used in the broadest possible sense to refer to a general plan of studies within an educational scheme. Thus it is possible to speak of a **translator-training curriculum** for the training of translators in general or in a broad particular context (e.g. a third-level translator training curriculum, a curriculum for in-house translator training, etc.). Alternatively one can also speak of a **tertiary educational curriculum** (which might refer to the provision of subjects at a tertiary level with the attendant instructional technologies and methodologies), a **general third-level curriculum** (referring to what subjects are available to students to study at third level and how they are taught), or a **national third-level philology curriculum** (a general plan of the educational experiences involved in language studies in third-level education in a particular country).

A **programme of studies** refers to the particular set of learning experiences which is provided in the curriculum of one particular institution, or over a closely related group of institutions (within a country or educational area, for example), and which is usually manifest in a configuration of courses and / or assessment procedures, leading to the awarding of a degree, diploma, or other qualification. A programme of studies may include an internship / work placement (though such work experience would not ordinarily constitute a programme of studies in and of itself, as a programme is generally associated with a particular educational institution). As such, one can speak of the **programme of studies of a particular philology / department**.

A **syllabus** in the present work refers to an outline of the area(s) to be covered in a single course (i.e. a course which constitutes part of a larger programme). A course-outline is often a written account of the syllabus to be covered in a course over a period of time and typically is designed to be presented to students, parents, or educational authorities. Courses may be combined into **modules** – units sharing similar or complementary

thematic interests. The *National Standards for Translation* (LNTO 2001) is a good example of a set of modules (or units) serving to inform a translator training curriculum.

In Polish, the term ***filologia*** refers to university language studies, rather than to the linguistic study of etymology to which '**philology**' has traditionally referred in English. This use is common to cognates in many European languages and one notices increasingly that 'philology' is nowadays often used in English to refer to university modern language departments in continental Europe, probably with a greater frequency than it is used in its etymological sense. As such, in referring to language departments in Poland (especially in the fourth chapter) I have often deliberately used the word "philologies". Musiał and Żychliński in their polemic *Quo Vadis Germanistyko?* reprinted in Appendix D, also use 'filologia' in various contexts. In my translation of their text I have retained 'philology' on occasions when it refers to the continental academic tradition of language studies, while also rendering it in other ways (e.g. as 'language studies') on other occasions when this added to the clarity and euphony in English. This translation issue, however, is by no means straightforward: while the authors refer on the one hand to *'filologiczność' studiów germanistycznych* (the 'philological' or 'academic' nature of German studies at university), which they contrast with *'aspekt praktyczny' studiowania* (the 'practical' or vocational aspect of studies), they also use *filologia* derivations in such phrases as *filolog w biznesie* (literally, "the philologist in business", referring to language graduates using their skills in practical contexts). Rather than attempting to explain at length the contrast between these two uses of *filologia* here, I shall merely note that it is one of the issues which is at the heart of the present work.

URL Activity

All URLs listed were active at the time of writing (July 2006).

Introduction

This work developed out of my personal interest in translation and translator training and thus, as an Introduction, it may be helpful to provide some background to the project.

When I first began teaching at the Department of English in the Nicolaus Copernicus University in Toruń, Poland in the mid-1990s, there was no specialisation in translation available to students in their fourth and fifth years of their *magister* (MA) studies. There was one, two-term course in practical translation available to students in the third year, but shortly after I joined this was replaced by an advanced course in practical grammar as it was felt that students were not yet sufficiently proficient in English to be able to translate into it by their third year (interestingly, inverse translation was largely presumed to be the object of the course).

Nevertheless, the situation which obtained in Poland at the time permitted *all* graduates of the university foreign languages departments who were over the age of 26, of sound moral character, and in possession of the necessary equipment, to make an application to gain the status of *tłumacz przysięgły* or 'sworn translator'. While most universities did have elements of translator training in their modern language degree programmes, in many it may well have been similar to the specialisation programme which was eventually offered at UMK in Toruń in 2000, once a lecturer could be found to teach the programme: students had lectures and seminars in various aspects of translation theory and criticism for two years, without any practical training in the subject.

How were translators trained? Those lucky enough to live in – or within easy commuting distance of – big cities with established translator training programmes were able to avail of the training facilities in these urban centres at universities and colleges. However, such centres were not as numerous as they might be, and frequently training in translation was a privilege for those pursuing full-time language degrees. Often translators simply had a background in languages and saw a gap in the market which they could fill.

It was not until I began investigating the academic and professional literature on translation and translator training that I began to realise the highly negative view in which those who dared to translate, but had not been trained as translators, were held in the received wisdom of many professional circles, particularly those emanating from major-language translation cultures. These were often the same authorities who also maintained that translators should never work into their second language. I wondered what such authorities would have made of the situation in Poland, where demand for translation into English vastly outweighed the number of available native-Anglophone translators, yet where there was little or no possibility for non-Poles to train as translators simply because non-Poles who knew the language well enough to consider a career translating from it were few and far between. One shuddered to think of what these same authorities might further think of an Anglophone translator of Polish who himself had received no translator training, working as a translator trainer, and teaching Poles to translate into their L2!

Luckily, I had not come to this literature on the subject before I commenced my work as a trainer. Yet it was not confirmation of the inadvisability of an autodidact training translators that I was seeking, but rather guidelines on *how* I should go about teaching my courses. What seemed to me far more unsatisfactory – though far less remarked on – was the fact that most translator trainers in Poland had not been trained as such, something which I have subsequently discovered to also be true in many other countries. Even though, like all of the other trainers in the universities where I worked, I had 'professional' experience as a Polish-English translator, I learned quickly that merely bringing extracts from my translation projects and presenting them to students as assignments, failed on many grounds – methodologically it was boring both for student and teacher alike, and though the fact that I always had the 'right' answers to all my students' translation problems might have been very satisfying for me (for they had all once been my problems as well) it did not appear to me that this was developing my students' ability to translate as well as it might. I took refuge in the only two textbooks which were then available for Polish-English translation: Halina Dzierżanowska's *Przekład tekstów nieliterackich* [*The Translation of Non-Literary Texts*] the most recent edition of which dated from 1988 and Christian Douglas Kozlowska's *Difficult Words in*

Polish-English Translation (though the latter can scarcely be called a textbook, being merely a litany of problematic phrases in Polish-English translation, without any exercises and bedevilled by many errors). These at least gave me some ideas for material, (and again I was oblivious to the scorn in which recent translator training literature has held the translation textbook – see the discussion of Kelly in Chapter 2). Nevertheless it was easy to see that on their own they were far from adequate.

Yet there was something even more idiosyncratic about the specific cadre of translator teachers whom I encountered in university philology environments: not only had none of them been trained as translator trainers, but they had earned their positions as members of university teaching staff by dint of their research abilities rather than their skill and aptitude in teaching. Moreover, this was not a fact that was regarded as in any way unusual (in spite of often widespread student dissatisfaction with the level of pedagogy), nor were there any initiatives at an institutional level to develop staff teaching abilities or to provide for innovation at a curricular level. And while many of those who taught translation (along with seemingly everyone else) also practiced as translators as a sideline, the priority which their status as academics obliged them to accord to their research often removed them from the forefront of professional practice in the area. Added to this, the guaranteed regularity of their university salaries further insulated them from the financial cut and thrust of the translation labour market. As such, the training of translators in university philologies appeared to present particular problems.

Thus I embarked on the present project in an attempt to fill in the gaps in my own knowledge and educate myself about what I *should* be doing in training translators. My research interest initially centred around syllabus development for Polish-English translation. However, the more I read in the field, the more I became aware of the fact that there was considerable debate at an international level about what exactly translators are educated for. The absence of vocational training at Polish universities was a common complaint which I had heard from students, and I was interested to know whether a degree of vocationality could be introduced into an education system that occasionally (albeit to me as an outsider) seemed ossified in a tradition of rational humanism.

This tradition plays a major role in the present work (often in the guise of the curricular ideology of academic rationalism) and it is worth discussing here in some

detail. Many of the assumptions which I may appear to be making about universities in general will doubtless seem quite strange to someone whose notion of a university is one where professional training and academic theorising happily co-exist and lecturers receive training in pedagogy to support their teaching activities. In such university systems many of the debates articulated here have already been resolved, albeit through greater or lesser degrees of conscious curricular renewal.[1] While such models do not fit the mode of academic rationalism as described by Elliott Eisner in Chapter 2, I believe they constitute at least one possible line of development for contemporary universities. That is not, of course, to over-idealise such institutions: many of them face very different problems and challenges. However, the notion of the university which I have had at the back of my mind throughout the writing of this work is one in which more negative aspects of academic rationalism have mutated from the ideals of rational humanism in a form which is supportive of the dichotomy between academia and vocational training, and implicitly distrustful of the latter making inroads into the varsity, particularly in the humanities. This is a situation which I (and many others) have noticed obtaining at Polish university philologies and one which I believe poses crucial challenges to translator training.

There is much in the Polish university system which is structurally derived from the German system: the *magister* degree, the convention of a very hierarchical career structure (characterised by the post-doctoral *habilitacja* preceding a dual-level professorship system), along with numerous other historical parallels. This also amounts to a tendency on the part of Polish academia to subscribe to what Johan Galtung has referred to as the 'teutonic intellectual style', which he contrasts with saxonic, gallic, and nipponic intellectual styles (Galtung 1981). While emphasising that his rather loose characterisations apply most directly to the social sciences, Galtung presents a vision of academia and intellectual argumentation which can usefully demonstrate many of the contrasts between Polish and other models of university education *vis à vis* the roles of

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1 As of 2006 Dublin City University provides a module on degree programmes – the so-called Uaneen Module – by which students can gain formal recognition (in the form of ECTS credits) for extra-curricular activities, with a view to recognising "the work done and learning acquired by students with University and outside clubs, societies, community work and extra-curricular activity in general..." For more information, see http://www.dcu.ie/students/activities/extra_awards.shtml. In some ways such an initiative represents the apogee of many of the proposals being made here.

the university, academia, and scholarship. Firstly, the theoretical is valorised in the teutonic system to a far greater degree than it is in, say, the saxonic intellectual style of the UK and the USA, which is more open to that which is empirical or applied. It is as though the "potential realities" provided by theories promise "...*a more real reality, reality free from the noise and impurities of empirical reality*" (Galtung 1981:828, emphasis in original). Another point of distinction is the teutonic discourse style which often takes the form of "...Darwinian struggles where only the fittest survive, hardened and able to dictate the terms for the next struggle" (Galtung 1981:831), in sharp contrast to the more tolerant and democratic approaches of saxonic discourse, or the more poetic inclinations of gallic discourse.[2] Of particular interest is what Galtung notes about the pyramidal social structure of the teutonic academic community, which again is extremely typical of Polish universities:

> There was tremendous respect for the *Profesor*, the respect was not pretended but real, and his relationship to the lesser fry of assistants and students was that of master to disciple. The steepness of the scientific community structure corresponds well with the steepness of the theory pyramid: the higher the professor is located the deeper or more abstract the fundamental principles on which he is working; the lower he is located the lower the level of propositions until one comes down to the level of students, the foot soldiers of research who dirty their hands with empirical matters.
>
> Galtung 1981:834

While Galtung's remarks are generally of the character of loose observations, they point to a fundamental problem with translator training in certain university environments: how can what has often been conceived as an essentially vocational task be carried out in an essentially academic environment? This is certainly a question which is of less relevance to universities in the saxonic intellectual tradition than to those in the teutonic tradition. However, as I believe that the teutonic tradition not only goes beyond the borders of

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[2] The challenges which such teutonic intellectual discourse presents for the translator who must render it into the language of a different intellectual style is discussed with reference to Polish-English translation by Korzeniowska & Kuhiwczak (1994:67-68).

Germany into Poland but transgresses other international boundaries as well, I have refrained from specific discussion of the Polish experience until the fourth chapter. The first three chapters are given over to more general discussions about the curricular challenges which translator training poses, albeit with particular reference to universities with strong 'academic' leanings.

It would be wrong, however, to characterise straightforwardly the discussion as an attempt to figure out how these systems can be 'vocationalised' in order to better accommodate translator training, as I do not believe that this serves the interests of such training in the more general terms of the very important relationship between translator training and the academic institution of Translation Studies (hereafter TS). Again, this is an issue which has its origins in my own teaching experience, and in researching training as an attempt to establish what it was I should be doing, in the absence of other available guidelines. It was not long before it became clear that the original issue of what I *should* be doing was very much contingent on *why* I was doing what I was doing, why students were there in the first place, and even what it is that students learn when they "learn translation." This last point might appear to be excessively basic, but its relevance is attested to by a number of writers.[3] Most recently, in an article predicting the directions which TS will take in the coming years, the first trajectory which the eminent translation theorist Maria Tymoczko has listed is that which "encompasses efforts to define translation" (Tymoczko 2005:1082). While one often hears it repeated that TS is a relatively young (inter-)discipline, is it not unusual that at this stage – sixteen centuries after the discipline's patron St. Jerome wrote his Letter to Pammachius, two centuries after Schleiermacher's lecture "On the Different Methods of Translating", and forty years after the publication of seminal works by Nida and Catford – TS is still concerned with *defining* translation? In some ways, however, Tymoczko points out that this line of enquiry can be seen as similar to that which TS has pursued for at least the past fifty years:

If we look back at research on translation in the last half century, approaches that at times have been characterized as oppositional can be viewed not as antithetical

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[3] Indeed, this point is taken up again in the Conclusion.

but as contributing in complementary ways to the attempt to define translation, approaching a common problem from different directions. Thus, early research on translation centered on linguistic aspects of translation, exploring the nature of translation in relation to language and linguistics. [...] Similarly, literary or poetic approaches to translation constitute another cluster of attempts to define translation, focused on the parameters pertaining to literary questions and questions raised by complex and extended texts, as well as their intertexts and contexts. [...] Still another research cluster attempting to define translation has concentrated on the investigation of cultural aspects of translation. [...] Whether focused primarily on translation processes or translation products, most theorizing and research about translation for the last half century has been motivated in part by the definitional impulse inherent in trying to characterize aspects of the activity of translation or of actual translations and then to generalize these aspects to translation as a whole.

Tymoczko 2005:1083-1084.

Translation is conceived by Tymoczko as a "cluster concept": an essentially open phenomenon which can best be represented by an "open" definition,

one that helps in understanding the nature of many translation processes and products, even if not all translation processes and products share a common core of specific features. The definitional impulse in translation research aims at indicating the extension of the concept translation, mapping some borders or boundaries or limits for the inquiry about translation, even if these borders do not form a closed figure.

Tymoczko 2005:1086.

As such, translation is a phenomenon that will be revealed only through the realisation that it cannot lend itself to complete revelation. Even if one agrees with Toury when he suggests that designation 'translation' is essentially societal, the definitional impulse in TS will persist to the extent that no society is a static entity.

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How does this impinge on the training of translators? At the heart of this work – and indeed of most research on translation – is the assumption that no single TT can be considered authoritative. This same premise is as much the heart of Poundian theories of literary translation as it is the stumbling block for wordperfect functionality of machine translation. The derogation of authority in this sense was also the basis for a critique of translator training centring around Ladmiral's notion of the *performance magistrale* – the teacher-centredness which was boring my students so much and which we shall examine in Chapter 1. If pluralism is at the centre of the translation activity, then a similar pluralism should also characterize the translation learning environment – it is indeed a perversion of this assumption which led the transmissionist paradigm of grammar translation teaching methodology to historically assume a dominance in language teaching. Yet this no more reflected the nature of translation than did the *performance magistrale* in the translation class, or indeed the "training" of translators by lectures on translation theory in certain traditions of academic rationalism. Such misconceptions demonstrate all the more urgently the need for a new enquiry into *what we talk about when we talk about training translators*.

While Tymoczko may be focusing on the epistemological nature of translation, the activity of the translator too is ripe for reassessment. On my return from Poland to Dublin in 2002, fellow translators were amazed when I confessed to a total ignorance of Computer Assisted Translation (CAT), having relied entirely on traditional dictionaries (paper, not software) to translate the books I had worked on. I had not been trained in CAT, had confused it with Machine Translation (MT), but had survived. I was entirely ignorant of the meaning of 'localisation'.

Yet, the advent of CAT in itself changes the translator's task to one in which checking computer output assumes a greater priority than the more traditional 'productive' translation skills. Certainly this should be reflected in teaching. However, at a certain point in writing this work it became apparent that the line between factoring in technological change into curricular practice and second-guessing technological developments for curricular innovation was too unclear, at least with regard to Polish translation culture. With Polish being a Language of Limited Diffusion (LLD), investment in Polish language-services technology has tended to lag behind similar

technologies in major-language translation cultures, and investment in technology in university philology education lags even further behind this still (in the university where I worked, no computer labs were available in which students could be taught). I have no doubt that such an omission could not be condoned to the same extent in the near future and that technological awareness forms an important part of translator training. However, taking my lead from Pym's 'minimal' notion of translation competence (to be discussed in Chapter 1), I have focussed instead on more general 'purely translational' skills, (though still questioning the means by which we identify such skills in the first place).

As time wore on, the curricular orientation of this project began to appear all the more relevant in the context of the vast changes which higher education in Poland – common to the tertiary sector in the rest of Europe – was undergoing as a result of the Bologna Process and the harmonization of third-level education. I was particularly lucky in that my work placed me in the position of seeing this from two different perspectives: that of the TS scholar interested in examining how best to meet the challenges which the new harmonization of structures would pose, as well as that of the Polish academic community, similarly concerned with the impact which these changes were going to bring. One temptation at an early stage was to engage in empirical field work to assess feelings about the impact of the changes – and about the state of Polish translation in general – among the various stakeholders; (this is an avenue pursued by many of the other writers on translation curriculum development discussed in Chapter 2). Ultimately, however, this was a temptation which I resisted for a number of reasons.

First and foremost it seems to me that, while TS in general does need experimental data and surveys by which it can be informed, curriculum studies in the field currently lacks an adequate methodology to analyse such data. The prospect of engaging in needs analysis may well be enticing (as the discussion of Razmjou illustrates) but without a detailed examination of what precisely *constitutes* a need, such an approach is destined to be only of limited, local interest. Thus it appeared more pressing that I focus on providing such a methodological framework upon which empirical research could take place.

As the study progressed, it became clear that I was not alone in viewing the enthusiasm for empirical studies with caution. In his excellent paper on translation

competence which is discussed towards the end of the first chapter, Anthony Pym writes about the perplexing issue at the basis of competence discussions of how to characterise succinctly what it is that translators have to do:

> Can empirical studies help with this problem? It is difficult to imagine what kind of research design could determine the specificity of translating. Empiricism could mean simply asking different people what they think translation competence should be, but that would give no guarantee that the various groups use the key terms ("translation" and "competence") in anything like the same way (cf. Fraser 2000). Whether we like it or not, the terms have to be defined first.
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> <div align="right">Pym 2003b:488</div>

Furthermore, the problems connected with the adoption of a 'Democratic View' of needs analysis which such fieldwork could take (discussed in Chapter 3) appeared increasingly germane as time wore on, with the potential of the *vox pop* to confuse 'needs' with 'preferences'. Bearing in mind the more general and primary nature of curricular examination here, it seemed more appropriate to examine how *needs* may be defined, particularly in relation to local training contexts.

That is not to say that local opinions on matters were not sought, particularly in relation to the recent changes resulting from the Bologna Process, discussed in Chapter 4. Many of these changes have been taking place within the space of the last three months in which this work was written, so it has been interesting to see how often impassioned reactions to the reforms have developed. That the work be informed by such informal feedback has been essential in another respect as well: as a non-Pole writing about an education system within which I have not been educated (though within which I have worked) I have been constantly aware of the hazards of the educational imperialism attendant to imposing an external solution on local problems. Indeed I think that my caution in this respect may well have resulted in the priority which I have accorded to the 'situation' in needs and situation analysis, as developed in Chapters 2 and 3. Local problems demand local solutions, though the increasing dispersal of translators as a result of various forces of globalisation requires us to centre the 'local' not geographically, but

culturally. There is much that I believe TS can contribute to this discussion, but most importantly it is a discussion in which the TS and translator training communities must take the lead if translator education is not to be relegated to the status of an applied linguistics curio.

As far as the structure of the thesis is concerned, Chapter 1 presents broad observations on the main challenges facing translator training in terms of their chronological development over the past thirty years. It then examines in more detail how TS has contributed to our understanding of what translators *do* from a pedagogical perspective and what it is (conceived as 'competence') that students should be acquiring when they learn translation. Chapter 2 moves on to consider these issues in a curricular framework, firstly demonstrating the necessity for examining the premises of such a framework given the major differences in opinion in the area. The issue of what a curriculum is and its status as an implicitly ideological entity is also investigated before examining the efforts of several different writers to devise curricular guidelines in the field. A model is developed which will accord both needs and situation analysis a status appropriate to translator training and then, in the third chapter, the issues of what such analysis involves are investigated in greater depth. This then leads in to a discussion of major issues impacting on the situational consideration of needs in translator training, in particular the vocational / academic dichotomy. The notion of skills transferability is presented as a theme which is important both to the training of translators and to maximising social reconstructionist potentials in university curricula. In the fourth chapter, the issues presented in the first three chapters are discussed in relation to the challenges facing translator training in Polish universities with the introduction of reforms resulting from the Bologna Process. In particular, Polish notions of academic and vocational education are analysed and the experience of one particular university philology is presented as a case study. The conclusion takes the themes discussed in the work and presents them in terms of the opposition between 'training translators' and 'teaching translation.'

Chapter 1

CHALLENGES FACING TRANSLATOR TRAINING: CURRENT THOUGHTS ON THE STATE OF PLAY

This chapter will examine some of the general challenges facing translator training with a view to gaining an overview of the area and assessing the appropriate scope and context for the current project. This examination will firstly survey what a number of different writers have perceived to be the most pressing issues in the field over a period of about thirty years and thus, along with providing a review of the literature, will permit us to see how thought in the area has developed as a result both of the internal dynamics of TS discourse and of the external changes in the educational, professional, and social, environments in which translators are trained. Attention will centre in particular on research which seeks to adopt a 'curriculum studies' approach to its subject.

While the precise meaning and implications of a 'curriculum studies approach' will be the subject of the next chapter, for the moment it is worth providing a brief working definition of 'curriculum,' for purposes of clarity. While the issue of what precisely constitutes a curriculum is highly problematic (see our discussion in Section 2.1 of Chapter 2, along with Connelly & Lantz 1991) the term will here refer to the totality – planned or unplanned – of ideas and activities involved in addressing learning needs and achieving desired educational aims. As such, 'curriculum' is distinguished at the outset from concepts such as 'syllabus' (pertaining to the design and organisation of individual courses within a larger educational programme) and 'methodology' (pertaining to the principles of teaching practice adopted in the training environment); many writers refer to curriculum synonymously with both of these notions to greater or lesser degrees, but in this work both are taken to be subsumed within the broader notion of curriculum, along with other matters such as needs and situation analyses, design of course materials and learning resources, principles of assessment and evaluation, etc.

1.1 Translator Training and the Rise of Translation Studies

Though translator training as a discipline in and of itself may be a relatively recent phenomenon, the link between translation and the classroom has a long tradition. Perhaps the most significant role which translation played in this context was that associated with the so-called 'grammar-translation' method of language teaching: a pedagogical approach popular from the late eighteenth century to the 1960s in Europe and one which still prevails today in certain societies (Richards & Rodgers 1986:3-5). Within this methodology, translation was the means by which rote-learned structures and grammatical rules could be practiced on what was often a strange and de-contextualised selection of sentences (Munday 2001:7-8). This may be illustrated by the following sentences taken from the exercises of the first three lessons of an introductory textbook of Polish for foreigners:

(From Lesson One) Translate into English:
Te pola są małe, tamte są duże. ["These fields are small, those are big."]
Mam jedno małe pudełko. ["I have one small box."]

(From Lesson Two) Translate into Polish:
The children are opening this large box.
You (to a man, formal) are reading my exercise.

(From Lesson Three) Translate into Polish:
Whose exercise are you reading? (Give seven renderings of this sentence, two in the formal address)
Who has your exercise? (Translate *your* by *thy*)

Corbridge-Patkaniowska 1964:9-17[4]

The extent to which these sentences are devoid of any communicative situation – much less one which lays claims to real-world authenticity – appears remarkable by the

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[4] The fact that this textbook was still being used to teach Polish up until the early 1990s demonstrates how the days of grammar-translation techniques in L2 learning are really not so far away, particularly for Languages of Limited Diffusion such as Polish.

context of today's language textbooks. Many other factors in the approach which the lessons adopt have been similarly criticised by subsequent pedagogical theory: the reliance of rote learning of verb conjugations and case declensions, the absence of any attempt at sequencing of lessons according to lexical frequency (with relatively low-frequency words such as *zebranie* (formal meeting) or *opowiadanie* (tale) being introduced in early lessons) etc. and it is not difficult to see why such an exclusive focus on grammar and translation in language training came to have such a negative reputation in applied linguistic circles.

Munday notes how this association of translation with language learning may have been part of the reason why academia considered it to be of secondary status (Munday 2001:8). Certainly it is clear that grammar-translation methodology equated linguistic ability with the ability to translate, thus rendering irrelevant any specific training for translators. Ultimately the discrediting of grammar-translation methodology also had the effect of lowering the status of translation in the language classroom,[5] so that it came to be at least connotatively associated with highly transmissionist (teacher-centred) learning environments. The focus which mainstream applied linguistics subsequently adopted fell squarely on training for – and using – real or simulated communicative environments, which it was envisaged the 'average' learner would encounter; it was thus left largely to the TS community to theorise new non-transmissionist training environments for translators. In many ways, while this was certainly beneficial for the development of FLT methodology, the general neglect with which mainstream applied linguistics treated issues in translator training may be seen to have been unfortunate because, as we shall see, both language teaching and translator training have tended to conclude (albeit via different avenues) that competency-based approaches to orienting curricular design optimise training efforts in each field.[6] With TS

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[5] Certain commentators have noted that cognitive-code learning theory was belatedly responsible for a rehabilitation of translation in the language classroom (cf. Wilss 1976:117 and Richards & Rodgers 2001:66-67). However, the overall effect of cognitive-code theory in this respect has been negligible when taken in the context of the dominance of communicative methodologies since at least the 1980s.

[6] Competency-oriented curricular design for translator training will be discussed in detail later in this work; for a discussion of how language teaching has arrived at competency-based curricula, see the second edition of Richards and Rodgers's *Approaches and Methods in Language* Teaching (Richards & Rodgers 2001:141-149), a discussion which interestingly is largely absent from the first edition of this book (Richards & Rodgers 1986).

itself being a relative late starter in modern linguistics and cultural studies, the sub-discipline of translator training research has only recently begun to gain momentum in academic circles.

One yardstick which might be used to provide a rough approximation of the growth in awareness of the importance of training in translation as distinct from language training is the appearance of publications in the field. If one examines the largest existing bibliography of translator training resources (Kearns 2006d) one notices that the earliest entries are guides and textbooks, usually referring to translation between French and English. Certainly as we look at the growth in translator training research output in the 1960's, publications in English may be seen to have been fewer in number to those in French, for example.[7] This points to a particularly important issue, which is that translation has traditionally (at least since the latter half of the twentieth century) had a lower status in Anglophone societies than it had in other language communities and this may have hindered the development of Anglophone translator training literature. One also notices that earlier publications in translator training tended to be motivated by other larger-scale concerns such as bibliography and library sciences (notably under the auspices of the Association for Information Management ASLIB – see, for example, Readett 1958, Sager 1964, Sykes 1971, Johnson 1971, Napthine 1983) and Bible translation (particularly through the efforts of the United Bible Societies (UBS); see, for example, Bratcher & Nida 1961 as an early example of the guidebooks which UBS published; the fundamentally didactic nature of seminal works by UBS members such as Nida 1964 and Nida & Taber 1969 is also significant in this respect). An important consequence is that much of this literature tended to be published either in the form of textbooks or other general instructional materials, rather than as discussions of how best translation might be taught, thus reflecting the belief that translators are largely self-taught (cf. Finlay 1971). [8]

A full study of the history of translator training is beyond the parameters of the present study (see, e.g., Kelly 2005:11-18, for a (highly) selective history of inquiry into

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[7] Though this is said equivocally, with the proviso that bibliographic resources for translator training in French have been better developed and this may skew a more objective assessment.

[8] An interesting comparison may be made with materials for training interpreters. Given the intrinsically interpersonal nature of interpreting, the difficulties of self-training may be seen to be obvious and thus the history of interpreting textbooks, such as those by Herbert (1952) and Rozan (1956), is somewhat longer.

the area since about 1980). However, as we shall see, a general movement can be discerned from approaches such as that characterised by Vinay and Darbelnet derived from (contrastive-)linguistics (Vinay & Darbelnet 1958 / 1977), through to approaches which are informed by a more eclectic range of backgrounds such as text linguistics (Hatim and Mason 1997:179-196), corpus linguistics and corpus TS (Zanettin *et al.* 2003) real-life translation projects (Schopp 2006), or approaches which focus on the translator him/herself as a human professional to be emulated (Robinson 1997 / 2003, along with approaches such as those of Pym and Kiraly, discussed later in this chapter, which develop from the work of Gideon Toury and the tradition of Descriptive Translation Studies).[9] A characteristic of much of the research in the field written up to the mid-1990s, however, is that it tended to be characterised by an often piecemeal awareness of previous research emanating from TS and translator training.[10] Instead, such research was often more reflective of ideologies prevailing at the particular time and in the particular place of writing, lending a parochial quality to much of this work.

In the next section we shall look at four considerations of how translator training *should* (and *should not*) take place, all of which are notable for the fact that, by and large, they are situated firmly within either the TS research tradition (Wilss, Kiraly, and Pym) or within discourse on international (pan-European) tertiary education (the ECML report).

1.2 How It *Should* be Done: Some Attempts to Identify Challenges Facing Translator Training Over Thirty Years

Similar to many areas of TS, research into translation pedagogy has, in the past, been characterised by a Eurocentric bias. While this is gradually being overcome (cf. Hung 2002), it would still be difficult to provide an authoritative critique of the challenges

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[9] For further discussion and characterizations of some of these tendencies and more, see Calzada Pérez 2005.
[10] See Kearns 2005 and Kearns *in press* for an exploration of the importance of tertiary / quaternary research concerns in this respect; see also Chapter 10 of Gile 1995.

facing translator training on a global scale.[11] Nevertheless, for present purposes, a discussion of these challenges in the European arena will serve to contextualise the case of Poland which will be examined later.

Both for the purposes of this contextualisation, and to provide an applied review of the relevant literature in the field, the following critics and critiques of translator training have been chosen and organised according to a number of parameters, the most important of which has been historical – the trajectory of thought about how translators should be trained is one which has developed over time and this development in and of itself is revealing in the way the object of its attention becomes re-focussed through history. This historical development is significant insofar as it is reflective of at least two lines of progression: firstly the degree to which debate in the area itself becomes more (internally) sophisticated as a result of the gradual accrual of research and discussion, and secondly the degree (externally) to which discussions of translator training must respond to the ever-changing environments of both tertiary education and professional translation activity, both of which are moulded to a significant degree by advances in technology. No attempt has been made to single out particular criticisms as being most likely to be improved by a curriculum studies approach as it will be demonstrated later that curriculum renewal – and in particular such aspects of curriculum renewal as needs and situation analyses – will themselves provide a basis for identifying and prioritising many of the most pressing challenges outlined below.

1.2.1 Critiques of the 1970s and '80s: Wolfram Wilss

Among the earliest translation scholars in recent times to offer incisive criticism of the *status quo* in translator training were those working in TS and translator training in (former-)West Germany, notably figures such as Hans Krings, Frank Königs, and the writer whom we shall focus on here, Wolfram Wilss. Wilss's views on the challenges facing translator training can be seen to develop over a period of about fifteen years, from

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[11] The closest we have to such a study is the international survey conducted by Margherita Ulrych discussed in Chapter 2, Section 2.2.4 (Ulrych 2005). The character of that paper, however, is more concerned with providing curricular guidelines than with critiquing contemporary practice.

the mid-1970s to the early 1990s, and as such constitute a useful overview of the impetuses which prompted many subsequent scholars to make suggestions about the improvement of translator training. Wilss himself has also been an important influence on many subsequent writers, notably Don Kiraly (who shall be discussed in the next section) and a relatively early articulation of his worries provided the impetus for Kiraly's work:

> There are, to my knowledge, no attempts to develop yardsticks and criteria for a comprehensive progress-controlled, phased T[ranslation] T[eaching] framework to build up a system of TT learning targets and, on this basis, to elaborate teaching and learning material for use in learner-group-specific TT classes or for self-teaching programs.
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> Wilss, 1982:180

The lack of organisation which Wilss refers to here is important as a critique in itself and is mirrored in the highly general nature of his somewhat expansive criticism – while the thrust is towards systematisation, the objects of his concerns are very general: curricula, syllabi, methodologies, materials, etc. all problematic through their (apparent) absence. This is largely reflective however, of two dominant tendencies.

Firstly it reflects the fact that translation pedagogy was still a relatively scantly researched area in 1982; (as Wilss subsequently admits, the problems had been discussed within translator training circles since at least as far back as 1962, but had seldom been studied in depth (Wilss 1992:391)). Secondly, however, it also reflects the fact that the late 1970s and early 1980s were a time when TS was still operating under (and sometimes railing against) the prevailing influence of structuralism and, as Anthony Pym has noted of the period, "many parts of the humanities hoped to look scientific by mapping abstract relations, systems, logical entities that would explain the totality of social life" (Pym 2004:54).[12] Wilss is thus largely concerned with developing a system – or, what he refers to as a *pedagogical working hypothesis* – and while he does

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[12] Interestingly, while this characterises Wilss's enterprise here very accurately, what Pym is actually writing about here is TS research oriented towards elaborating theoretical systems of translation equivalence, and the close relationship between this enterprise and the search for general 'systems' of translator training is highly significant, as will be seen later in this chapter.

acknowledge that "a pedagogical approach is always less systematic than a theoretical approach" he nevertheless proposes that translator training can "be planned and organised [...] in such a way as to allow factorization of problems into their linguistic, cognitive and pedagogical components, and the condensation of empirical insights into translation statistical rules" (Wilss 1976:131).[13] This attempt to break translation down into components for pedagogical purposes leads Wilss to consider how the outcomes of translator training should be conceived – a subject which, as we shall see in the next chapter, is a constant theme in much translator training literature. The trajectory of Wilss's thought begins with a highly linguistic notion of translation competence in 1976:

> ...translation is an interlingual transfer process that can be broken down into a finite number of basic components. It leads from a written source language (SL) text to an optimally equivalent target language (TL) text and presupposes the syntactic, semantic and text pragmatic understanding of the original text.
>
> Wilss 1976:119

The competence of the professional translator is viewed as a *supercompetence* which requires "a comprehensive syntactic, lexical, morphological, and stylistic knowledge of the respective SL and TL and the ability to synchronize these two monolingual knowledge areas and thus to bring about a communicatively effective linguistic transfer" (Wilss 1976:120).[14] Later in this chapter we shall see how thinking of translation competence as one single thing (a supercompetence), though composed of a number of different components, may present a highly problematic contradiction. For the moment, however, what is important to note is that Wilss's desire for comprehensiveness leads heterogeneity to be perceived as largely a hindrance to curriculum development, with the

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[13] Much of Wilss's writing from the mid-1970s and early 1980s is probably best read as being an attempt to escape the highly restrictive linguistic paradigm of Chomskyan transformational generative grammar and its attendant downplaying of the role of applied linguistics (see Wilss 1985 for a clear statement of his attitude to Chomsky).

[14] Anthony Pym has noted that Wilss is extremely inconsistent in his argument on translation competence and that no fewer than four different conceptions of competence can be noted in this paper (Pym 2003b:482-483). This is a subject which will be addressed later on in this chapter in the discussion of translation competence. However, Wilss appears to want to emphasise his idea of a translation supercompetence as it is a notion to which he continually returns.

three factors which he sees as presenting the greatest problems for achieving a unified frame of reference being (a) different employers having different requirements of translation graduates, (b) data on the requirements of the labour market being hard to come by, and (c) the high level of disagreement between different institutions on what can or should be achieved in translation programmes (Wilss 1977:1-2). Thus Wilss's impulse throughout this period is to unify and homogenise – significantly the title of his 1982 monograph states, he regards translation to be a 'science'[15] – though gradually during the 1980s he begins to acknowledge the importance of refocusing attention on pragmatics and a consideration of translation at the level of text rather than sentence (cf. e.g. Wilss 1985:224). He also begins to consider the SL text-sender, the translator, and the receiver as interrelated entities, though continues to regard translation and translator training as activities which must take their lead from linguistic notions of equivalence, quoting Nida and Taber: "Translation consists in reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style" (Nida & Taber 1969:12, quoted in Wilss 1985:233).

By 1989, we notice a marked development in Wilss's thought – he is concerned with distinguishing between "declarative knowledge" and "processing (heuristic) knowledge" in the work of the translator, believing both to be important, though both still retaining a linguistic essence (not dissimilar to the Chomskyan distinction between competence and performance) (Wilss 1989:91). Also significant is his insistence on the importance of the knowledge which a translator has being determined by particular situations (though he still retains his belief that training should be comprehensive), along with an increased awareness of analytical skills on the part of the translator: translation pedagogy must attempt to "break down the translation process into those essential elements which reveal the thought and formulation procedures involved in the act of translating, thereby making translation training all the more intellectual" (Wilss 1989:92).

The move away from a sole emphasis on linguistic competence is further evident in 1992 when he notes, "Many persons [...] are satisfied with defining the role of the translator as that of a language specialist or communication expert. I am afraid that being

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[15] For a discussion of the claims of Wilss and others that Translation Studies is best represented as a 'science', see Holmes (1972 / 1988).

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a language specialist is simply not enough for expert translation behaviour" (Wilss 1992:392). Indeed, with the increasing trend towards specialisation in many areas of language mediation, the need for language specialists who are also trained in a particular subject area such as law or medicine becomes all the more pressing. More interestingly for our purposes, however, is the fact that this general progression in Wilss's thought is, as we shall see, largely paradigmatic of the general development of translator training discourse during this period.

Yet, in spite of the fact that Wilss's notion of supercompetence has, by 1992, become more of an intertextual – rather than merely an interlinguistic – phenomenon, there is still little or no consideration, even in terms of the components making up this supercompetence, of the significance of factors which are to become extremely important in later discussions in TS – factors such as research skills, the use of tools, business skills, lifelong learning skills etc. The fact that we may now find it curious that these elements are absent may simply reflect the degree to which technology in translation and every other sphere of life developed in subsequent years. However, it can also be said that thought about translation skills themselves evolves away from the purely linguistic conception characterising Wilss's work from the mid-1970s and, while the notion of a supercompetence might appear (at least ostensibly) to have more in common with what we shall see to be the generality of Pym's minimalist notion of translation competence than with other multi-componential taxonomies of competencies which were developed (see Section 1.4.3), much research since the early 1990s has been characterised by a move away from a generalist conception of translator training as attempting to produce all-round comprehensive specialists and, consequently, the general urge to systematise has been tempered. Such a tempering is necessary, though is also ultimately lost on Wilss, who continues to appear unable (or unwilling) to attend to the heterogeneity intrinsic to translator training when viewed most broadly. This becomes particularly evident when he somewhat fatalistically claims that

[g]iven a wide range of educational goals and an even greater variety of translator profiles, the task of obtaining a match between flexible student performance and flexible teaching methodology practiced in translator training is simply overwhelming and puts a huge burden on the overall educational planning process.

<div align="right">Wilss 1992:395</div>

Yet it is fair to say that, as we shall see, later theorists are prepared to be less defeatist in their attitudes to this heterogeneity, with many regarding it as an opportunity rather than a hindrance.

1.2.2 Don Kiraly: Nine Challenges for Translator Training

Also working in Germany, and in many ways taking up where Wilss leaves off, the American translator and pedagogue Don Kiraly is among the best-known contemporary writers on translator training and has been a harsh critic of many received ideas in the field. His first book *Pathways to Translation* (1995) opens with an account of what he alleges is the "pedagogical gap" prevailing in many translator training situations, resulting from "the lack of a theoretical model based on empirical evidence about the knowledge and skills involved in professional translation activities" (Kiraly 1995:3). More specifically, taking Wilss's idea of the need for a controlled translation teaching framework, Kiraly lists nine separate challenges to the development of such a paradigm (Kiraly 1995:5-19). As these usefully summarise the verdicts of other contemporary critics of translator training practices since the mid 1990s, they merit exposition and discussion here.

Challenge 1: *"the absence of a systematic approach to translation education based on both pedagogical and translation principles"*

The pedagogical gap of which Kiraly writes is the absence of clear objectives, curricular materials, and teaching methods, which in combination deprive translator training courses of "a coherent set of pedagogical principles" arising out of research into the objectives of translation instruction, the notion of translation competence, and the effects of translation teaching methodologies on translating proficiency (1995:5). Here again can be seen the desire for systematicity which Wilss was also so concerned with and, again, this provides a useful backdrop against which many of the subsequent criticisms may be understood. However, it also displays an interdisciplinarity which was absent from much of Wilss's work: translator training must be informed by educational discourse as much as by discourse from linguistics and TS.[16] This leads directly on to the second challenge…

Challenge 2: *"the failure of translation pedagogy to use relevant contributions from other disciplines (sociology, anthropology, cognitive science, and psychology) and research from modern translation studies as foundations for translator training"*

Far from paying lip service to a modish interdisciplinarity for its own sake, Kiraly arrives at this challenge through the results of Königs's 1986 study of the approaches to translator training which had up to then been presented in TS literature. According to Königs, the approaches most commonly espoused could be divided into three tendencies: (i) the use of a theory of translation as a teaching method in itself, (ii) the adoption of a teaching approach which itself is a simplification of a translation theory, and (iii) the adoption of a theory of translation through a "pedagogical filter" (Königs 1986). The prominence of the role of translation theory in these three tendencies resulted in the development of a teaching approach which became dominated by those problems which the theories predicated, to the neglect of other potentially significant characteristics of the educational environment. Theory as such becomes a kind of cookie-cutter, dutifully

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[16] Of course one obvious rejoinder to this is that TS itself is an interdiscipline (cf. Snell-Hornby *et al.* 1994).

predicting problems which it then solves; real-life language in use and the problems it raises for translation are overlooked when concentration is focussed on inherited conceptions of issues which are to be attended to.[17]

Challenge 3: *"a one-dimensional view of the process of translation, characterized by overdependence on the linguistic model of translation and a discounting of the social and cognitive realities of professional translation"*

The misconceived 'transparent' view in which translation is seen as the direct mechanical replacement of linguistic elements in the TL has been well chronicled (cf., for example, Hermans 2002). The 'linguistic model' of translation which Kiraly writes about is a reference to an element from a taxonomy of modes of thinking about translation developed by Albrecht Neubert and Gregory Shreve (Neubert and Shreve 1992). It is a view which treats translation as a

> specific, perhaps unique type of language use. It does not consider external or *extralinguistic* factors such as critical norms or the constraints of practice. It concentrates, instead, on systematic relationships between the source and target languages. [...It] investigates the transfer potentials of words and constructions and tries to establish correspondence rules between languages.
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> Neubert and Shreve 1992:19, emphasis in original

While acknowledging the legitimacy of the model as a way of looking at translation "for its own, linguistic, sake", Neubert and Shreve caution firstly against the tendency among certain theorists to equate it with anything approaching a full translation theory (Neubert and Shreve 1992:20-22). One manifestation of the problems which can arise if the linguistic model is accorded such a status may be seen with reference to issues regarding the notion of meaning, with the issue of *equivalence*, in the linguistic context, assuming the status of a straightforward relationship of correspondence. As we shall see later in this

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[17] I have taken the notion of theory-as-cookie-cutter here from Kristin Thompson, who uses it in a similar way to describe the role of theory in the rhetoric of film criticism (Thompson 1988:4-5). Her exposition of a (neo-)formalist rhetoric of critical analysis provides an interesting counterpoint to our discussion here.

chapter, the perception of translation in terms of equivalence was prevalent up to about the mid-1990s (indeed it continues to prevail in certain circles today) and led to a relative neglect of many other issues, such as pragmatics and communicative variables to name but two.

The spirit of Neubert and Shreve's appeals for caution here are very much in keeping with Kiraly's own doubts about the failure of this model to successfully respect the manifold variables involved in thinking about both translation and, concomitantly, translator training. Kiraly interestingly links the debunking of this tendency towards a heightening of the impulse towards professionalisation in translator training. The student who perceives translation as not just a solely linguistic activity (in Neubert and Shreve's terms) but rather as an engagement in an interlingual and intercultural communicative act comes far closer to emulating the activity of a professional translator. And while this ultimately again leads back to Wilss's criticisms (in his later writings) of translation teaching methodology, it is not in itself a criticism of methodology and cannot be solved by methodological solutions. A more general approach will be needed which can take stock of these concerns and provide a more holistic repertoire of responses catering for the issue of the contextualised training of translators in the broadest sense.

In subsequent discussions it will become apparent that this criticism is one of the most seminal and significant, not only in Kiraly's critique, but in those of others as well.

Challenge 4: *"the failure to merge a grammatical model of translation teaching with the interpretive and cultural models of translation teaching"*

Initially this would appear to be an amalgamation of the previous two criticisms and thematically it can certainly be said to relate to both very closely. However, it also carries a separate value in and of itself, deriving from the work of Simon Chau (1984b), the author of one of the first PhD theses in English on translator training (1984a). Chau proposed that, out of three possible models of teaching translation, the grammatical model – in which translation is equated with syntactic and lexical transfer processes – exclusively permits instructional techniques predicated on the search for TL elements using comparative grammar. It can thus be seen that Chau's grammatical model is a

pedagogical equivalent of Neubert and Shreve's linguistic model of translation, and it is interesting (and perhaps even worrying) to note that, according to Chau, it has traditionally been the best established model of translation teaching (1984b:124). Chau's models remain among the most cogent conjunctions of curricular orientations with translator training methodologies.

Challenge 5: *"a dependence on the teacher-centered* performance magistrale *in the translation classroom"*

The *performance magistrale* can again usefully be seen as a parallel in translation pedagogy to so-called 'grammar-translation' methodology in language teaching, though not in Chau's epistemic terms, but rather in the terms of the progenitor of the term J. R. Ladmiral (Ladmiral 1977). Ladmiral, a French scholar and translation teacher, writes of this approach, "[t]he more or less faulty performances of students are the trials and errors that mark the itinerary that must take them to the level of the instructor which is considered the ideal" (Ladmiral 1977:508, quoted and translated in Kiraly 1995:21). In this way, linguistic norms are replaced by pedagogical ones, with the teacher positioned as the ideal to be emulated, and thus translation teaching replacing a "feel" for the foreign language in the passage to translation competence. Thus not only does the *performance magistrale* encourage the kind of teacher-centred methodology which has been shown to be insufficient to the creation of a learning environment, but it is furthermore (in TS's own terms) emphatically prescriptive rather than descriptive in assuming one authoritative translation of a text (that which the teacher possesses). In making this assumption, it is at odds with several of the primary tenets of contemporary translation theory. Moreover, it poses serious problems for the professionalisation of the activity of the translator, as it is not his or her practice which is to be imitated, but rather a philological ideal (and this may be compounded with other problems when one considers that the teacher who is the role model is often – perhaps usually – acting in a capacity for which she or he has not received training, that is, the capacity of translation teacher).

Others too have come to criticise the influence of the *performance magistrale*, though without always referring to it by this name. Krings, in an attempt to establish

reasons for inadequate student translation behaviour, focussed blame on the use of translation in grammar-translation teaching methodologies, with the teacher's transmissionist standpoint divesting the learning situation of any genuinely communicative function (Krings 1986:501). Again, pedagogical norms may be seen to take precedence over linguistic ones (or text-linguistic ones, to remain faithful to Neubert and Shreve's important distinction), and consequently one faces the problem of student translations in which the communicative impulse is stifled by the synthetic mode of their production.

Challenge 6: *"an acceptance, and even encouragement, of a passive role for translation students"*

The acceptance of student passivity can be seen as a direct consequence of the *performance magistrale*. The "encouragement" which Kiraly mentions, however, may also be related to other factors. The scenario of the student sitting silently taking notes while a teacher lectures is a characteristic of numerous educational environments but, in the European context, the tradition of academic rationalism (rational humanism) has led to it being particularly common in third-level education – also the level at which most translator training takes place. In many societies this gives rise to an awkward situation: the training of translators is considered too important to be left to the private sector, so universities take the lead in initiating translator training programmes. However, as the traditional mode of instruction in the university has been the lecture, this will often be the forum for the translation class as well, with lecturers, whose jobs often depend on the production of a continuous stream of research, preferring the relatively secure protection of the lectern and the academic monologue to exposure to the classroom environment, with its consequent demands of homework correction and unpredictable student questions.

The significance of this as a dynamic underlying the development of translator training within a social model of education will become evident when we later examine both Dollerup's model of the societal development of translator training (in this chapter)

and the analysis of the situation – and particularly the university situation – in which translator training takes place (in the third chapter).

Challenge 7: *"a failure to undertake (and to apply the results of) empirical research on translation processes as a means to build a model of translation and translator competence upon which a translation pedagogy may be based"*

Kiraly's enthusiasm for the use of empirical research is seen as an antidote to the asystematic approach predicated on what he will later term 'objectivist teaching practice'. In *Pathways to Translation* he is eager to employ the findings of psycholinguistic studies using Think Aloud Protocols (TAPs) and especially some pioneering work conducted by Krings (1986), who was the first to use verbal reports in a major translation study. Certainly there remains the need for more empirical research to be conducted, not just into translator behaviour, but also, into student and teacher attitudes to training courses. However, it is worth noting at this point that, by the time of his second book (Kiraly 2000), he is less enthusiastic about the use of TAPs in general, believing the cognitive science approach to translation processes to be

> epistemologically incompatible with a social process perspective. The former rests on the assumption that meaning and knowledge are the products of the individual mind – replicable, transferable, independent of social interaction and essentially static – while the latter assumes they are dynamic, intersubjective processes
>
> Kiraly 2000:2[18]

Ultimately research oriented towards the elicitation of empirical data will be subject to the dominant discourses within TS at a particular time. While Kiraly never abandons

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[18] With reference to Kiraly's use of TAPs in his first book, it is also worth referring to the particularly harsh critique of his methodology by one of the leading names in the field of TAP applications in TS: Tirkonnen-Condit, 1997. It is beyond the scope of the present study to assess the rigour of the application of TAP analysis to translation pedagogy; nevertheless, if Tirkonnen-Condit's criticisms are valid, then this may cast some doubt on the veracity of some of the conclusions which Kiraly draws from this research in this publication.

TAPs entirely, his move away from them may be as reflective of changes in the overarching interests in translator training (such as those which will become apparent when we examine Pym's 'recurrent naiveties' later: a movement from focussing on *how* trainees learn to translate, to considering *what* trainees learn to translate *for*, and indeed *what trainees learn* when they learn to translate.)

Challenge 8: *"an inability to distinguish the components of translator competence and to distinguish language-related competences shared with bilinguals from professional competences"*

As we have seen in our discussion of Wilss, in comparison with language learning discourse, the notion of 'competence' is one which translator training studies has almost always addressed relatively directly throughout the history of discussions in the field (even if certain earlier references to (super)competence, such as those of Wilss, were inherited from Chomsky). By the time Kiraly is writing in 1995, there is already a considerable body of research on the subject. In some ways, however, it is ironic that he makes an appeal for a multi-componential notion of competence as the model which he himself develops has only two components and, as such, has more in common with later minimal definitions of competence (cf. Pym 2003b) than with other multi-factorial taxonomies such as those in Kelly 2005. Nonetheless, it will be argued later that in this minimalist approach to thinking about competence, his work can be seen as exceptionally progressive and paves the way for Pym's defining work in this area (Pym 2003b).

Challenge 9: *"an absence of criticism of old practices and assumptions about curricula, including the usefulness, effectiveness, and teaching methods of certain specialized translator training, such as translation into the foreign language"*

The issue of directionality in translator training is a good example to choose when discussing the neglect with which reassessment of old curriculum practices has been carried out. As Beeby-Lonsdale notes (2000:64) while popular public perception still maintains that knowledge of two languages automatically implies the ability to translate

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into and out of each with equal ability, similarly entrenched positions may be seen on the part of many in the translation community who hold steadfastly to the belief that a translator should never translate into her second language as such translation will necessarily be poorer. However, taking the example of English as the language which is most translated into in the world, the fact is that for the vast majority of the world's 6,000 or so languages, there will never be sufficient numbers of native English speakers proficient in these languages to effectively satisfy all translation requirements. Even in Poland, a country whose first language boasts around 40 million native speakers, there is a huge dearth of native English speakers sufficiently proficient in Polish to translate from it and thus great emphasis is necessarily placed in all translator training institutions on training Polish translators to translate into English. While it is true that awareness is gradually beginning to grow in the TS community about the relevance and importance of translating into the second language (see Campbell 1998), it is also true that old myths die hard, and this will become particularly apparent when we come to discuss the ECML Report in the next section.

By dint of the fact that they by-pass received and often spurious wisdom with analytical tools, the curriculum planning strategies which the present work proposes – needs and situation analyses and the planning of goals and learner outcomes – can arrive at a more objective assessment of such specialised training practices as translation into the foreign language. The benefits of this can thus be seen not merely in the curriculum which may be developed from the resulting guidelines, but also (and arguably more significantly[19]) in the long term benefits which may accrue to TS in terms of a raising of the profile of translation into the L2 (cf. Kearns *in press*; also Pokorn 2005 and Kearns 2006a).

In conclusion, the criticisms offered by Wilss, Kiraly and others have so far been focussed on assessing the shortcomings, by and large, of translator training in the classroom according to both the authors' experience as trainers, and according to their

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[19] "More significantly" because, as will be seen, the importance of translation into the second language in Poland is already accorded a significant degree of respect and importance; attitudes to such translation, however, particularly among the Anglophone translation community, are more entrenched and consequently more in need of reassessment.

academic familiarity with discourse on translation pedagogy. However, one of the advantages of curriculum design is that it enables us to consider the issue of translator training in a broader perspective, examining the larger structures in which translators are trained. The third criticism of translator training provided below, offers such a critique and it too can usefully inform new ways of thinking about translator training in Europe from a curriculum studies point of view. It is more recent than Kiraly and Wilss, though does not necessarily give this impression as it is written by translator trainers who are, for the most part, outside the mainstream academic discourse of translation pedagogy and, as such, are arguably more representative of rank-and-file translator trainers in Europe.

1.2.3 The ECML Report

In December 2000 the European Centre for Modern Languages (ECML) published a report entitled *Development of Curricula and Methodology for Translation and Interpreting Courses* (ECML 2000). This report focuses on translator and interpreter training[20] in Central and Eastern Europe, and it features a discussion of seminars and discussions with trainers from twenty-one European countries, with accession states strongly represented. As noted above, this report on the challenges facing translator training is distinct from the discussions which we are presented with by Kiraly, Wilss, and Pym in that it is outside the main discourse of translator training research and thus provides an alternative – though no less important – perspective on the matter.

The report discussed both administrative matters and general issues relating to educational policy and posed numerous questions (ECML 2000:7). Should training programmes be undergraduate (*baccalauréat*) or postgraduate? How should existing T&I courses be adapted to the needs and legal requirements of individual countries? What is to be done about the "grey market" in which unqualified translators capitalise on market

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[20] The report attempted to examine training in translation and interpreting together, though discussion was not evenly balanced, with discussion on interpreter training being strongly influenced by representatives of EU interpreting services (who do not appear to have been accompanied by their colleagues in translation). Thus much of the discussion and interpreting – and, perhaps more surprisingly, also of translation – was oriented towards providing potential employees for EU institutions. Discussion here will focus on the report's assessment of translator training, however.

gaps? How should translation communities respond to the proliferation of T&I training centres in countries such as Spain and Poland? How can translators and interpreters best be prepared for the new roles which many of them are likely to be taking on in areas such as localisation, language consultancy, etc.? Closely related to this, how should T&I training programmes respond to recent developments in IT in general, and CAT in particular?

A major subject which the report raised was "the distinction that *can and must be drawn* between translation in an educational setting and professional translation" (ECML 2000:8, italics in original). The disjunction between the 'artificial' setting that is the translation classroom and the real-life conditions of professional translation has been a perennial subject of debate – it has already arisen in the present work with Wilss's discussion of methodology and Kiraly's third critique of translator training – and, as has been seen, it brings in tow other issues such as the contrast between translation taught in the academic environment of a university and in the more vocationally-oriented T&I schools. Ekaterina Draganova, raises another related issue which has dogged translator training in this respect in the past, namely

> [T]he arrogant contempt that academics or universities might feel towards a vocationally oriented activity and the professionals skilled in translation and interpreting. Conversely, contempt and snobbery was also felt by professional translators and interpreters who claimed they had had better practical training through the rigour of their strictly vocational schools and added that academics and those responsible for designing university courses had no idea of the realities and requirements on the ground.
>
> Draganova in ECML 23.

While much had been done in recent years to alleviate the animosity resulting from this dichotomy (particularly with the integration of T&I schools into university structures), Draganova emphasised that it still remained a problem in many areas. Length of translator training programmes was also discussed, with concerns being expressed that the Bologna Process, which aims to set up a 3+2-year division between undergraduate

and postgraduate study, would be difficult to adopt for undergraduate T&I programmes as three years is generally considered to be insufficient to train highly skilled translators and interpreters (12). Concern was also expressed about the fact that university authorities needed to realise that there was a major difference between training translators and interpreters: "T&I programmes train for two different professions, even if it is possible to envisage running the training programmes simultaneously or consecutively" (ECML 2000:12).

In many ways the ECML Report is interesting as much for its failures as for its successes, failures which appear all the more conspicuous when the Report is juxtaposed with the analyses of Kiraly and Wilss: in short, it is almost entirely naïve of the research tradition which already existed in the area at the time. One clear indication of this can be found in the bibliography of recommended reading which it provides and is mostly made up of work which, though it may be of significance from an historical point of view, was largely outdated even in 2000. Given the way the report emphasises the importance of the vocational impulse in training, one wonders what use translator trainers will make of such ambitious theoretical studies as Louis Kelly's *The True Interpreter*, George Steiner's *After Babel*, or J.C. Catford's *A Linguistic Theory of Translation* (to mention half of only six English-language entries listed). Moreover, there is no mention of the vast majority of the standard texts and textbooks in translator and interpreter training that had then been published.[21] The absence of this level of discourse manifests itself in the Report with a pervasive regressiveness; for example, ideas about the new roles which translators will have to take on including "linguistic advisor", "linguistic mediator", cultural communicator" and "localisation" [sic], are all described as "revolutionary", though apparently not to the extent that they merit any discussion (ECML 2000:7). There is no discussion whatsoever of dubbing, subtitling, or other forms of audio-visual translation, and the influence of CAT software is only mentioned very cursorily. Nowhere is it suggested that translators need to be taught about the Internet as a resource and, while the report acknowledged that there were "questions [about] how training programmes should

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[21] Excluding articles and just focussing on books alone there is, for example, no reference to Anderman & Rogers (1990), Baker (1992), Delisle (1981), Dollerup & Loddegaard (1992), Dollerup & Lindegaard (1994), Dollerup & Appel (1996), Gile (1995), Keith & Mason (1987) Kiraly (1995), Krawutschke (1989), Kußmaul (1995), Malmkjær (1998), Newmark (1988), Newmark (1991), Pym (1993), Sewell & Higgins (1996) and this is only to mention just some of the *English-language* omissions!

respond to new technological developments which impinge on the work of translators and interpreters" (ECML 2000:7), nowhere does it make any attempt to identify what these questions are, much less to answer them.

The report is aware of the fact that it does not know what job markets translators are being trained for, but it is content to take translation and interpreting in EU bodies as the model employment scenarios to be assumed. In this respect, the following paragraph is particularly intriguing:

> ...workshops focussed on *translation and interpreting into the foreign language* and *the status of lesser used languages*. These aspects were considered in the light of what had been said in the plenary about the adoption of a mixed system. Everyone agreed that A, B, C definitions need to be revised. In particular, it was suggested that the T&I institutions in central and eastern Europe, which have a long tradition of training into B, would need to bring the standards they apply into line with those of other specialised schools of the AIIC and of the European institutions.[22]
>
> ECML 2000:11, italics in original

The issue of (training in) translation into a non-mother tongue was, as we saw, already touched on by Kiraly, who used it as an example where a departure from received wisdom was needed in training discussions. The academic discourse of professional translation has been dominated by major language cultures, and consequently translation into the L2 has generally been viewed negatively – an issue which training in major language cultures has taken stock of. The situation in translation cultures of Languages of Limited Diffusion (LLDs) is markedly different, however, as there is generally a characteristic shortage of native-speakers of major languages to cater for the large-scale translation demands from the LLDs into their native languages, though this is an issue which has been far less emphasised in the literature given the dominance of major-language translation cultures in TS discourse.

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[22] "mixed system" = the use of pivot languages and retour interpreting to minimise the number of language pairs required of translators; AIIC = international association representing conference interpreters.

Nevertheless, it is cause for some concern that the ECML Report may be taking its lead here from the T&I scenarios present in EU institutions, rather than local job markets in the countries where translators are being trained. Without denying that the EU is a major employer of translators, the notion that the translation requirements of a major international organisation should be taken as paradigmatic of local translation markets is highly problematic. Moreover, it would appear to suggest a desire on the part of the authors of the report to control the character of local markets themselves in designing training curricula. This approach, in it extreme prescriptivism, runs counter to the dominant trends emanating from translation theory, in particular to the view of translation in society which has been taken by writers such as Gideon Toury in Descriptive Translation Studies. For the moment, however, it stands as an apt example of the hazards of developing curricular ideas on translator training without examining the local specificities of the contexts within which such training takes place, and without investigating current thinking on the nature of translation and TS.

The five concluding recommendations of the report, again, are interesting as much in terms of what they do not acknowledge as what they do:

1. To include the professions of translator and interpreter in the official list of occupations and make national administrators aware of the fact that translation and interpreting are separate professions whose autonomous status should be recognised.

2. To encourage and promote the professionalisation of translation and interpreting courses within specialised, autonomous T&I departments.

3. Not to reduce the length of training courses for translators and interpreters – especially undergraduate training programmes (not less than four years following the school leaving examination), Master's courses, DESS and postgraduate courses (two to three semesters) – and to introduce a compulsory entrance examination. This is a concern that has arisen as a result of the decisions taken at Bologna on reducing the duration of undergraduate programmes to three years.

4. To encourage interdisciplinary approaches specifically geared towards teaching a second and third foreign language in T&I programmes and, to that end, to take advantage of joint initiatives in connection with the European Year of Languages 2001 or the Council of Europe's Modern Languages programme to promote neighbouring countries' languages.

5. To recommend to governments and ministries that, whenever teaching assistants are sent to cities with well-known T&I departments, preference should be given to candidates who have experience as translators and / or interpreters.

<div align="right">ECML 2000:13</div>

With regard to the first recommendation, while it is to be expected that professional impulses are to be manifest in the training of translators and interpreters, are trainers to take on themselves the activity of professionalizing translation at a post-training level? It is also strange that this would be attempted without any reference to professional bodies such as FIT – the International Federation of Translators, within whose remit one would assume such an initiative would fall. While one can appreciate the benefits which are to be accrued from autonomous T&I departments (relating to the second recommendation), the Report does not see a need for any continued support for that translator training which is already taking place in university modern language departments, and sees a generalised institutional solution as being applicable throughout the highly diverse educational and linguistic landscape of Europe. This particular assumption is one which will be challenged throughout the remainder of this study. A reaction to the Bologna Process is presented without any discussion of the Process itself, its conception and objectives etc. (either in the recommendations or elsewhere in the Report). Perhaps – given the extent to which objectives in translator training can be shown to often be non-obvious or counter-intuitive (see the discussion of Pym's 'recurrent naiveties' in the next section) it is less unusual that there is no discussion of what exactly the aims of undergraduate or postgraduate training courses should be, though this omission is still unhelpful. Given that decisions on teaching assistants are seldom (if ever?) taken at governmental or ministerial level, the motivation behind the fifth proposal also appears unclear. Moreover,

it seems that such candidates are not required to have any teaching qualifications, training or experience, much less training or experience as translator trainers.

The constant tone of defensiveness throughout the Report conveys the impression that the translator training community feels itself to be beleaguered by the exigencies of grey job markets in translation, the encroachments of market capitalism, or by initiatives such as the Bologna Process. Finally the report is devoid of almost any reference or citation to external sources and research (with the exception of the unfortunate 'Further Recommended Reading' section mentioned earlier). As such, we propose that the Report's real value is *in and of itself* as a case study in the continuing discourse of translator training – a context in which, as will be seen later, many of its statements and recommendations may seem less atypical.

1.2.4 Anthony Pym's Ten Recurrent Naiveties

The most recent survey of problems facing translator training which will be examined here dates from 2005 and is presented in the form of a list of "recurrent naiveties" which haunt the training of translators, drawn up by one of the most prolific writers on translation pedagogy, Anthony Pym (Pym 2005:3-6). While, in many ways, Pym's article has far more in common with Kiraly and Wilss than with ECML, insofar as it is situated within the academic discourse tradition of translator training, it differs in some important respects. Notably it was published in a non-peer reviewed magazine and is written in an easy-going, informal style – a feature which is in itself telling: while Wilss's earlier pleas for the development of a framework for translation pedagogy were aimed firmly at the academic community, Pym's audience is not just the community of translation pedagogy theorists and researchers, but more broadly those who are generally involved in the field as teachers or administrators. Such an orientation assumes a clear relevance when viewed in the context of the ECML Report (as an example of academics writing about translation outside of the discourse area) and assumes an extra significance when we view Pym's further disavowal of the broad overarching framework within which Wilss situated his thoughts on training.

The ten naiveties which Pym lists are as follows:

1. Training has to be in universities.

Pym argues that there are many situations in which translators can be effectively trained – on the job, in short courses, mentoring, etc. The present trend for universities to be privileged in terms of training translators must be cognisant of this, and must also realise that many of the universities which are best known for their translator training programmes were not so long ago vocationally oriented polytechnics, with their promotion to university status being the result of other large-scale changes in the international tertiary sector.

2. Training has to cover everything that translators do.

Translators have always had to master a wide range of skills in order to function as professionals. However, not all of these skills are necessary all the time and many may be picked up just as effectively outside of training programmes. It is on this point that Pym seems to be particularly at odds with Wilss's desires for translator training to reflect the comprehensive repertoire of abilities which translators need: "People who want to teach students everything in a full degree program are trying to pre-ordain a professional life. It would be enough to train students to learn and adapt. Then let them live" (Pym 2005:4). This, as we shall see, is a point which will be further developed in his minimalist notion of translation competence, which will be discussed later in this chapter. However, for the moment the issue of pre-ordaining professional roles leads directly on to Pym's third naivety…

3. People should be trained to be just translators.

It is often in universities' interests that certification and accreditation systems for translators be based on the kind of 'comprehensive' training programmes which they believe they can provide. However, not only can universities not guarantee the

'production' of good translators, but to attempt to do so would be to deny the contemporary dynamics of the labour market, which increasingly is characterised by rapidly changing employment trends. The best way in which people can be trained to be flexible is to focus on the development of transferable and life-long learning skills which can be adapted to many tasks.

4. There is one huge job market for translators.

This again relates to the previous point concerning the fact that the job-market for translators tends to be characteristically fragmentary:

> Is there a developed labour market for professional translators? Easy to check. Just keep track of how many full-time jobs are advertised for translators. In most countries you will soon start to wonder why anyone would want to be trained for a field with so few openings.
>
> <div align="right">Pym 2005:5</div>

Pym sees the job market to be divided into roughly three sectors: firstly a growing sector of smaller jobs, often with temporary contracts, where mediocre language skills will suffice; (one wonders whether this sector is the same as the 'grey market' which the ECML Report expressed such concern for, though which failed to define or discuss). In the centre there is a dwindling sector of ageing full-time professionals (often freelancers). And at the other end there is another growing sector of relatively well-paid work for those with specialist high-level training in both technology and translation, in particular the localisation industry. As such, Pym proposes that training should aim at one or two of these sectors, rather than attempting to produce an ideal 'professional translator'. Moreover, training should also provide trainees with the mobility skills required to move from one sector to another.

5. Trainees should all work into the same language.

Again in a marked departure from Wilss, Pym contends that heterogeneity in the student group can be beneficial for training purposes. Many benefits can be derived from tandem learning procedures, not least in making the teaching environment less teacher-centred. As such, for example, Spanish-English translation classes with a mixture of students who have Spanish and English as their first language can often be preferable to classes with students of just one mother tongue. Again related to this is the myth which we have already discussed with reference to Kiraly and the ECML Report: that students should always be taught to translate into their native languages because this is the direction in which professional translators work. As we have seen, there are numerous reasons why students should be taught to translate into a non-mother tongue, particularly if that non-mother tongue happens to be English. As such, directionality should not be used as a basis for training programmes.

6. Translation is not language learning.

As was mentioned at the start of this chapter, one effect of the rise of communicative methodology in language learning was to eliminate translation from the language classroom. This led to separate schools and institutions being established for the training of translation and language. A revisionist trend then claimed that translators required specialist language training, and this marked the rise in courses such as "English for Translators," one effect of which, Pym argues, was to accrue more power to the academic institutions which embraced this specialist ideology. However, training in translation in itself can facilitate language learning as a real-life activity. Furthermore, translator training curricula should aim to enhance language learning through other measures such as the development of exchange programmes, foreign internships, etc. Language learning should not be restricted to university classrooms.

7. You translate, then you interpret.

The popular ideology that interpreting is more difficult than translation has led written translation to precede interpreting on most syllabi. Yet this fails to acknowledge the fact that the development of verbal translation skills helps to counter word-dependence and literal translation approaches. As such, Pym maintains that all students should start off their training in translation by doing spoken translations in authentic situations. This would again benefit the acquisition of transferable vocational skills because in real professional practice, professional translators are often called on to use oral translation skills anyway for one purpose or another.

8. Technology has changed nothing.

While there are certain basic skills which a translator must master and which require no more than a pen and paper, technology has brought great changes to the work of translators. One such area has been that of the development of research skills:

> For many years one of the main problems of professional translating was locating adequate information. Our major efforts were put into generating possible renditions. With web searches generating excessive information, our major efforts are now put into eliminating possible renditions. That is a very fundamental change.
>
> Pym 2005:6

As such, students must learn to work on computers with Internet connections.

9. Technology is helping us.

Yet at the other end of the spectrum there have been translation courses which focus almost exclusively on teaching technological skills. The problem is that focussing exclusively on such skills risks leaving students at the mercy of whatever direction the

prevailing current in translation technology may be flowing. An example may be the development of software technologies which treat translation as phrase replacement – a model which translation theory dispensed with many years ago. Students need training not merely in how to work *with* this technology, but also in terms of how to work *against* it, so as to fill in real, active human communication in the gap that technology leaves.

10. Theories don't help trainees.

A constant criticism of translator training in universities is that excessive time is spent on teaching translation theory to the expense of time spent on giving students practical experience in translation (see, for example, Chesterman & Wagner 2002 for an extended debate on this topic). This is an important topic, and one which will be examined later in Chapter 3 when we discuss the sometimes awkward relationship between academia and vocational training. However, Pym's point here is quite different and, if anything, is surprisingly supportive of the role of traditional academic structures. While much of the theorising about translation which academics engage in may be self-serving ("to protect academic fiefdoms") the institutional and intellectual power which accrues to academics as a result of this theorising is not necessarily a bad thing: "With it, changes in the profession can eventually lead to changes in institutional training programmes. Without it, we would be back to medieval apprenticeships" (Pym 2005:6). Pym argues that the classical argument that excessive attention to theory deprives trainees of practical experience, itself misses the main point: it is the theories themselves which need to be improved through being informed by professional knowledge so that they may be of better service to both trainers (even if this does mean challenging the institutional practices in which they work) and professionals.

Pym's conclusion is as follows:

> Putting it all together. Let people do first degrees in whatever they like. Let them learn languages from the road. Then offer a range of courses aimed at specific skills, specific market segments. Mix trainee groups so that students learn from

students. Work in groups and from orality. Teach people to think around technologies. And only turn to theories when they help you question institutional power, as we might have done here.

<div align="right">Pym 2005:6</div>

Generally speaking, Pym's eschewal of a formal academic style represents a further move away from the totalising discourse which dominated the writing of Wilss, particularly in the latter's efforts to argue a way out of the impasse presented by the Chomskyan structuralist paradigm. Put bluntly, in the approach it takes to debunking myths, Pym's discourse comes across as confident, and makes the depictions presented by Wilss and the ECML Report seem highly defensive, with Kiraly coming somewhere in between.

1.3 Training on a Trajectory

What conclusion can be reached from a comparison of such disparate attempts to characterise the training of translators? This question may well answer itself insofar as one prominent feature of these attempts is the extent to which they *are highly* disparate, revealing the training of translators to involve an eclectic array of variables which may be assessed, from teaching methodologies, to academic / vocational ideologies which impinge on training procedures, to the revolutionary impact of technology on the field, to international governmental policy agreements on education, to name just a few. However, among the most interesting issues which become apparent is the degree to which such training is situation-specific, taking different forms and presenting different and even opposing challenges in different societies at different times. The number of such variables which may exert an influence is countless, though in our discussion of needs and situation analysis in Chapters 2 and 3, an attempt will be made to develop a broad curricular framework within which they may be considered (though this should not be confused with homogenising training efforts, a separate and, it will be argued, misguided enterprise). For the moment, I propose to consider one variable alone which is seldom

commented on in the literature on translator training, but which exerts an influence both on the development of training in a society and, as may be seen from some of the examples which have been assessed, on training discourse: that of time – the development of training (and training discourse) through history.

Cay Dollerup (Dollerup 1996) has identified four stages in the teaching of languages and translation in European society which he uses to contextualise the development of attitudes to translator training, with language teaching and the teaching of translation sharing intertwined histories over the past two centuries. His observations focus in particular on the prevailing ideologies in the training process, particularly as they are manifested through attitudes to language, theory, and the general orientation and priorities in training efforts. In the table below I have combined a number of his observations:

Stage	Teacher's attitude to language and translation	Reliance on...	Teacher's priorities	General attitude	Work orientation	Attitude to theory
1	Uncertain	Tools (grammars / dictionaries)	Survival	Secretive	Practical	Anti-theory
2	Uncertain (certain)	'Tools' (dictionaries / word lists)	Survival	Little openness	Practical	Anti-theory
3	Certain (uncertain)	'Tools' (dictionaries, LSP, native speakers)	Improvement	Openness	Practical / theoretical	Positivist or general
4	Certain	Critical use of tools	Improvement	Discussion	Classroom practical / theoretical	Empirical or specific

Table 1. Dollerup's stages of language teaching and translation in society (Dollerup 1996).

Dollerup's model – charting the development of confidence on the part of trainers as denoted in particular by their willingness to open their pedagogical practice up to external influences and challenges – is interesting not merely in terms of the progression which it charts, but also in terms of the axes it posits along which development takes place, with a high premium being placed on attitudes to language and translation among the teaching community. While it has been commonplace to notice the development in

translation theory away from the text-based theories of Catford and Nida in the 1960s towards theories which aim towards a greater inclusiveness of the translator and his or her environment by respecting the activity of translation as taking place in a network of often complex social interactions (e.g. Skopos theory), scant attention has generally been paid to the role played by the educational community – not just the translator training community (in those societies where such a community even exists) but the language teaching community in general. It is in this context that Dollerup's observations (it might be stretching a point to call them theories) may be seen to be most valuable. One should argue for a very cautious interpretation of the proposal here – the extent to which the general observations may apply to societies where social, educational, and linguistic norms are very distant to those prevailing in Europe is a moot point. Nevertheless, the movement towards a greater openness for debate about standard practices in translator education and language education in general, which, it is suggested, is concomitant with an increasing confidence in L2 abilities in a society, would appear to fit with developments in central and eastern Europe (as testified to by the ECML Report).

The development of discourse in translator training, as we have seen in the chronological presentation of those writers and reports we have so far examined, may also be seen to follow a line of development not dissimilar to that which Dollerup proposes for language and translator training in society. We have already commented on the general move away from a totalising discourse to a discussion that is more aware of the inevitabilities of local and or professional specificities in translation – an awareness that is evident in a comparison of Pym and Wilss, for example – a move that is propelled by a growing familiarity with the variables which are at play in the training process. In broader terms however, as well as exerting an influence on translator training, such variables are themselves in relationships of mutual influence and interdependence within their own broader fields, Education and TS respectively. An extremely important observation has been made on this topic by Rosemary Arrojo who, in a move which she characterizes in terms of the 'modern' to the 'postmodern', notes how thought about both translation and education has, in recent years, reconceived *both* subjects in a critique of traditional conceptions as being straightforward mechanisms of meaning transferral:

Based on the essentialist presupposition that meaning (or truth) could be a neutral, stable entity that is not dependent on contextual circumstances and on ideological interests, our modern tradition has described translation in terms of an attempt to transfer meaning from one language and culture to another, while it has expected teachers to transfer a supposedly ready-made body of knowledge inherited by their generation to the next.

<div align="right">Arrojo 1996:96-97</div>

Arrojo regards the modernist impulse as being characterized by the desire to "systematize knowledge" with a view to achieving "a level of objectivity that could be protected from the limits of prejudice and ideology and acquire a universal status" (Arrojo 1996:97). It is thus not hard to see here how Wilss's desire to systematise translation and its training fits into a typically modernist paradigm in Arrojo's terms. Moreover, we also see parallels between such a paradigm and Wilss's plea for a more objective science of translation, to be bolstered by a universalism in training that would lead translators to have a 'comprehensive knowledge'.[23]

Arrojo's example of a theorist who encourages this kind of modernist training paradigm is Stephen Straight (Straight 1981):

If we take such an ideal of objectivity and universalism to its extreme, we will certainly end up with surreal fiction, such as Stephen Straight's claims that to do their job adequately translators should ideally know all there is to know, not only about 'the linguistic system and cultural context of the original', but also the language and culture of 'the intended audience of the translation'. In a table entitled 'outline of knowledge translators must have', which is 'largely based on Nida', Straight attempts to divide all there is to know into five categories: ecology; material culture, technology; social organization; mythic patterns; and linguistic structures. Even a cursory glance at these categories makes one realize the absurdity of such a classification, as well as the impossible mission devised by

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[23] It is worth bearing in mind here that this urge for comprehensiveness is a general tendency throughout TS, and is equally marked in appeals made of interpreters. For further discussion on the absurdity of this in a recent report on the provision of interpreting at a European level, see Kearns 2004b.

any essentialist project for the translator to handle. Taking Straight's case as an extreme illustration, we might say that in the end the elaboration of any successful method with universalizing expectations would necessarily entail the control of every fact and every event as well as the exhaustion of all the information that there could ever be.

Arrojo 1996:98

The way out of the impasse presented by modernism's essentialism is to be found, Arrojo argues, in a postmodernist theory of knowledge and subjectivity, in which difference is treated seriously, heterogeneity is respected, and those practices which valorise unattainable ideals are rejected as unhelpful in their failure to respect the local and the situation-specific.

Aside from revealing the inadequacies of essentialist approaches to thinking about the broader goals of translator training, a postmodernist practice is also consonant with the departure which Kiraly urges away from the *performance magistrale* and other transmissionist learning situations in general. Modernist educational practice conceives of the learner as a passive receptacle for knowledge – a knowledge which itself is legitimised by the institution providing the education and which is subservient to the requirements of the vocation (if any) for which the learner is being trained. We shall return to this theme in the next chapter, when we examine Deweyan social reconstructivist modes of curricular ideology which can help nurture a critical attitude among trainees regarding the real-life practices for which they are being educated. Moreover, it is interesting to note that Kiraly's adoption of constructivist educational practices – in which the learner is given a space into which to create, rather than being fed information which she or he must reproduce uncritically in examination and assessment situations (Kiraly 2000) – appears to be an almost direct response to Arrojo's plea for a postmodernist training practice insofar as its goal centres more squarely around learner empowerment. Yet, it is telling that Kiraly's espousal of (social) constructivism stems not (or at least not primarily) from the kind of postmodern progression in educational practice which Arrojo describes, but rather from a more central concern with optimally effective translation training practice – that is to say the focus of his theory is

more specifically on training in translation rather than on larger educational ideals – and at the epicentre of this focus is *the translation itself*, as it exists in a social network. Indeed, in many ways examination of the notion of translation itself – what a translation *is* – is curiously absent from Arrojo's concerns.[24]

This is regrettable because, while Arrojo provides what some might consider to be quite an extreme account of a postmodernist teaching practice – justified on the grounds of the impossibility of authoritative textual readings, as well as the fallacy of objective conceptions of 'comprehensive' translation competence – the degree to which her ideas are derived almost exclusively from meta-discourses in education and literary / cultural studies leads her to ignore developments in thought about translation itself – what *is* a translation and what is the nature of the activity which translators engage in – which have formed the backbone of considerations in translation theory for at least the past thirty years. As an omission, this is particularly ironic because, as shall be demonstrated in the following section, such research into the nature of translation reveals findings which are very much in keeping with Arrojo's argument, and indeed, mirror her theories on education to an almost uncanny degree. As such, they will constitute an essential part of any curricular considerations of the training of translators.

1.4 *What* Should be Done? Translator Training and Translation Studies

It might seem unusual to situate a discussion on *what* trainee translators should be taught *after* a section on *how* they should be taught. Yet the sequencing here is deliberate and its rationale may be found in the degree to which much disagreement has arisen on very basic issues in the field – disagreement which is revealed in the differences seen earlier between critiques provided by Wilss, Kiraly, and Pym, and disagreements which will be seen to arise in the next chapter when we examine some responses to a symposium which Anthony Pym initiated in 2001. Bearing such disagreements in mind, it is not

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[24] Or at least absent from her concerns in 1996. It is, however, a subject which surfaces in a paper which she writes nearly ten years later (Arrojo 2005), though her concern in this work is more focused on critiquing other approaches to translation in pedagogical practice.

unreasonable to suggest that much of what experts have concluded *should* be done in training translators is at best non-obvious, and at worst entirely counterintuitive.

This is ultimately the issue at the heart of the present work and the fact that we have broached the topic by examining *how* translators should be taught before *what* they should be taught is historically faithful to the way in which many of these debates have arisen. It is also reflective of the fact that such ostensibly basic questions as *What is translation?* and *What do translators do when they translate?* are themselves significant research issues within TS, again calling to mind Tymoczko's predictions as recounted in the Introduction. As such, this section shall examine the position which translator training occupies in TS and how TS can inform it. This is not to suggest that TS is the only field which should inform translator training, and indeed by the end of this discussion it will become apparent that the training of translators must equally look to curriculum studies if curriculum renewal in the area is to be informed by a more comprehensive educational agenda.

1.4.1 Holmes, Toury, and the Descriptive Orientation in Translation Studies

The matter of translator training research and its position within the larger discipline of TS was first formalised by James S. Holmes in the model of the area which he presented in his highly influential essay "The Name and Nature of Translation Studies" (1972 / 1988). This model was subsequently revised by Gideon Toury in 1995 as follows:

Translation Studies

"Pure"   Applied

Theoretical   Descriptive   Translator Training   Translation Aids   Translation Policy   Translation Criticism

General   Partial   Product Oriented   Process Oriented   Function Oriented

Medium Restricted   Area Restricted   Rank Restricted   Text-Type Restricted   Time Restricted   Problem Restricted
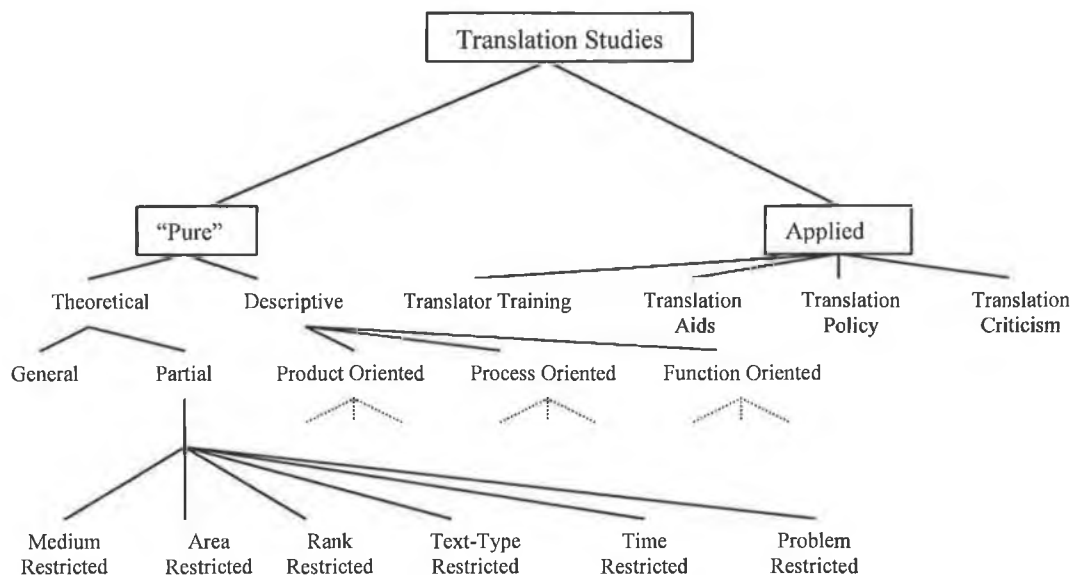
Figure 1. Holmes's 'map' of Translation Studies (Adapted[25] from Toury 1995:10)

In Holmes's original essay, the author seems more concerned to discuss "Pure" TS than Applied TS, and regarding translator training he is concerned, initially, to distinguish translation as a language learning technique from the "more recent phenomenon" of the actual training of translators. The latter, he says,

> has raised a number of questions that fairly cry out for answers: questions that have to do primarily with teaching methods, testing techniques, and curriculum planning. It is obvious that the search for well-founded, reliable answers to these questions constitutes a major area (and for the time being, at least, *the* major area) of research in applied translation studies.
>
> Holmes 1972/1988:77 (1988 pagination) italics in original.

Toury is also more concerned with "Pure" TS, and in particular with describing the interrelatedness obtaining between the Theoretical and Descriptive nodes of TS.

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[25] This model is slightly different from Toury's in that it does not omit 'Translation Policy' (section 3.2.3 of Holmes's essay) as Toury's does. Toury's omission here is strange, given that he does make direct reference to 'Translation Planning' in his own discussion of the 'Applied Extensions' of TS, though again does not include this in his own diagram (Toury 1995:17-18).

However, applied extensions of TS cannot be considered to be autonomous either, and Toury provides a discussion of the relationships between Pure and Applied TS which, for our purposes, is particularly interesting. The terms of this relationship, he contends, need to be stated with some precision: he is emphatically against Newmark's highly prescriptive assertion, that "translation theory's main concern is to determine appropriate translation methods" (Newmark 1981:19) as such a position is tantamount to holding that, for example, "linguistics' main concern is to determine appropriate ways of language use" (Toury 1995:17). If conclusions are to be adopted by Applied TS from Pure TS, they must be conveyed in a manner in which they can be actively adopted by practitioners (and 'practitioners' here can be used to mean translation trainers, translation software developers etc. as well as translators themselves) rather than being imposed on them by theorists. Toury further appeals for 'Applied Translation Studies' to be replaced by "Applied *Extensions* of Translation Studies" on the grounds that

> [t]ranslation is the object level of Translation Studies in all its branches, and not an application of any of them, just as speaking, in either L_1 or L_2, is not an application of Linguistics; language teaching or speech therapy are.
>
> Toury 1995:18.

Before moving on to examine the nature of the way an applied extension of TS is to be informed by Pure TS, it is worthwhile considering the implications of this hugely important quote. It is here that the essence of Toury's descriptivist enterprise is to be found in what is among the most important watersheds in the history of TS. Elevating translation to the object level, rather than as something which theory is to determine, redefines and clarifies relations between theorists and practitioners in a new and groundbreaking way.

Toury is at pains to emphasise that the nature of the transitions between areas and extensions of TS is not direct or automatic. Rather if we are to examine the manner in which Pure TS is to influence the Applied Extensions of TS, then we must acknowledge that such transitions may take place only with the awareness that they are to be supplemented by discourses from outside TS. (Indeed, it is in this spirit that the present

study will take recourse to Curriculum Studies for the development of curricular guidelines.) It is only in this way that the heterogeneity intrinsic to TS may be justly acknowledged:

> This inherent heterogeneity is precisely the reason why the label 'applied extensions' (of Translation Studies) seems so preferable to Holmes' straightforward but simplistic, and hence potentially misleading 'Applied Translation Studies' (1988:77): each one of the branches is an extension 'into the world' of the discipline, but not of it alone.
>
> Toury 1995:19

1.4.2 Conceiving of Translation: Descriptive Translation Studies and the Equivalence Postulate

What are the implications of Toury's descriptivist orientation of TS, along the lines which Toury suggests, for translator training? To answer this question, we must first examine the fundamental reconsideration which Descriptive Translation Studies demands of the translated text, particularly in terms of the notion of 'translation equivalence'.

If there is one point on which all translation theorists agree, it is that the notion of equivalence in translation is highly problematic – Andrew Chesterman has described equivalence as "the big bugbear of translation theory, more argued about than any other single idea" (Chesterman 1997:19). Part of the initial attraction of equivalence may be that it provides a way of talking about the sameness that historically has often been considered to be the basis of translation. For example, the etymology of the very word 'translation' – similar to that of the term metaphor – means 'carrying across' and, as Chesterman notes, when one carries something across, one does not expect that its identity will change in the process. The myth of direct transferability may well live on among those who do not understand translation, who believe that it is an activity which can be carried out with pen, paper, and dictionary alone, and that it is an activity which will soon be carried out by computers. However, anyone with the slightest modicum of

linguistic awareness will realise the fallacy of this stance – the most naïve interpretation of Neubert and Shreve's 'linguistic model' which we discussed with reference to Kiraly's third challenge, discussed earlier – and very little further investigation in TS is required to reach the conclusion that STs and their respective TTs can never be "the same".

Yet part of the reason why 'equivalence' as a term has achieved such attention is that it does *not* mean 'sameness'. It acknowledges that there are differences between TT and ST – not least the fact that they are invariably in different languages – and also permits of certain other differences being present as a result. Yet, it is still fundamentally concerned with overlooking these differences in view of the overriding importance of the similarities between the two texts – the similarities, after all, are what the translation is about. This has led some to observe a circularity: "Some scholars seem to define translation in terms of equivalence and equivalence in terms of translation, so that any translation is equivalent by definition. A non-equivalent translation, on this view, is a contradiction" (Chesterman 1997:10; see also Toury 1980:70 and Kenny 1998:77).

In his famous 'equivalence postulate' Toury has thus proposed that equivalence be treated as a given: "the question to be asked in the actual study of translations [...] is not *whether* the two texts are equivalent (from a certain aspect), but *what type* and *degree* of translation equivalence they reveal" (Toury 1980:47). With a view to engaging in this kind of investigation, Toury focuses his attention firmly on translations as they function in the target culture, and in particular on the socio-cultural constraints which determine the nature and existence of translations (Toury 1995:54-55). Constraints may be thought of along a scale ranging from 'rules' at one extreme to 'idiosyncrasies' at the other, with the extensive middle ground being mostly occupied by 'norms': "the translation of general values or ideas shared by a community – as to what is right or wrong, adequate or inadequate – into performance instructions appropriate for and applicable to particular situations" (Toury 1995:54-55). As far as the relationship between norms and equivalence is concerned "it is norms that determine the (type and extent of) equivalence manifested by actual translations" (Toury 1995:61).

The greatest effect which Toury's development of norms has had in TS is in abetting the demise of theories of translation equivalence. In 1992 Mona Baker published a book that remains to this day one of the standard textbooks in translation *In Other*

Words, the chaptering of which was organised entirely around notions of equivalence: "Equivalence at Word Level", "Equivalence Above Word Level", "Grammatical Equivalence", "Textual Equivalence: Thematic and Information Structures". While one gets the impression that this reliance on equivalence may, even at the time of writing, have been unwilling, with the notion being used "because most translators are used to it rather than because it has any theoretical status" (Baker 1992:5-6), just six years later the same author writes that "[t]he concept of norms [... has] effectively replaced equivalence as the operative term in translation studies" (Baker 1998:165; see also Hermans 1995:217). With this replacement comes, as we have seen, a fundamental re-orientation in the way translation is conceived – from an activity in which, under equivalence, the ST retains an authority according to which the success of the TT is to be judged, to an activity which prioritises the TT and the target culture.

One consequence of this target-culture re-conception of translation is that, from the point of view of those who wish to become translators (and those who train them) it is the target culture itself which will decide who may or may not be accepted:

> ...a prerequisite for becoming a translator within a cultural environment is gaining *recognition* in this capacity. Translatorship is not merely taken, then; it is granted. And since it should be *earned* first, it stands to reason that the process involves the acquisition of those norms which are favoured by the group that would grant the recognition.
>
> Toury 1995:241

What we see here in this reconsideration of translation as a target culture practice, is also a fundamental change in the way we conceive of the *process* of translation. Rather than translation being conceived of as the reproduction of an ST in a different language, translation is considered fundamentally as the creation (N.B. not *re*production) of a TT for a target culture. This casts a new light on the goals of translator training – what *should* be done – and these goals shall now be examined in terms of the way the developments we have discussed have influenced discussions on translator competence.

1.4.3 Translation Studies and the Competence Debate: Pym's Minimalism

In a recent paper, Anthony Pym recounts the following anecdote:

> My students are complaining, again. In our Advanced Translation course we are not really translating, they say. But, I quickly reply, we have learned how to use Revision tools and Comments in Word; we have discovered a few good tricks for Internet searches; we have found out about HTML; we can create and localize fairly sophisticated websites; we can do wonderful things with translation memories... and these are the things that the labour market is actively looking for. All that, I insist, is part and parcel of translating these days. No, some still reply, what we want is lists of false friends, modulation strategies, all the linguistic tricks, plus some practice on a few really specialized texts... and that, my more critical students believe, is the invariable hard core of what they should be learning in the translation class. [...] Those students and I have a fundamental disagreement about what translating is and how it should be taught. We disagree about the nature of translation competence.
>
> Pym 2003b:481-482

The topic of translation competence is one which has been examined by many writers[26] and the discourse which exists serves to act as a bridge between debates on translation theory from the TS community and discussions focussed more specifically on translator training.

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[26] A very large body of literature has grown up around this debate, of which the following is a sample: Adab 2000, Ballard 2005, Beeby 2000, Campbell 1991, Cao 1996, Critchley et al. 1996, Fraser 2000, Kaiser-Cook 1992, Kiraly 2000:10-14, Lang 1992, Larson 1987, Mackenzie 2004, Maier 1998, Martínez Melis & Hurtado Albir 2001, Neubrecht 1992, Neubrecht 2002, Orozco 2000, Orozco 2002, PACTE 2000, Płusa 1997, Presas 2000, Risku 1998, Round 1996, Schäffner & Adab 2000, Schäffner 2004, Séguinot 2000, Shreve 2002, and Vienne 2000. Both Pym 2003b and Kelly 2005:28-41 provide overviews of this literature; Pym's is the more thorough and analytical of the two analyses and it is for this reason that it is focussed on in the present work. In any case, the very length of this list of research provides some indication of how contentious a subject competence has been in TS.

Pym's paper is among the few studies to attempt a survey of the existing literature in the field. In it he returns to Wilss's paper presenting the notion of a translation *supercompetence* discussed earlier (Wilss 1976) and picks up on the author's inconsistencies in this early attempt at defining competence. Pym notes how 'competence' in the paper is used to mean four separate things and then proceeds to demonstrate how these four currents in thought on competence have arisen again and again in discourse on the subject in the following years:

i) translation competence as the summation of bilingual competences:

- competence in L1 + competence in L2 = translation competence .

The notion that translation competence is innate was first proposed by Brian Harris (Harris 1977; Harris & Sherwood 1978; a similar position is to be found in Ballard 1984) who posits that translation is a natural activity which starts as soon as one begins learning a second language. Thus the linguistics of bilingualism becomes the linguistics of translation, meaning that there is no need for a separate discipline of TS.

With reference to what we have said about linguistic equivalence in the previous section, the adoption of such a linguistic view of translation competence would appear to pose many immediate problems in this respect, to the extent of making Pym's contention that the view lost popularity solely on account of how it challenged the *institutional* development of TS within universities, appear somewhat oversimplified. Nevertheless, this is part of a different research trajectory which he is eager to pursue and the more obvious problems of equivalence are far from ignored.

ii) translation competence as "no such thing":

- We cannot speak of any such thing as "translation competence" because the diversity of the tasks which a translator may be asked to do does not admit of one general characterisation.

This position is reflective of the fact that the term 'competence' is one which has been brought to TS from linguistics, where Chomsky had used it to refer to the system of formal grammatical rules which native speakers internalise during language acquisition, enabling the production and comprehension of sentences, and identification of deviant

sentences, in the L1. It stands in contrast to *performance* – the actual production of these instances of language, influenced by such external factors as memory, social etiquette, sobriety, etc. (Chomsky 1964). The distinction is somewhat similar to that which Saussure had drawn between *langue* and *parole* at the start of the twentieth century and, just as Saussure felt that it was not the proper enterprise of linguistics to investigate matters of *parole*, Chomsky similarly cautioned against linguistics taking an interest in the wealth of non-linguistic variables impinging on *performance*.

Thus we find Wilss trying to do two different things simultaneously in his 1976 article: he attempts to clamber out of Chomskyan strictures against linguistics concerning itself with matters performative by proposing an investigation of translational ability (unhappily also called 'competence'), while having aspirations to developing a grand science of TS, ironically not dissimilar to Chomsky's own structuralist enterprise. The inherent contradiction of a 'performative competence' was not lost on Koller (1979:185) who held that a distinction needed to be drawn between translation competence and linguistic competence, if the former were to have any validity, a suggestion Pym again attributes to a desire to separate TS from linguistics so as to gain institutional space (Pym 2003b:484).

Ultimately, applied linguistics and TS developed independently of any trajectory preordained by structuralism, yet this did not mean that qualms were allayed about the activity of translation involving too many disparate activities to be covered by an umbrella term like 'competence'.[27] On the other hand, this fatalism has never quite been sufficient to quell discussion on the topic – a fact significant in itself.

iii) translation competence as multi-componential

- Translation competence is made up of a number of different components (often called sub-competences / sub-competencies).

Of course the first 'bilingual' approach to characterising translation competence can be seen as multi-componential, insofar as it consists of two components. However, this particular category is filled with the many attempts to identify competence as composed

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[27] This is the stance taken by many of the contributors to Schäffner and Adab's 2000 anthology devoted to the subject (Schäffner & Adab 2000).

of *three* or more competencies. Numbers of such competencies can vary widely from 3 (e.g. Hatim & Mason 1997 or Lee-Jahnke 1997) to many more, even within the oeuvre of the same author (e.g. Hurtado Albir's 1999 publication adds several more competences to the five competences and skills which she listed in her 1996 article, from linguistic, extralinguistic, textual, and transfer competences, to "psychophysiological competences" (Hurtado Albir 1996 and 1999, quoted in Pym 2003b)). As Pym notes, once one goes beyond simple L1 and L2 competences and "drives into third terms like these, various labyrinths are opened and there is virtually no limit to the number of things that may be required of a translator" (Pym 2003b:485). More worryingly, Pym also notes that multi-componential lists have been getting longer and longer, as both TS itself becomes more interdisciplinary, welcoming in new discourses which can conceive of older competences in new ways, and as translators are required to do different things (as determined by technology, changing commercial practices, etc.). This approach is thus inevitably going to always remain one step behind developments in the professional translation sector which determines the job market. Another concern raised, relates to the first "recurrent naivety" which we saw Pym raise earlier about universities not *necessarily* being the only environments in which translators can be trained (see Section 1.2.4). Multi-componential models assume an ideal translator who is the product of the kind of long-term educational programmes universities provide, though not necessarily someone who is suited to the highly *fragmentary* job market which translators are faced with (Pym 2003b:487).

iv) **translation competence as just one thing**

- Translation competence can be summed up as something in and of itself – not just the sum of L1 and L2 competence.

In many ways this returns again to Wilss's primary notion of a *supercompetence*. It is also similar to Toury's idea of a 'transfer competence' which is not simply the overlap of two languages, but is a mode of socialisation (again returning to the idea of 'translatorship' being something which is granted by a society, as discussed earlier (Toury 1995:246-250)). This has the advantage over the multi-componential models of competence highlighting, rather than hiding, the specificity of the translator's activity as something which exists beyond the professional vagaries of the job market.

It is this approach that Pym takes to portraying competence, though with an important distinction: he does not take recourse to empirical studies to try to capture this elusive competence as many others who have conceived of a singular competence have done, but rather he returns to a more rationalist characterisation of translation which he developed in an earlier work. Translation is conceived of

> as an interpersonal activity working on texts (of whatever length or fragmentary status), the training of translators involves the creation of the following two-fold functional competence (cf. Pym 1991):
> - The ability to generate a series of more than one viable target text (TT_1, TT_2 ... TT_n) for a pertinent source text (ST);
> - The ability to select only one viable TT from this series, quickly and with justified confidence.
>
> We propose that, together, these two skills form a specifically translational competence; their union concerns translation and nothing but translation. There can be no doubt that translators need to know a fair amount of grammar, rhetoric, terminology, computer skills, Internet savvy, world knowledge, teamwork cooperation, strategies for getting paid correctly, and the rest, but the specifically translational part of their practice is strictly neither linguistic nor solely commercial. It is a process of generation and selection, a problem-solving process that often occurs with apparent automatism.
>
> <div align="right">Pym 2003b:489</div>

What is particularly interesting here is that translation is conceived of not merely as a matter of text generation – if it were as simple as this, then it would be quite easy to carry out the whole process by machine and there would be little need for human intervention. However it is the insistence on the dual activities of the selection of one TT from a number of such textual solutions which may be conceived that is of the essence here. As such, in emphasizing a plurality of viable texts, this minimalist conception of the activity of translation challenges essentialist truth models underlying equivalence-based

approaches. It is thus more cognisant of Toury's equivalence hypothesis and consequently realises that norms can only be conveyed to student translators by acknowledging the dynamic nature of the activity of translation – dynamic both in terms of the (dual) process and in terms of the necessary social factors which are brought to bear on plural notions of meaning. Pedagogically, it is useful in that emphasis on the plurality of meaning and the necessity of selection decentres the teacher in the classroom situation, reducing the importance of any one singular authoritative solution – translation is acknowledged as being a more social activity, in line with Kiraly's appeal for a departure from the *performance magistrale* (1995) and for a new social constructivist practice to develop (2000). Moreover, when translation is viewed as a process of producing and selecting between hypotheses, then the importance of theory becomes clear. As Pym notes, theories may help translators to produce more possible versions than they would otherwise have thought of and may help eliminate possible alternatives – it is thus an exceptionally *procedural* (or 'non-declarative') theorising which is envisaged. This stands in marked contrast to the position which theory occupies in multi-componential models, with such models being more concerned with distinguishing *between* theory and competence. What Pym (unusually) doesn't mention is that viewing theory in this way can further suit the institutionalisation of translation programmes, in that theory *must* be integrated into classes, rather than being dealt with in lectures that might otherwise be concerned with literature or linguistics, the traditional staples of modern language departments.[28]

Yet one extremely important factor is not acknowledged here – what about the complaints of the students referred to earlier? Surely such activities as word-processing, internet searching etc. lie beyond the ken of Pym's minimalist definition of competence? Surely they would enjoy a more secure footing in the translation curriculum by the individual acknowledgement which a multi-componential model of competence would accord them? Pym's response is interesting:

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[28] As will be seen at the end of Chapter 4, this is a trend which is beginning to become apparent in textbooks in the field (cf. Hatim & Munday 2004) and in an increasing number of translation classes in academic environments.

...the skills associated with electronic tools are of a highly declarative and technical kind. At base, one knows how to use a given tool or one does not; one moves from simpler to more complex objectives; those skills rarely involve the production and selection of alternatives. As a theorizing teacher, interested in working with theorizing students, I am thus given to admit that my critical students are quite right in this case. Most of those electronic skills are *not* happily seen as part of translation competence; they should not be confused with the prime purpose of our teaching. They should certainly be there, in the classroom, but not enjoying pride of place.

<div align="right">Pym 2003b:494</div>

As such, the attitude to be taken towards such skills is similar to the attitude which is to be taken towards theory – it may be introduced procedurally, rather than declaratively, with a view to reaching the ultimate goal: the completion of successful translations. This is quite a different approach to that which is taken by a multi-componential approach, which lists technological skills as another element to be mastered by trainee translators on account of the way professional translation is organised today. The problem with such an approach is that it will always lag behind professional developments on the job market.

It is this somewhat overenthusiastic espousal of technology that we saw Pym talking about earlier in his ninth naivety and a good example of this might be the practice which Bert Esselink recalls during his own studies in the Department of Translation at Maastricht University. During a period where IT skills in translation students were valued by the academic staff in the Department with particular fervour, Esselink recalls how students had to learn C^{++} programming language – a skill that was supposed to anticipate the increasing influence of IT in the translator's work.[29] What has actually happened, Esselink now notes, is that those translators working as freelancers or in translation firms have seen technology becoming increasingly important, but not to the extent that they will ever need to design their own programmes. On the other hand – and perhaps more

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[29] Esselink: lecture on Translator Training and Developments in the Localization Industry, Summer School in Translator Training, University of Granada, July 2003.

interestingly – translators such as himself who entered localization found that, as the field became more developed and sophisticated, so too did the division of labour within it, with more people pursuing narrower areas. The net result of this has been a return to translators' more 'traditional' translation skills being valued even more highly. Thus, in his opinion, those days spent mastering C^{++} were largely wasted effort.

There are many ways in which multi-componential approaches to teaching technological skills will differ from minimalist approaches. Whereas, for example, multi-componentialists will teach students how to do research on the Internet, minimalists will show through translation activities how Internet resources often need to be *mistrusted* for the false leads which it can provide; word-processing taught minimally to trainee translators may end up being quite a different phenomenon to word-processing taught to students embarking on research projects, if we accept that both enterprises in themselves are quite distinct. Yet to accord a priority to a basic 'translation' competence does not entail omitting instruction in any of these other skills – on the contrary, it necessitates it.

1.5 Conclusion

The previous section has spent considerable time outlining Pym's minimal notion of competence for two reasons: firstly, it will be of huge importance to our discussion of transferable skills later on in this work. And secondly, it is, in our opinion, by far the most sophisticated which has been developed. By 'sophisticated', we do not mean 'elaborate' – in this sense it is marked by its *lack* of intricacy, if anything. Rather, it is the elaboration of competence which, in our reading, reveals by far the greatest awareness of other writing on the topic. As such, it has been easier for it to acknowledge the manifold factors impacting on translator training both within the educational establishment and beyond, and it is undoubtedly because of this awareness of heterogeneity that it has found a way out of the impasse which Wilss earlier found so impenetrable.

Yet this is not to say that it is perfect. It is interesting that one of the few writers whose 'multi-componential' analyses of competence Pym does not assign to his four categories is Don Kiraly. Kiraly drew an important – though, in terms of the multi-

componential taxonomies which we have seen, quite basic – distinction between 'translation competence' (competence in mediating texts effectively between languages) and 'translator competence' (involving the translator joining various new communities which have developed as a result of the professionalisation of the field). Such communities may include "educated users of several languages, those conversant in specialized technical fields, and proficient users of traditional tools and new technologies for professional interlingual communication purposes" (Kiraly 2000:13). Typically, the technological skills which Pym's students were complaining about were part of what Kiraly would consider 'translator competence', yet what is interesting here is that his characterisation is considerably broader than anything which could comfortably be reduced to a term such as 'instrumental skills'. Rather, Kiraly's 'translator competence', while being one of the bases of his own social constructivist mode of translator training, is in its emphasis on social elements in the construction of the translator's identity, also quite close to Toury's notion of 'translatorship' being granted by *society*.

Toury, Pym, and Kiraly are all worlds away from the traditional myth of a translator working solitarily, in isolation from the rest of society. Yet, there still appears to me to be a slight gap between Kiraly's dichotomy and Pym's minimalism, evidenced in the fact that Pym's minimal definition *does not in and of itself* necessitate the teaching of 'translator competence' skills. Certainly Pym insists on their being present, but this is *Pym's* insistence rather than a fact necessitated by his minimalist competence itself. Kiraly's dichotomy, on the other hand, in spite of all its own minimal simplicity, is multi-componential and neglects to prioritise (or indeed analyse) the 'core' translation competence as Pym's notion does. Reconciling the two may seem a challenge, but we would suggest that the importance of broadening our conception of the competence(s) which a trainee translator must acquire is one which Kiraly states explicitly (in his eighth challenge) and which Pym, through the combined effect of his pedagogical sophistication and eagerness to minimalise, merely assumes. It is the naivety of the stance adopted by the ECML Report that leads us to wonder whether this is a safe assumption to make, or whether it does need to be foregrounded to a greater extent in the curriculum.

The matching of curricular orientations and translation competence will be dealt with more explicitly in the third chapter from the perspective of needs and situation

analyses. First, however, it is necessary to examine the phenomenon of a curriculum itself in order to see how, as an educational mechanism, it can be best organised to maximise competence development. This will be our focus in Chapter 2.

Chapter 2

A CURRICULUM STUDIES APPROACH

A recent publication in the field of translator training provides an interesting snapshot of the prevailing concerns of many who are working on instructional design in the area. *Innovation and E-Learning in Translator Training* (Pym *et al.* 2003) presents contributions to an 'Innovations in Translator and Interpreter Training' (ITIT) on-line symposium organised by Anthony Pym and the Intercultural Studies Group at the Universitat Rovira i Virgili in Tarragona. The aim of this symposium was

> to help create some kind of consensus on dialogue on several key issues [...] The basic philosophy [...] was that changing labour markets mean that it is no longer sufficient to maintain traditional standards. The focus was thus on the search for innovation rather than the preservation of established orthodoxy
>
> Pym 2003a:1[30]

Thus, with such an avowed purpose, it would appear that the concerns of the symposium are close to those curricular issues which are of interest here; at the outset, what appears particularly telling is the set of questions which was initially drawn up as a stimulus to elicit responses from symposium participants.

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[30] For a more detailed discussion of this publication, see my review (Kearns, 2003).

Stimulus Questions Posed in the ITIT On-line Symposium

1. Who should be trained?

2. What markets should we be training for?

3. Who should be teaching?

4. How should teachers be trained?

5. Should we train specialised translators and interpreters, or specialists in general cross-cultural communication?

6. What kinds of translation should be taught in modern-language programmes?

7. How should translators be qualified?

8. Are the older translator training institutions the best ones?

9. Do we need supra-national organizations?

10. How many students should be in a translation / interpreting class?

11. What do you actually do in class?

12. What ideas can you suggest for in-class activities?

13. Should we separate theory and practice classes?

14. Should interpreting be taught before or after translation classes?

15. Should textbooks be used in class?

16. Should specialised vocabularies and area knowledge be taught in translation programmes?

17. Can distance learning techniques be used in translator training?

18. Are students being taught to work with the available electronic tools?

19. Do high attrition rates matter? Where do drop-outs go?

20. Do teachers talk to each other about what they do in the translation class?

21. Do different theories of translation determine the way translation is taught?

22. Should we be producing technicians or humanists?

23. What are the major success areas in current translator training?

24. What are the major shortcomings in current translator training?

25. What innovations should be expected?

Table 2. Stimulus questions from *Innovation and E-Learning in Translator Training*, (Pym *et al.*, 2003).

At the most general level, there is much which is intriguing about this list of questions, perhaps not least the fact that it appears to be so basic. That questions such as "Who should be trained?", "Who should be teaching?", "What do you actually do in class?" etc. may legitimately be posed in such a forum of translator training professionals possibly reflects the youth of the discipline of translator training (and it should be emphasised here that the aim of these stimuli questions is highly legitimate and well conceived – there is no criticism intended of them in this respect in what follows). Yet, at another level, the questions are often *so* basic as to almost give the impression that the research which has been done in this area so far has really produced no tangible results on which the community of translator training scholars can draw as starting points. Still *more* intriguing is the fact that there is not even basic agreement among the respondents about these primary issues.

On reading the responses to the stimuli, one notes that two particularly well known translator trainers and writers on translator training – Daniel Gouadec and Brian Mossop – both of whom even work with the same languages, provide answers that are not only different, but are diametrically opposed on basic ideological premises (Gouadec 2000 / 2003, Mossop 2000 / 2003).[31] Compare the following quotes, both from the Symposium:

> In my view, the function of a translation school is not to train students for specific existing slots in the language industry, but to give them certain general abilities that they will then be able to apply to whatever slots may exist 5, 10, 15 or 25 years from now. In other words, I think university-based translation schools must uphold the traditional distinction between education and training. They must resist the insistent demands of industry for graduates ready to produce top-notch translations in this or that specialized field at high speed using the latest computer tools.
>
> Mossop 2000 / 2003:20

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[31] Gouadec is Director of the Centre de Formation de Traducteurs, terminologues et rédacteurs at Université de Rennes 2, while Mossop works at the Canadian Government's Translation Bureau and teaches part-time at York University. Both have published widely on translation and translator training. Gouadec's website www.profession-traducteur.net also provides a useful introduction to his theories on translation and translator training.)

Obviously, if we are to cater for the needs of society at large, we should strive to train qualified translators (better and better qualified translators if not more and more qualified translators), whether we decide they should be linguists or technicians (in the broader sense) at origin. The whole architecture of the programme - or at least the emphasis, varies according to the population we do enrol, with a common core made up of translator strategies, translating technologies, job-oriented training, and project management.

<div align="right">Gouadec 2000/2003:11</div>

As Yves Gambier notes, while Gouadec appears to privilege criteria of short-term performance in the "production" (Gambier's term) of students who are able to work as soon as they have finished their studies, Mossop puts more emphasis on humanist notions of 'education' rather than more vocationally oriented 'training' (Gambier 2003:32). Gambier believes that these two approaches "reflect the different speeds with which universities are developing in relation to their social and technological environment" (2003:32). This disagreement among two experts, both of whom have had considerable success in training translators to a high level, is interesting for its own sake and for the context in which it frames thought on instructional design for translator training: it forces us to examine at the outset how such primary discrepancies can be accommodated theoretically in the development of curriculum guidelines.

Pym's interest in providing the stimuli questions for the symposium participants is telling, once again pointing to the absence of any integrated framework for thinking about translator training, particularly in terms of goals and objectives. As will become clear, the area to which consideration of such a framework most naturally pertains in the field of education is that of curriculum design and development. In this regard, it is important to bear in mind that curriculum guidelines are characteristically the response to a particular situation as opposed to being a preconceived body of prescriptive regulations or procedures which may be uniformly imposed on an educational scheme. By providing a basis for analysing and developing an interrelated set of factors – teaching context, teachers' and students' needs, course planning, development of materials, etc. –

curriculum development seeks to systematically improve the quality of education through planning, developing, and reviewing all aspects of a teaching programme. As Sue Carol Thompson and Larry Gregg emphasise, "[t]he curriculum is the primary vehicle for achieving the goals and objectives of a school" (1997:28).[32]

To date there has been a paucity of research on the development of curriculum guidelines for translator training and thus studies which do exist (and which will be examined later in this chapter) generally pay scant attention to the existing discourse from the domain of curriculum studies, focusing attention instead more exclusively on research from TS and translator training. Thus, in the search for precedents and relevant studies in the field, attention may first be focussed on the extensive literature on both the theory and practice of curriculum development and on studies which aim to develop curriculum guidelines for areas which might be considered to be related to translator training.

2.1 What Is a Curriculum?

It is important to acknowledge that the notion of 'curriculum' may be understood in many different ways (Jackson 1992a:3-12). Traditionally, as Kenneth Henson notes, 'curriculum' simply meant 'a set of courses' (2001:8), but the extra meanings which it has accrued over the years permit a wider range of curriculum activities and, as is acknowledged by F. Michael Connelly and Oliver Lantz, the definition will often vary depending on the context in which it is used, with no widely accepted definition currently prevailing (Connelly & Lantz 1991:15). Henson lists a variety of very different phenomena which may all be termed 'curriculum':

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[32] The reference to 'school' here may be seen as an example of the frequently tacit assumption among curriculum theorists that the curriculum being referred to relates to primary or secondary education. This assumption is discussed later, but for the moment it should suffice to say that much that is of relevance in the critical literature on curriculum studies may equally be applied to third-level instructional planning.

1   *A programme of studies for a particular institution.* This is often how the concept of curriculum is popularly understood and perhaps why it is often confused with 'syllabus'.

2   *A set of planned educational experiences.* This offers the possibility to distinguish between a school's actual and planned activities. John Saylor and William Alexander use this notion to develop the idea of a 'curriculum plan' for "the advance arrangement of learning opportunities for a particular population of learners" (Saylor & Alexander 1966:5, quoted in Henson 2001:8).

3   *A document.* This notion of curriculum as specifying "planned actions for instruction" (Foshay 1969, quoted in Henson 2001:8) is, as Henson comments, strongly linked to the presumption that the purpose of a curriculum is to facilitate the *improvement* of instruction. The function implied here is also significant in 'concretising' the concept of curriculum, thus making it a significant entity for administration purposes.

4   *A social phenomenon.* Most writers on the subject tend to be concerned with (a) curricula at primary and secondary level, and (b) curricula which individually encompass the teaching of a number of different subjects in an individual's general education. This, in combination with other factors, has led much thinking on curriculum (particularly since the 1980s) to emphasise certain social priorities relating to best practices in educating children and adolescents (in spite of the fact that curricula may be developed for tertiary systems as well and in spite of the fact that many adults commence or return to studies at second-level education in many societies).

It might be argued that several of the above views of curriculum are not of immediate relevance to the development of curriculum guidelines for a specific field in tertiary education, and indeed, as may be ascertained particularly from the fourth conception of curriculum listed, this is a stance which would seem to be supported by the tacit assumption common to much Curriculum Studies literature that the curricula under discussion are at primary or secondary level. However, it is appropriate to acknowledge that, though tertiary education may play very different roles in relation to personal and

societal development in comparison to those played by education at primary and secondary levels, these roles still need to be acknowledged by a curriculum. Moreover, in what follows it shall be argued that such stages in curriculum development as needs analysis can only be properly executed by adopting an holistic approach towards the individual learner – one that recognises that the ways in which he or she will learn are determined by a highly complex variety of factors including cognitive criteria, social environment, goals and aspirations etc.

The question remains of what definition of curriculum is to be adopted for the present study. In view of the previously mentioned youth of translator training as an area of academic enquiry and of the disagreement which would seem to prevail among pedagogues in the field over even apparently basic translator training issues, a particularly broad definition of curriculum would appear to be required so as to provide as catholic a forum as possible for discussion. Thus, for the purposes of this study, it shall be posited that a curriculum is *the totality (planned or unplanned) of ideas and activities in an educational programme and their transmission to meet learning needs and achieve desired aims within a specified educational system.*

2.1.1 Hidden, Tacit, and Latent Curricula

The above discussion on what precisely a curriculum is, assumes – if nothing else – that a curriculum is a tangible entity, or at least a concrete concept: the product of a sustained process of deliberation on how a particular educational scheme may best be organised. However, considerable effort in the area of curriculum studies has been expended on a dimension of curriculum which does not fit this prototype, but which nevertheless is extremely relevant to the present study – the 'hidden' dimension. In spite of its enduring popularity among researchers in the field, there is some disagreement concerning the origin of the notion of the term 'hidden curriculum'[33] and, in common with the notion of

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[33] While Elizabeth Vallance credits Norman V. Overly's collection *The Unstudied Curriculum* (1970) as being the first text to investigate the phenomenon, Philip W. Jackson was discussing the notion two years earlier in his publication *Life in Classrooms* (1968).

'curriculum' itself, it is prone to being defined in a variety of ways, such as "unplanned curriculum" (Wiles & Bondi 1993:9), i.e. that which is taught implicitly rather than explicitly by the school experience (Schubert 1986:105), and as "unofficial instructional influences" (McNeil 1990:308). Those who have tended to opt for somewhat narrower definitions of the notion of unplanned curricula have sometimes found the need to develop other terms for aspects of the concept which this definition omits and thus writers such as Longstreet and Shane additionally list in this context the "tacit curriculum" ("the set of unwritten school policies and practices that influence children's learning" (1993:46)), and the "latent curriculum" ("...which lies deep within each student as the sum of learning that has accumulated from the student's experiences and background" (1993:46)). Jackson (1992a:8-9) is also concerned to emphasise the notion of a hidden curriculum as referring to the undesirable consequences of educational programmes.

In keeping with the delimitation which has previously been employed in the definition of 'curriculum', this study shall also provide its own definition for 'hidden curriculum' and again shall appeal for breadth in the understanding of the notion to avoid a confusing proliferation of terms. A 'hidden curriculum' will thus refer to the unplanned learning experiences derived from the nature and organisational design of the institution in which training takes place.

The importance of this concept for the present study becomes evident when we note how, in the absence of a translator training curriculum informed by established knowledge from TS, curriculum studies, teaching methodology, applied linguistics etc., the curriculum which results is prone to being the direct product of such factors as what the institution and its stakeholders feel intuitively should be taught and in what way. Thus the term 'hidden curriculum' will be used to refer to the entirety of educational experiences that take place in the absence of any 'planned' curriculum. It might be argued that this understanding of the notion is somewhat broader than that which has been in common currency in the extant literature. However this breadth can be justified on two grounds: (a) the general (and necessary) fluidity with which notions of curriculum are inevitably prone to being defined,[34] and (b) the case of translator training in Poland,

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[34] For an interesting essay which demonstrates the surprising lack of agreement on what is meant by the

frequently lacking in elements (such as textbooks, pre-defined syllabi, etc.) which can serve to organise the educational experience in the absence of curriculum guidelines, resulting in a situation in which instructional organisation is frequently left up to teachers themselves – teachers who usually have no training in the teaching of translation (and occasionally no training in translation).

On the other hand, the term 'hidden curriculum' is also useful in describing the situation which exists at present, as it would be untrue to say that there is no curriculum whatsoever in place for the training of translators in Poland. Certainly particular patterns and trends have evolved in the training of translators which, when combined, do amount to educational organisation and these will be studied in greater detail in the chapter on situational analysis. However, so far no concerted attempt has been made to co-ordinate this training according to what is now known about optimal organisational strategies for translator training, and as such the existing 'hidden' curriculum is one which exists by default, so to speak. It is, nonetheless, a curriculum and, as such, we agree with Skilbeck and White – whose work will be discussed later in this chapter – when they note that it is more appropriate to speak of curriculum 'renewal' rather than curriculum 'development', as it is misleading to think of the development of a curriculum on a *tabula rasa*.[35]

Nevertheless, even following the development of a 'complete' set of curriculum guidelines (which itself is beyond the scope of the present study) and the implementation of same, there will still be a hidden element inhering in whatever curriculum is developed, arising again from the institutional factors mentioned earlier and from the inevitable unforeseen influences of the curriculum's enactment. Ultimately these should be acknowledged, studied, and borne in mind in future curricular development projects and their existence should remind us that curriculum renewal is a constant process.

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term 'curriculum', see the essay "Definitions of Curriculum: An Introduction" in the *International Encyclopedia of Curriculum* (Connelly & Lantz 1991:15-18). This essay even features a section devoted to the topic of "Recovering an Author's Meaning of Curriculum."

[35] For the sake of clarity however, the term 'curriculum development' will continue to be used here to refer to the ideas on educational organisation which have developed within the field of Curriculum Studies. On the other hand, when addressing the precise project in translator training which this project is concerned with, the term 'curriculum renewal' will be used

2.1.2 Curriculum, Reform, and Ideology: Bobbitt and Dewey

It is not difficult to see that, even without the extension of 'curriculum' to refer to elements inhering in the hidden curriculum, the breadth of the notion of curriculum as a principle of organisation for any subject area at any level of education is vast and one on which numerous ideological considerations are contingent. In this regard, if one charts the development of Curriculum Studies during the course of the twentieth century, one can see that the momentous changes which affected thought about curricular development – particularly in the periods after the two world wars and particularly in the United States – have resulted in its present characterisation as possessing an inherently reformist impulse, to the extent that this impulse must be openly and explicitly acknowledged in any area of curriculum planning.

While discussions concerning the organisation of education in the West date back at least to ancient Greek philosophy, the development of professional scholarly enquiry into the notion of the curriculum is both distinct from the general tradition of educational enquiry and far more recent. Flinders and Thornton note that curriculum discussions in the US begin in earnest with the rise of mass public schooling in the late nineteenth century (Flinders & Thornton 2004:1). We see the institutionalisation of school curricula arising in parallel to the development of the so-called 'Progressive movement' – a general effort to ensure that in the increasingly industrialised and pluralistic nation, a belief in 'traditional American ideals' could be maintained. Of course Progressivism can be seen as a general intellectual tendency in Europe too, with proponents on this side of the Atlantic including Rousseau, Pestalozzi, and Froebel. However, it may be simpler for present purposes to consider the term in its American manifestation as the development of the Western curricular tradition hinged largely on the ideals which evolved within that particular incarnation.

What exactly these ideals were was often assumed rather than examined by early writers on the curriculum and certain commentators have noted how they differed in their priorities (cf. Lagemann 2000). Nevertheless, one work which is often quoted as a starting point is Franklin Bobbitt's highly influential work *The Curriculum* (1918), a

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book which claimed to be the first of its kind in the field. In highly self-assertive prose, Bobbitt argued for the practice of curricular development to be modelled on recently developed theories of 'scientific management' in industrial production, maintaining that the curriculum developer's remit was the organisation of learning in ways that would maximise efficiency and eliminate waste. In some ways this can be considered forward-thinking for its time insofar as Bobbitt was reacting to the Gradgrindism associated with pedagogical practice of the nineteenth century: "Education is now to develop a type of wisdom that can grow only out of participation in the living experiences of men, and never out of mere memorization of verbal statements of facts" (Bobbitt 1918, in Flinders & Thornton 2004:10). However, he was equally insistent that the goals of any curriculum should be determined by first examining what successful adults know and then ensuring that this knowledge is covered thoroughly and effectively in educational programmes:

> Human life, however varied, consists in the performance of specific activities. Education that prepares for life is one that prepares definitely and adequately for these specific activities. However numerous and diverse they may be for any social class, they can be discovered. This requires only that one go out into the world of affairs and discover the particulars of which these affairs consist. These will show the abilities, attitudes, habits, appreciations, and forms of knowledge that men need. These will be the objectives of curriculum.
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> Bobbitt 1918, quoted in Flinders & Thornton 2004:11

Bobbitt's focus on industrial efficiency has come in for extensive criticism from numerous educationalists, particularly for the lack of concern it showed for the interests of learners themselves and for its failure to question the justness of the very social order which it was trying to support (Lagemann 2000:107). The most prominent objector was the philosopher John Dewey, who criticised "the social definition of education, as getting adjusted to civilization, [because it makes education] a forced and external process, and results in subordinating the freedom of the individual to a preconceived social and political status" (Dewey 1929, in Flinders & Thornton 2004:18).[36] Dewey believes that it

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[36] See also Dewey 1902, demonstrating that he had been developing his ideas on education long before

is the learner who should be at the centre of the educational process, maintaining that she or he can best be stimulated by the demands of the social situations with which she or he is faced. That learners may be optimally stimulated by the demands of learning in real-life situations, challenges hard and fast categorisations of subject matter such as 'Mathematics', 'Geography', and 'Physics' and Dewey's curriculum would thus attempt to break down barriers between the classroom and real life for learners. Flinders and Thornton provide examples of how project work examining how local communities solve particular problems could be used to teach the "measuring skills ordinarily assigned to mathematics, drawing skills ordinarily assigned to art, map skills ordinarily assigned to geography, and so forth" (4). Whereas education, for Bobbitt, was a means of social reproduction, for Dewey it was an agent of social reform, with the curriculum being considered a tool with which society could re-invent itself.

There is another point, relating to what has been noted earlier with reference to the 'hidden curriculum', on which Bobbitt and Dewey seem opposed and which relates to their fundamental understanding of the meaning of curriculum. Bobbitt writes:

> The curriculum may [...] be defined in two ways: (1) it is the entire range of experiences, both undirected and directed, concerned in unfolding the abilities of the individual; or (2) it is the series of consciously directed training experiences that the schools use for completing and perfecting the unfoldment. Our profession uses the term usually in the latter sense.
>
> Bobbitt 1918, in Flinders & Thornton 2004:11

It is interesting that while Bobbitt acknowledges the role of unplanned experience in the learning process – a notion of such huge importance in Dewey's conception of the curriculum – he deliberately orients his notion of curriculum development exclusively towards the organisation of planned experience. This is a position which is in keeping with his idea that schools should be places where everything which goes on must be highly structured and organised. Moreover, it is also a stance which inevitably positions

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Bobbitt's self-proclaimed initiation of the debate was published

the teacher at the centre of the learning process in the most transmissionist of educational scenarios – a scenario to which Dewey's conception was entirely opposed.

This early opposition between scientific curriculum making and the humanistic, learner-centred curriculum has generated a dynamic that has been central to the history and development of Curriculum Studies (cf. Flinders & Thornton 2004:1-8, Jackson 1992a:6-9 and 12-14, Darling-Hammond & Snyder 1992:41-78, Lincoln 1992:79-97). At a fundamental level, however, both share one common feature – they are intrinsically reformist in their conceptions and, as such, their realisation tends to oppose the position that advocates maintaining the status quo. It is difficult to characterise this position unequivocally firstly because it is ultimately determined by whatever the status quo is at a particular time and secondly because conservative (non-reformist) discourses have tended to be less amenable to being addressed by Curriculum Studies. Jackson explains the reason for this:

> Imagine two people in a room who want to see schools change and another two who want to see them remain the same. Now ask which pair is more likely to be at odds over the substance and details of what they want to have happen. The answer should be obvious. The pair bent on reform is more likely to disagree with each other than is the pair that wants schools to stay as they are.
>
> Jackson 1992a:14

The fact that the aims of social reconstructionist and social reproductionist (scientific) curriculum philosophies have tended not to be fully realised according to the designs of their architects has not only resulted in both being frequently pitted against impulses considered to be conservative, but – to make matters more complicated – has resulted in amalgamations of elements of both philosophies being similarly pitted against those maintaining the status quo. Moreover, when we speak of tendencies as being 'conservative' or 'reformist', or even 'humanist' or 'scientific', we do so on the understanding that such terms are largely determined by historical contexts, for just as Bobbitt's position was referred to as being 'Progressivist' at the time, it is Dewey who several commentators have regarded as being the true progressive. Similarly – and

making matters even more confusing – Bobbitt's stance is sometimes referred to as 'social reconstructionism' – emphasing its reformist character to *social* ends (as opposed to Dewey's focussing on *individual* ends – those of the learner); in this respect, we would argue that 'social reproductionism' might be more accurate insofar as it takes, largely unquestioningly, society as a model to be emulated rather than as a phenomenon to be investigated, challenged, and improved on.

2.1.3 Curriculum Ideologies beyond Bobbitt and Dewey

There is however, a third clearly identifiable philosophy which consistently recurs in discourse on curriculum development and which *does* tend to be less reformist (certainly in the third-level context) – that of academic rationalism. So far we have had Bobbitt place society's interests at the centre of the curriculum, and Dewey foreground the learner; academic rationalism – referred to by some as 'rational humanism' – prioritises the subject itself and particularly the intellectual tradition and lineage which it represents. Various claims have been made for this mode of classical humanism (again, the nomenclature is not to be confused with the humanism often attributed to Dewey), a common one being that as learners, we are the natural inheritors in a lineage of thought and search for knowledge which, in its typically occidental manifestation, has as its source the literature of classical Greece and Rome. Discussing this in the context of curriculum development, Clark has written that the view

> is characterized above all by the desire to promote broad intellectual capacities such as memorization and the ability to analyze, classify, and reconstruct elements of knowledge so that these capacities can be brought to bear on the various challenges likely to be encountered in life.
>
> Clarke 1987:5

The notion is extremely broad and it may take a wide variety of forms in different contexts. There is a tendency for it to become synonymous with intellectual and

educational ossification, with the valorisation of two-tier concepts of culture (high and low / popular) and consequently with elitism and a mode of exchange in which, as Bourdieu and Passeron have suggested, schools become agents of cultural reproduction in systems of 'cultural capitalism' (Bourdieu & Passeron 1977). It is also typically concerned with the establishing and maintaining of certain standards – standards which it is resistant to challenge. Yet, with reference to what has already been discussed regarding the mutability of notions of liberality and conservativeness in curriculum development, it should be borne in mind that today's conservatives may often have been yesterday's revolutionaries. A clear example of this may be seen in the development of English literary studies, where a figure such as F.R. Leavis in the 1930s and 1940s was concerned with canonising the discipline as a reformist reaction against the earlier disarray and subjectivity which had predominated. Yet, by the 1960s and 1970s it was Leavis who was regarded as the arch-conservative and the rupture which was augured in by post-structuralism put paid to all notion of moral formalism being anything but elitist.[37]

Thus we have three general philosophies orienting curriculum development – Bobbitt's scientific curriculum making, Dewey's humanistic reconstructivism, and academic rationalism. To what extent can these be considered comprehensive in characterising orientations in thought on the subject? There are a number of answers to this question. One answer would be that three tendencies are completely inadequate, considering that curricula seldom represent one single educational doctrine and are almost always a compromise, many incorporating various elements of all three curriculum ideologies. Another answer, however, would be that, when one looks diachronically at how curricula have been analysed in theories of curricula, histories of curriculum studies, and textbooks of curriculum development – and considering the full gamut of all these texts, from those which are broadly concerned with curricula at primary, secondary and tertiary levels, to those which are more narrowly focussed on developing curricula in specific disciplines at specific levels or in solely treating

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[37] Being a younger discipline developing in a different intellectual climate, it is harder to see similar trajectories of regime change in Translation Studies. Nevertheless, see Kearns (*in press*) for a tentative comparison of Leavis and Peter Newmark in this respect. For a more thorough general assessment of academic rationalism in curriculum orientation, see Eisner 1992:309-311 and 320-321, though he refers to it as 'rational humanism'.

curriculum as a theoretical entity – the various attendant curriculum philosophies amount to little more than "new wine in old bottles", to use Philip Jackson's phrase (1992a:16). Jackson himself analysed three overviews of curriculum philosophies (1992a:15-16) – a textbook on curriculum development by John D. McNeil (1977), comments by the editors of a collection of essays on curriculum theory (Eisner & Vallance 1974), and a description of curriculum philosophies from an historian of Curriculum Studies (Kliebard 1987). The curriculum tendencies listed by these writers are as follows:

McNeil:

  a) *humanistic* (Dewey)

  b) *social reconstructionism* (Bobbitt's prioritising of society's needs over the individual's)

  c) *technologist* (curriculum development as essentially a technological process for producing whatever ends policymakers – assumed not to be curriculum makers – demand)

  d) *academic rationalism*

Eisner & Vallance:

  a) *cognitive process orientation* (adopting Dewey's methodology "subject matter [...] is considered instrumental to the development of intellectual abilities that can be used in areas other than those in which the processes were originally refined" (Eisner & Vallance 1974:19))

  b) *technological orientation* (similar to McNeil's 'technologist' orientation – schooling is a complex system existing in terms of components which must be organised).

  c) *self-actualization orientation / curriculum as consummatory experience*. (Dewey, but with emphasis on individual fulfilment)

  d) *social reconstructionist orientation* (combination of both

Bobbitt and Dewey – curriculum to be relevant both to student's interests and society's needs, though with the potential of being an active force to change society)

e) *academic rationalism.*

Kliebard:
    a) *humanism* (academic rationalism)

    b) *developmentalism* (Bobbitt's scientific curriculum planning, with elements of McNeil's and Eisner and Vallance's technologism)

    c) *social efficiency* (Bobbitt's tendency to apply industrial models to schooling)

    d) *social meliorism* (curriculum as major force for social change)

A word should be said about the technologist orientations mentioned by McNeil and Eisner and Vallance. This orientation is focussed squarely on the development of teaching methodologies, syllabi, and modes of assessment to ends that are either generally agreed or are beyond the interests of the curriculum designer. As such, while such impulses have been hugely important in the history (and particularly the recent history) of education, they are further removed from our interests here and our focus on needs and situation analyses and the planning of outcomes.

To these we would like to add another more recent assessment. This comes from a text concerned with developing curricula in a specific area – language teaching – and has been developed by Jack Richards, whose work we will be discussing in detail later. Richards lists five curriculum ideologies:

Richards:
    a) *academic rationalism*

    b) *social and economic efficiency* (Bobbitt)

    c) *learner centeredness* (progressivism in the Deweyan sense, reconceptualism, constructivism)

    d) *social reconstructionism* (curriculum as a major force for social change)

e) *cultural pluralism* (schools should prepare students to participate in different cultures, and not solely that of the dominant socio-economic group)

Richards 2001:113-120

Assessing all of these taxonomies of curriculum orientations, what can be surmised? Well, there are certainly some recurring features:

a) academic rationalism, despite being arguably the least theorised curriculum philosophy, features most consistently in the overviews of all the writers studies. It is apparently inescapable.

b) The legacy of Dewey's writings on curriculum is twofold. Firstly we can see his influence in a strain of curriculum development philosophies which regard the learner's experience as central. Secondly we see his concern with the curriculum as a force for social regeneration to have been taken up by many theorists as a separate trajectory – a good example would be the work of Paolo Friere.

c) Changing educational contexts themselves give rise to new tendencies in curricular orientation – Richards's 'cultural pluralism' is a case in point.[38] Moreover, changing conceptions of the status quo and how it may best be challenged render reconcilable aspects from certain previously opposed curriculum philosophies, an example being Eisner and Vallance's social reconstructionist orientation.

The above discussion will be extremely important in our analysis of outcomes and competences in translator training.

As a coda to this section, it seems appropriate to make one comment on the century-long relationship between the world of curriculum theorising on the one hand, and curricula as they have existed in reality on the other. While the idealism of writers

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[38] Interestingly in this respect, it is not until Eisner re-assesses his taxonomy of curriculum orientations in 1992 that he acknowledges religious orthodoxy as a major curriculum orientation – indeed it comes first on his list, perhaps reflecting the changing role of religion in American primary and secondary education, or perhaps reflecting developments in thinking about curricular ideologies. However, as the focus of our analysis in this work is curriculum design in a secular tertiary educational context, this orientation shall not be developed here.

like Dewey may seem both noble appealing, scientific curriculum making has, according to certain commentators (e.g. Kliebard 1975), been largely triumphant, at least in American education. Interestingly, this does not transfer into an indication of writers such as Bobbitt and Charters themselves as having been highly influential; as Kliebard writes:

> Few people read Bobbitt's famous study *Curriculum-Making in Los Angeles*, or his magnum opus, *How to Make a Curriculum*, or have even heard of Charters and Waple's *Commonwealth Teacher-Training Study*. If they did read these works, the most likely reaction would be one of amusement. And yet we pursue with sober dedication the techniques on which these works are based.
>
> Kliebard 1975, in Flinders & Thornton 2004:44.

Why then should orientations which can be shown to be demonstrably flawed in their premises have gained such sway in education? The answer may lie in our tendency to adopt an oversimplified ideal of education which, though flawed, is nonetheless easily comprehensible and ostensibly attractive to the numerous stakeholders in the educational process and which is in agreement with what these numerous stakeholders' views hold that education ought to involve. Equally, it may also involve reconsidering and broadening our notion of the different stakeholders in the process, so that the interests of all are met with just measures of rigour and expediency consonant with our curricular aims. The following sections shall examine how best we approach the conception of these aims in terms of outcomes and competencies.

2.1.4 Curricular Outcomes: Goals, Aims, Objectives, and Competencies

It should be clear from the above discussion that allegiance to a particular curriculum philosophy will largely be determined by the ways in which we conceive the purpose of a particular programme of education. To a significant extent these purposes will be determined and informed by needs and situation analysis and, as such, will be discussed separately. For the moment what are of interest here are the *terms* in which we

understand these outcomes and the ways in which these terms inform the curriculum philosophy which we choose to adopt.

The most general expression of a curricular outcome will here be expressed as a goal.[39] While this level of generality is omitted by some curriculum developers – particularly those who are concerned with developing curricula for specific subject areas (e.g. Richards 2001) – such a level cannot be omitted here given the variety of purposes for which instruction in translation is and has been provided (from translation as a means to learn a second language, to translation as a vocational skill, to translation as a component in a general modern languages programme, the goal of which may or may not be subsumed under that of the general programme etc.) Henson provides examples of what may be specified at this level of generality: health, development of moral character, vocational efficiency etc. (2001:212-213).

Below the level of goals is that of 'aims'. Aims typically provide an account of what the general outcome of a specific course should be and are often expressed in the form of 'aims statements'. Thus, for example, an aims statement for the course "Introduction to English-Polish Legal Translation" might take the following form:

Students will learn how to translate legal texts from American English into Polish at a basic level.

Aims are central to education in that not only do they determine (together with goals) the curriculum philosophy which is to be adopted, but they are also integral to deciding on the more precise outcomes of a course, outcomes which are sometimes expressed in the form of 'objectives'. Objectives can be seen to divide aims into specific components, and again are expressed by statements. Thus, returning to the above example:

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[39] In common with what has been said earlier about the variety of different meanings for the term 'curriculum', there is also nomenclatural confusion in the area of outcomes. For Henson (2001:212-213) aims are more general than goals. For Pratt (1980:144-149) goals are more general than aims. For Richards (2001:120) aims and goals are synonymous and he omits the upper level of generality analysed by both Henson and Pratt.

<u>Aims statement:</u>

Students will learn how to translate legal texts from American English into Polish at a basic level.

<u>Objectives:</u>

- *Students will be introduced to a range of basic specialised legal concepts and terminology in American English and Polish.*
- *Students will be taught a process of translation involving assessment of the ST, draft translation, translation, revision, and proofreading.*
- *Students will be introduced to some basic word-processing and CAT packages which are commonly used by English-Polish legal translators.*
- *Students will be taught basic research skills and introduced to research resources which are useful in English-Polish legal translation.*

Many commentators have noted that considerable skill is involved in the formulation of objectives as such outcomes have to be informed by (a) a genuine insight into and familiarity with the subject matter being taught, (b) a knowledge of the abilities of the students and a familiarity with how the subject matter may best be sequenced for their particular abilities, and (c) a familiarity with the previously established curriculum goals and aims. Moreover, descriptive skills are also required to accurately formulate objectives in ways which will not be ambiguous to any of the curriculum stakeholders: excessively general objectives statements may result in different teachers pursuing radically different courses of instruction, to the huge annoyance of students who may have to take a common examination at the end of the semester. There are thus major advantages to objectives being developed by groups of teachers who are thoroughly familiar with the kinds of students who usually pursue the courses in question, as well as the educational context in which the courses take place, and of course the subject itself. This is the ideal situation – in reality, the formulation of objectives by American teachers in the 1960s and 1970s was often enabled by the use of specific, standardised formats

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(Flinders and Thornton 2004:49), formats which often had the effect of creating somewhat formulaic and uninspiring prose.

Objectives have come in for extensive criticism from curriculum theorists in recent years. In spite of the fact that in theory they are amenable to a variety of different curriculum philosophies, their use in the past has often been associated with a somewhat mechanistic means-ends tradition of scientific curriculum making, which is particularly associated with the work of Bobbitt and which enjoyed considerable popularity in the writings of Ralph Tyler, W. James Popham, Benjamin Bloom, and others. Initial efforts were largely oriented towards taxonomising lists of objectives (Pendleton, for example, identified 1,581 social objectives for the teaching of English (Pendleton 1924)) and as such tended to be unsuccessful in practice, with teachers being unable to remember fifty specific objectives, not to mention over one and a half thousand. Yet the efforts to organise educational objectives persisted and is still standardised in many teaching contexts.

One of the most vociferous critics of objectives-based formulations of outcomes has been Elliott Eisner. Eisner notes that while it may be generally possible to predict what outcomes a particular programme of education should have (thus supporting the formulation of goals and aims) the potential outcomes of instruction of any educational endeavour are usually so numerous as to be impossible to anticipate with any adequate specificity (Eisner 1967, reprinted in Flinders and Thornton 2004:85-91). His criticism will be relevant to much of what will be said about translator training contexts later in this work:

> The amount, type, and quality of learning that occurs in a classroom, especially when there is interaction among students, are only in small part predictable. The changes in pace, tempo, and goals that experienced teachers employ when necessary and appropriate for maintaining classroom organisation are dynamic rather than mechanistic in character. [...] The teacher uses the moment in a situation that is better described as kaleidoscopic than stable. In the very process of teaching and discussing, unexpected opportunities emerge for making a valuable point, for demonstrating an interesting idea, and for teaching a

significant concept. [...The] dynamic and complex process of instruction yields outcomes far too numerous to be specified in behavioral and content terms in advance.

<div align="right">Eisner 1967, reprinted in Flinders and Thornton 2004:87</div>

This is an extremely important point that must be factored in to curriculum development and will exert a major influence on the design of instructional programmes.

Eisner also criticises objectives on the grounds that good teachers often tend to compromise them in practice. While objectives make sense in theory – we need to know where we are going before we embark on a journey – the practice of teaching is more complex, with teachers often choosing class activities which inform and modify pre-set objectives as lessons and courses progress.

This idea was taken up by Philip Jackson in his famous work *Life in Classrooms*. The teaching practice *in action* which Eisner refers to above, is deliberately de-romanticised by Jackson, who refers to it as "the daily grind" (Jackson 1968:3-37). In many ways the very fact that the quotidian activity in classrooms is so mundane is what has led it to be overlooked in much curriculum theory. This has led to factors such as the on-the-spot behaviour of teachers referred to by Eisner above, along with the learning context situation (from classroom design and structure, to the rules of the particular educational establishment, to the administrative structures of which it is a part), to all assume great significance in making up the 'hidden curriculum' in education, referred to earlier. Examination of an educational programme solely on the assessment of whether it has attained its educational objectives is a practice which inevitably rides roughshod over such local (and indeed general) specificities and such practices have contributed in no small part to keeping the hidden curriculum hidden. As such, rather than idealising the educational context as objectives are wont to do, curriculum development should acknowledge the reality of this context at a separate stage following the identification of aims in the formulation of outcomes.

This is no easy task as it implies that curriculum planners must concern themselves with determining the indeterminate. However, in this respect one alternative to outcomes which has been proposed in various circles – and particularly in those of

language teaching and translator training – has been the development of competencies. Competency-based curriculum planning is a trend which has developed most noticeably in curricula for training in languages and translation, and more generally in vocationally oriented subjects where behavioural patterns of experts may be analysed and imitated. In keeping with the concerns of Jackson outlined above, curriculum planning towards competency development centralises outcomes at the planning stage. As Richards notes with reference to language teaching, traditional approaches have tended to focus on content (in the form of syllabus development) or teaching processes (in the form of methodologies). Competency-based curriculum development "shifts the focus to the ends rather than the means..." and thus "...seeks to improve accountability in teaching through linking instruction to measurable outcomes and performance standards" (Richards 2001:128).

Competencies typically refer to observable behaviours which are necessary to carry out specific activities in the real world. As has already been mentioned, there is a natural link here between competency-oriented curricula and professional training – Docking expands on this relationship as follows:

> A qualification or a job can be described as a collection of units of competency, each of which is composed of a number of elements of competency. A unit of competency might be a task, a role, a function, or a learning module. These will change over time and will vary from context to context. An element of competency can be defined as any attribute of an individual that contributes to the successful performance of a task, job, function, or activity in an academic setting and / or a work setting. This includes specific knowledge, thinking processes, attitudes, and perceptual and physical skills. Nothing is excluded that can be shown to contribute to performance. An element of competency has meaning independent of context and time. It is the building block for competency specifications for education, training, assessment, qualifications, tasks, and jobs.
>
> Docking 1994:11

Unlike analysis of curriculum development, the topic of competencies has been examined extensively in TS literature and, as such, the nature of competencies will be further elaborated on in the section devoted to translation competence. For the moment, however, let us focus on some more general criticisms which have been made of the use of competencies in curriculum planning.

While competencies have gained greater acceptance among Western curriculum scholars than have objectives, they have not been without their critics. One obvious criticism is that which Dewey used against Bobbitt nearly a century ago – that the real world is taken as a model to be emulated, without encouraging a questioning attitude in students about whether that model should be accepted uncritically. A rejoinder to this from those in favour of the use of competencies might raise the difference between the two educational contexts – Dewey and Bobbitt were generally referring to primary and secondary levels of education. If someone voluntarily chooses to pursue vocational studies, is it the curriculum planner's role to demand that this student challenge whether this job is *worth* doing or whether there are better ways of doing it, at the same time as he or she teaches the student *how* to do the job? Nevertheless, competency critics such as James W. Tollefson have also criticised competency-based language teaching curricula on the grounds of there being hidden values underlying many of the presumptions which they make (Tollefson 1986). Tollefson's criticisms relate in particular to their use in refugee resettlement training programmes in which specific behaviours of compliance rather than complaint were encouraged in the refugees. It is worth bearing in mind, however, that such weaknesses in competency based outcomes may be remedied through input from social-reconstructionist theories, thus emphasising again the importance of ideological awareness in curriculum renewal.

2.1.5 Curriculum Guidelines and Their Functioning

For a number of reasons, this work eschews the development of 'a curriculum' in favour of proposing a set of 'curriculum guidelines'. The decision to impose this highly significant parameter on the work was made for a number of reasons. First and foremost

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is the fact that we are fundamentally focusing on only two aspects (presented as one stage) of curriculum renewal: needs and situation analyses. However, the more attention which was devoted to the existing literature on organisational planning in translator education, the more it became apparent that there exists a paucity of research examining the fundamental principles orienting thinking about this subject – those principles which curriculum renewal seeks to address. In particular it was noticed that, by and large, no renewal methodologies had been developed with any degree of thoroughness which could facilitate work in the field.

As such it was decided that the guidelines influencing curriculum development would make a more appropriate research target than the development of an actual curriculum, not least because any curriculum devised without fundamental guidelines in place risks much in terms of methodological sturdiness. Christopher Candlin has described curriculum guidelines as proposals which "lay out a program's educational philosophy, specify purposes and course content, identify implementation constraints, and articulate assessment and education criteria" (Candlin 1984:35). Curriculum guidelines can equally inform syllabus development (itself an important part of curriculum development) and it is necessary that what is proposed in the guidelines which are provided here be further tested in the development of both curricula and syllabi for real-life situations.

In this respect Candlin acknowledges the distinction between 'strategic planning' (the creation of curricular guidelines by, for example, programme directors) and 'tactical planning' (the syllabus design decisions which are made by teachers on the basis of both their own experience and the previously specified curricular guidelines). He notes how pedagogical innovation results from a synthesis of tensions between strategic and tactical levels of planning: "...it is only from the tension between classroom action and curriculum guidelines, recorded in syllabuses, that we can expect innovation. It is this tension which can drive curricula forward" (Candlin 1984:36-37). Such a stance is not without its detractors, with Numa Markee in particular finding unusual this emphasis on tension - or even conflict - as a catalyst for change, given the traditional tendency for professionals involved in language teaching to implement change as a result of consensus building (Markee 1997:22). However, it would appear that Markee is presuming the

notion of 'tension' to be necessarily antagonistic; it is the contention of the present work (and possibly of Candlin also) that tension need not necessarily be a negative factor and can, on the contrary, be highly creative. Assuming such an understanding of the notion of tension, Candlin's somewhat dialectic conception of the relation between curriculum guidelines and classroom practice (manifested at the interface occupied by syllabus development, methodological innovation etc.) is in keeping with the stance adopted here.

Bearing the above in mind, another issue arises which favours the development of curriculum guidelines rather than a concrete 'curriculum' in a study such as this: if the involvement of all stakeholders in curriculum development is to be acknowledged as desirable, then it is necessary to think of this development *both* in top-down *and* bottom-up terms. The notion of top-down curriculum development assumes the provision of a curriculum (or even curriculum guidelines) by a single, often external, authority and its subsequent implementation within the educational system. Modes of curriculum evaluation may be included within this system, but it is likely that they will continually be referred back to the curriculum development authority for changes to be included within what is proposed, and thus that such an authority will assume a somewhat 'managerial' role. Alternatively, bottom-up curriculum development assumes the curriculum to be developed 'at the chalkface' so to speak, with teachers playing a significant role in determining the curriculum (though the result of such development may often be closer to a syllabus than to a curriculum, making the distinction here similar to Candlin's strategic and tactical planning dichotomy). As will become clear, it is necessary that the views of all stakeholders are acknowledged in the development process and external curriculum developers must remain cognisant of the delicate balance that necessarily exists between top-down and bottom-up modes of development. Thus, with a view to respecting this caveat from the outset, this work will take as its aim the development of 'guidelines' or 'proposals' for translator training curriculum development in the hope that these will lead to renewed and productive discourse in the area.

In relation to this issue, it is again somewhat surprising that the recent growth in literature on translator training has tended to by-pass the issue of curriculum development. One recent publication on teaching translation (Colina 1993) neglects the issue of curriculum almost entirely. Numerous writers have been understandably eager to

apply the results of strategy-oriented and TAP research to theories of how students learn to translate,[40] but there appear to have been remarkably few efforts to examine how knowledge about the acquisition of translation skills may inform the organisation of translation pedagogy at a more general, practical level. To put this another way, we have had many studies on *how* people learn to translate, but far fewer on the *reasons why* they learn to translate. Yet even in relation to the former research endeavour, there is scope for it to inform curricular renewal practice insofar as the knowledge which students bring to training environments and the ways in which they learn are changing. In this respect a point which is discussed in the Conclusion of this work is the degree to which such changing learning styles constitute another variable of which trajectories of translator training development must take stock.

2.1.6 Mossop contra Gouadec Redux: Can a Minimalist Competence Constructively Inform Curriculum?

Thus we return to the opposition which we began with – that between Mossop and Gouadec – to examine whether a curricular studies approach can assist with viewing the aims of translator training in any greater clarity. Firstly we have noted that there is an inevitable ideological imprint instrinsic to the organisation of any educational programme and the tradition of curriculum studies has formalised this imprint in various ways particularly insofar as it specifies the way in which the learning experience relates to society. The crux of the opposition between Gouadec and Mossop also relates to the way in which the training of translators relates to society, or perhaps, to be more precise, the way in which society is conceived. The Mossop position is closer to that of Bobbitt in valorising an explicitly vocational impulse in the training experience which will prepare students for the immediate requirements of the labour market. Yet while Mossop's conception of translator training might ostensibly appear more traditional in its support for 'the basics', it is also a position which assumes a broader view of society, particularly

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[40] See, for example, Atari 2005, Dancette 1994, Jääskeläinen 1996, Kiraly 1995, Kiraly 1997, Olohan 2000, Piotrowska 1998, Scott-Tennent et al. 2000 etc.

in its similarities with Pym's minimalist view of translation competence discussed in Chapter 1. As such, his position appears to be closer to that of Dewey in its concern for the holistic development of the individual (though without derogating the importance of employability). Gouadec equates society with the job market, or at least with the activation of an individual's immediate participation potential in the job market. While this view of society may be controversial in Deweyan terms, it is even more problematic when contexts of academic rationalism are considered, such as those within the teutonic tradition of intellectual style, discussed in the Introduction.

Later, in Chapter 3, we shall see how such notions as skills transferability can be used to reconcile vocational impulses in academic systems within a Deweyan paradigm. First, however, bearing in mind what we have noted regarding the orientation of educational programmes which curriculum studies describes, we shall examine a series of attempts to identify guidelines in the training of translators with a view to identifying dominant trends (and pitfalls) in the field.

2.2 A Survey of Some Curricular Guidelines for Translator Training

Having examined some of the dynamic principles underlying the development of curricula from within Curriculum Studies and having further investigated the specific influence which the demands of translation will exert on curricular planning, we now propose to examine a series of attempts to identify curricular guidelines for the organisation of translator training. As has already been noted, this is not an area which has been investigated by TS in anywhere near the thoroughness that other issues such as translator competence, teaching methodology, or evaluation and assessment have been examined, but those attempts which have been made to broach the subject are at least worthy of consideration. We are presenting them here in an order designed to illustrate how they build up incrementally in sophistication. The final examinations of curricular planning here originate, exceptionally, not from TS but from foreign language instruction. Nevertheless, there are reasons why curricular renewal in modern language

teaching may provide interesting guidelines for translator training, particularly in terms of the notion of Situation Analysis – the study of the context in which training takes place.

2.2.1 Leila Razmjou: Guidelines for a Translation Curriculum in Iran

In a study from 2001, the Iranian scholar Leila Razmjou writes about a research project which she conducted with a view to identifying the skills and content needed in a translation curriculum for Iranian universities, and to further examine how such skills and content might best be developed. Beginning with the premise that "it can be assumed that [the current curriculum] does not meet the needs of present-day Iran" (Razmjou 2001) she describes how her project employed Delphi research methodology in a survey of lecturers at various Iranian universities. Her decision to opt for Delphi methodology appears to have been motivated largely by the work of Murry and Hammons, who quote four applications for such methodology in higher education research: "(1) to develop goals and objectives, (2) to improve curriculum, (3) to assist in strategic planning, and (4) to develop criteria" (Murry & Hammons 1995:425, quoted in Razmjou 2001). These applications are worth bearing in mind with regard to Razmjou's subsequent findings.

Thirty experts, all of them teaching staff from TS and related disciplines, participated in the project. They were given two questionnaires, the first consisting of three open-ended questions which were considered to be the main research focus of the project:

a) What skills and contents are needed in a translator training curriculum to promote student learning?

b) What strategies should be followed to apply these skills?

c) What should be done to motivate translation students?

The second questionnaire was constructed on the basis of the answers which the experts provided to the first and was made up of a total of 55 questions. These questions were rated following the Likert scale, and frequency of answers was analysed using Chi-square testing, with high-frequency items demonstrating a consensus.

There was a high level of agreement among those questioned on most matters and the results ascertained were presented by Razmjou mostly in the form of some general recommendations: students should be exposed to a variety of text genres, a more student-centred, workshop-like approach in translation classes would be beneficial, improving speaking skills can prepare students for interpreting courses, emphasising the importance of translation as a skill and a profession to students embarking on translation programmes would help to motivate them etc. Some more specific recommendations are also elicited: a proficiency test after the first two years of the BA programme would be helpful in distinguishing those students who have the appropriate skills to pursue translator training, the publication of student translations in college journals or local periodicals would act as an incentive for them etc. (see Razmjou 2001 for a full account of the findings). Ultimately, Razmjou's overall conclusion – "the BA translation programme at Iranian universities needs substantive changes with regard to the skills, techniques, and content it covers" (Razmjou 2001) – is not unlike the premise with which she begins her study, quoted earlier.

The circularity of Ramjou's rhetoric here may give some cause for concern and also highlights the reason why her project has been chosen to open this survey of translation curriculum studies. One reaction to the absence of clear curricular guidelines in the teaching of a discipline such as translation within a society is to engage in field work such as Razmjou's to elicit from experts what is needed to improve the situation (indeed, as was noted in the Introduction, the present study began with such a conception in mind). There is no doubt that action research of this kind can often make a very valuable contribution to establishing what problems and shortcomings exist, as well as soliciting ideas from stakeholders as to how they may best be solved. However, we would contend that the example of Razmjou's work also illustrates some of the shortcomings of such an approach.

Her project presumes that those members of university staff who are responsible for training translators are the only stakeholders whose views are relevant to the development of the process. In a translator training culture located squarely in traditions of academic rationalism, it might be appropriate to limit the survey in this way. Yet could this be accused of being at odds with what Razmjou emphasises elsewhere in her paper

regarding translation being taught as a vocational skill? This is an extremely important issue and one which we will see resurface repeatedly in our consideration of approaches to developing training curricula in translation. For the moment, however, our point here is not primarily that her choice of stakeholders is wrong, but rather that it is not consonant with what she says elsewhere in her paper about how and why translators are trained in Iran. As such, there is considerable theoretical and methodological groundwork to be done in this respect before fieldwork can begin, and it is in developing this groundwork that the curricular guidelines which we are concerned with can be helpful.

There are other problems present in Razmjou's project – there is little recognition of the fact that the way in which translation skills are learned is different to the ways in which other language skills are learned, no acknowledgement that translator trainers themselves require training, very little awareness of the integration of new technologies into translator training, and there is the fundamental concern about the circularity of her rhetoric: translator training in Iran is inadequate, therefore a survey was conducted among those who trained translators, and the survey found that translator training in Iran is inadequate. Constructive suggestions are provided, but because of the rhetorical organisation of the project they are not foregrounded as much as they could be and, as such, are not always specified in enough detail to be fully helpful. Again, there is a need to return to first principles and for reference to be made to a set of curriculum guidelines according to which thought about translator training and the needs of research projects in the field can refer.

In conclusion, however, it should be added that the temptation to find fault with Razmjou's work must be tempered by an acknowledgement of the worth of her research. Its rhetorical circularity, for example, may reflect the fact that it might better have been presented in a more journalistically oriented, non-academic article (e.g. like Pym 2005) – a forum which might also have obviated the extensive attention she grants to statistical methodology which is ultimately of dubious relevance to her findings. This again may be an example of the fossilised influence of academic rationalism pervading writing on TS. Razmjou's initial impulse is entirely commendable, her efforts strenuous, but her basis is weakened because the guidelines which it requires have simply not been fully developed; it can easily be argued that for this she is not to be blamed.

2.2.2 Gabr's Human Resource Development Approach to Curriculum Renewal

Before presenting and discussing the writing of Moustafa Gabr on curriculum planning for translator training, it is important to situate his writings in the overall context of his life and work. Gabr was a young Egyptian translator and translator trainer, most of whose writings were published in non-peer reviewed journals prior to the commencement of his doctoral studies on translator training under the supervision of Anthony Pym in Tarragona. His tragic death in a car accident June 2004 brought an untimely end to a very promising research career (Kearns 2004a). While it is possible to criticise some of his work in retrospect, such criticism is made in the full understanding that it suffers from the absence of an opportunity for it to have been fully developed. The posthumous publication of one of his final works (Gabr 2003 / *in press*) in the inaugural issue of *The Interpreter and Translator Trainer* is testament to the esteem in which his work was held by many in the translator and interpreter training communities.

Gabr's ideas were mostly set out in a series of articles published in *Translation Journal* within a period of less than two years (the central text is undoubtedly Gabr 2001b, though Gabr 2001a, 2001c, 2002a, and 2002b also contain ideas of relevance). They are generally oriented towards taking models of curriculum development derived from research on professional training contexts, human resource development, and Total Quality Management (TQM) and applying them to translator training contexts. Thus in his first paper (Gabr 2001a) we are presented with the following comprehensive quality control model which may be applied in curriculum planning.
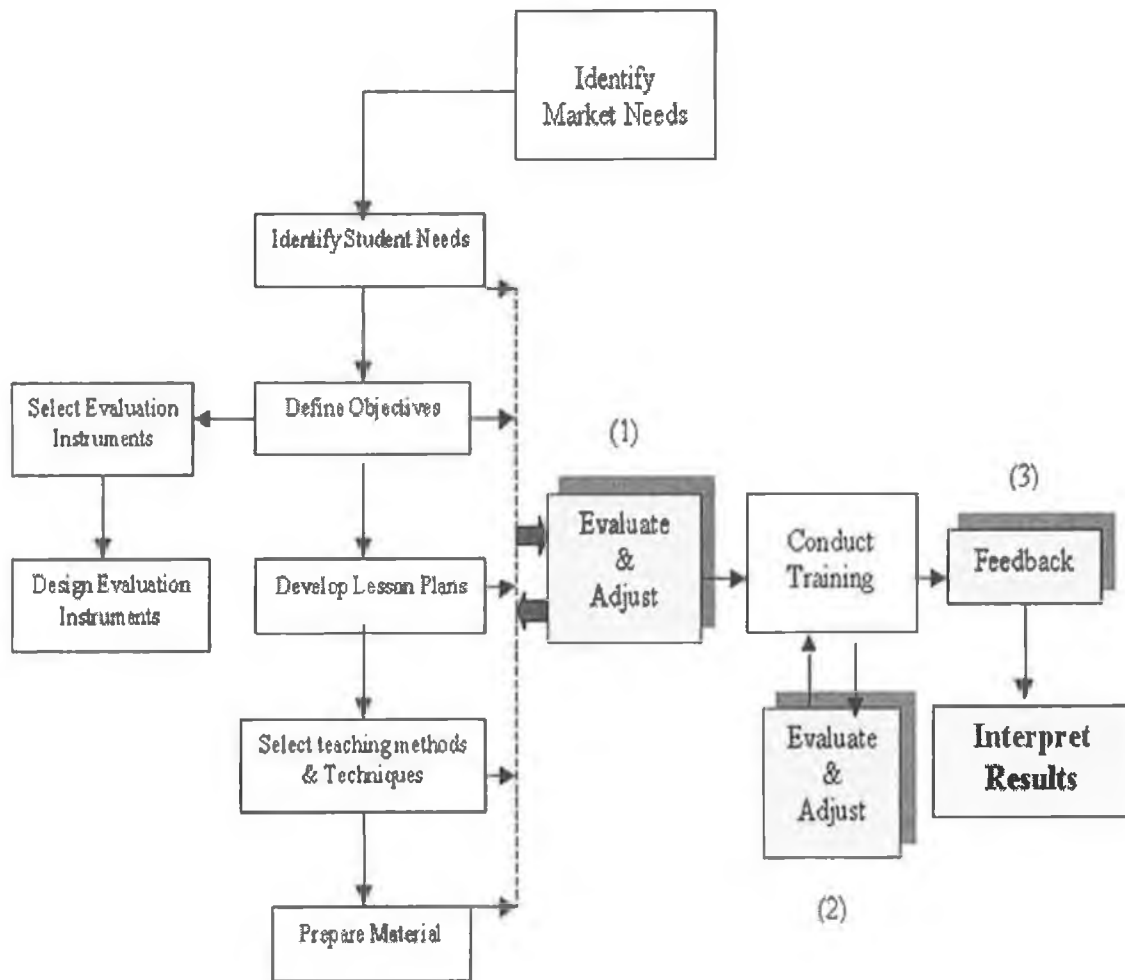
Figure 2. Comprehensive Quality Control Model (CQCM) (Gabr 2001a)

A similar model is presented in a follow-up paper (Gabr 2001b) devoted specifically to the issue of translation curriculum development (the reference in the Figure to Gabr 2000 indicates that the figure is derived from his Master's thesis):

Identify
Market Needs

Pre-Development Stage

Identify Student
Needs

Select Student
and Course
Evaluation
Instruments

Define
Objectives

Conduct
Training

Design Student
and Course
Evaluation
Instruments

Prepare Material

Development
Stage

Select Teaching
Methods & Techniques/
Teachers

Develop Lesson
Plans
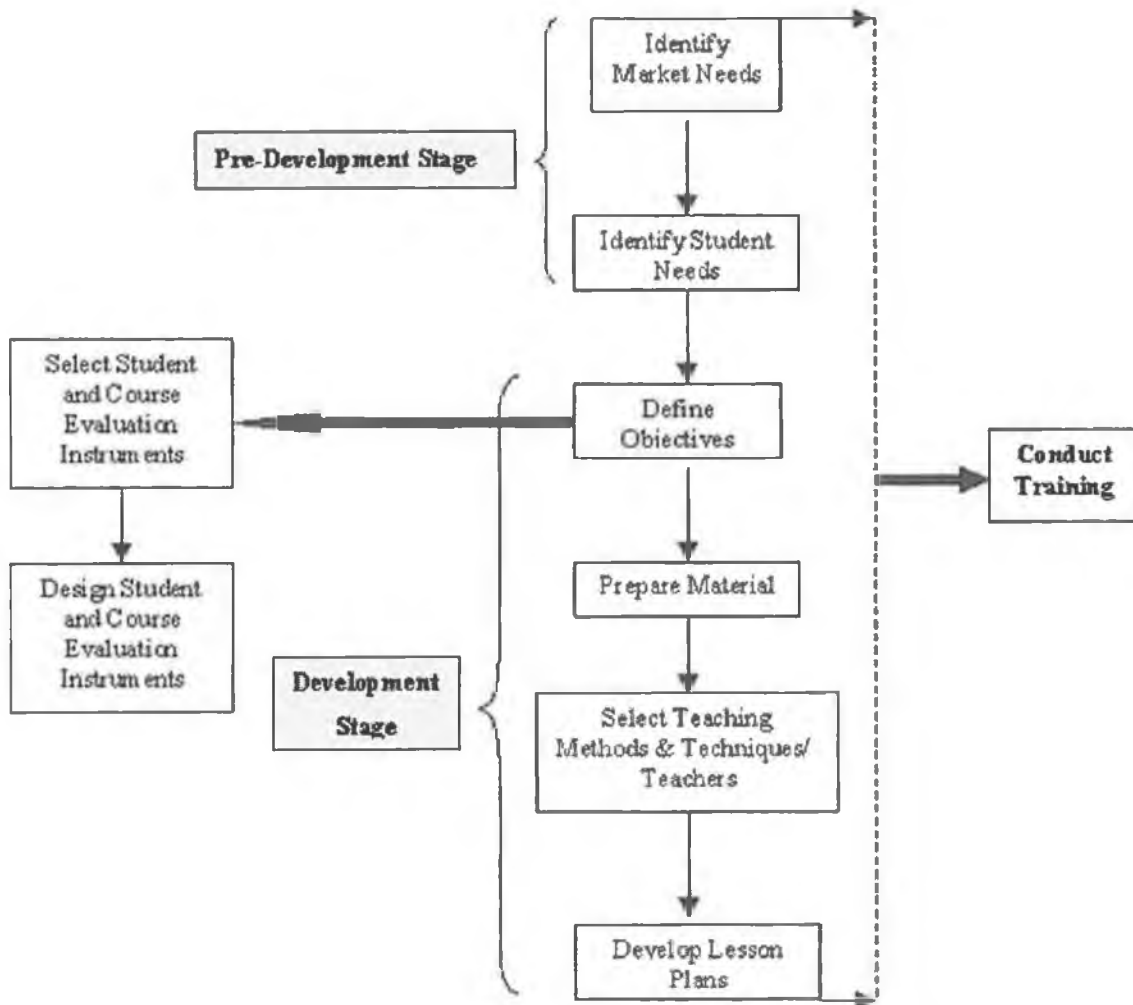
Cycle of Translation Program Design and Development (Gabr 2000, 17)

Figure 3. Gabr's Cycle of Program Design and Development (Gabr 2001b)

There is a complexity inherent to both of these models which Gabr does not fully investigate, though which is nevertheless illustrative of the academic tradition of human resource development from which they are derived, and in particular the work of scholars such as Harris & DeSimone, Charney & Conway, I.L. Goldstein, J.J. Phillips, P.R. Sheal, and Zenger & Hargis (see Harris & DeSimone 1994, Charney & Conway 1998, Goldstein 1980, Phillips 1983, Sheal 1990, and Zenger & Hargis 1982). Gabr is one of the few exemplars of this research tradition in writings on translator education and, while his adoption of many of these ideas is not, as we shall see, unproblematic, it is a trajectory

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which remains rich in potential for the area, particularly in terms of the breadth in which it views the curriculum design process.

In his article on translation programme evaluation (Gabr 2001a, to which the first diagram refers) Gabr notes that one important reason why evaluation is not carried out more frequently is because of the belief that *any* training is necessarily a good thing and that this alone can render evaluation unnecessary. The ideology that training – by dint of its very existence – is beyond criticism is obviously a stance which is to be opposed, and this Gabr dutifully does. Yet the rationale behind this anti-evaluation ideology becomes clearer when one considers that it has been suggested initially with regard to professional development training in the workplace – an environment in which training has often traditionally been relegated to a role of ancillary importance. The situation is quite different with regard to training which takes place in tertiary educational institutions, where it benefits from being one of the primary *raisons d'êtres* of the institution providing it. As such, while training in professional environments may require vehement defenders to assure its continued existence, such zeal may require modulation in the university contexts, particularly when one considers that instruments of evaluation may often already be present within the curricular apparatus of the particular institution or educational infrastructure. Acknowledging the context in which translator training takes place may consequently be seen to be particularly important because, while programme evaluation is an important trope for curricular research, the most appropriate role of such research in many educational institutions may be to inform pre-existing evaluative structures, rather than to establish such structures anew. In this respect, Gabr's ideas as revealed in this article about such factors as, for example, the nature of data to be sought in student feedback surveys, is excellent and highly relevant, but could suffer at the hands of educational administrators who could justifiably see it as attempting to encroach on previously established procedures or to reinvent extant evaluative wheels.

These are concerns which also relate to the main published work in which Gabr presented his view of curriculum development for translator training (Gabr 2001b, based on his Master's thesis, Gabr 2000), where the procedure is equated with course design and implementation. The absence of curricular guidelines which proved so problematic in Razmjou's work might initially seem to be obviated by Gabr's stated desire for

systematicity in curriculum development: "Creativity in curriculum development without a systematic approach may produce interesting class activities, but it will not engender effective teaching; the broad goals of the programme will not be achieved" (Gabr, 2001). As can be seen from the diagram above, in which he presents the "cycle of translation program design and development," a lack of systematicity is one thing Gabr certainly cannot be accused of:

> Like any other training program, designing a translator training program should follow a systematic cycle, i.e., specific steps that represent, so to speak, the bones that make up the skeleton of the design and development process. If one bone is missing or out of place, the result will be some sort of deformity and inability to function properly.
>
> Gabr 2001b

For present purposes it may be clearer if we simplify the model from the diagram above to the terms of the more basic process which Gabr describes in the article:

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┌─────────────────────────────────────────────────────────┐
│  ┌───────────────────────────────────────────────────┐  │
│  │            1. Process Initiation Phase            │  │
│  │                                                   │  │
│  │   1.1.  Forming a team of developers              │  │
│  │   1.2.  Brainstorming for developers              │  │
│  │   1.3.  Task assignment                           │  │
│  │   1.4.  Setting deadlines for task accomplishment │  │
│  └───────────────────────────────────────────────────┘  │
│  ┌───────────────────────────────────────────────────┐  │
│  │          2. Curriculum Development Phase          │  │
│  │                                                   │  │
│  │  ┌─────────────────────────────────────────────┐  │  │
│  │  │ 2.1. Pre-Development Stage                   │  │  │
│  │  │       2.1.1. Identification of Market Needs  │  │  │
│  │  │       2.1.2. Identification of Student Needs │  │  │
│  │  └─────────────────────────────────────────────┘  │  │
│  │                                                   │  │
│  │  ┌─────────────────────────────────────────────┐  │  │
│  │  │ 2.2. Development Stage                       │  │  │
│  │  │       2.2.1. Defining Instructional Objectives│ │  │
│  │  │       2.2.2. Preparation of Materials        │  │  │
│  │  │       2.2.3. Selection of Teaching Methods   │  │  │
│  │  │       2.2.3. Selection of Teachers           │  │  │
│  │  │       2.2.4. Development of Lesson Plans      │  │  │
│  │  └─────────────────────────────────────────────┘  │  │
│  └───────────────────────────────────────────────────┘  │
└─────────────────────────────────────────────────────────┘
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Figure 4. Moustafa Gabr's Model of Curriculum Development (Gabr 2001)

This chart, which presents a relatively smooth process of course design, might well appear seamless in the highly systematised context in which it is presented. Yet it can be argued that what the model gains in systematicity, it loses in practical applicability – as in his earlier article, the absence of an awareness of the context in which translator training takes place weakens the ideas presented here. For example, certainly when one considers that translators are being trained to practice in a professional capacity, an examination of market requirements as a starting point would appear well advised. Yet this does not fully provide for the translation instructor who requires a set of curriculum guidelines from

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which she or he may develop a syllabus in a society in which curricular ideologies of academic rationalism dominate the tertiary sector – societies in which translation accreditation is based entirely on *university* (N.B. not *translator training school*) qualifications and where universities have traditionally been resistant to any vocational impulses being introduced into curricular decision-making. As shall be seen in the ensuing discussion of translator training in Poland, there have existed societies – even societies with well developed tertiary education systems – where translators have been "trained" merely by reading Nida and Venuti. That is not to say that such systems may not be (gradually) adapted to include a greater degree of vocational training, but the practicability of adopting as explicit a stance as Gabr suggests will be diminished by the neglect to acknowledge the possibility of voices of ideological dissent at the primary stages of implementation.

Thus, one extension of the criticism being made here is that Gabr's model presumes a greater degree of universality to prevail – and a greater degree of agreement among those involved about what actually constitutes appropriate educational goals – than actually exists. This is a stumbling block that goes back to the opposition described earlier between Mossop and Gouadec. In this regard an issue which the present work will later examine is how curricula may be adapted to include within them the potential for implementation. However, for the moment, it may be pointed out that where Gabr's model is weak is not so much in its Needs Analysis (though issue might be taken with this in any case) but rather in what Jack Richards terms "Situational Analysis" – an anticipatory study by the curriculum developer of the local conditions prevailing in the society in which the curriculum is to be implemented.

For the moment, however, criticism of Gabr's model shall be focussed on some of the other presumptions he makes and which, had his model adhered more tightly to the rubrics of curriculum design, might have been avoided. These presumptions are particularly apparent in his comments regarding the selection of material to be presented in a translator training course or programme. He notes that "developing instructional objectives is the most important step in the process of course design and development" (Gabr 2001b). Certainly the now extensive literature on the issue of translation competency bears testament to the concern within the TS community about what the

most appropriate fundamental skills are which a translator should possess. However, the inherent complexity to the current state of thinking on translator / translation competence equally demonstrates that this question can hardly be viewed in the streamlined terms which Gabr provides, including little or no discussion of appropriate course content, for example.

Also of concern is Gabr's adoption of Harris and DeSimone's *Human Resource Development*: "Instructional objectives are useful in that they 'tell the teacher where the course is going and how to know when he has gotten there'" (Harris & DeSimone 1994:126, quoted in Gabr 2001b). The description provided here is entirely teacher-centred (or, perhaps more accurately, syllabus-centred) – the course objectives have been fulfilled once they have been taught, rather than when it is apparent that the student has acquired the desired knowledge or skills.

All of these concerns may ultimately lead us to suppose that Gabr could well be considered the Franklin Bobbitt of translation curriculum design, given his concern with objectives being realised, with application of industrial procedures in educational contexts, with a desire for systematic approaches etc. Many of these criticisms are well founded. Yet there also exists another similarity with Bobbitt – the degree to which both writers are pioneering in developing a bold and rigorous approach to a subject which had hitherto been approached in terms which were somewhat ethereal and unspecific. Moreover, when seen in contrast with Razmjou's work, Gabr's attempts are characterised by their interdisciplinarity and thus provide a useful orientation for future research directions.

2.2.3 Defeng Li: Market-Oriented Curriculum Development in Hong Kong

Issues of course objectives are also central to the work of the Hong Kong academic and teacher Defeng Li, who has developed his ideas on curriculum development over a series of articles (Li 1999, 2000a, 2000b, 2001, 2002, 2005). Li's ideas benefit from having been developed over a longer period of investigation and in a greater number of forums than either Gabr's or Razmjou's and it will be interesting to see how his future work on

curriculum development for translator training in Hong Kong will synthesise the results of his theoretical and empirical research to date.

Commenting on the continued importance of translation, especially commercial translation, in Hong Kong – and the consequent importance of translator training – Li begins his general research project by identifying (largely from his own experience) five main problems which hinder the training of translators in Hong Kong:

i) *an unclear definition of what commercial translation actually is*: general inadequacy of definitions of translation (cf. Komissarov 1996) with those translation skills generally required in commercial contexts being un-/mis-represented in teaching contexts

ii) *inadequate teaching and resource materials such as textbooks*, resulting in teachers' time being taken up in designing materials and in limited opportunities for students to practice outside the class.

iii) *the improper use of assessment* (assessment being what, in Li's terms "dictates the curriculum" (Li 1999:196)) – a sole reliance on normative, teacher-administered assessment, to the exclusion of other more pedagogically valid forms.

iv) *separation of theory and practice* with teachers and researchers having little practical experience derived from commercial translation work environments.

v) *inadequate approach to translation teaching*, with a focus on conveying encyclopaedic knowledge over procedural knowledge. (Li 1999:193-94)

With a view to remedying these shortcomings, Li recommends:

i) *identifying a pedagogical definition of commercial translation* such as that used by Li's university.

ii) *developing teaching and reference materials* (and keeping them updated)

iii) *developing an integrated approach to teaching commercial translation* by which he means integrating traditional product- and practice-oriented teaching methodologies, with those which are, in Gile's (1994) terms process-oriented.

iv) *diversifying the use of assessment* with informal, non-preordinate, criterion-referenced, formative assessment being developed to function diagnostically in addition to more traditional modes. (Li 1999)

These aims – particularly the development of an integrated approach – very much set the tone for the remainder of his research trajectory and he begins his next paper again by emphasizing that assessment of learner needs is essential to monitoring whether translator training is meeting market requirements:

> ...I suspect that many, if not all, translation programs in operation today were driven not so much by the needs of the learners as by the academics' in-house theorizing and philosophizing, based on their own experiences of learning languages and translation and about their particular beliefs about the teaching of translation" (Li 2000a:128).

Thus he continues to develop an earlier theme – that academics are generally divorced from "the real translation world", with teachers often not being familiar with professional work environments or with the latest developments in translation technology.

These are the concerns which motivate a needs analysis he conducted among professional translators in Hong Kong (post-1997) to establish how translation programmes may best be tailored to social (professional) needs. Li asked 42 professional translators what had been the most helpful courses they had taken during their training as translators, which areas were best and least prepared, what were the main challenges they encountered at work, what were the main changes they had noticed in the world of translation, how they felt their training had matched the professional reality, and what they would desire from further professional development. The survey generally confirmed the premise he had begun with – that a wide chasm existed between translator training in Hong Kong and professional reality. Particularly interesting was the way in which the demands which were made of translators changed radically following the handover of Hong Kong to Chinese sovereignty in 1997, notably in terms of directionality: there was a sharp increase in the number of documents to be translated from Chinese into English and consequently many translators had to quickly change their habitual direction of translation. The dichotomy presented by Cantonese and Putonghua (the Mandarin Chinese of the mainland) also presented problems, with many translators

bemoaning their weakness in Putonghua. There was a general sentiment that more language teaching in translation programmes would be desirable, as would more collaborative assignments, and many respondents felt that enhanced interpreter training was also necessary, as translators were often asked to conduct impromptu interpreting duties. Also noted was the desire that more authentic assignments be used in training, that there be a greater provision of subject matter classes, and that reference and research skills be accorded greater status in the curriculum.

In his next paper (Li 2000b) Li focuses directly on the issue of needs assessment, outlining what he means by the term: primarily a learner-centred analysis of the skills that are needed – in terms of what are already present and what are required from professional contexts – which can be taught in an educational programme; secondly it also involves "ordering and prioritising translation learners' needs when they are clearly defined, thus influencing programme innovation, curriculum design, materials selection, and teaching approaches" (Li 2000b:290). As such, needs assessment is envisaged as a continual process which takes place throughout the educational programme.

Again, needs as identified by instructors are often very different from those required in the professional context, with many educators being unfamiliar with the professional translation environment outside academia. Moreover, Li quotes innovations in machine translation, web-translation, and teletranslation (O'Hagan 1996) as examples of innovations of which training must take stock. Socio-political events may also act as catalysts for changes in the demands placed on professional translators, quoting the example of the developments which Hong Kong has experienced since the signing of the Sino-British Joint Declaration of 1984. All of this emphasises the importance of needs assessment in translator training. Needs assessment is, in Li's conception, integral to a learner-centred environment and is best negotiated between teacher and class members, particularly so as to take stock of differences in levels and individual student abilities and interests. He proceeds to discuss three methods of needs assessment – surveys, interviews, and focus groups – and concludes with a short analysis of how the findings of needs assessments may be applied.

Li goes on to situate the importance of L1 and L2 training in translation programmes in the context of the neglect it has suffered through a change of focus onto

cultural, functional, and practical issues in the 1980s and 1990s, as identified by Malmkjær (1998:2). He situates this in the Hong Kong context, where it is often assumed that students' command of English and Chinese is already adequate when they are accepted to translation programmes in these languages, with L1 and L2 training consequently being minimised. Following Neubert's (1992) view of translational competence as consisting of language competence, subject competence, and transfer competence, Li maintains that many programmes have tended to privilege development of transfer competence to the detriment of language competence. Noting major problems in his own students' abilities to translate basic structures from Chinese into English, he concludes that "language training should be the first and foremost training that students receive in an undergraduate translator training programme" (Li 2001:347). He makes more precise methodological recommendations on language teaching for translation students at Chinese universities: there should be a focus on (both L1 and L2) language *use* rather than on language analysis and description. Furthermore, the success of communicative language teaching methodology has led to high levels of verbal fluency among many learners of English in Hong Kong, but this has been at the expense of grammatical accuracy in writing; thus he recommends practical grammar classes to counteract this trend. Thirdly, Li recommends the enhancement of L1 training for students of translation as numerous studies have shown that adequate competence in a student's L1 cannot be assumed.

Another needs analysis is described in Li's 2002 paper, complementing that which he did in 2000a, though this time focussing on the needs of translation students rather than professional translators. Through a focus group discussion, questionnaire survey, and in-depth interviews he examined 70 students' backgrounds, their perception of translator training, and their perceived needs as translation students. Among his findings were the following:

- Contrary to what Li had assumed, 55% of the students' main motivation for choosing to study in a translation programme was first and foremost their interest in Chinese and English and secondly a desire to enhance their language competence. Only 17% of those surveyed listed a desire to become a translator as a motivating factor Li 2002:516). It was their desire to study *both* Chinese *and*

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English which dissuaded them from pursuing programmes devoted solely to Chinese *or* English.

- Moreover, at the time they were surveyed, most of the respondents did not want to become translators after graduation, with only 22% listing this as their desired job after graduation. Most respondents appeared to want to become executives in government departments or private enterprises.

- The overwhelming majority of students surveyed (94%) believed language training should be a major part of translator training, with over half of those surveyed saying that it should precede translator training on their programmes. This is entirely contrary to the organisation of many translation programmes in Hong Kong, as described in Li 2001. The general sentiment was that language-learning needs were not being adequately addressed in the translation programme.

- When asked to rate their perceptions of their own abilities in English and Chinese, no students believed they had an excellent knowledge of English and only one claimed an excellent knowledge of Chinese.

- Practical skills courses (especially in interpretation) were the most popular with students, followed by film and advertising translation. Least popular were courses on history of translation, principles of translation, and culture and translation.

- Nearly two-thirds of students felt their training did not meet market needs very well.

- In spite of the fact that many students did not enter the studies because they wanted to be translators, or indeed had not been motivated to pursue careers in translation during their studies, most of them still felt that the orientation of their programme should reflect market needs.

Interestingly, one point which comes out in this survey is the fact that translation theory and practical translation classes are seen as two completely different sets of enterprises. In recounting the results of the survey, Li notes "Forty-four respondents believed that translation practice should be more emphasised than translation theory *and thus should obviously be the only focus*" (Li 2002:520, our emphasis). Li's belief that instruction in practical translation precludes the teaching of translation theory is particularly

provocative and shall be discussed in greater detail later. For the moment, however, it is probably worth bearing in mind that the advent of materials which combine both practice and theory (e.g. Munday 2001, or more particularly Hatim & Munday 2004) is a relatively new phenomenon.

In the most recent article which we shall analyse (Li 2005) Li compares the courses in specialised translation – and specifically courses in commercial translation – offered by seven tertiary institutions in Hong Kong. Courses are compared in terms of preparatory courses within the curriculum, syllabus design and content, and schemes of assessment. Li finds that generally these courses were characterised by high degrees of transmissionist teaching methodologies and syllabus orientation. He thus provides a series of recommendations concerning a mode of curricular development oriented towards learner autonomy and problem-solving activities, in which more traditional methods are combined with Kiraly's social-constructivist model. Closely connected to this, Li recommends the development of a task-based curriculum focussing "on the process of translating rather than translation as the product" (Li, 2005:69). This curriculum should be 'spiralled' so that recapitulation of various themes and motifs will help to 'recycle' knowledge and this will be further enabled if authentic texts are used in class activities. Authenticity should also apply to the methodologies adopted – Li notes how methods associated with "freelance literary translation" (Li 2005:70) are impractical for imparting experience in professional practices where teamwork to strict deadlines is paramount. Finally, he also argues for a higher premium to be placed on training in the research methods and the use of reference tools associated with translation.

What is perhaps most interesting about Li's work is the trajectory along which his ideas develop and are refined over six years.[41] While in 1999 he is inclined to make the very broad comment that assessment is what dictates the curriculum, his views gain increasingly in sophistication over time, though fundamental principles remain the same: neither his discovery that most translation students did not embark on their courses of study because they wish to become translators, nor that most of them do not intend to become translators after graduation, causes him to stray from his belief that a vocational

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[41] And continue to develop and refine – unfortunately we have not been able to consider Li's most recent publication which again continues his line of enquiry into translation testing (Li 2006).

orientation is the most appropriate for TS. There are two strong arguments which can be used to defend this. The first is that the thrust of much of Li's work is, in keeping with the tradition of curriculum enquiry, essentially reformist. Such a stance is necessitated by the manifold inadequacies of a prevailing tradition of academic rationalism which prioritises what Li refers to as literary translation methods over investigation of real-world needs – needs which have become all the more pressing in the changed translation environment that was brought about by the handover of Hong Kong to Chinese sovereignty in 1997.[42] Herein lies the second reason for Li to be concerned with an exclusively vocational curriculum: he is concerned with exclusively vocational translation. His focus is entirely devoted to specialised translation, commercial and administrative translation in particular. As such, literary translation or translation research – elements which often co-exist in more broadly defined translation curricula – are entirely outside his interests.

Thus, though their research interests appear distinct in many ways, we again have to ask the same question which arose in our consideration of Gabr: is Li the Bobbitt of translation curriculum design? The answer, we would suggest, is that in spite of his tendency to equate 'social needs' with 'professional needs' (Li 2000a) he is oriented towards objectives and scientific curriculum making to a far lesser degree than is Gabr, a fact which becomes particularly evident in his 2005 paper. His espousal of Kiralyan social-constructivism as an organising principle in both methodological orientation and syllabus design, combined with his championing of the task-oriented curriculum represents a move away from objectives-oriented modes of organisation. It is also the result of a more generalised formulation of Li's enquiry into curriculum planning – one which takes into account professionals' desires, learner's needs, pre-existing weaknesses (and strengths) in the extant curricula, and curriculum differences and similarities between institutions – all of which become apparent when Li's research is seen through the broader aperture of retrospection.

We would propose that there are at least two major omissions in Li's analysis. One is that the results of his research – and in particular the implications of the findings

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[42] Further urgency is added to Li's enquiries by the fact that the similar changes in professional translation practices will soon spread to other nearby regions: Macao (with the reversion of its sovereignty to PR China) and mainland China itself (with its accession to the World Trade Organisation).

of his 2001, 2002, and 2005 papers – naturally lead to a consideration of the importance of acknowledging the relevance of transferable skills in curriculum design. What is missing in this respect are figures of those students who actually enter translating jobs on graduating from translation programmes, though even without these statistics the relevance of transferable skills to Li's curricular discourse is quite obvious. One necessity for an orientation of his ideas towards the development of transferable skills would be a demand for a more integrated curriculum – one in which, for example, the teaching of theory does *not* preclude practical translation work, as Li seems to think is necessary (Li 2002). This would be a natural direction for his work to take in the future, but for the moment we must note it as an important element that must be considered alongside issues of needs analysis, situation analysis, and effectively meeting both learners' and professionals' expectations.

Our second concern about a significant omission in Li's approach to curricular planning, similar to our criticism of Gabr's approach, relates to his failure to consider certain aspects of the existing translator training curriculum in Hong Kong which may influence the implementation of his proposals. Most conspicuous in this respect is his failure to emphasise the necessity for large-scale training ('re-training' would not be an appropriate word choice given the criticisms he makes) of the current cadre of translator trainers. This would appear to be of particular concern given that so many of his criticisms relate to the prevailing curricular ideology of academic rationalism in which many decisions regarding syllabus content are left to the whim of individual instructors, almost all of whom are also left to their own devices in deciding on teaching methodology. The resulting emphasis on what Li terms "freelance literary translation" practices requires changes, but these are changes which must be instigated with the instructors themselves. As stakeholders, instructors receive very little attention in Li's work, in comparison to that which is accorded, students, professional translators, and programme administrators (with the last group being addressed vicariously through a tendency to emphasise general, large-scale curricular reforms). Perhaps Li means trainer training to be addressed by these programme administrators, but this still does not explain his lack of consideration of trainers in analysing why current training practices are as they are, i.e. at the level of 'situation analysis'.

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These are significant criticisms, but ones which need to be seen in the generally positive light in which we can view Li's contribution to curricular development and which will inform many of our considerations in the chapter on Needs Analysis.

2.2.4 Margherita Ulrych: The Variety and Flexibility in How Others Do It

So far the thrust of most of the ideas on curricular development has been quite rationalistic insofar as principles are devised theoretically according to ideas about what should be prioritised in training. However, another more empirical avenue which could be pursued is to examine how training is carried out in other institutions of tertiary education to see what trends and currents can be identified.

There have been a number of general surveys of translator training,[43] but the most large-scale and recent and the one which shall be focussed on here is that of Margherita Ulrych (Ulrych 2005). Ulrych's survey was

> ...aimed at investigating the state of the art in translator training practices at tertiary level at Universities and Translator and Interpreter (T&I) Institutions and [assessed] the degree to which their educational and professional goals are equipped to meet the challenges that prospective translators have to face in a rapidly evolving world.
>
> Ulrych 2005:3

The study attempted to identify a wide range of "common fundamental principles" (5) prevailing in the design of curricula and, as such, much of it might ostensibly be considered peripheral to our primary interest here, that of curriculum renewal. Yet the conclusions which Ulrych draws will be seen to have a far greater relevance to our more primary theoretical concerns than one might be led to think. In any case it should be emphasised that looking at how other institutions approach translator training should only form *part* of our consideration of the development of curricular guidelines. Nevertheless,

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[43] See, for example, Płusa 2000 (in Europe), Milton 2004 (in Brazil), and Sewell (1996 in the UK).

the observation by Dollerup referred to in the first chapter (Dollerup 1996) that certain patterns emerge in the societal development of translator training – in combination with Ulrych's admission that the focus of her survey was on examining "translation teaching in a cross-section of the leading and recognised higher education institutions" rather than on offering "an exhaustive picture of translation-training world-wide" (Ulrych 2005:29) – prompts us to consider some of the tendencies which Ulrych identifies as being results of the successful consideration of curricular guidelines. One caveat which should be noted, however, is that all the translator training programmes which were analysed purported to have a vocational / professional component – this should be considered as an extra criterion in terms of the needs and situation analyses which might need to be borne in mind in curricular design for institutions (such as those which we shall be discussing in Chapters 3 and 4) with an exclusive orientation towards academic TS.

In the survey, 41 training institutions completed a questionnaire which requested details on the type of institution where translator training took place (school / faculty / department etc.), the number of teaching staff (full time, part time, and how many were engaged solely in translator training), the number of students, entrance requirements, types of qualifications offered, duration of programmes / courses / modules / classes, contact hours, course structure, typology of courses, course content, degree of integration of theoretical and applied aspects, technological aids available (from word processors to CAT / MT tools), classroom management / dynamics, modes of assessment and examination details, supplementary facilities provided (e.g. trainer training, summer / winter courses), and external contacts (with professional organisations / employers / EU organisations etc.). A separate section was provided for other comments and this apparently was made full use of "particularly when the respondents thought the questionnaire was too rigid to reflect local reality. These comments were invaluable in elaborating the data since the socio-cultural constraints of the various national education systems naturally condition a given institution's curriculum and syllabus" (Ulrych 2005:6). As such, Ulrych's lengthy and detailed questionnaire contains, in and of itself, much which could inform the planning of curricula, as she herself notes, "…the questionnaire provides interesting and thought-provoking data and insights into the *underlying rationale* of translator training programmes, a rationale which is destined to

survive structural changes and even to provide the conceptual framework for the new curricula" (Ulrych 2005:7-8, our emphasis). Nevertheless, it is interesting to note that some of the institutional respondents complained that the questionnaire was *not sufficiently* oriented to translator and interpreter training, with too much emphasis being accorded to overall structures. This shows the extent to which, in many environments, curriculum design for translator training has developed autonomously and further demonstrates the validity of examining the specific "underlying rationale" guiding curricular decisions made in the field.

In the present overview there is insufficient space to explore all of Ulrych's findings in the depth which they merit. Nevertheless, the overriding impression which one gains from her data is that of the importance of acknowledging heterogeneity and flexibility at all levels of curriculum thought. This is an impression which has thus far been absent from the considerations of translation curriculum design we have analysed as they were generally planned with specific training environments in mind. Ulrych's study demonstrates the global scale on which heterogeneity pervades translator training – there is no one way to do it as training must take stock of local conditions and specificities; yet conditions too may be subject to change over time as well as place:

> In recent years [...] Translation Studies has broadened its horizons to encompass a multiplicity of approaches, schools and perspectives (Ulrych 2003). "Multiple" is perhaps the adjective that is most suited to describing the profound changes that have occurred within the field in recent years and the one that best characterises it. Apart from the multiple approaches that have emerged within the discipline itself, evidence from the working world indicates that professional translating entails multiple forms of communication, once considered as lying on the periphery of what was considered "translation proper": activities such as technical writing, editing, language consultancy and screen translation, for instance, are becoming core components of a translator's day-to-day practice. Translating has, moreover, become multimedial and multimodal as ever greater use is made of computer-assisted tools such as hypertexts, translators' workbenches and Internet.
>
> Ulrych 2005:21

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Although perhaps expressed more vividly and acknowledging a greater range of translation skills, this is so far not a huge departure from Li's point about the importance of education acknowledging the skills required by translators as being ever changing. Yet Ulrych takes the implications of this change in skills requirements further:

> One of the most significant consequences of this changing scenario is that the profile of the translator is undergoing a profound transformation bringing the activity of translation closer to that of monolingual text production. [...] ...the term 'translation' simply cannot transmit the range of skills that are and will increasingly become necessary.

<div align="right">Ulrych 2005:21</div>

This marks a major shift in thinking because, in planning curricula for translators, we are no longer merely training students in transfer skills between two languages, but rather we are helping the development of skilled intercultural mediators who are *creators*, rather than *re*-creators. The result of the changing nature of the job means that 'translation' alone is not enough – Ulrych quotes Albrecht Neubert's integrated view of translation competence which "corresponds very aptly with the disputed and undisputed role of the translator as the great and only generalist in our age of the unique and self-proclaimed specialist" (Neubert 1992:420, quoted by Ulrych 2005:22)

Ulrych notes another important reason why flexibility, multiplicity and transferable skills are necessary in curriculum planning as well – one which is overlooked by Razmjou, Gabr, and Li: in addition to the job changing, graduates of translator training programmes are increasingly changing jobs. It is now not uncommon in western society for graduates of university programmes to change careers two, three or more times throughout their lives. Thus, there is again a need for translator training to be 'socially responsive', but whereas this in Li's terms this meant being responsive to market needs, Ulrych repositions the student and future graduate in her understanding of the notion of the social by emphasising that skills transferability in the translator training curriculum be part of a general means of student / graduate empowerment.

Translation competence is thus reconceived in a highly challenging way at a level which must be acknowledged by the very fundamentals of curricular planning:

> An important component of translators' competence is the acquisition of the metacognitive skills that will enable them to go on developing their competence and monitoring their performance throughout their professional careers. In other words, the behaviourist principle according to which one learns how to translate by translating needs to be bolstered by a sound theoretical and methodological foundation.
>
> Ulrych 2005:22

Thus, far from downplaying the role of theory, or seeing it (as Li is inclined to do) as being incompatible with practical translator training, Ulrych's survey demonstrates its relevance as being *heightened* by real-world professional developments thus necessitating its inclusion in an integrated approach to translator training because of its potential to encourage students to question and challenge their presumptions about translation at a behavioural level.

> The task of translator education is, in short, not to shape a finished product but rather to provide graduate translators with the enabling (Fawcett 1987:37) and transferable skills that will place them in a position to deal confidently with any text, on any subject, within any situation at any time and to be able to discuss their performance with fellow translators and clients.
>
> Ulrych 2005:23

Out of the approaches to theorising about curricular design which we have so far considered, this is the first approach which can truly be thought of as social reconstructionist in the Deweyan sense. It is a position which has been taken up most prominently in the work of Anthony Pym.

It is worthwhile acknowledging the limitations of Ulrych's study – limitations which do not necessarily reflect negatively on her enterprise since they are inherent in it

at the organisational level and become apparent to us only on account of the uses to which we are putting her findings. Beyond identifying heterogeneity and flexibility as defining characteristics of curricular thought, Ulrych does not investigate the *nature* of the relationship between different modes of curriculum design and different societies (not even at the level of acknowledging general developmental tendencies as Dollerup does, much less investigating how specific roles which translation serves in specific societies are related by vagaries in training regimes). Moreover, in common with Gabr and Li, we find that very little attention is accorded to translation teachers and the development of their teaching skills. Indeed the general lack of attention which is paid to teaching staff is remarkable when other findings are considered in parallel: this is a time of great change in translator training circles (so should teachers not also be adequately prepared for this change?); there has developed a very distinct area of thought on educational organisation in relation to translator training (so how is this reflected in developments in trainer recruitment practices?); translator education is increasingly taking the form of training in a broad range of skills, often of a kind not traditionally represented in the academic structures where translators have been taught (so how should a cadre of teaching staff be selected and organised to best transfer these skills?); and so on. In some way, this is in keeping with the general lack of attention which has been devoted to the development of teaching skills in tertiary education. Yet with such a weight of evidence emphasising the need for translator training to prepare students for professional challenges which are largely outside of academia, the issue of trainer training risks causing major impediments to this progression if it is to be ignored, as it is on the trainers – on their skills and on the provision of support for them – that the success of all curricular innovation rests.

This issue of situation-specific criteria in the planning of translation curricula – and, more particularly, the position of the trainers within these situations of curricular innovation – will be examined in more detail with regard to the remaining writers to be discussed.

2.2.5 Dorothy Kelly: The State of the Art

The title of this section refers to the fact that Dorothy Kelly's book *A Handbook for Translator Trainers* (Kelly 2005) is both the most recent and the most sustained meditation on the development of curricula for training translators that we will be considering.[44] The book proposes a model of curriculum development which Kelly outlines as follows:

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[44] For an extended critical assessment of Kelly's work, see my review of her book (Kearns 2006c). My discussion here draws on the analysis contained therein, as well as from other sources.
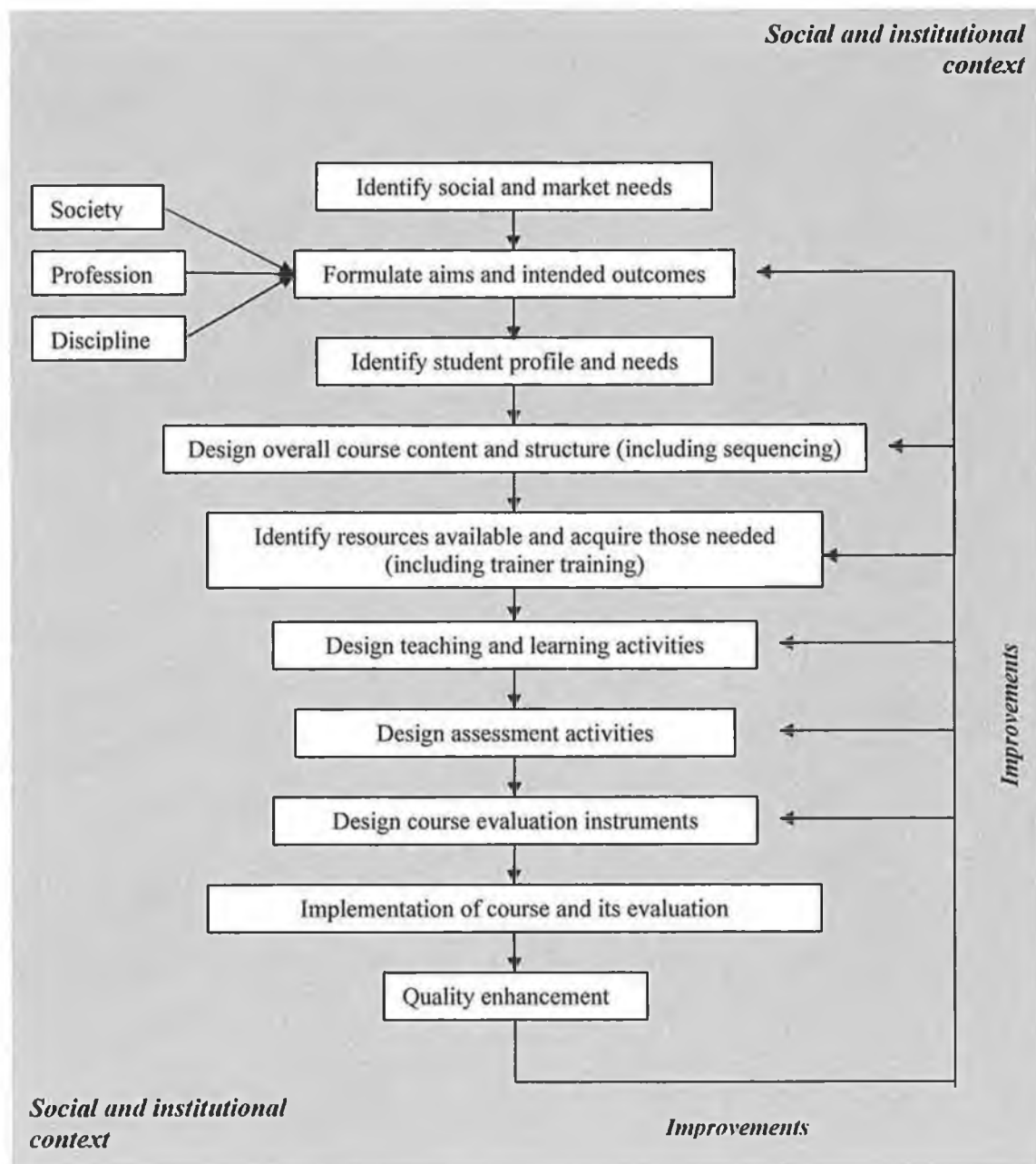
Figure 5. Kelly's curricular design process (Kelly 2005:3)

These stages roughly determine the structure and chaptering of the study and the central focus of the book is on how to approach each stage from a larger curricular perspective rather than on solely providing tips and advice on classroom methodology and syllabus design to translation teachers (and, as such, it will frustrate the expectations of many who are enticed by the pragmatic associations that a "Handbook" will connote). Nevertheless, the book does offer a sustained analysis of the notion and role of a curriculum and is

cognisant of the importance of adopting a broad perspective in considering curriculum development (even occasionally acknowledging the history of Curriculum Studies, with references to the application of Benjamin Bloom's taxonomy of educational objectives). Kelly's examination of her ten stages of development in just eight chapters does require a certain degree of condensing (the discussion on assessment could have been usefully split between student assessment and course / programme evaluation). On the other hand, the study is the first of those we have considered to tackle the issue of trainer training, which is treated both in terms of the identification and acquisition of resources (teachers should be taken as among the most important resources available to the student) *as well as* being given a chapter to itself.

Just as this attention devoted to teachers as a resource may give cause for hope that a broader and more enlightened view may be taken of the definition of curricular stakeholders, attention is also accorded at the outset to the necessity that translator training curricula respect the local conditions in which they operate:

> I stress throughout the need for attention to be paid to the specific context in which training or teaching is taking place. It would not be coherent, from this perspective, to propose a set of one-size-fits-all solutions to the different issues and problems arising in translator training. The book does not, therefore, propose objectives, activities, tasks, projects, syllabuses, or full curricula for implementation on all translator training programmes. It aims, rather, to promote reflection and to help readers to reach conclusions which are appropriate to their own course, institution and regional or national setting.
>
> Kelly 2005:1

Moreover, both institutional and social contexts (with 'social' here *not* synonymous with 'professional') are considered from the outset in the belief that it is only through an initial assessment of such contexts that market needs can be determined.

Continuing in Ulrych's spirit of recognising the importance of heterogeneity, Kelly is also the first curricular theorist we have seen to acknowledge different types of tertiary institutional training (undergraduate, postgraduate, university, non-university,

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vocational etc.) as well as such instructional modes as mentoring, staff development courses, work placements, workshops, etc. What we shall focus on in our consideration of Kelly's study, however, is her discussion of the first three stages of her curricular design process – the identification of social and market needs, the formulation of aims and outcomes, and the identification of student profiles and needs. We shall then assess the way these function within the design process itself, and the way they relate to the social and institutional context within which they are situated.

Rather than demanding that curricular design matters be delegated to a committee established specifically for that purpose as Gabr suggests, Kelly is eager to democratise the discourse on curricular development within institutions by encouraging all to adopt an enquiring attitude to the process.

> It may seem extremely obvious that the first step in any design process is to establish what we intend to achieve by implementing it. It is, however, the case that many training courses, especially those run in certain university systems and academic traditions, do not have explicit definitions of their intentions which can be referred to by both staff and students as a basic reference point.
>
> Kelly 2005:21-22

What is at issue here is what has been referred to earlier as hidden (/ tacit / latent) curricula, and one can probably guess that the ideology of academic rationalism too is the object of Kelly's ire:

> ...universities in systems with a strongly academic tradition will not formulate their overall aims in the same way as those with a more vocational tradition. One might indeed question whether the former would actually be interested in translator training programmes as such at all!
>
> Kelly 2005:23

We shall see in our analysis of Polish education and translator training that one reason a university system with a strongly academic orientation might wish to engage in

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vocationally oriented translator training is because that is a role which is demanded of it by society at large, with the elite academic status often associated with modern language programmes in such university systems often being mistaken for an assurance of quality in the vocational training of language mediation specialists. Herein lies the problem with Kelly's position – in spite of all the assurances which she has provided that heterogeneity in different tertiary situations will be respected by her mode of curricular development, she still only caters for those who are training translators in what are already vocationally oriented training institutions. Such a stance is at odds with the generalist approach taken towards nominating trainers themselves as curricular planners. If translator training, rightly or wrongly, is carried out in universities with strongly academic rationalist curricular ideologies, is the translator trainer working within such an institution faced solely with the option of changing the institution's entire academic orientation (or indeed that of the national university system as a whole!) in order to effect positive curricular change for vocational training?

This is problematic and it highlights the same issue of the importance of analysis of the situation in which translator training takes place, an issue on which Kelly's position – in spite of her best efforts to situate her process firmly in the local socio-cultural and institutional context – might be accused of presumptuousness. The problem may be that it insufficiently acknowledges the fact that institutions themselves are part and parcel of the socio-cultural context, as her emphasis on the importance of the latter is reiterated (cf. Kelly 2005:22). Nevertheless, the variety of institutional contexts which can prevail is thought to be too problematic for inclusion in her discussion: "As institutional factors will vary tremendously from one context to another, we will not attempt to go into detail on them here…" in spite of the fact that there will be occasions on which such factors "will be determinant in the decision-making process" (Kelly 2005:23). Discussion of factors which define intended learning outcomes is thus limited to 'professional considerations' ("standards and opinions from future employers' (23)) and 'disciplinary considerations' ("existing research and literature in TS regarding training" (ibid.), effectively a discussion of translation competence). Kelly's discussion of professional considerations almost immediately takes recourse to tertiary educational policy on a European level (the Bologna Process), illustrating the impossibility of

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escaping institutional criteria in influencing curriculum design. It may be argued that there is a difference between 'institutional' used to refer to international initiatives and 'institutional' referring to national educational centres. Such an objection may be countered, however, by the very fact that an 'institution' such as the Bologna Process is integral in determining the functioning and structuring of national tertiary centres.

The theme of institutional structures arises again, when Kelly examines how the identification of appropriate translation competences may be used to inform curricular organisation in higher education. Kelly resists minimalism in her adherence to a multicomponential taxonomic schedule of translation competences, with communicative / textual competence, (inter)cultural competence, subject area competence, professional / instrumental competence, attitudinal / psycho-physiological competence, interpersonal competence, and strategic competence forming a basic list, subject to possible other additions or internal sub-divisions. Kelly's taxonomising makes sense given that the mode of curricular design which she espouses is essentially oriented towards objectives, though her preferred term in this respect is 'outcomes'. Why espouse an orientation which, as we have seen, appears to have been so discredited within curriculum theory? The answer appears to lie in general trends in the organisation of higher education, towards a model in which

> ...the key elements are a clear definition of aims and intended outcomes and more student-centred learning. This move, together with an attempt to harmonise European curricula to facilitate graduate professional mobility with Europe [sic] and to make European higher education more competitive in the world, has led to a (hopefully) fruitful period of self-analysis and reflection in many tertiary education institutions"
>
> <div align="right">Kelly 2005:33-34</div>

In spite of the fact that it is not stated explicitly, it is hard to avoid the impression that this is not a veiled reaction against academic rationalism, and it is one which Kelly supports with conviction: "Objectives or outcomes should be formulated for all levels of planning:

for overall programmes or courses, for individual course modules, for individual class sessions or units of teaching material" (Kelly 2005:35-36).

From Kelly's point of view, one ground on which such an orientation towards objectives in curricular planning could be defended is in adherence to external protocol: course leaders are required by their institution, or by a pan-European institution, to define objectives, therefore it must be done. However, this is hardly in line with her earlier more radical characterisation of teachers-cum-curriculum-planners as agents to inform and effect the changes within their institutions necessitated by the exigencies of translation and translator training. Lessons noted by curriculum theorists such as Philip Jackson concerning the importance of contexts and situational criteria (see Section 2.1.1) do not appear to have been learned: aside from overlooking the obvious day-to-day reality of the classroom (or lecture theatre), allowing such objectives to become valid determinants of curricular goals could be viewed in many circles as tantamount to permitting educational administrators, rather than teachers, to determine best practice.

Nevertheless, it does ultimately become apparent that Kelly's characterisation of objectives is quite competence-oriented (notable particularly in her preference for Biggs and Collis's Structure of the Observed Learning Outcomes (SOLO) taxonomy over Bloom's learning objectives (cf. Biggs & Collis 1982, Bloom 1956, D'Andrea 2003, quoted in Kelly 2005:36-37)). Moreover she does not entirely escape the minimalist impulse in translation competence research as she is prompted, possibly by curricular considerations intrinsic to the nature of higher education, to reduce her earlier list of competences to two basic types: general, generic, or transferable competences (roughly approximating what we have referred to earlier as 'transferable skills') on the one hand, and subject area specific competences on the other: "The first form part of the tertiary education sector's mission to help individual's attain personal fulfilment and development, inclusion and employment; the second play a role more specific to their own respective fields" (Kelly 2005:34). This division between generic and subject specific competences is largely derived from that proposed by the highly influential project *Tuning Educational Structures in Europe* (González & Wagenaar 2003). However, the simplicity of the idea of a straightforward division between generic competences (i.e. transferable skills) for undergraduate programmes of study, leaving

subject-area-specific competences for postgraduate programmes is as problematic as it is beguiling. Firstly her notion of generic competences is derived from the "Tuning Project" alone, rather than being informed by TS as well. Secondly, referring again to Dollerup's continuum, it once again fails to take into account the specificities of both language learning and translator training in different cultures. It is simply unfair and impractical to impose the same model on a culture with both a long history of institutionalised language learning and translator training, such as Spain or Germany, with a culture where these institutions may be less developed such as Poland or other EU accession countries. Also, is the same paradigm to apply for all language pairs? Is it to be generally assumed that B (and C?) languages have been perfected before entering the university system? More generally, what relationship is being assumed between translator training and tertiary (and indeed secondary) training in language learning? What about systems (and there are many of them) where translator training *only* takes place at postgraduate level? If an institution or programme decides only to offer translator training at postgraduate level, how should transferable skills and subject area specific competences be prioritised? Also, what about the training of non-language specialists in translation? And do cultures of Languages of Limited Diffusion or cultures where inverse translation practices constitute professional norms not require these specificities to be acknowledged at a curricular planning stage?

Those who might hope for these matters to be clarified when Kelly moves on to consider specific learning outcomes will be disappointed. While emphasising that she is using a full undergraduate training programme only as an example, she suggests that

...we can identify the following main areas of competence for translator training in the context of a general higher education institution:

- communicative and textual competence in at least two languages and cultures;
- cultural and intercultural competence;
- subject area competence;
- professional and instrumental competence;

- attitudinal (or psycho-physiological) competence;
- interpersonal competence;
- strategic competence.

<div align="right">Kelly 2005:38-39</div>

Again, there is much which is unclear here – will one of the "two languages and cultures" in which communicative and textual competence is to be achieved be the students' first language? If not, is L1 competence to be derogated to the other outcomes. Alternatively, if one of these languages is the L1, should training in a C language not be considered in terms of learning outcomes? What position is subject area competence to be accorded in an undergraduate programme, given that earlier Kelly considered it more appropriate as an outcome for postgraduate programmes? In some ways, it is comforting that the examples of "specific learning outcomes" (objectives?) are not particularly specific and far more competency-oriented than objective oriented. Among the examples she quotes of outcomes for interpersonal competence are

- *Students will be able to identify, describe and analyse the different interpersonal relations which will intervene in the translation process;*
- *Students will be able to work cooperatively with the different professionals who intervene in translation activity (fellow translators, revisers, documentary researchers, terminologists, layout specialists, editors), identifying the potential difficulties involved in each situation, and designing strategies for dealing with them;*
- *Students will be able to work cooperatively as professionals with other actors involved, such as customers, initiators, commercial intermediaries (agencies, etc.), authors, users, or subject area specialists, identifying the potential difficulties involved in each situation, and designing strategies for dealing with them...*

<div align="right">Kelly 2005:39, italics in original</div>

Two more specific outcomes are listed (Kelly recommends "around five or six and no more than seven" learning outcomes for each area of competence (Kelly 2005:39)), which makes a minimum of 35 specific outcomes for 7 competences which a trainer will have to remember. While this represents huge restraint when compared to curriculum planners such as Pendleton whom we discussed earlier, is it appropriate for the teacher (who is, in the case of translator training, likely to have been untrained in her role, as we have already noted) to carry out his or her duties constantly examining whether all 35 outcomes are being adequately dealt with? Outcomes presented in this manner are liable to become a hindrance rather than a help to the trainer insofar as they are prone to distract attention away from both subject matter and student.

Yet that is not to say that Kelly's efforts are entirely redundant. One very practical and immediate application which they have is in assisting trainers with the specification of course / programme outcomes for the purposes of educational administration. Indeed it is interesting in this respect that there is a focus on language – vocabulary – in the illustration of outcome formulation: specific verbs are listed (as suggested by theorists such as Bloom and Biggs) and these verbs are then used in larger structures, almost as though the primary goal is ultimately the formulation of outcomes on paper. This in itself is significant, in the context of what D'Andrea (whose ideas inform Kelly's approach) notes about the organisation of teaching and learning in higher education:

> Often, due to pressures of time, preparing to teach is given less time and consideration than implementing and evaluating the teaching/learning process. Furthermore, the language of pedagogic design has historically been off-putting to most academics, seeming little more than educational jargon at best, and 'mumbo-jumbo' at worst.
>
> D'Andrea 2003:26

If Kelly's notion of outcomes are to be considered part of this focus on implementation / evaluation at the expense of a focus on teaching and if they are to be defined with the purpose of helping teachers come to terms with the jargon of educational administration, then this may make them open to criticism of abetting bureaucracy.

In Kelly's defence it can be said that a precise specification of outcomes can afford trainers a greater general awareness of the reasons why they are training translators and can thus contribute to the development of a *vision* of what a graduate from a translation programme may be able to do. Moreover while this taxonomic precision of purpose may prove unwieldy as a guiding methodological principle for course management (for the reasons already established in Curriculum Studies), it could be extremely useful in the more controlled activity of, for example, planning translation textbooks. Kelly herself is highly dismissive of the role of textbooks in the translation classroom (Kelly 2005:84-85), believing that materials should be designed by trainers (yet another thing for trainers to occupy themselves with!). There is an established body of criticism against the use of translation textbooks, in particular from within social constructivist thought on translator training: textbooks have a short shelf-life, they fail to respect specificities of local conditions, they do not allow trainers to use their own authentic material which they have completed as part of their professional activities (still another thing for trainers to devote their attention to – professional translation!) However, it can be argued that Kelly, Kiraly, and others who criticise the use of textbooks on these grounds ignore a very important and significant role which textbooks can play – the *organisation* of translator training as a field of study (particularly at the level of syllabus, though also at that of curriculum) in cultures where the norms of translator training are still in Dollerup's earlier stages of development. Not only is this another example of Kelly (indeed mainstream translator training research in general) failing to take stock of the variety of contexts and situations in which training can take place, but it is more worryingly an example of a kind of cultural imperialism in which dominant training practices from major-language translator training cultures are presented as universal norms.

Thus the one theme recurring again and again in the above discussion not just of Kelly's proposals for curricular development in translator training, but in those of many of the others as well, is that of a persistent failure to respect specificities of local training situations at the stage of curricular planning. The final examples of curricular

development which we shall discuss here have been chosen for the ways in which they suggest this issue may be tackled directly.

2.2.6 Skilbeck, White, and Richards: Situation Analysis in Curriculum Renewal

We now propose to venture beyond the literature on curricular development in translator training to examine how some of the problems concerning the acknowledgement of local situational variables in needs analysis have been dealt with by curriculum theorists from other disciplines. Specifically we propose to investigate ideas on curricular planning from L2 teaching, and in particular the discourses of modern language teaching (MLT), and English language teaching (ELT). This is not to deny that there are major differences intrinsic to curricular development in MLT and translator training. Discussion on teaching methodologies in particular has been a driving force in orienting syllabus design in MLT, with phrases such as 'grammar-translation', 'the notional syllabus', 'the communicative syllabus' etc. having become common parlance in the attendant pedagogical discourse; this, in combination with the far longer tradition of research in this field, has had a consequent impact on the level and nature of debate on curricular planning. Nevertheless one commonality which curricular thought in both translator training and MLT share is that both have largely been informed by theoretical discourses outside of curricular theory (with applied linguistics having played an important role in steering the course of MLT research and both TS and market research informing research on translator training). Thus, as was suggested at the start of Chapter 1, translator training may have lessons to learn from the belated introduction of curriculum studies to L2 teaching debates.

In his 1984 book *School-based Curriculum Development* the British curriculum theorist Malcolm Skilbeck outlined a mode of curricular planning which predicates development on the existing educational situation, permitting this situation to be adapted and enhanced, rather than entirely reconceived. This model has been applied to curriculum development in ELT by Ronald White, who sees it as having two main advantages:

i)   the fact that it prioritises taking stock of the existing educational (curricular) situation means that it is more likely to achieve a curricular solution of greater relevance and intimacy to this situation, and is thus more likely to gain the respect and support of the stakeholders within this curriculum: "It is a way of reaching an understanding of the educational environment as it is at the moment, rather than promoting a Utopian plan..." (White 1989:89).

ii)   Again, rather than imposing pre-conceived models, it is internally adaptable to a certain eclecticism in terms of its own design; thus, for example, either objectives-oriented or process-oriented models may be employed, according to the desires of the stakeholders in the particular curricular situation.

Hence, rather than speaking in terms of curriculum *development*, it is more appropriate to speak of Skilbeck's model as one of curriculum *renewal*. It is a renewal which will start with the institution itself – an institution which Skilbeck refers to as the 'school', but which he emphasises may also be many other forms of institution:

> the educational institution may be a school, a study circle, a college or university, and so on, but what we have in mind is that the institution should be a living environment, defined and defining itself as a distinct entity and characterized by a definite pattern of relationships, aims, values, norms, procedures and roles. The curriculum in school-based learning development is *internal and organic to the institution, not an extrinsic imposition.*
>
> Skilbeck 1984:2, our emphasis

Yet Skilbeck is also at pains to point out that in attending to the specificities of the educational institution, the curriculum should equally avoid being parochial and should instead remain open to being informed by a wide variety of discourses. Again, this implies that curricula be informed by both knowledge and experience derived from a multiplicity of sources: curriculum theory *and* the demands of the subject (e.g. translation) and the experience (in Skilbeck's terms itself conceived of as curricular) of teachers themselves; moreover it should *also* be open to the views of the numerous other

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stakeholders in the educational process, including students and other members of society at large, all of whom are important constituents of the educational *situation* at the root of educational renewal. One important implication of this is that the curriculum understands the educational institution as a social entity:

> ...the school must apprehend its role in curriculum development as a close yet ever-changing partnership with other institutions and agencies in society. [...] [The school] is not merely a reflexive agent of other institutions or forces in society. By drawing attention to the school's role we are bringing to its notice the problematic nature of its social relations. If, as some sociologists have claimed, the school unconsciously (or perhaps at times deliberately) reproduces existing relationships of power and control [...] it needs to learn ways of constructive social criticism in order to perform its educative role of social reconstruction.[45]
>
> Skilbeck 1984:3

Thus there is a reciprocity inherent to Skilbeck's vision of curriculum renewal: the curriculum acknowledges the centrality of the institution in deciding optimum educational organisation on the basis that this institution itself must acknowledge its position at the centre of a network of social relationships. Even though Kelly's model presumes design to take place within a social and institutional context, the role of society and the institution is not foregrounded as prominently in the form of curriculum renewal as it is in Skilbeck's vision.

One effect of taking the situation of learning as a basis for organising education is that the model which results is considerably simpler than those of Kelly, and particularly of Gabr:

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[45] We have noted ealier in this chapter that the word 'school' needs to be understood with a certain flexibility in curriculum studies, and this needs to be borne in mind here again. While the mirroring of social forces which is referred to may appear more obvious in the primary and secondary sectors, much of the research conducted on tertiary education in the period since Skilbeck's book was published has demonstrated such social relations to be no less present in tertiary education. For an analysis of this phenomenon in universities see, for example, Margolis 2001; also Smith and Webster 1997; for a discussion with reference to colleges and their role in social networks, see Levin 2001.

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              ┌─────────────────────────┐
              │   Analyse the situation │◀────┐
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              │     Define objectives   │      │
              └─────────────────────────┘      │
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          ┌─────────────────────────────────┐  │
          │ Design teaching-learning programme│ │
          └─────────────────────────────────┘  │
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          ┌─────────────────────────────────┐  │
          │ Interpret and implement programme │ │
          └─────────────────────────────────┘  │
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              │    Assess and evaluate  │──────┘
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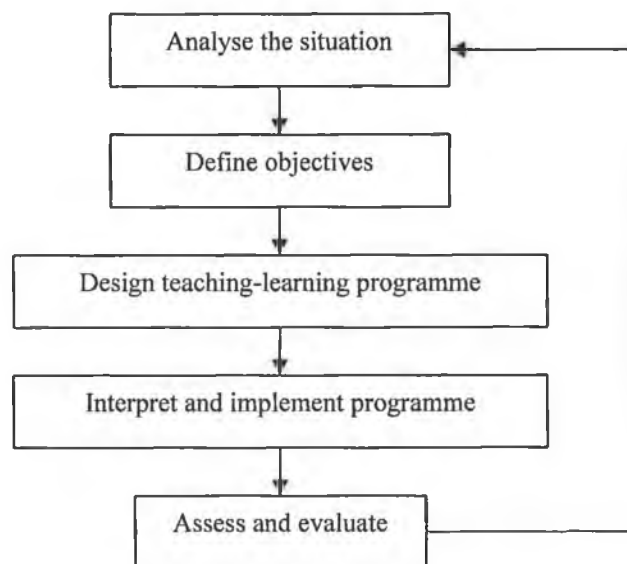
Figure 6. Summary of Skilbeck's situational model for curriculum renewal

In some ways the circularity of the model can be seen to be similar to Kelly's model (though not Gabr's) with assessment (of students) and evaluation (of the curriculum) providing a terminus which serves to inform curriculum renewal. However, on reading Skilbeck's vision of this process – and more particularly of White's application of it to ELT – the overriding impression one gets is of a looseness and flexibility which constant evaluation of the process (which may be formal or informal to greater or lesser degrees) facilitates. Thus, when applying curriculum renewal to a variety of tertiary sectors where, consonant with the flexibility of the term which Skilbeck permits, a 'school' can be understood as both a university or a national system of education, it may be appropriate to adapt his model to centralise the importance of the local evaluation of each individual stage, as well as of the procedure as a whole (see Figure 7).
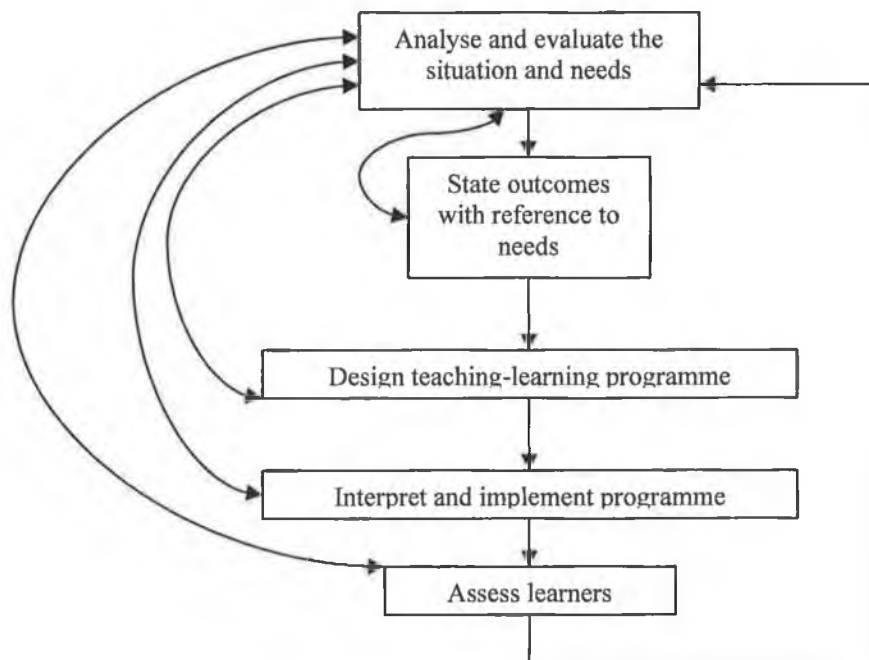
Figure 7. Adaptation of White's and Skilbeck's situational model of curriculum renewal (after White 1989)

Legend: Curved-line connectors = situational analysis and evaluation of individual stages
Straight-line connectors = procedural links and evaluation of curriculum as a whole.

As can be seen from this adaptation, it is proposed that the issue of needs analysis be dealt with over two separate stages, the first in which it is examined in terms of the situation (without which, as has been demonstrated, needs cannot be considered) and secondly at the stage where course outcomes (be they objectives- or competency oriented) are stated.

One point, noted by White, concerning Skilbeck's model is that it encourages only a *moderately* systematic approach to curriculum renewal. While this might appear to be at odds with the demands for greater systematicity in the organisation of translator education demanded by writers such as Wilss and Delisle in the 1970s and 1980s, it does, nevertheless, represent *a* system, while avoiding many of the pitfalls of the hyper-systematicity characterising highly complex models of curriculum development, such as those proposed by Gabr. Its flexibility, however, means that it is amenable to both

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objectives-oriented and process-oriented curricular models; similar to Kelly, Skilbeck does not see that both modes need to be in conflict, though unlike Kelly, both Skilbeck and White are sufficiently aware of the tradition of curricular research to acknowledge the difference between them.

There remain, however, a number of issues to be investigated arising from this prioritisation of situation, and the attendant matter of situation analysis. In what terms should we formulate situation (or situation analysis) and how should we define the relationship obtaining between needs (-analysis) and situation (-analysis)? With a view to the examination of needs and situations, we propose that a model of *situation analysis* be used to complement and inform the discussion of needs; indeed the analytic view of needs which we will be taking in this work will not permit them to be defined in isolation from situation and thus the evaluative potential which is enabled by the combined consideration of needs and situations is further strengthened. To this end, a model of situation analysis derived from Richards (2001) will be outlined in the next chapter.

2.3 Conclusion

The level of disagreement which obtains even among experts about what should be the most appropriate goals in the training of translators demonstrates the need to take a broad view in considering the organisation of training programmes. While much of the research which has thus far been conducted in the field has focussed on aspects such as teaching methodology and syllabus design, it is argued that the breadth of attention which is required will be better facilitated by focussing on the matter of the translation curriculum. The importance of the curriculum as an ideological entity can be demonstrated by the development of distinct ideological orientations in the evolution of curricular practices: academic rationalist, progressivist, social reconstructivist, technologist, etc. Curricular planning can ensure maximum efficacy in skills transference when the implications inherent in the design of programmes is harmonised by a curriculum cognisant of its ideological underpinnings; as White notes "the ideology which lies at the heart of any approach to educational issues and decisions is crucial, since everything stems from the

beliefs and values which we bring to any aspect of our work as teachers" (White 1989:84). With reference to those proposals which have emanated from within TS discourse as to how the activity of translation should be conceived of more dynamically in recent years, the organisation of the curriculum in ideological terms is extremely significant and is an issue which has not sufficiently been borne in mind by those researchers who have considered curriculum development in the field so far. Nevertheless, the proposals of theorists such as Razmjou, Gabr, Li, and others do serve to focus our attention more precisely on what needs to be done in providing guidelines for the planning of curricular renewal, particularly in terms of acknowledging the importance of flexibility and heterogeneity in the renewal process by factoring in the situation in which translators are being trained as the basis for any needs analysis.

In the next chapter we shall focus our attention more directly on the issues of needs and situation analysis and examine more precise issues which contemporary translator training in universities faces with regard to these two issues from a curricular standpoint.

Chapter 3

NEEDS AND SITUATION ANALYSIS FOR VOCATIONAL TRAINING IN THE ACADEMY: THE CHALLENGE OF TRANSFERABLE SKILLS

Consonant with the general aim of this work – the provision of guidelines to inform curriculum renewal in translator training – this chapter shall begin by examining two primary stages intrinsic to this renewal: the analysis of needs in the learning context and that of the situation in which learning takes place. It will then proceed to consider the relationship between needs and situation (particularly in terms of issues such as translation competence) and will examine other issues related to the curricular needs of translator training and to the situations – particularly the university situations – in which training takes place. In so doing it will cover an eclectic range of ideas and considerations. The necessity of profiling such a breadth of detail will be evident in what has been said concerning the heterogeneous nature of factors influencing curricular renewal and can be considered typical in any move in thought about educational organisation from considering solely the obvious factors in the planned curriculum to acknowledging the extra criteria impinging on the hidden curriculum, particularly those which are local to the specific educational programme. This is compounded by the 'Analytic View' of needs analysis which shall be adopted here – a view of needs analysis whose very nature requires that it be informed by other discourses.

The discussion of the relationship between needs and situations in translator training shall then be focussed more specifically on the terms in which such a relationship should conceive of the language services job market as a determining factor. The relationship between the job market and the curriculum is made particularly complex by a number of factors, not least the often problematic position which vocational training occupies in universities characterised by markedly 'academic' curricular agendas. One subject which has arisen extensively in recent discourse about the didactic responsibilities

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of universities is that of developing the 'transferable skills' of future graduates; we shall examine how such skills may find a place within university languages and translation curricula that is consonant with both competence-based outcomes and with the ideological agendas of such institutions.

3.1 Needs Analysis

What are needs? Whose needs are they? Like many of the issues which have been examined so far in this work, the answer might ostensibly appear to be simple: 'needs' are the requirements of learners which must be addressed in a course – in a translation course they will be the gaps in the translation competence of the trainees which the programme must aim to fill. Yet within this assumption there is much that is contentious – not least the presumption that we are clear about what we mean when we refer to 'translation competence'. Furthermore, without denying that the learner occupies a central position in the curriculum, what about the needs of teachers, educational administrators, materials designers, or other stakeholders? The issue of stakeholders in the curriculum is one which is integral to considering needs, but before we examine how stakeholders may be identified, we shall begin by investigating the nature of needs.

3.1.1 Introduction: The Nature of Needs and Needs Analysis

Leaving aside the issue of competence for the moment, the notion of needs expressed above – as gaps or deficiencies in learners' knowledge – carries with it the implication that, as deficiencies, it should be possible to reveal them by means of empirical analysis. However, this is a highly problematic starting point, as Porcher has noted:

> Need is not a thing that exists and might be encountered ready-made on the street. It is a thing that is constructed, the center of conceptual networks and the product

of a number of epistemological choices (which are not innocent themselves, of course).

<div align="right">Porcher 1977, quoted in Brindley 1984:29</div>

In defining a need we find that it is a result of a process of judgement that is moulded by that same process of judgement by which it has been ascertained. If, for example, we were to say that a needs analysis had found that the vocational requirements of students pursuing a particular translation training programme were not being met in terms of the provision of specific word-processing skills that would serve them in a professional environment after training had finished, this finding in itself reveals a number of assumptions which the analysis made (consciously or unconsciously) at the outset. Such assumptions might include (a) that translator education should provide vocational skills, (b) that training (at least in certain skills) will finish once the students complete a particular programme of formal education and students cannot – or should not be expected to – pick up skills in the professional environment, (c) (consequently) such vocational skills as job-specific word-processing should be prioritised over other more general 'lifelong learning' skills or 'transferable skills' valuable in professions other than translation. (Once again, this is not, or at least not yet, to pass judgement on whether these assumptions are appropriate or inappropriate here; it is merely to say that they are present.)

Thus we return to the question 'What is a need?' In attempting to address this point, Stufflebeam *et al.* quote Webster's dictionary entry for 'need':

A need is something that is necessary or useful for the fulfilment of a defensible purpose.

<div align="right">*Webster's Third International Dictionary* (1976)
quoted in Stufflebeam *et al.* 1985:12</div>

An immediate question stemming from this definition is 'What is a "defensible purpose"?' We can probably take it that a purpose may be considered 'defensible' insofar as it meets certain evaluative criteria. Bearing in mind the role which this element of

judgement plays in defining a need, it becomes evident that the notion 'defensibility of purpose' renders the concept of need more sophisticated and complex than a mere 'necessity' or discrepancy between a situation which is observed and one which is desired – it is in this sense that a need is, in Porcher's terms, centred amidst conceptual networks and produced by epistemological choices.[46] Needs do not exist in any objective reality, but rather they are the outcome of human judgements, which themselves bring in to play highly elaborate values systems and contextually dependent interactions: "…any needs assessment information must be judged and interpreted within the context of purposes, values knowledge, cause-effect relationships and so on in order to reach a decision about what constitutes a need" (Stufflebeam *et al.* 1985:12). Even the requirements of oxygen and food are only human 'needs' as long as we judge that human life is worth preserving. If, for example, the 'need' for euthanasia assumes priority in a given person's life context (societal norms and laws permitting) such requirements as oxygen and food will no longer enjoy the status of 'needs'.

Thus, if we are to return to the example referred to earlier of the 'deficit' in job-specific word-processing abilities in the skills repertoire of the translator training programme, those assumptions we listed on which such a judgement of deficit is contingent are themselves contingent on notions of 'defensible purpose': what is the *purpose* of translator education, and why should *this* purpose dominate rather than any other? Seen from this perspective, translator education differs markedly from many other training skills as there are a variety of reasons why translation (in its broadest sense) may be studied. Some might include:

- To make learners employable on the job market. (But which job market? And where?)
- To provide a particular job market with trained employees. (A markedly different reason from the previous one – the job market is specified, but the trainees do not enjoy the same centrality of focus.)
- As part of a general effort to hone students' language skills.

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[46] This is just one of many ways in which a need could be conceptualised. Later in this chapter we will make reference to Mona Baker's adoption of narrative theory in identifying the ideological agenda in translation practices, and it would also be equally possible to describe these conceptual networks in terms of narratives.

- As part of a larger degree programme in a foreign language.
- To train researchers in TS.

There are undoubtedly many more.

The purpose for which we train translators will be reflected in – and closely linked to – the ideological orientation of our curriculum, as described in the previous chapter. Firstly, however, if purpose and curriculum are to be linked in a way that will optimally address *needs*, it must be decided which needs are *defensible* (again referring to the terms of the definition). Stufflebeam *et al.* identify four types of criteria which may be employed in order to evaluate defensibility of purposes for curricular planning (1985:13):

1. Proprietary criteria. These criteria assess purposes largely in terms of the extent to which they support human rights, protect the environment, and may generally be considered morally and ethically sound.

2. Utility criteria. These criteria assess purposes in terms of how they benefit society and improve the human condition. It was, for example, these criteria which were at the heart of the Progressivist movement with which Bobbitt was associated.

3. Feasibility criteria. These assess the extent to which purposes are achievable, when other factors such as cost, time, politics, etc. are brought to bear.

4. Virtuosity criteria. These relate to whether the purpose holds the potential to foster excellence, to further develop knowledge or advance in-depth technical skills in a particular area. They have traditionally been valorised by universities, particularly those working in strong traditions of academic rationalism.

It is to be expected that many of these criteria will overlap or conflict, depending on what political or philosophical ideology is dominant. For example, the benefit to society of industrial development and expansion – a utility criterion – might well conflict with the proprietary criterion of environmental protection (a conflict which is seen daily in the

developed West). Alternatively it could complement – and even be regarded as synonymous with – the support of human rights insofar as prioritising factors of employability will ensure learners will ultimately be able to maximise their earning potential (such as in developing societies, where issues such as environmental protection may sometimes – rightly or wrongly – be perceived as unaffordable luxuries).

Defensibility criteria point directly to the role played in this process by philosophy and ideology – variables which are ultimately beyond the remit of curriculum planners to determine independently, but which they will reflect in their curricular choices. Moreover, fiscal politics may also be brought to bear on the curriculum, with funding provision being dependent on whether a particular professional or social need is addressed. Stufflebeam *et al.* quote the educational theorist B.H. Bode writing in 1933 on the manifold factors which may impact on deciding the defensibility of purpose in assessing needs:

> When desires conflict, as they constantly do, a decision, to be intelligent, must be based, not on the quality or urgency of the desires, but on a long-range program. It is the program, the more remote aim or purpose, that decides which desires are relevant and which are interlopers... the need is determined by the end to be achieved, by the underlying philosophy.
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> B. H. Bode 1933, quoted in Stufflebeam *et al.* 1985:14-15

The acknowledgment of this underlying "program" can thus be used as the basis for weighing up the trade-offs which are involved in espousing the different criteria of defensibility necessary for a conceptual view of purpose. It will be this conceptual view which will be used to search for the needed elements in the analysis.

The scope of the present work is limited to outlining the basis for a needs analysis and how it might be approached by the educationalist who hopes to investigate curriculum renewal in translator training. It is not our purpose to provide procedural guidelines for conducting needs analyses, much less to actually conduct one. Nevertheless, within the parameters of our study, the issue of the phenomenon of the needs analysis itself remains to be dealt with – indeed it is a subject which has already

arisen implicitly on a number of occasions in the first and second chapters. Stufflebeam *et al.* (1985) identify four different conceptions of needs which can serve as the basis of needs analysis.

1. The Diagnostic View: This is an approach which treats needs as deficiencies, aims to identify and describe those which may be harmful, and "requires that a relationship between two variables be documented to be able to substantiate that harm or benefit results on one variable from the withholding or provision of the other variable" (Stufflebeam *et al.* 1985:8). A simple example often used to illustrate this view is that of a child who is suspected to suffer from a hearing impairment: a hearing test may be used to assess the improvement which a hearing aid may afford.

   In many ways this quite closely approximates the popular concept of 'need' as something which is necessary (the defensibility of the purpose in the example – that the child wants and needs to be able to hear – is seldom contentious). However, in education the applicability of such a conception of needs analysis is limited – if someone performs poorly on a translation task, for example, this may be due to a wide variety of factors and, with causal relationships often difficult to establish, this diagnostic view is usually too limited for the kind of higher order educational purposes we are dealing with here.

2. The Discrepancy View: This view characterises a need as "a discrepancy or gap between measures or perceptions of desired performance and observed or actual performance" (Stufflebeam *et al.* 1985:5). As such, it might be seen as a modification of the diagnostic view, permitting broader applicability and of greatest use in areas where ability may be easily measured and where there are universally accepted norms of performance and standards of accreditation. Elementary arithmetic is an example of a domain in which such an approach might be appropriate. However, our discussion in Chapter One of disagreements concerning the fundamental nature of translation competence, in combination with the eclecticism which is manifest internationally in the field (*pace* Ulrych),

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suffice to demonstrate that no such norms or standards apply to translator training.[47] That is not to say that such a mode of needs analysis might not be adopted, for example, as a recruitment tool by a translation company seeking highly specific translation skills in its employees. Yet from a pedagogical point of view, it is too difficult to stipulate precisely what 'deficiencies' exist in translation competence at the outset, much less to define how they may be measured.

3. The Democratic View: This view characterises a need as the change desired by a majority of a particular reference group. Stufflebeam *et al.* note that this view can be of particular value in terms of public relations as it allows stakeholders to have a voice (and, importantly, to *feel* that their opinions count) in the assessment process. Moreover it is not complicated to apply and can be used to elicit opinions on a wide variety of variables – one reason why it has proved extremely popular with many of those writers on translation curriculum planning whose work we examined in the last chapter. The drawback which Stufflebeam *et al.* identify with this view, however, is that it can potentially confuse needs (viewed objectively) with preferences (the subjective opinions espoused by members of the reference group): "The degree to which members of the reference groups are adequately informed will affect how they respond. Analytic information will likely be sacrificed to more immediate observable variables related to cost or comfort" (Stufflebeam *et al.* 1985:8). Moreover, there also remains the issue of how the reference group may be recruited at the outset.

If, for example, we take the reference group selected by Razmjou in her needs analysis (described in Section 2.2.1), we see that employers of translators are not represented. Moreover, while her focus group were undoubtedly representative of the Iranian training community, this may have led to minimising the effect of curriculum experiences from other cultures (professional and technological as

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[47] Interestingly, Kiraly in his second book bases his social constructivist approach to translator training on research from cognitive psychology which studies the difference between fields such as arithmetic, where there are clear and logical procedural standards (so-called "well defined knowledge domains") and fields where numerous activities are happening simultaneously in the brain and cannot be sequenced as neatly in a training programme ("ill-structured knowledge domains"), an example of which is the training of translators (Kiraly 2000:27-28; for an introduction to the kind of cognitive domain research on which Kiraly draws here, see Spiro *et al.* 1992).

well as national) which might prove useful. Margherita Ulrych's focus group, was characterised by its heterogeneity, so it should be no surprise that her conclusions emphasised eclecticism. And if Defeng Li were to focus his market survey on the employers and clients listed in *all three* job markets which Anthony Pym lists in his fourth recurrent naivety, it is entirely possible that he would get conflicting accounts of the needs which graduate translators require in Hong Kong, along with no guarantee that these needs could be satisfied by the relevant teaching programme.

4. The Analytic View: This view characterises a need as "the direction in which improvement can be predicted to occur, given information about current status. It is future-oriented and involves critical thinking about trends and problems that may arise" (Stufflebeam *et al.* 1985:8). This is ultimately the most comprehensive conceptualisation of need, demanding the fullest description of the learning situation. It eschews a priori notions of standards and received wisdom in favour of prioritising informed judgement (and is thus, by its nature, interdisciplinary in a way in which the other views are not). The directionality intrinsic to its conception of need also leads it to be focussed on improvement rather than remediation. More negatively, however, it is by far the most complex of the four views, especially in terms of the theoretical consideration it demands. For this reason, it lacks the public relations value which arguably makes the Democratic View so popular.

It would be wrong to dismiss the Democratic View of needs analysis entirely. There is certainly space for different views of needs analysis to inform each other, though it is by its very nature the Analytic View that is *most* open to being informed by other discourses. As such, and also on account of the other advantages listed above, it is this approach to needs analysis which has been adopted by the present work. The first chapter, in charting the diachronic development of thought on challenges faced by translator training, and in chronicling the development of training both within a society (Dollerup) and independently as a trope in education (Arrojo), demonstrated the kind of groundwork

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demanded by such a view of needs analysis. Yet the full endeavour will inevitably need to be broader and informed by both theories and empirical data from a variety of social, educational, commercial, and technological sources. Consequently the present study is but one small part in the apparatus necessary to develop an analytic view of needs.

Thus to recap on what we have said so far in this section about the nature of needs analysis, approaching the issue involves clarifying the purpose being addressed, examining it against criteria of defensibility, examining which trade-offs are involved in prioritising certain criteria over others according to dominant philosophical, political, and ideological programmes, and from this deriving a conceptual view of purpose – preferably analytical, though informed by a variety of empirical data sources – and developing arguments which may be used as a basis for needs analysis.

3.1.2 Stakeholders in Needs Analysis

Richards opens his discussion of needs analysis with the following: "One of the basic assumptions of curriculum development is that a sound educational program should be based on an analysis of learners' needs" (Richards 2001:51). Yet, bearing in mind the role which we have seen ideological and philosophical judgements playing in the analysis of needs, this raises at least one significant question: '"Sound" according to whom?'

For, in addition to seeing it as a stage in curriculum renewal necessary for optimising the effective organisation of education for the benefit of learners, as we have been viewing it up to now, the practice of needs analysis may be viewed very differently if assessed in its historical context. Needs analysis as a curricular practice emerged in the 1960s as a component in the systems approach to educational development and, as such, may be seen as part of the tradition of scientific curriculum making with a particular orientation towards behavioural objectives. In particular, its use as a tool to help determine funding allocation assumed significant status with the growth in importance of policies of educational accountability in many societies in the 1960s and 1970s. As such there is a risk intrinsic to the very methodology of needs analysis that historical practices

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surrounding its development will tend to prioritise the feasibility criteria we have seen to determine defensibility of purpose, and that certain Progressivist curricular ideologies may be valorised. Yet this is a risk rather than an inherent flaw and it is a risk which the holistic assessment of educational requirements afforded by the Analytic View of needs serves best to keep in check.

Once again we find that a phrase such as 'educational accountability' immediately begs the question of to *whom* education should be accountable, removing any illusion that the benefits of education can be considered non-partisan or (to use Porcher's term) 'innocent'. Historically the issue of accountability has often been relatively straightforward: needs analysis served the purposes of assuring that funds from public accounts were distributed according to where they were perceived to be most needed by those conducting the needs analysis. Yet this does not address the underlying issue of the criteria used to determine accountability in a manner that would be in keeping with the scrutiny demanded by the Analytic View of needs analysis, bringing us back to square one.

One obvious way of nipping this debate in the bud would simply be to abandon all reference to needs analysis on the basis of its association with those same objectives-oriented modes of curricular planning which were found to be so problematic in the last chapter. Yet to do so would be hasty: it is possible to criticise some of the uses to which a tool has been put without criticising the tool itself. Our discussion later in Chapter 2 also demonstrated the importance of needs analysis in the Skilbeck/White's model for an holistic assessment of the curricular *status quo* necessary for curriculum renewal. The advantages of Skilbeck's and White's ideas, it will be remembered, lay in their potential for a fuller assessment of the specificities of local needs than those of the other curricular approaches discussed. In laying the emphasis on 'renewal' rather than 'replacement' of *extant* curricular situations, the Skilbeck/White model took no recourse to the kind of pre-conceived one-size-fits-all solutions so closely associated with the bureaucracy of objectives-associated modes of curricular development, as noted in our critique of Kelly.

Focussing closely on learners' needs is crucial to respecting the learner as a stakeholder in the curriculum, in spite of the fact that – as we have seen from the findings of researchers such as Defeng Li – it has not always been recognised as such. However, is

the learner the only stakeholder? Traditionally the learner has been placed at the centre of needs analyses, given his or her centrality to the curriculum, but as we have seen with the different conceptions of the learner evinced in the curricular ideologies expounded by Dewey and Bobbitt, even this is far from ever being straightforward. Skilbeck and White do not decentre the learner, but they do acknowledge the importance of examining more holistically the situation in which he or she is educated; as such, the learner can be considered only one of a number of different stakeholders in the curricular project. If we are to consider exclusively the case of translator training, then other needs to be considered might be those of the translation industry, those of teachers (most of whom have not been trained in translation instruction), those of educational administrators, the needs of those involved in designing textbooks and resources for students of translation, along with those of many others who may be considered to have an interest in the training of translators. Hence, this section will examine how stakeholders themselves may be identified and how their requirements may best be specified and prioritised.

Connelly and Clandinin define a stakeholder as "a person or group of persons with a right to comment on, and have input into, the curriculum process offered in schools" (Connelly and Clandinin 1988:124). Yet again the question arises of who or what decides who has or does not have the right to comment on the curriculum process – while parents may have the right to comment on the education of the child in first and second levels of education, should this right extend to third level? In many societies religious orders may also exert a significant influence on education and, as such, may claim a right to be stakeholders, while other societies will find the notion of religious involvement in curricular planning abhorrent. The matter of identifying stakeholders at the start of a needs analysis is far from straightforward and may be seen to be complicated further by the fact that, as Stufflebeam *et al.* note, the relative importance of stakeholders may fluctuate during the course of the analysis, and indeed of the curricular project as a whole (Stufflebeam *et al.* 1985:25).

Richards characterises stakeholders as "users of the needs analysis": a group of those who will ultimately use the curriculum and who consequently require the information elicited in the needs analysis. These users may include curriculum officers in a ministry of education, teachers, writers of textbooks and designers of learning

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materials, testers, researchers, and of course, learners themselves. With a view to identifying stakeholders, he proposes (after Connelly and Clandinin) that curriculum planners should pose the following questions:

1. What is the purpose of the curriculum situation?
2. If there is a group, what is the makeup of the group?
3. Who set up the project?
4. How were the group's membership and purpose established?

From the answers to these questions, further questions follow

1. How accountable am I to this stakeholder?
2. How much will this stakeholder be affected by my decision?
3. How much risk is there in ignoring this stakeholder?
4. How much right has this stakeholder to direct my action?

Richards 2001:57, after Connelly & Clandinin 1988

We shall return to these questions when we consider our curriculum guidelines as applied to a specific situation in Chapter Four. For the moment, however, it is worth considering the distinction which Richards draws between the users of a needs analysis and the 'target population' of the analysis, the latter being "the people about whom information will be collected" (Richards 2001:57). This demonstrates that Richards, by and large, adopts the 'Democratic View' of needs analysis: that which is informed by the views of a particular reference group; indeed, the fact that this is the only mode of needs analysis which he considers does point to the prevalence with which this view is taken to be synonymous with needs analysis in general. Yet, as we have seen development of translation curricula *solely* on the basis of this kind of analysis has its limitations and needs to be bolstered by a more comprehensive treatment of the subject area; with the training of translators being a relatively innovative area for curriculum renewal to address (in comparison to more traditional subjects in the tertiary curriculum), it is the provision of guidelines for this broader view of needs analysis that constitutes the aim of the present work.

3.1.3 Deciding on the Purposes of Needs Analysis

Richards writes that "the first step in conducting a needs analysis is to decide what exactly its purpose or purposes are" (Richards 2001:52). The Skilbeck/White model clarifies this issue considerably: needs (and situation) analysis serves most immediately to inform the development of outcomes which, as we have noted earlier, it may be preferable to interpret in terms of competencies rather than objectives. This last observation marks a departure from Kelly's model, though an arguably more significant difference between the two is that, as we shall see when we discuss the relationship between the two modes of analyses, needs and situation analyses precede the formulation of outcomes. Moreover another purpose served by the implicitly situational version of needs analysis for which we have been arguing is to assess and evaluate individual stages in the curricular model and to serve as a central point of reference in the evaluation of the curriculum as a whole (see Fig. 7).

On a more practical level, however, what kind of purposes will needs analysis tend to address with reference to the training of translators? As we have noted already in this chapter, this will depend on a number of factors such as judgements on defensibility of purpose, and the criteria (empirical and otherwise) informing the analytic view of needs analysis, given the reciprocity of subjects and objects of assessment. However, if for the moment (and purely for purposes of illustration), we adapt some of Richards's possible purposes of L2 needs analysis for a translator training situation, our list might be something along the lines of the following:

- To find out what translation skills a person needs in order to perform a particular role.
- To help determine whether an existing course adequately addresses the needs of potential students.
- To determine which students from a group are most in need of training in translation.

- To identify a change in direction in translator training that people in a reference group feel is important.
- To identify a gap between what students are able to do and what they need to be able to do.

after Richards 2001:52

None of these can be considered in isolation from either situation or from our discussion of translation competence. Moreover, as shall be seen, neither the learning situation nor the notion of translation competence (even in the fairly arbitrary minimalist manifestation which Pym sees for it) may be considered entirely divorced from each other.

To take the first purpose listed, the 'role' itself must be specified, either in terms of market demands (and more particularly, with the understanding that market demands will change along a certain, possibly unpredictable, trajectory), or even – at worst – in terms of "academics' in-house theorizing and philosophizing" of which Li was so condemnatory (cf. Section 2.2.3) – better even that inappropriate roles be stated explicitly than that general roles be tacitly assumed. Again the notion of translation competence itself is problematised, and again we find our notion of such competence slipping into the awkward gap between Kiraly's translator and translation competences and Pym's minimalist competence: how do we factor in a notion of purpose that explicitly acknowledges the importance of "translation competence" while not second-guessing trends in the market and technology?

A similar problem can be seen to arise in the second purpose, though at least the formulation of the purpose here can be seen to be more in line with Skilbeck's philosophy of acknowledging the existing educational situation in renewing it; again we see an unavoidable reciprocity, with the formulation of purposes itself being determined by whatever approach to needs analysis we adopt. The third purpose will presume that we can afford to grant individual attention to students and thus again will be contingent on the educational situation – the ways in which such individual attention can be provided in a large tertiary institution will inevitably be different to the ways in which it can be provided in a small private college or secondary institution, and the terms in which

individual students needs can be addressed will even differ between tertiary institutions in different educational systems and cultures.

With the fourth and fifth purposes listed, we again encounter the reciprocity which arose with the second purpose, except that this time it is primarily the view of need rather than the mode of curricular development which can be brought to bear on the identification of purpose, with the analytic view of need valorising the fourth purpose over the fifth as being potentially more productive from the point of view of assessment.

3.1.4 The Relationship between Needs Analysis and Situation Analysis

The notion of curriculum renewal which we derived from Skilbeck and White acknowledges the centrality of the educational institution in deciding optimum curricular organisation on the condition that that institution itself acknowledge its own centring within a network of social relationships and their attendant power structures. There is a very significant parallel here between the network of factors impacting on situation, and the similar impact which we have seen an array of factors – Bode's 'underlying program' – to exert on the consideration of needs, both being essentially socially constructed with their origins in ideological and philosophical agencies. While Richards conceives of needs analysis and situation analysis as two separate procedures, we have seen that a model in which they are unified at an initial stage, and in which needs are subsequently discussed again in relation to outcomes (that which we developed after Skilbeck and White in Figure 7), more closely approaches the holistic assessment envisaged in curricular renewal. One of the main advantages of this is that outcomes, being considered *on the basis of* needs and situation analyses (rather than prior to needs, as in Kelly's model), will better reflect the local situation for which the curriculum must cater. For the sake of clarity, we shall now consider the criteria to be addressed by a situation analysis individually. Yet the propinquity between needs and situation will be acknowledged subsequently in terms of certain key themes in translator training which straddle both needs and situations and which thus need to be addressed at the primary stage in the Skilbeck/White model.

What of the relationship between needs and situation analyses and our conception of translation competence? The discrepancy identified in Chapter 1 between Kiraly's bi-componential notion of translator and translation competence and Pym's minimalist notion is one which goes to the very heart of the role of needs analysis in relating curriculum to competence. We noted how Pym's minimalist notion of translation competence managed successfully to identify a central translation competence, while still emphasising the importance of other ancillary (though nonetheless essential) skills (theoretical, instrumental etc.) attendant to it. Yet we also noted that if, unlike Pym, other educators were not aware of the importance of such ancillary skills in the first place (or, like Pym's students, did not recognise the importance of such ancillary skills in aiding the long-term acquisition of the more central translation competence), the minimalist definition of translation competence could easily encounter difficulties. Kiraly's equally weighted notions of translator and translation competence, on the other hand, while securing both kinds of competence a place in the educational programme at the outset, did not integrate both into a unified model and, particularly with regard to translation competence, failed (in Pym's terms, and probably Mossop's too) to prioritise what was uniquely 'translational' in translator training. There remains the scope for an extended theoretical debate on the opposition between these two stances but for present purposes needs and situation analyses may help by providing a matrix according to which the *situational* requirements of the development of translator competence may be addressed in a localised context.

So competence requires needs and situation analysis. Yet the opposite is also true – needs and situation analyses themselves have to be informed by a model of what it is translators can do that non-translators cannot do, and it is here that we refer again to Toury's notion of the translator being necessarily situated in a culture to the extent that his or her translatorship *is granted by that society in which he or she works*. All needs are determined by this culture, but to see a culture as exclusively determining needs would be to minimise the other aspects in which cultural criteria may impact on education. It is situation analysis which addresses these issues for the purposes of educational organisation.

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3.2 Situation Analysis

As Numa Markee has noted (*passim* 1997) there are factors inherent to each context for curriculum development which can both potentially facilitate the innovative, or equally can impede the new proposals. The present work shall follow the example of Richards (2001) in referring to the study of these factors as 'situation analysis':

> Situation analysis is an analysis of factors in the context of a planned or present curriculum project that is made in order to assess their potential impact on the project. These factors may be political, social, economic, or institutional. Situation analysis complements the information gathered during needs analysis.
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> Richards 2001:91

Richards lists six different types of factor which must be borne in mind in situation analysis - societal factors, project factors, institutional factors, teacher factors, learner factors, and adoption factors. The inclusion of these factors in situation analysis requires a set of procedures to be followed involving consultations with representatives of various stakeholding groups, study of the documentation relevant to the teaching context, (course appraisal forms, ministry of education guidelines, teaching materials, etc.), observation of teachers and students in the learning environment which the curriculum envisages, surveys of the opinions of stakeholders, and a review of the extant literature on the issues raised. Once again, our comments on needs analysis apply here too: a fully fledged situation analysis is beyond the parameters of the present study, so the discussion shall be limited to identifying the different types of factor which a situation analysis must consider and examining how these factors may be typically manifested in the context of translator training. Finally, after looking briefly at how the factors in a situation analysis may be profiled, the discussion will continue by identifying a number of themes which are typically highlighted by the overlap of needs and situational criteria in translator training.

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3.2.1 Societal Factors

There are great differences obtaining between the roles for – and needs of – translators in different societies, and these differences may often be further reflected in the status of translation in particular educational systems, along with differences between educational systems themselves, educational traditions, and the teaching methodologies which predominate. All of these issues can have a bearing on the expectations which members of a community (and, significantly, stakeholders in the curriculum) will have for educational programmes. This is an explicit example of the foregrounding of target cultural criteria in determining the course of translator training and thus we reiterate Toury's notion of translatorship being granted by society: to return to the example quoted in the Introduction, norms of Polish translation culture determined that I could be a 'translator' – and indeed translator trainer – simply by dint of being an educated native speaker of a major language with a verbal fluency in the LLD of my host culture. (This is far from being a criticism of those norms – merely an observation that they are determined by real-life considerations of supply and demand.) Yet accepted professional norms derived from major language translation cultures often cast grave aspersions on those who embark on translation without having received training in the skill, or at least without having gained formal educational qualifications in the B language. Moreover, with regard to major language cultures, there is a fundamental difference between the status of translators in Anglophone and non-Anglophone societies, largely resulting from the unique status of English as a global *lingua franca* in such spheres as science and business and this further complicates the specificities of societal recognition, even between major-language cultures. As we noted earlier in regard to our discussion of some of the proposals put forward by the ECML Report, received wisdom on norms of directionality cannot be applied across the board and is, once again, specific to particular translation cultures. To complicate matters even further, the impact of technology in recent years has dislocated such cultures from geographical locales meaning that (in Kiraly's terms) the societies in which translation cultures exist must be viewed in terms of often highly dispersed communities. Societal norms will often apply throughout these

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communities, though host countries in which translators are situated may still exert an influence in terms of professional norms and the granting of professional recognition (see Kearns *in press*). As such, 'translatorship' is contingent on a *highly complex* matrix of societal factors of which the training context must remain cognisant.

3.2.2 Project Factors

Looking at Gabr's model of translation curriculum design which was discussed in Chapter 2, it may be seen that one point in which it excels is its emphasis on the project management factors in curriculum development i.e. factors pertaining to the internal organisation and administration of the development itself. Project factors to be borne in mind in situation analysis include the following:

- The selection of who is to design curricula and the criteria according to which this selection should be made.
- The responsibilities which ought to be assigned to the curriculum developer(s).
- The criteria which should be adopted during the design process on how goals and procedures should be determined.
- What resources should be made available to the curriculum designer and what (if any) budget should be allocated for the project.
- What the time frame for the project should be.

Project factors thus relate very closely to the issue of curriculum stakeholders, examined in our discussion of needs analysis. Yet it is with regard to project factors that other often highly political criteria must be addressed. One point which we shall shortly examine is Mona Baker's insistence on the impossibility of translation being a 'neutral' activity and it will be seen that this applies also to those who design (renew) translation curricula – personal beliefs and preferences may often exert a considerable influence, an influence which the systematisation afforded by such organisational approaches as needs and situation analyses may reduce, though not entirely remove. In our discussion of the development of translator training in the Polish context in Chapter 4, we will see that certain ideological premises for university education which are reflected in the Polish

language may appear alien to Anglophone educational presumptions (and, consequently, resistant to easy translation). Such examples bring home the necessity of examining the curriculum renewers' own preconceptions and the role which they may exert on the renewal project.

Curriculum renewers will themselves usually be employees of the institution in which they are planning their curriculum and thus other project factors may relate to the accepted practices of the institution in which translation is taking place. While certain tertiary institutions, even in the same culture, may be open to educational and didactic innovation, such innovation may not be welcomed in others, while in others it may have to be introduced cautiously and gradually in incremental, non-explicit stages. This relates both to the factors in the next section ('institutional factors') and in the previous section ('societal factors'), illustrating the way in which factors in situation analysis are highly intertwined. The extended discussion of the opposition between academic and vocational ideologies in tertiary education later in this chapter will bring together all three factor types in considering general curricular challenges faced by translator training.

3.2.3 Institutional Factors

Though translator training typically takes place in the tertiary sector,[48] there remain a variety of institutions within this sector where translation may be taught – institutions such as university departments, colleges, language schools, and translator training centres, not to mention in-company training programmes. It is important to realise, from the point of view of institutional analysis, that institutions may reflect (or indeed may react against) the biases characterising the cultures of which they are part – biases such as a propensity for, or resistance to, innovation, or where external intervention in syllabus and curriculum matters is resisted.

While certain general tendencies may be observed regarding institutional factors in curriculum implementation (cf. Markee 1997) ultimately differences and peculiarities

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[48] Though even this is not a point which can be stated unequivocally – see Kozminsky *et al.* 1998 for an example of translator training at second level.

outweigh the universal in this respect and, as Richards notes, it is safe to say that institutions "have their own ways of doing things" (2001:97). The existing syllabus matters, teaching methodologies, use of materials, programme aims and objectives – often initially constituting a hidden curriculum – must all be taken into consideration in curriculum innovation. In other words, the capacity for implementation must be *built into* any curriculum in a respect for norms of the educational models currently in place (even if those extant models and practices are found by the curriculum designer to be lacking according to prevailing trends in educational design and TS). It might well be unreasonable, for example, to devise a curriculum advocating learner-centred teaching practices for an institution (or general educational environment) where teacher-centred practices have hitherto been accepted as the *status quo* and, at the very least, certain transitional measures would have to be introduced to facilitate the change.

Many institutional factors are specific to the degree that they will not receive exposure in much of the existing literature on translator training. For example, state-sponsored institutions in many parts of the world may be subject to lower levels of income revenue than private institutions and this is likely to exert an influence on the morale and motivation (among other factors) of teaching staff that must be factored in to any consideration of curriculum. More (apparently) mundane matters such as timetables are also resistant to generalisation: while one might not think that a term as apparently universal as "an hour" would be subject to international variation to any great degree, the length of a teaching hour may often vary between institutions in many different countries (in Poland, for example, an hour – *godzina* – in university teaching terms is 45 minutes, whereas in Ireland it is 50 minutes). Finally, physical aspects of the teaching institutions must also be taken into account and these may range from resources available to teachers (both in terms of materials and human resources) to classroom structure and design.

3.2.4 Teacher Factors

The successful implementation of a curriculum will ultimately depend heavily on teachers and, as such, their status as curriculum stakeholders should be acknowledged

explicitly. Though this might seem to be stating the obvious, it has already been noted that in the work of certain translation curriculum designers, teachers' own opinions on student needs run the risk of being sidelined. Many of the dimensions which Richards notes as constituting areas of variance for language teachers may constitute similar areas for translator trainers: language proficiency, teaching experience, skills and expertise, training and qualifications, morale and motivation, teaching style, beliefs and principles, etc. (Richards 2001:99). However, out of these dimensions the matter of training constitutes a major point of discrepancy, with (as has been seen) very few teachers of translation ever having been trained as such, in comparison with those who teach languages. In this respect, while translator trainers may differ markedly from their language teaching peers, they are similar to large sections of teaching staff at many universities whose 'training' as lecturers has consisted largely of passing through the education system as a student, complemented by many hours of often solitary work as a researcher. Thus we return again to institutional factors, and the institutional norms surrounding teaching methodology at universities. It should be noted, however, that a body of literature is slowly being built up investigating the issue of training translator trainers,[49] and that recent developments in tertiary didactics have seen similar publishing interest in the development of university teaching skills (see e.g. Laurillard 2002, Biggs 2003, Bryden 2003, and O'Neill *et al.* 2005).

3.2.5 Learner Factors

The successful situation analysis will collect as much information about students as possible in advance of the development of the curriculum. While the needs analysis will focus on determining what translation (and translator) competencies learners need to acquire, a situation analysis will examine other factors which may be relevant, such as students' backgrounds, expectations, beliefs, and the styles of learning to which they are

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[49] See, for example, Dodds 1990, Dodds 1993, TNP 26022 1998, Corsellis 2001, Gabr 2001c, Pym undated (2001/2?), Englund 2002, Durieux 2005, Kelly 2005 150-156, and Poupaud 2006.

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accustomed. What David Nunan writes of language curricula in this respect is also applicable to TT curricula:

> [T]he effectiveness of a language program will be dictated as much by the attitudes and expectations of the learners as by the specifications of the official curriculum. [...] Learners have their own agendas in the language lessons they attend. These agendas, as much as the teacher's objectives, determine what learners take from any given teaching/learning encounter.
>
> Nunan 1989:176

Richards (2001:101) emphasises the need for lateral thinking with respect to the issue of learner factors as the ways in which learners may influence the success of a project may not be obvious (one could quote the example of in-house training for translators working in a translation firm, which, though it may be well designed and feature a range of stimulating activities, fails because the employees taking the course really want is some time away from their work, boss, etc.). Again, the prevailing methodological norms to which the learners are accustomed may well put paid to general truths about skills acquisition. One need look no further than the example of how the development of 'communicative' student-centred methodologies was impeded in certain cultures simply because students had had no previous experience of non-teacher-centered learning situations. Stemming from this, one issue which might be investigated with regard to factors influencing the students' acquisition of translation skills are their previous experiences of language learning – certain variants of communicative methodology may need to be acknowledged, and perhaps even compensated for, in the translation classroom (see, e.g. Sewell 2004). Thus we can generally say that learner factors centre the student as a stakeholder in terms of both needs and situation analyses.

3.2.6 Adoption Factors

These factors have already been hinted at in some of the points raised about other factors in situation analysis, but their importance and highly varied nature is such that they merit separate attention in and of themselves. These are factors which relate to the "relative ease or difficulty of introducing change into the system" (Richards 2001:103) and may pertain to a variety of different issues. An initial adoption factor involves the reason for initiating a process of curriculum renewal in the first place: is the demand coming from an external stimulus (such as the Bologna Process, which is currently prompting renewal of many tertiary curricula throughout Europe) or is change being demanded from within the educational structures of the society or the institution? This is merely a starting point, however, and there are numerous other directions in which adoption factors may influence the situation in which a curriculum is being renewed. The following questions provide an idea of some of the main concerns of adoption factors in situation analysis and are adapted from Morris (1994):

- What may be gained (and lost) from changing the existing curriculum?
- How compatible is the proposed curriculum with what is already in place and is the innovation which is being proposed consistent with the beliefs, attitudes, organisation, and practices which already characterise the educational context(s)?
- Can the innovative measures be tested in certain contexts before being applied on a broader scale?
- Can the curriculum being proposed include measures to facilitate the clear communication of its features and advantages to curriculum stakeholders?

after Morris 1994:109

Ultimately the advantages of curricular innovation cannot themselves be expected to secure widespread acceptance of the proposed innovation if it is felt by some or all of the stakeholders in the curriculum that such advantages are outweighed by the effort involved in making the transition. It is for this reason that the curriculum must contain within it the

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means for practical implementation – ultimately one of the main goals of situation analysis – and thus the interests represented by adoption factors can be seen as closely related to many of those represented by project factors.

3.2.7 Profiling All the Factors

Again, enactment of curriculum renewal is beyond the parameters of the present study, but nevertheless it is worth examining briefly how the factors assessed in situation analysis might be profiled. To use a term coined by Klinghammer (1997), situation analysis may be usefully referred to as SWOT analysis, involving assessment of a "program's internal *strengths* and *weaknesses* in addition to external *opportunities* and *threats* to the existence or successful operation of the language programme" (Klinghammer 1997:65, emphasis in original). Richards notes how these four categories may be summarised in list form from which a profile may be developed for discussion with the target audience of the curriculum project (Richards 2001:106).

There is much more that could be said about the details of implementation of situation analyses and many of the intricacies of the procedure will become apparent only during the actual activity of renewing a curriculum in a specific context. Ultimately, the most important points to bear in mind concerning situation analysis are the interrelatedness of the different factors – and their proximity to (though distinctness from) the factors addressed in needs analysis – along with the fact that, unlike needs analysis, the main orientation of situation analysis will be towards identifying (potential) *obstacles* to the successful implementation of the curriculum. It is on account of this last point that situation analysis is considered in the Skilbeck/White model, to be a particularly good way of approaching curriculum evaluation by building *into* the curriculum model a means for its own improvement which is intrinsically aware of the specific challenges which particular situations pose to successful educational organisation. What needs and situation analyses share most significantly, perhaps, is that they both reflect – and are determined by – numerous philosophical, ideological, sociological, and political criteria

in their specific contexts. It is as such that together they form a matrix for a more comprehensive overview of the territory and thus it seems appropriate, rather than discussing all aspects of their constituent parts individually, to recognise their shared territory by discussing some key general themes from TS and translator training which relate closely to the consideration of needs and situational factors in the planning of translation programmes. In keeping with the general aim of this work of providing a guide to *thinking* about how and why translators are trained, as stated in the introduction, we propose to focus in particular on the ideological issues underpinning translator training needs and situations.

3.3 The Academic and the Vocational in Translator Training: Challenges for Needs and Situation Analysis

> There is a story – no doubt apocryphal – that at the outbreak of the First World War a group of patriotic Englishwomen who were going about the country recruiting soldiers swept into Oxford. On the High Street one of them confronted a don in his Oxonian master's gown who was reading the Greek text of Thucydides. "And what are *you* doing to save Western civilization, young man?" she demanded. Bringing himself up to his full height, the don looked down his nose and replied, "Madam, I *am* Western civilization!"
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> Pelikan 1992:137

In our discussion of curricular ideologies in Chapter 2, we noted the problematic nature of the curricular ideology of academic rationalism. As the above anecdote illustrates, the relationship between academic rationalism and the vocational impulse in education has not always been an easy one. Nevertheless, it is an issue which is central to many of the points raised by needs and situation analyses, particularly in the context of translator training – a typically vocational activity which often takes place in academic settings: How should we define the needs of the learner? How should these needs be addressed in

a training programme? How can the training programme relate simultaneously to the local needs of the learner, to the translation industry, and to TS? These are all issues addressed by needs and situation analyses that are particularly problematic in the context of the academic environments (physical, intellectual, and ideological) in which translators are often trained.

As we noted in our discussion of Kelly in Section 2.2.5, much writing on translator training has started out by being hostile to the idea of translators being trained in university environments characterised by curricular ideologies of academic rationalism. In many societies such learning environments may be less significant, with the training of translators falling firmly within the scope of vocational and technical colleges; in other societies, however, universities with what Kelly calls a "strongly academic tradition" (Kelly 2005:23) do play a much bigger role in translator training owing to a variety of factors, though notably because such universities have often traditionally been perceived within their societies as guarantors of quality and integrity. And there are many societies (such as Poland, which we will examine in the final chapter) where translators are trained in both universities and colleges, though within many of these societies (and again Poland is an example) there has been a trend for vocational and technical colleges to be upgraded to the status of universities, following certain development agendas by ministries of education.

This academic/vocational dichotomy presents a dilemma which is at the crux of translator training: Within which tradition may translators best be educated? In spite of how it has often been characterised in translator training literature, the issue is of far greater relevance than merely demanding that we assess whether translation theory be included in curricula in greater or lesser measures. It is an issue which relates intimately to considerations of both needs (which will be determined by the ideology aligned to particular traditions) and situations (with very different pedagogical exigencies relating to training in situations associated with different traditions). Indeed its centrality to all considerations of the needs and situations of training / education (the dichotomy even influences the terms we use) is evident in the way it links needs and situations with the curricular orientations we examined in Chapter 2. As far as needs analysis is concerned, it poses the question 'What are translators for and (thus) what should they need to know?',

and concerning situation analyses it asks 'Where are translators trained and how will this influence their education?'

We thus propose to consider both ideologies in terms of how they influence translator training for a number of reasons. Firstly, we do not believe this dichotomy has been examined in translator training before with any thoroughness. Secondly, it would appear to be particularly relevant with regard to issues of curriculum renewal – there is a great need, on the one hand, to re-evaluate many university translator training practices in the light of more general educational trends. On the other hand, we need to look at curriculum renewal in institutions which have more traditionally been characterised by a vocational orientation, given that many such vocational institutions in Europe are now, as noted above, being brought closer to the university institutional model. This is important in the light of other changes which are currently being witnessed in Europe as a result of the harmonisation of tertiary education under the Bologna Process, affecting (insofar as the distinction can be drawn) both vocational and academic tertiary institutions alike. Finally, we would also contend that thinking within TS and translator training discourses can usefully be informed by a discussion on ideologies of academic and vocational curricular orientations, especially with regard to the perennial debate about the relationship between translation theory and practical translation in the training environment.

3.3.1 The Cultivation of the Mind and the Vocational Impulse

In considering the ideology of academic rationalism it is necessary to examine how it has developed through the historical course of academia, a course which is intertwined with the institutionalised development of tertiary education in universities. The roots of academia may be found in the seven liberal arts of the historical 'trivium' (grammar, rhetoric, and logic / dialectic) and 'quadrivium' (arithmetic, geometry, music, and astronomy) of the Middle Ages, within which modern fields of study have their roots (along with, arguably, the modern undergraduate / postgraduate distinction). This scheme was broadened by the effect of Renaissance humanism, and the nineteenth century saw a

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certain change in emphasis in universities as research centres rather than as solely teaching institutions, through the efforts of Wilhelm von Humboldt in particular. Bowden and Marton note that the twentieth century saw both teaching and research emphasised, as greater demands came to be placed on universities by societies eagerly seeking mass education and innovation simultaneously (Bowden & Marton 1998:4).

Yet it is in the nineteenth century that we find one of the most important statements of what *makes* a university: John Henry Cardinal Newman's *The Idea of a University Defined and Illustrated* written as a series of lectures between 1852 and 1858. For Newman, the rationale for a university is the provision of a 'liberal' education to contribute to the 'cultivation of the mind'. According to a leading modern authority on Newman, the book "...remains to this day without any rival in its definition of what must surely always remain at the heart of a university's aim and goals if it is to be more than either a research institution or a college for technical vocational training" (Ker 1999:25). At the essence of this distinction is Newman's idea that, if we take the development of the mind as an ultimate aim, then knowledge in and of itself can constitute a goal: the title of Newman's fifth discourse is "Knowledge its Own End" and in it he writes:

> Pursuits, which issue in nothing and yet maintain their ground for ages, must have a sufficient end in themselves. This appears clearly in the meaning of the word 'liberal'. It is opposed to the word 'servile'; by servile work is meant work in which the mind has little or no part. But this is not the entire difference [...] [For] in modern times we contrast a liberal education with a commercial or a professional though they afford scope for the highest powers of the mind. [...] ...that is liberal which is pursued for its own sake, and not on account of something beyond itself.
>
> Newman [1852/58] 1927:115-116

But why should we take the cultivation of the liberal mind as a focus for tertiary education in the first place? To answer this question it is necessary to understand the extent to which Newman relies on a particular 'universal' notion of knowledge, conceived in education as the application of rationality on philosophy. Taking this as the

basis for educational praxis, it is not difficult to see how the criticism that academia is insulated from the 'real world' can arise. The notion that academics are resistant to examining the practical implications and applications of the subjects which they theorise is one which has characterised much of the discourse on universities during the course of the twentieth century – a good example of this is the debate on the relevance, or otherwise, of theory to the study of practical translation.[50]

While this critique may sometimes take the form of anti-intellectualism, it may also fail to take account of the fact that an entirely separate institutional tradition has developed around vocational education, a tradition which has its historical roots, not in universities, but in the institution of apprenticeships. Indeed, until recently, vocational training has by and large been oriented exclusively towards careers that are non-academic. However, recent years have witnessed major changes in the historical division between academia and vocationalism, with many countries investing increased levels of commercial and state funding in vocational education as a response to the development of a more specialised job market where the technical training which such education can provide has become more highly valued. Whereas once there was a major institutional (and ideological) chasm between universities on the one hand, and tertiary vocational schools, institutes of technology, and polytechnics on the other, this gap has become far narrower, occasionally being removed entirely (in its institutional – if not always in its ideological – manifestation) with the granting of university status to former vocational institutions of various kinds. Concomitantly, there has been an increased expectation on the part of many parties in society that the education which universities provide should be of benefit to graduates on the job market.

To relate this to Newman, the privileging by academia of those subjects thought most likely to 'cultivate the mind' dates back to the classical Greek distinction between theoretical knowledge and practical / productive knowledge. Theoretical knowledge was believed by Aristotle to pertain to a constancy which practical knowledge lacked. This went beyond merely according it modern notions of philosophical primacy: theory, through its relation to things eternal, related also to the divine. It was a hierarchy which

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[50] Again we refer to Chesterman & Wagner 2002 for a more thorough example of this debate.

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was also reflected in Greek society: an individual's social role was reflective of the kind of knowledge with which he or she was concerned on a day-to-day basis.

While the social status of intellectuals may have changed over the following millennium the basic epistemological hierarchy was retained in Western thought. Indeed, the abiding influence of Descartes from the sixteenth century onwards served only to emphasise the dichotomy: if, as is the implication of the *Cogito*, we are essentially minds inhabiting mortal – and thereby incidental – bodies, then it should be the development of these minds that education, at its best, ought to focus on. However, just as knowledge had determined social status in ancient Greece, the persistence or the vocational / academic dichotomy in modern times has similarly been noted as reflecting deeper social divides: theoretical knowledge has increasingly become associated with a leisured elite and applied knowledge with those who go to work for a living.[51]

While there have always been some elements of vocational training present in Western university education, and indeed while training in the professions has enjoyed a greater status at universities since the Industrial Revolution, the academic / vocational dichotomy survived nonetheless, so that in the middle of the last century, Ashby outlined what he saw to be the roles of universities and vocational schools in terms not too dissimilar from those we have seen of Newman, writing almost a century earlier:

> Here is the criterion for determining what subject or what parts of a subject should be taught at a university. If the subject lends itself to disinterested thinking; if generalization can be extracted from it; if it can be advanced by research; if, in brief, it breeds ideas in the mind, then the subject is appropriate for a university. If, on the other hand, the subject borrows all its principles from an older study (as journalism does from literature, or salesmanship from psychology, or massage from anatomy and physiology), and does not lead to generalization, then the subject is not a proper one for a university. Let it be taught somewhere by all means. It is important that there should be opportunities for training in it. But it is

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[51] For interesting discussions of this divide in relation to organisation, see Schofield 1972 and Lewis 1991.

a technique, not an exercise for maintaining intellectual health; and the place for technique is a technical college.

<div align="right">Ashby 1946:81, quoted in Hager and Hyland 2003:273</div>

Hager and Hyland note that Ashby's proposals are far from implausible: they do not preclude the possibility of certain subjects entering the university curriculum once they have reached the stage of generating their own fields of research and autonomous theoretical principles. Historically, certain subjects faced a steep ascent to admittance to university programmes – pharmacy was restricted to the level of apprenticeship for many years and engineering similarly was long seen to be dealt with more appropriately in technical colleges (Hager & Hyland 2003:273). Yet the generation of bodies and traditions of research in these fields, which was both the requirement for and the result of their inclusion in university curricula, has moulded the way we now conceive of both disciplines and has been integral to determining how they are situated in relation to other disciplines. Such subjects as Media Studies and Film Studies, both now recognised as core elements of humanities curricula in most Western university societies, would never have been acknowledged as university contenders by Ashby, and even now they may still face some detractors from both within the varsity and beyond. This, however, may well be testament to the rapidity with which these subjects have gained the kind of critical mass that now enables them to fulfil the criteria which Ashby sets out, largely as a result of the development of autonomous bodies of core theory in both.[52] Indeed, if we attempt to imagine a world without the writings of Marshall McLuhan, Gilles Deleuze, Roland Barthes, or Christian Metz – in short, a world devoid of the primary reference points in the theory of media, film, and popular culture – it is hard to see how necessary core principles of reference could have developed and, in turn, how media and film could have gained entry to academia, even taking stock of the way universities themselves have changed since the end of the Second World War. Bearing in mind that much of this theory has been the result of the post-war explosion in academic attention devoted to the

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[52] Indeed, it may arguably be *because* both subjects thrive in popular culture without the support of their respective corpuses of theory that the idea of the existence of both within academia seems problematic to many (for a good example of the battle which Film Studies faced *from within* against the development of autonomous terms of theoretical reference and discourse, see Cassetti 1999: 196-200). These are also problems which TS has had to confront.

humanities, it should also come as no surprise that the curriculum has changed radically, or that not everyone within academia (much less those outside) has been able to keep abreast of the changes.

What then of TS in this respect? Certainly it shares many similarities with fields such as Media Studies and Film Studies in terms of its recent arrival on the academic scene. If we bear in mind that the seminal works in establishing the field by writers such as Nida, Steiner, Toury, and Holmes all date from within roughly the past forty years, then the current profusion of journals and research initiatives in the area testify to a general effort to grant TS academic status. Yet while many (though not all) programmes in Media Studies and Film Studies, perhaps taking their lead most obviously from 'traditional' literary studies, focus on training students in the *analysis* of the objects of their attention, TS programmes are almost always obliged to at least possess, and preferably be centred around, a practical element of training. Indeed, one of the common criticisms which we have already noted practical translators raising is the prevalence of theory in courses with no obvious applicability to practice – why give students TS when what they want is practical training?

Should this problematise the acceptance of TS within academia? One would hardly think so, given the much longer history of the study of modern languages at universities, generally accompanied by practical language training. Yet the existence of modern languages in universities could always be justified in academic terms with such arguments as literatures needing to be studied in the original or linguistics being buttressed with data from multiple languages. Thus, skills which are both eminently vocational (facilitating entry into the job market), and 'transferable' skills (facilitating mobility between jobs) could be smuggled into the curriculum under the guise of what the European academic tradition referred to as 'philologies'. Ironic, then, that it was in programmes in modern languages that TS entered academia – a Trojan Horse within a Trojan Horse.[53] In so doing, it caused problems almost from the outset. Notwithstanding

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[53] Indeed, its arrival may have been made all the more inconspicuous given the way that the grammar-translation had always been classical humanism's language teaching methodology of choice (cf. Clark 1987:3-13) and, while the years which saw the rise in TS were, as we have noted, the same years which saw the rise in communicative teaching methodologies, this was by no means uniform throughout the world.

the direct assault proposed by such central TS scholars as Lawrence Venuti on the primacy of literature in the original, or the move away from linguistic paradigms that has characterised the development of TS over the past 20 years, TS was still *essentially* vocational in its orientation towards professional training and development in a way that modern languages had not been. Perhaps even this vocational orientation in itself could have been tolerated – such mainstays of academia as law and (at a later stage) engineering and business studies were eminently vocational. Yet the combination of two additional factors proved further problematic for TS. Firstly, TS had originated within the humanities, even if its forays into computing, law, history, psychology, and (more recently) medicine and politics sometimes appeared to give the impression that this 'interdiscipline' was doing its best to get out of the humanities at the earliest available opportunity. While the interdisciplinarity may often have been appreciated, the vocationalism was a novelty for many humanists of the more classical bent. The second problem, however, lay in the particularly strong variety of vocationalism that TS seemed to espouse, characterised by the pleas for more vocationally-oriented courses – and against theory – from the professional community. Were the soldiers exiting the horse before it had even *entered* Troy?

3.3.2 Against the Academic / Vocational Dichotomy

Perhaps the apprehensions of many of the stricter adherents to the academic rationalist / classical humanist tradition may appear more understandable when considered in terms of the perceived threat not first and foremost being to their grand tradition – they had, after all, already seen the arrival of Film Studies, Popular Culture Studies, Lesbian and Gay Studies, and many other new discourses which had served to complement and enhance traditional literary studies. Rather the problem lay in what Hager and Hyland refer to as vocational 'front-end loading' – training programmes in the Gouadec and Bobbitt mould, focussed almost exclusively on the development of practical vocational skills and assuming that "a structured dose of appropriate education prior to entering an occupation is sufficient basis for a career. The main business of preparatory

courses is then to supply novices with the knowledge that they will apply later on to solve problems in their workplace practice" (Hager & Hyland 2003:274). Such an approach did not permit of intellectual reflection or of a role for research and thus ruled itself out of contention for inclusion in university curricula:

> ...such dichotomous theory / practice thinking prevents serious consideration of knowledge peculiar to the workplace, or of the possibility that the workplace might be an important and distinctive source of knowledge. If workplace practice merely involves the application of general theories (taught through formal education), then the details of the workplace remain of little interest to formal education.
>
> Hager & Hyland 2003:274

Vocationalism depicted the workplace as a place where technical skills could be put into practice. Yet workplaces are far more than this – they are areas of human interaction, similar to many other areas of life (including education). As such, could it be that academic rationalism, by focussing on such elements from the humanities as art and literature as interesting in themselves and perhaps paradigmatic of larger-scale human interests, might not be as irrelevant to life after graduation as some in the professional translation community were alleging?

Or perhaps it is merely an indication that the fundamental dichotomy between vocational education and academic education is in itself unhelpful. Hager and Hyland provide three general types of argument against the dichotomy between vocational education and more general academic university education:

1. Economic arguments. Numerous educational studies have demonstrated that graduates of more traditional academically-oriented university programmes tend to find better paid jobs than graduates of vocational programmes. Moreover, less developed countries set on economic growth generally tend to do better when they attempt to develop general academic educational structures rather than purely vocational structures (Green 1997). As such, there would appear to be a paradox in that general education proves more

'vocational' in both short-term and long-term perspectives than does vocational education.

2. <u>Technological arguments</u>. These arguments centre around what Lewis (1997) has noted as being the potential of universities to develop the capacities needed to cope successfully with rapid technological change. While the inclination of some of the more traditional conceptions of front-end loading vocational training programmes and environments may be to provide trainees with skills specific to particular technologies, this approach does not always adequately provide for the redundancy of these technologies. Indeed, to refer back to Bert Esselink's example of translation students being taught C^{++}, such imparting of technological skills is not unheard of in universities either. Particularly with reference to the IT sector (which itself is of increasing importance to the worlds of both professional translation and TS), Hager & Hyland note that in the past fifteen years the influence of technological redundancy has led educationalists to place an increasing emphasis on what we referred to earlier in our discussion of Kelly in Chapter 2 as 'generic skills'[54]: "The aim has been to identify, teach, and assess generic attributes thought to be common to performance in both education and the workplace" (Hager & Hyland 2003:275). However, some doubt has been cast on the transferability of such skills from one professional activity to another, with research demonstrating that many such skills are best acquired in the workplace (Hyland 1999). Again, this provides a strong case against front-end loading vocational education.

3. <u>Educational arguments</u>. Epistemologically, a major research theme in tertiary level educational studies has involved a reassessment of the theory / practice dichotomy, focussing in particular on the supposed distinction between 'knowledge' and 'competence'. In many ways, Pym's minimalist definition of competence provides a good example of this in its reliance on theory to enact practical outcomes. Without

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[54] Hager & Hyland also note that there is considerable variety in the terms used to describe these skills. In the US they are often referred to as "workplace competencies" or "foundation skills", while phrases such as "core skills", "key competencies", and "essential skills" are popular elsewhere (Hager & Hyland 2003:275).

engaging in a prolonged discussion of cognitive science, it is nonetheless worth noting that for several years now prevailing wisdom in the field has been to regard different types of knowledge as sharing a commonality in terms of how they enact systems of relationships. Samuel Messick explains this as follows:

> At issue is not merely the amount of knowledge accumulated, but its organization or structure as a functional system for productive thinking, problem solving, and creative invention [...] The individual's structure of knowledge is a critical aspect of [...] achievement. [...] A person's structure of knowledge in a subject area includes not only declarative knowledge about substance (or information about *what*), but also procedural knowledge about methods (or information about *how*), and strategic knowledge about alternatives for goal setting and planning (or information about *which*, *when*, and possibly *why*). [...] Knowledge structure basically refers to the structure of relationships among concepts. But as knowledge develops, these structures quickly go beyond classifications of concepts as well as first-order relations among concepts and classes to include organized systems of relationships or schemas.
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> <div align="right">Messick 1982, quoted in Wolf 1989:42, italics in original</div>

The consequence of this, Wolf notes, is to demonstrate that

> the sort of knowledge required for vocational learning or 'competence' is not in some way *different* from that learned in other parts of life or education. Conversely one cannot say that some sorts of knowledge are generically unsuitable for competency-based learning. People may need to grasp more or fewer general principles, or deal with a wider or narrower set of applications: but any sort of knowledge involves general schemata of some sort. What we have here is a spectrum, not a dichotomy between general cognitive skills (learned in 'education'?) and narrow vocationally relevant 'facts' (learned in 'training'?).
>
> <div align="right">Wolf 1989:42</div>

Again, the support which this provides for Pym's minimalist definition is obvious in acknowledging the indivisibility of theoretical and practical knowledge in competencies, or the insistence of Kiraly that both must be respected at a curricular level.

Yet there are other educational arguments against the vocational / academic dichotomy. One results from the way in which traditional divisions of knowledge (natural sciences, social sciences, humanities etc.) are gradually changing, owing to a combination of the rise in interdisciplinary approaches and the impact of new technologies. New disciplines need new research strategies and while technical / vocational colleges may teach these new disciplines, it will ultimately be universities – through their powers to grant research doctorates – which will undertake research and theorising in these fields. This is as necessary for science and the furtherance of human knowledge as much as it is for universities themselves – shunning the 'vocational' risks inhibiting the growth of knowledge in new and expanding areas.

The combination of these three arguments thus appears to provide a sound basis for dismantling the dichotomy between the vocational and the more generally academic, as well as cautioning against approaches which are prone to excessive systematisation: it is necessary, for example, to acknowledge ultimately that a certain amount of training cannot be anticipated and must be obtained on the job. With this in mind, a separate research project might do well to investigate a role for internships in translator training, yet from our discussion here what would also appear imperative is that such a project investigate not merely what can be gained from internships, but whether the sacrifices of more traditional 'general education' courses (literature, electives etc.) from the university curriculum would not be to students' detriment. This is said, not in the context of any partisan allegiance to traditional academic values, but in response to those from the professional translation community (Gouadec springs to mind) who maintain that training should be vocational at all costs. It might appear naïve, for example, to argue for internships on the one hand. In any case, however, it is not our enterprise to embark on such a research project here. More generally, what we are concerned with is that higher education curricula acknowledge that significant learning *can* take place outside of the institutions themselves, and even (problematising the notion of internships in training

programmes) outside of their formal systems of accreditation – one thinks of Pym's first recurrent naivety of translator training discussed in Chapter 1. This relates in particular to debates about the acknowledgement of 'lifelong learning' by tertiary education, and the strategies which such training should adopt to support such learning.[55]

Furthermore, with regard to resisting the temptation to hypersystematise the learning environment, it is also necessary to acknowledge that many factors in the (hidden) curriculum are resistant, at least at the moment, to theorisation. These factors may range from intuition, to the physical context of learning, to teaching and learning styles, to cultural criteria which are known to stakeholders in the local environment, but which do not fit comfortably into any more general methodological blueprint for curricular innovation. While it is towards informing such a larger curriculum project that the present work is geared, it is necessary also to acknowledge the limitations of our current knowledge and abilities to organise the educational experience. Just as most teacher trainers have experience of seeing student teachers embark on teaching classes which they have prepared meticulously, only to have their best laid plans fall asunder when faced with the unpredictability of the chalkface, so too must the curriculum designer realise the folly of attempting to design a programme which caters for every eventuality. As we saw in our discussion of Ulrych, the current heterogeneity of training contexts for translators is not in itself a dilemma of the field, but rather a fact that no single model will ever suffice for all situations.

However, particularly in relation to the educational arguments mentioned above, it is also necessary to reassess the vocational / academic dichotomy, not merely as the result of theoretical findings, but also from the concrete experience of the changes which educational structures themselves have undergone in recent years. In this regard, two particular forces of circumstance have prompted changes in the curricula of universities themselves:

(a) greater economic demands have been placed on older universities to provide courses with a more obviously vocational bias, and

(b) new academic demands have been placed on many new universities which have been 'upgraded' from being vocational schools, technical schools, or other

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[55] For a general discussion of this subject, see Hyland 1999.

tertiary educational institutions which may in the past have focussed exclusively on training at diploma, bachelors, and masters levels.

There are radically different experiences of both forces in different countries, yet some general tendencies may be noted internationally. Inevitably, the demands referred to in (a) and (b) prove controversial. With regard to (a), the discourse is one of the increasing commercialisation of education:

> ...governments, with some considerable pressure from international bodies such as the OECD [...] have sought to reduce the expensive economic burden of expensive educational institutions. To compensate for the savage cuts that have been incurred, universities have adopted the behaviour of corporations, streamlining their operations and supplementing their contracting budgets with income from whatever sources seem agreeable to underwrite their operations and activities. [...] It has been suggested that the Humboldtian idea of the university, that of an institution charged with identifying and preserving a nation's culture, has been superseded by the university as corporation, whose dominant concern is excellence.

> Symes 2000:30-31

In terms of the defensibility criteria influencing curricular planning which we discussed earlier with regard to needs, we find that the tendencies towards commercialisation (at least in Symes's analysis) veer, not towards Bobbittian utility criteria as one might expect, but rather towards virtuosity criteria relating to the fostering of excellence with fruitful publishing potential. As such, commerce allies with academic rationalism, embattling Progressivist and Social Reconstructivist positions alike. Dewey himself foresaw many of these concerns when he wrote of the importance of dismantling the "antithesis of vocational and cultural education" predicated on what he argued were false dichotomies of "labor and leisure, theory and practice, body and mind" (Dewey 1916 / 1966:306).) If we are to examine how the challenges posed by the commercialisation of the curriculum may be met in the specific context of translator training, it is necessary to

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further investigate academic rationalism as it relates to the university environments in which translation is taught.

3.3.3 Academic Rationalism and Translators: At Your Peril!

Early one morning when I was living in Poland I was awoken by a phone call from a former student who had graduated just a few months earlier. The student, whom I knew to have been extremely diligent and academic, apologised for phoning me so early but explained that he was completing a translation and was unable to find one word in particular. He gave me the word – *mintaj* – and I checked it in my dictionary. The English translation given was 'wall-eye pollack', which I duly passed on and, knowing that this student also took on a lot of scientific translation jobs and remembering him to be of a particularly academic inclination, I asked if he would like the Latin name for the fish as well. He eagerly agreed that the more information the better. About two weeks afterwards I was somewhat surprised to see on a restaurant menu in Toruń the dish: "*Mintaj w sosie ziolowo-śmietanowym* – Wall-eye pollack (*Theragra chalcogramma*) in herb and cream sauce."

In a guide entitled *Translation: Getting It Right – A Guide to Buying Translations* (Durban 2003) Chris Durban attempts to provide sound, common-sense advice for those who may be involved in purchasing translations, but who may not know much about the translation business. The guide is particularly notable for the fact that it has been co-published by three major national bodies representing professional translation and linguistic interests, and it has gained the approval of FIT, the International Federation of Translators.[56] As such, it might be considered a near-definitive statement from the professional translation community (as distinct from the TS community) on a number of different aspects of their work. It is interesting in this respect to examine the advice given in relation to employing teachers and academics to do translations:

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[56] Indeed, the publication may be downloaded for free from their website:
http://www.fit-ift.org/download/getright-en.pdf . The American Translators Association has adapted and published the text for an American audience, and that is available from their website http://www.atanet.org/Getting_it_right.pdf . Comparison of the differences between the two documents is quite intriguing, though the general message of both is the same.

For many companies faced with foreign-language texts, the first stop is the language department of a local school or university. While this may – sometimes – work for inbound translation (i.e. when you want to find what the other guys are up to) it is *extremely* risky for promotional texts.

Teaching a foreign language is a demanding activity that requires a special set of skills. These are rarely the same as those needed to produce a smooth, stylish translation.

Durban 2003:15 emphasis in original

Durban makes some unstated presumptions about university language departments here, not least that their activity is 'language teaching' rather than translator training (again, supporting the distinction which Pym criticised in his sixth recurrent naivety). It is not difficult to imagine, however, what some of her other criticisms might be, leading on from this: university language departments are focussed on language in the abstract, language in linguistics, language in literature, and emphatically not language in the 'real world'. And it could be argued that my *mintaj* example provides good evidence for such criticisms to be well founded.

Presented with the kind of academic model associated with Galtung's teutonic intellectual style discussed in the introduction, the breach between academic language and language as it is used popularly seems gaping. It also seems that, in spite of what we may say about defending the place of translation in university curricula, translation itself would appear to fall into the 'real world' camp, rather than the 'academic' camp, at least at present. Yet, there would still appear to be problems with Durban's stance in terms of its implications for translation in universities, particularly in terms of what one imagines are its negative implications for universities as translator training centres.

Durban's warning prompted a response from Anthony Pym in which he defended university language departments' abilities with regard to translation, claiming that there have always been, and will continue to be, strong links between academia and translation.

Many translators are also university teachers, many lecturers also translate in their spare time, and in other more specialised areas associated with translation, such as computer-assisted translation, machine translation, localization etc. the links may be even stronger:

> ...we are all in much the same social space. Whether localizers, project managers, translators, teachers, theorists or researchers, we are all working in the overlaps of cultures. We are all in intercultures, all concerned with improving relations between cultures. That general task requires language-learning, intercultural competence, translation, localization, language technology, terminology, and a good deal of critical thought, from people who have had the time and training to think.
>
> Pym 2001:27[57]

Pym defends the abilities of translation academics on the grounds of the demands which are made of them by way of their being at the interface between various professional worlds. At this interface they must deal with incoming students (who "have numerous preconceptions and demands that would have nothing to do with market realities if they were not themselves a market reality"), university administrators (who "do not want to be told that the professional market has no place for large groups of students who want to be UN interpreters and have shaky foreign languages"), teachers of languages other than English (who are facing unemployment with the rising dominance of English and for whom translation is a way of providing them with students), governments (who "were they at all rational, might have a real interest in this way of maintaining a society's stock of foreign-language competence"), along with other academic disciplines such as linguistics and literary studies which vie for the same students as those pursuing translation programmes (Pym 2001:27-28).

The result is that, while academics may be sheltered from the realities of the market place, it would be wrong to see this as synonymous with being isolated from the 'real world'. On the contrary, they are at the service of *societies* rather than markets, and consequently must deal with a wide variety of social groups living in close proximity to

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[57] For a challenge to this position, see the discussion of Baker later in this chapter.

each other. Pym contrasts translator trainers in this respect with those involved in translation technology at universities (localisation, translation software etc.), who are often perceived as being more closely in touch with professional realities:

> While the language technician thinks that the world should all be moving in the one way, the academic has to negotiate with people to find ways in which things can be moved just here and now. Perhaps paradoxically (given the ideologies of 'universities'), academics are involved in creating what anthropologists call 'local knowledge.'

> Pym 2001:28

Reality for translation academics is often a complex place, and this complexity is reflected in the hidden curriculum which they contribute to translator training. If their training is not always explicitly market-oriented, this is not (or at least not just) because of the gap that exists between them and the market, but also because they can see the market to be only one of many factors (albeit one important factor) making up the society for which they are preparing their students and which their students form a part of.

When it was first published, Pym's article provoked a response from another academic and translator Janet Fraser, who noted how she perceives the common ground between academic TS and professional translation to be "lonely" and sparsely populated: "Yet, as with any wilderness experience, it has also sharpened my perception of the factors involved in this non-communication between two of the communication professions *par excellence*" (Fraser 2001:24). Part of the problem, Fraser opines, is that the discourses of the professional and academic communities are often worlds apart, though she also comments that the squabbles over theory and methodology that characterise much academic discourse on translation may often work to the detriment of TS in the broader arena. She argues that the factor which is most likely to win over sceptical professionals is "academics with the appropriate skills and expertise becoming involved in the organisations representing translators" (Fraser 2001:24).

In discussing Pym's commentary on translation academics and professionals, however, it is important to note, as Fraser does, that he makes one assumption at the

outset: "All language-learning programs include some teaching of translation" (Pym 2001:27). This may be interpreted in different ways. If it is taken to mean that translation is a device used in the language teaching classrooms of university language programmes, then certainly this is to be admitted, though with the rider that the role of translation in this respect has been minimised by the influence of communicative teaching methodologies. However if, as seems more likely, it is taken to mean that all university language degree programmes feature some element of translator training, then while this may be true in Pym's immediate environs in Catalonia, it is not true on a global scale. As was noted in the Introduction, it was not true of the language programme from which my *mintaj*-translating student graduated in Toruń, and it is not sufficiently true to prompt Chris Durban to associate university programmes with very much more than their traditional 'philological' roles. Nevertheless, there is much which is true in what Pym writes concerning the multiplicity of interactions which translator trainers find themselves. This is a point which is very difficult to formulate precisely because what is at issue is a tacit or hidden skills repertoire very similar to the tacit or hidden curriculum we have already discussed. Nevertheless, with a view to formalising the kind of skills that characterise a variety of different interactions – but are nonetheless vocational – recent years have seen the development of a discourse in tertiary educational studies on 'transferable skills'. Such skills differ from traditional 'vocational' skills in that, while vocational skills prepare the student for a specific job, transferable skills prepare him or her for mobility between a number of different jobs. Pym's point about the heterogeneity of interactions to which translation academics are exposed (in comparison to others) is a perfect reflection of the integral nature of transferable skills to translator training in the university context and it is this aspect which shall be examined in greater detail in the final section of this chapter.

However, as far as what Fraser writes in reaction to Pym, the first question that arises is whether the overlap between academic TS and translator training is really as sparsely populated as she would lead us to believe. In August 2005 the International Federation of Translators (FIT) held its triennial open congress, the largest international gathering to take place for professional translators with the focus ostensibly being on professional rather than academic interests. However, the profile of the vast majority of

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the papers was avowedly academic, with at least 75% of speakers representing universities first and foremost, rather than translators' associations. Conference forums such as this tend to benefit academics, with the potential for university travel grants and subsequent publication in proceedings being of more immediate relevance to academic careers than to those in professional translation (and, particularly, freelance translation). However, of those academics who were in attendance, the vast majority were involved in translator training to a greater or lesser extent, with the panels on training proving among the best attended in the whole conference. This tendency has been repeated to an even greater extent in the international conferences of the International Association of Translation and Intercultural Studies (IATIS), the main global body representing the interests of the TS community. At both of its conferences which have so far been held, the training panels have attracted by far the greatest number of speakers. This would seem to cast some doubt on whether the community of translator trainers is as lonely a forum as Fraser might suggest, though there would still appear to be problems with regard to the gap between the trainers and professionals.

The second point, however, stemming from Fraser's conclusion is this: if my *mintaj* student had had translation classes from an instructor who was a member of an organisation representing professional translation – rather than classes from an instructor who was not – would that have made him less likely to have confused a textual genre in the way he did? The initial point to be made here is that any translation classes at all would probably have been of some benefit to him and beyond this anything which we might say about what instructors might or might not be like under certain circumstances is little more than pure conjecture. If my student had had classes with a freelance translator, then this might have given him an insight into how translations are done in the 'real world' but, given the experience of the FIT conference, it is unlikely that this translator would have had much reason to participate in international congresses. A much stronger line of argument, however, is that the student would have benefited most, not from a teacher who happened to be a member of certain organisations, but rather one who was skilled at teaching, which itself suggests an instructor who has been trained in teaching translation. In the texts we have discussed, the importance of training for trainers appears to have been missed by both Pym and Fraser in their assumption that

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professional skills will transfer to the trainers by some form of community osmosis. This is a crucial point, and one which we will take up later in this work. However, for the moment we shall return to the issues raised by vocational training in university environments to see how they relate to the issues of skills transferability, noted in the discussion of Pym's translation academics.

3.4 The Challenge of Skills Transferability in the University Curriculum

Transferable Skills – those skills which enable mobility between jobs and job sectors, rather than preparing graduates for one particular job – have featured prominently in international discussions on tertiary education for several years.[58] As an introduction to their inclusion in university curricula, however, a particularly revealing case study for our purposes is the development of the discourse surrounding transferable skills at UK universities in the past thirty years.

3.4.1 The Example of Transferable Skills at UK Universities

During the 1980s, concerns were raised in a number of surveys of British employers that university graduates lacked certain vocational skills, under-equipping them for the job market. Skills which were felt to be particularly lacking included those of public speaking (especially the ability to deliver presentations), written communication, numeracy, and computing (Roizen & Jepson 1985, Brennan & McGeever 1987). Three separate government white papers emphasised the importance of such vocational skills, not merely in terms of preparing graduates for particular jobs, but in terms of preparing them for a *wide range of different* jobs in what was, at the time, a particularly volatile job market (DES 1986, DES 1987, DES 1991). The emphasis as such fell not just on 'vocational' skills, but on 'transferable' skills which would enable professional mobility both within

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[58] In the US the terms 'key skills / competencies' or 'core skills / competencies' have also been used to refer to the same phenomenon.

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and between sectors of the job market. Particularly significant in terms of setting the agenda for such skills in universities was the Enterprise in Higher Education (EHE) programme, which argued for the development of "enterprising people" who are "resourceful, adaptable, creative, innovative and dynamic" (TA 1990:5). "Enterprise" according to the report, involved possessing "transferable skills: the generic capabilities which allow people to succeed in a wide range of different tasks and jobs" (TA 1990:5).

It is particularly interesting in the context of our earlier discussion to examine the reaction from within academia to the EHE report. Assiter notes that many academics criticised the proposals along the same traditional lines of thinking about university education as those voiced by Ashby, which we discussed earlier i.e. that "academic inquiry is *intellectual*; it is not concerned with practical matters" (Assiter 1995:13). Assiter goes on to make the point that the ultimate implication of this line of reasoning is that there is a basic difference between universities and the rest of society, reflected in the insistence on the distinction between 'skills' and 'knowledge'. However, echoing what we have noted already about both skills and knowledge being manifest in competencies which have similar cognitive characteristics, Assiter notes, "'problem-solving skills', 'management skills', or 'interpersonal skills' all rest upon considerable knowledge and understanding" and this she supports with Bloom's recategorisation of cognitive skills to acknowledge a much wider variety of abilities than merely those of 'analysis' and 'evaluation' traditionally nurtured by universities (Assiter 1995:13).

There will be those who will argue that skills *by definition* are low-level and routine, but it is difficult to see this position as emanating from anything other than a traditional unquestioning allegiance to the age-old educational ideologies we have already examined; following on from our discussion of Wolf, it is difficult to defend such a position by an examination of the *nature* of the skills themselves. However there are also other more considered objections to the kind of reforms suggested by the EHE. Barnett has argued that the development of a transferable skills agenda in higher education along the lines proposed by the EHE fundamentally changes the relationship between institutions of higher education and society (Barnett 1994 *passim*). His argument is that the prioritising of a transferable skills agenda on university curricula implies that it is the state (in terms of the forces of market capitalism on the job market) which

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identifies the curricular areas it sees as worthwhile and communicates these to universities, which then prioritise them on the curriculum in such a way as to predetermine students' education in a purely utilitarian fulfilment of an economic and social agenda. Such an approach regards personal development and the development of skills needed for the marketplace as being largely identical.

Assiter rejects Barnett's criticisms outright:

> ...it would sound odd indeed to argue that HE [Higher Education] should not be concerned with the development of 'core' skills on the grounds that it should not have anything to do with any initiative that may be market driven. I have yet to hear any academic arguing that HE should *not* be concerned with developing communication skills, problem-solving and information technology (IT) abilities [... Most] academics, from most disciplines, when pressed to justify their programmes for students who are not likely to become specialists in the academic's own discipline, have done so in terms of its fostering these kinds of development in those students. Indeed it is interesting to note that those who suggest [...] that HE is concerned with knowledge and *not* skills, would not actually deny, when pressed, that HE is concerned to develop communication and analytical abilities. [...] In other words, even if the core skills agenda *is* market driven, it is very difficult for anyone to argue against it *also* being good for individual learning, for personal development, and for life.
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> Assiter 1995:15

Nevertheless, there are certain caveats relating to state intervention in education which far pre-date discourses around transferable skills. These include the concerns expressed by the nineteenth-century philosopher John Stuart Mill that education should be protected from the pressures of the market-place. As Assiter notes, it is possible to sympathise with proposals such as those of the EHE programme, while still being concerned about the prospect of the demands of universities to compete in the market-place denying them the independence they need to engage in research and teaching which may be critical of

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determining forces in this competition. If the state is given free rein to determine the university curriculum, this again poses a threat and must be opposed.

Yet are these concerns of any relevance if they are considered with regard to education in translation? The answer to this question must undoubtedly be that they are, and two examples may be quoted to demonstrate this. Firstly, we can quote Mona Baker's notion of translation as an implicitly political act. In Chapter 1 we noted how Baker's *In Other Words*, a textbook which was to become a standard introduction to translation for many students, was structured entirely around the notion of equivalence, in spite of the fact that it acknowledged the limitations of the concept. Baker has come in for criticism for this and, more generally, for the non-dynamic view of linguistics as evinced in the book, on a number of occasions.[59] Indeed it is ironic that one of those who criticised Baker on this point was Rosemary Arrojo, as the theoretical stance on translation which Baker adopts in her later work is sympathetic to Arrojo's own criticisms which we have discussed, of a translator training practice being predicated on ideals of objectivity and universalism. Baker has been a harsh critic of the 'bridge-building' metaphor of translation frequently quoted by translators and translation scholars which, she argues, over-romanticises the translator's activity by depicting translation as inevitably a force for good:

> In translation studies today, we have a master narrative of the translator as an honest intermediary, with translation repeatedly portrayed as a force for good, a means of enabling dialogue to take place between different cultures and therefore (the logic goes) improving the ability of members of these different cultures to understand each other. Thus, communication, dialogue, understanding, and indeed knowledge are assumed to be 'good' in a moral sense. They lead unproblematically – to justice, peace, tolerance, progress. [...The] metaphor of translation as bridge and the translator as bridge builder, [...] we have always understood in positive terms. No one questions whether bridges are always built

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[59] For criticisms of Baker's "constative linguistics" in *In Other Words*, see Robinson 2003b:11-13, 134-137; for a less thorough critique see Arrojo 2005:231-233. See also the video interview between Anthony Pym and Mona Baker in which one of the first questions Pym asks Baker is why she organised *In Other Words* around the notion of equivalence and whether she still agrees with this position: http://isg.urv.es/filag/videos/Baker-Interview.wmv

for the (morally) 'right' reasons, nor the fact that just as they might allow us to cross over and make positive contact with a different culture, they also allow invading troops to cross over and kill, maim and destroy entire populations.

<div align="right">Baker 2005:9</div>

Baker goes on to quote an interesting example of how the selection of texts for translation and their subsequent distribution has been carried out by the Middle East Media Research Institute (MEMRI) an "independent, non-partisan … organisation" (according to their own description) which nonetheless broadly boast on their website their commendations for "translating the ravings of the Saudi and Egyptian press" (MEMRI website, quoted in Baker 2005:10). MEMRI's greatest weapon, Baker convincingly argues, is that they do *not* provide commentary with the texts they translate, but instead carry through a militant, pro-Bush agenda with translation alone, protected by the myth of translation being objective and universal: "These translators are enabling communication and building bridges, perhaps, but the narratives they help weave together, relying on narrative features like selective appropriation and causal emplotment, are far from innocent..." (Baker 2005:11).

Baker uses the word 'innocent' here in roughly the same way that we saw it being used by Porcher earlier in this chapter in the discussion of needs – just as the notion of a curriculum will inevitably be ideologically biased, so too does the notion of 'need' reflect a network of ideological and philosophical presumptions, presumptions which are also central to the practice of translation. What is interesting about Baker's assessment is the degree to which the semblance of 'innocence' in translation discourse (and, we would contend, discourse on curriculum and needs as well, to greater or lesser extents) is supported and used by numerous institutional practices for the ends of other agenda. The relevance of this to the relationship between translator training and commercial interests is crucial. In an area such as translator training which, as we have already seen, has often been criticized for insufficiently addressing the realities of the job market, it may well be tempting for the enterprising administrator to welcome in any external commercial initiatives which may ostensibly strengthen the links between industry and the classroom. Indeed there may be very worthwhile opportunities to be pursued here, but examples like

Baker's demonstrate that caution should be exercised by curriculum planners in assessing the implications of curricular orientation towards certain markets. To take another example, the notion that translators should be responsible for monitoring the international media with a view to selecting stories for publication would undoubtedly raise eyebrows in more traditional discussion circles on the issue. And yet the founder of MEMRI is quoted as saying that "[m]onitoring the Arab media is far too much for one person to handle. We have a team of 20 translators doing it" (quoted in Baker 2006:75). It is not difficult to see that when such demands are made of translators by their employers, critical judgement must be exercised on the part of the translator training community as to how best trainers should react.[60]

A second, briefer and very different example of how the independence of the curriculum must be defended in relation to market commitments to translator training is that of the role of training in defending and encouraging the translation of minority languages discussed by Michael Cronin. Cronin is concerned in particular with the fate of minority languages, which may fare poorly when faced with market pressures: "Market demands, history and cultural proximity often lead to economies of scale that militate not only against translation into and out of minority languages but also against translation between these languages" (Cronin 2003:153). If, as a community, translation scholars are to make a commitment to respecting the integrity of translation into, out of, and between minority languages, then this must acknowledge the necessity of training. Translation demands between more unusual language combinations (featuring minority languages or, indeed, LLDs) often tend to be handled by untrained, well-meaning amateurs, often with lamentable consequences. As Cronin notes:

> Training of translators in a minority language can usually only be justified economically if a major language is involved, but translator training institutions

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[60] An interesting implication of Baker's criticism is the way in which it problematises Pym's assertion, presented earlier, that translators and translation academics "are all working in the overlaps of cultures. We are in intercultures, all concerned with improving relations between cultures" (Pym 2001:27). Given Baker's challenge, Pym's presumption of the innocence or beneficence of those involved in the language services is entirely untenable. Baker's disavowal of the neutral overlap of Pym's 'intercultures' marks a major rupture between views of the positioning of both translators and translator trainers and is a subject which is ripe for further study.

have to argue beyond the rationale of the accountant for more inclusive training programmes that have minor-minor language combinations.

<div align="right">Cronin 2003:153</div>

This then underlines the necessity for a certain degree of protection for translator training institutes from unbridled exposure to market forces, a protection in curricular terms that can be seen as analogous to the protection traditionally demanded by the exigencies of academic freedom.

Yet just as academics have the right to academic freedom, they also have a responsibility to students to provide them with an education that will address issues and circumstances which they will encounter in their lives. This might not be such a major issue in an environment in which all university graduates are automatically guaranteed jobs on graduation, but it assumes a far greater importance in a society – such as Poland, which we shall discuss in the last chapter – where up to 40% of university graduates face the prospect of unemployment on the domestic job market on the completion of their studies. It is in this context that the issue of transferable skills assumes an urgency.

3.4.2 Determining Transferable Skills Societally

The first thing to say about transferable skills is that their nature cannot be presumed – it must be ascertained empirically by engagement with society. Often, for example, the inclusion of Latin in the curriculum is quoted as an instance of the worst excesses of rational humanism, given the fact that the language has few immediate vocational applications in contemporary society. Yet, as Judith Belam notes (in an introduction to an article on Machine Translation) the justification often given for the teaching of Latin was on the grounds that it gave students a good grounding in grammar which would serve them well in mastering other languages. Moreover it was thought that learning Latin was an aid to the development of methodical work habits and logical thinking – skills regarded as useful in a very general sense (Belam 2001:31). Indeed, for many years the transferability of the skills in whose development Latin putatively aided was almost the

only justification for the subject being taught – while the subject may have been 'vocationally' useful for those wishing to pursue careers as classicists and Latin teachers, there were few other professions to which it naturally led. As such, in spite of not being ostensibly 'vocational', Latin is good example of a subject defended by the curriculum as a range of transferable skills.

Another example: earlier we noted that the origins of university curricula – and hence what many now allege to be the roots of the vocationally antithetical academic rationalism – were to be found in the medieval trivium and quadrivium. Yet Stephen Prickett notes that the way in which these were addressed by medieval Oxford was to squarely practical ends: "Grammar, rhetoric and logic were powerful tools for both administration and preaching and an essential foundation for law and medicine" (Prickett 1994:173).[61]

This points to a very important aspect of curricular orientation in higher education that is essential to address before we continue our investigation of transferable skills in tertiary language and translation curricula: there is a difference which must be drawn between principles of academic rationalism as they arise initially in university contexts and those principles which (subsequently) become associated with 'academicism'. While, for example, writers like Kelly might criticise 'academic' environments for adopting an excessively non-vocational curriculum, it may be argued that it is not academic rationalism which this criticism is actually addressing, but rather the perversion of the academic tradition resulting from a failure to keep abreast of changing needs and situations in society. It is appropriate to criticise transmissionist teaching practices as Kelly and Kiraly do, but such methodologies are not themselves intrinsic to the university tradition. For example, integral to classical philosophical enquiry, a keystone of the tradition of academic rationalism, is the Socratic dialogue – a mode of enquiry as opposed to the transmissionist lecture as one can imagine. Later in the eleventh and early twelfth centuries one can quote the example of Peter Abelard, whose text *Sic et Non* of 1121 presented a view of dialectic enquiry as a model of investigation for students of theology. This led Abelard in his teaching to abandon the lecture format in favour of

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[61] Indeed, if we take three contemporary skills areas as stemming from the *trivium* – clarity of expression (grammar), presentation skills (rhetoric), and critical thinking (logic) – then it wasy to see the relevance in contemporary terms.

getting students to ask each other questions about the contradictions between two authoritative texts, a methodology that was to prove highly influential. And more recently, as we have already seen, the teaching environment of the university is being reconceived away from transmissionist lectures by writers such as Laurillard, Biggs, and Bryden. Consequently it would be wrong to see the academic tradition as represented in universities to be entrenched in the negative aspects of academic rationalism.

Thus, if it is to be agreed that the dichotomy between the academic and the vocational is not a helpful one, the next issue is whether the distinctions drawn in Chapter 2 between such curricular ideologies as social reconstructionism, progressivism, and academic rationalism are advisable. It will be remembered that this distinction was arrived at (with, it must be admitted, remarkable consistency) by a number of curriculum commentators and theorists from general surveys of orientations in curricular thought. Herein lies both the problem with the distinction and an ample illustration of the necessity of needs and situation analysis. We have noted that a focus on curricular orientations may be useful, indeed essential, for any discussion of the organisation of educational programmes. Curriculum Studies reveals the potential for systems (curricula) to express their own dynamics and, in so doing, to reflect their own ideological agendas. Yet, to use such curricular orientations as a shorthand with which to describe different – perhaps mutually exclusive – avenues in progressions of studies is misguided insofar as it fails to respect the potential of these orientations to mutually influence each other.

Not only is there scope for academic rationalism (in the truest sense of 'rational humanism') to be informed and shaped by educational philosophies such as those of Bobbitt, Dewey, and others, but it is essential for its preservation as a legitimate educational end that it does so. It is for this reason that we propose that the kind of assessment of society (manifested in stakeholders) enabled by needs and situation analysis is not merely unthreatening to notions of academic freedom and independence, but is essential as an acknowledgement of the responsibilities inhering in these notions which give them meaning in the first place. And it would appear that a key issue to be addressed by such an assessment is the degree to which the skills (knowledge) imparted by this curriculum are (is) transferable.

When expressed in these terms, what is being proposed almost seems quite obvious and one would think that only the fustiest and most traditional of adherents to academic ideals who are likely to voice any objection. Yet we believe that our proposals are non-obvious for a number of reasons. Firstly, the flaws with many of the curricular guidelines outlined in Chapter 2 (as well as with the proposals made by Wilss and the authors of the ECML report in Chapter 1) demonstrate that thinking on translator training in informed curricular terms has often been overlooked. Furthermore, an enthusiasm for transferable skills alone is insufficient unless the real-life experience of a specific context is examined with a view to establishing what those vocational skills really are: just as a knowledge of Latin may well be transferable, a knowledge of C^{++} may not.

In the last chapter we shall also see an example of curricular development which demonstrates enlightenment and misguided presumptions in roughly equal measure. For the moment, however, we shall continue the present discussion by examining the kind of considerations that could inform a specific and contemporary assessment of transferable skills with regard to the training of translators as part of a modern languages degree.

3.4.3 Vocationalising Translator Training: Byrne's Freelance Training and its Transferability Potential

One of the few discussions to address, albeit tacitly, the issue of transferable skills with specific reference to students of translation, has been Jody Byrne's "Freelance Translation: Teaching Students to Create their Own Jobs" (Byrne 2003). Byrne's study is explicitly vocationally oriented: his concern with 'training translators' appears almost ironic given that one of the main findings of his study of graduates of the BA in Applied Languages at Dublin City University (DCU) – a programme which emphasises translation – is that most do not become translators. Over two years (1999 and 2000) an average of only 18.7% of graduates found work as translators: 14 out of a total of 75 graduates (and only one of these 14 graduates found translation work in Ireland). The other 82% of students found work in a wide variety of other jobs in the financial, educational, and hospitality sectors, among others. Nevertheless, Byrne found through

talking to students that most *wanted* to become translators on graduating, though were not optimistic about their chances on the domestic job market.

The results, Byrne concludes, emphasise the importance of universities including aspects of professionalisation in their curricula. In a survey which he conducted, he found that "most if not all universities incorporate some aspects of professionalisation into their translator training programmes," a fact which is reflective of the "awareness by educators that translation is more than just an academic discipline and that students need practical and professional training in order to become professional translators" (Byrne 2003:166). What Byrne finds surprising, however, is that very few of these universities address freelancing skills.

It would appear that Byrne envisages freelancing skills to possess a high level of transferability.[62] Freelancing skills addressing issues such as how to get into the profession, accounting skills, business skills, presentation skills, office management etc. are presented as being one major realisation of Kiralyan empowerment:

> ...we first need to make students aware of the various career options open to them. Then we need to foster an entrepreneurial spirit among students and provide them with the confidence and means *to create their own jobs*. Students should believe that they can and will find work as translators and be confident enough to create jobs for themselves.
>
> <div align="right">Byrne 2003:168</div>

As such, freelancing skills are regarded as representing a kind of general meta-category in professional development skills. However, if we think in terms of the Kiraly / Pym opposition on translation competence described in Chapter 1, then Byrne is firmly in the Kiraly camp, in support of incorporating professional aspects (and, more specifically freelance professional aspects) but worrying about the limits to what can reasonably be included in a translation class "without turning our attention away from translation 'proper'" (Byrne 2003:168).

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[62] Byrne has subsequently confirmed that skills transferability is precisely what he was advocating in the freelance curriculum proposal (*private correspondence*).

The most attractive solution would be to have a dedicated module which is language independent and which will cover a broad range of subjects which will provide students with the knowledge they need to understand, and if desired, pursue freelancing as a career option. The advantage of this approach is that, because it is language-independent, it can be delivered to all students on a programme at once regardless of their chosen languages thereby reducing the teaching resources required. It is also conceivable that the wealth of expertise already available both within language departments and the wider university community could be drawn upon. For example, relevant experts from the business school could be drafted in to discuss accounts, business plans, taxes, etc. while other experts from the computer department [...] could teach students about software applications, computing, hardware and Internet technologies.

Byrne 2003:169

If anything, here, Byrne appears to *underestimate* the transferability potential which freelance skills hold. While such a potentiality is hinted at with the suggestion of exploiting human resources from beyond the parameters of the language school, Byrne focuses on the potential of freelance training to empower graduates *within* the language services sector, rather than between that sector and other sectors. This may, however, be more reflective of the fact that discourse on the nature of skills transferability is, relatively speaking, still in its infancy. There is a further advantage in the benefits accruing from Byrne's proposal, however, because the appeal to interdisciplinarity will also appease those concerned with a training programme which directs its attention towards enriching the academic discipline of TS with the experiences of other discourses.

Consequently, with regard to what we said earlier regarding the permeability of the boundaries between curricular ideologies, Byrne's proposals can be defended against the more traditional conservative adherents of academic rationalism (the Ashby stance) while also being geared towards giving graduates skills which will ensure that they are employable in a manner Bobbitt would probably have had sympathy for. Undoubtedly, however, the dominant ideology pervading Byrne's proposals is one of Deweyan

empowerment – students are not educated to *fit into* jobs (as is the ultimate conclusion of Bobbitt's ideology) but to *create their own* jobs. Accordingly the key to what freelance translation has to offer in terms of transferable skills is that it offers a happy medium between front-end loading adherents such as Gouadec and Bobbitt and social reconstructionists such as Dewey. When presented in an academic context, there is added scope for consideration of the social role of the translator.

If any criticism could be levelled at what Byrne writes, it is that it fails to fulfil one important aspect of the Deweyan ideal which is to engender a critical attitude to translation and the translator's profession in students. In one sense it does make tentative gestures in this direction merely by assuming at the outset that the job market provided by translation firms cannot in itself be relied upon to provide all employment opportunities for graduates. Yet at a different level one could ask whether the entire absence of translation theory from the syllabus he proposes will work to the detriment of developing an inquisitive approach to translation as an intellectual – as well as linguistic – activity. However, it should also be added that Byrne's proposals only addressed one part of what could be a much larger programme, and theoretical issues could be accorded space elsewhere in the curriculum. Alternatively, if we are to remain closer to the vision of translation theory which Pym adopted in his minimalist notion of competence, there is also the possibility of introducing theories in practical translation classes as and when they are required.

3.4.4 A Starting Point for Translator Training: Transferable Skills in the Modern Languages Curricula

Interesting though Byrne's proposals may be, they do not squarely address the transferability potential of translator training in a university context. To our knowledge there have so far been no research investigations which have addressed this issue directly, but one other project which addresses skills transferability in modern languages programmes paves the way for skills transferability in the field.

Between 2003 and 2006 a project was conducted jointly by the careers services and languages departments of three Irish tertiary institutions – Dublin City University, Trinity College Dublin, and Waterford Institute of Technology – entitled "Transferable Skills in Third-Level Modern Languages Curricula." It took as its aim the increasing of students' awareness of their transferable skills by integrating these skills into their academic curricula. The project had its origins in efforts by universities to effect direct changes in curricular renewal rather than investigating orientations of curricular guidelines and, as such, it is prepared to presume the importance of transferable skills to university curricula and accept previous research in the field (AGR 1995, NCIHE 1997, González & Wagenaar 2003, Forfás 2003) outlining what kind of transferable skills areas should be prioritised: team working, communications, problem solving, planning, and time management. In this sense, its interests are different to our own in the present project as it does not aim to address the ideological underpinnings of what universities should or should not be doing. Nevertheless, the overlap with our interests still remains considerable.

While the project was occasioned by the findings of a report by the Expert Group on Future Skills Needs (Forfás 2003) which stated that there was a need for institutions of higher education in Ireland to address the development of transferable skills in students, the impetus was taken up by the careers advisors in the three participating institutions, who decided that that project itself should focus on the experiences of language students. These students in particular were focussed on as it was "felt that, compared to their colleagues, these students were lacking in confidence in what they had to offer employers upon graduation" (Sherry & Curry 2005).

> These students were able to articulate the subject-based learning they had gained from their academic programmes, but many were unable to fully articulate the more holistic aspects of their personal development as a result of their time spent in higher education.
>
> Curry & Sherry 2004:v

The emphasis on declarative-knowledge outcomes is interesting here (note the use of the verb "articulate"). While many skills may be learnt, it is often necessary for students' self confidence that they be sufficiently aware of *having learnt* these skills to be able to articulate them.

It is worthwhile examining the way the project was structured as it provides an interesting blueprint which could be adapted for an examination of transferable skills in translation curricula. The first stage involved conducting research into attitudes to transferable skills with four key stakeholder groups: employers, students, academics and graduates. This research was presented in four separate reports (Curry *et al.* 2003a, 2003b, 2003c, 2003d) which were subsequently combined into one summative report (Curry & Sherry 2004). The key research findings, conclusions, and recommendations are reproduced in Appendix A.

What is particularly interesting in these findings is the degree of agreement among the respondents about the importance of transferable skills alongside subject-based knowledge in the tertiary curriculum, with all stakeholders often considering such skills to be *more* important than subject-based knowledge in many circumstances. Furthermore, it is emphasised that it is not enough for transferable skills to be addressed in the curriculum – they must also be *seen* to be addressed and their existence should be acknowledged explicitly in course outcomes. A major issue is that these skills should be manifest in students' declarative knowledge. Thus, if we return to the example with which Anthony Pym opened his paper on minimalist competence, the complaints of Pym's students highlight the insufficiency of solely addressing transferable skills without the instructor (or syllabus, or curriculum) making it explicit to students what benefits are being gained from focussing on skills whose relationship to translator training might be considered counterintuitive. This is not merely an issue of stopping students complaining about engaging in activities which they do not feel to be immediately relevant – rather rendering such skills declarative is extremely important for students' self-confidence. Furthermore, the distinction between 'vocational skills' and 'transferable skills' which we wrote about earlier is reflected in the holistic way in which the report conceives of the notion of employability: "Employability [...] refers not only to an ability to secure and

retain employment but also to continually develop within a job" (Curry & Sherry 2004:35).

The second stage in the project involved a pilot programme in each of the three institutions which investigated the issue of how best to make transferable skills explicit within the curriculum (Sherry & Curry 2005). A skills audit identified a set of thirteen skills (time management, self assessment, multitasking, IT skills, goal setting etc.) as being of particular importance to graduates and these were integrated as part of the pilot programme. Participating lecturers then developed materials for the teaching of these skills in their regular teaching curriculum, with particular attention being devoted to not compromising the academic content of the courses. Student responses to the pilot programme were evaluated to establish whether the strategy of "making skills more explicit within an academic context had any immediate impact on the students' awareness of and competence in those skills" (Sherry & Curry 2005:8).

Evaluation test results of test groups of students were compared against those of control groups of students, some of whom had participated in the study and others of whom had not. Results demonstrated that the test group of students rated themselves significantly higher for five out of eight of the main skills measured during the programme. What initially appeared more problematic, however, is that results showed no significant difference in amount of change between the two control groups (possibly the result of a reactive measurement effect resulting from respondents filling out the same questionnaires twice), making it difficult to say with certainty whether or not the pilot programme had a real impact on the students. Nevertheless, the authors of the study note that if, as they propose, reactive measurement effect can be considered the cause for this result, then even this highlights the importance of student awareness of skills, in this instance an awareness which is possibly heightened by the measurement process itself: "It suggests that it may be worthwhile accompanying the transferable skills development with some form of self-monitoring exercise for students" (Sherry & Curry 2005:9).

Nevertheless, other results showed a heightened awareness among students of transferable skills, along with active support for the involvement of lecturers in skills development and for exercises which required them to reflect on the general nature of what they were doing in terms of its general relevance. Lecturers also provided positive

feedback, saying that the programme gave them the opportunity to reflect on their own teaching and there was support for the general integration of skills in degree programmes.

The next stage addressed the implementation of different strategies for integrating skills into the curriculum and involved the development of resources and publication of case studies focussing on instructors' experiences of integrating transferable skills (Bruen *et al.* 2005). The development of a database of transferable skills resources was considered of central importance to the issue of 'curriculum auditing' – basically a way of ensuring that the instructors were provided with up-to-date support and resources in their efforts to integrate transferable skills. The final two stage of the project involved mainstreaming the integration of transferable skills within programmes in the participating institution, and finally the development of a website featuring a detailed account of the project, along with resources and links to other useful sites.

While there is little doubt that the experiences of the project could serve to inform transferable skills development for translator training, it is also important to notice certain distinctions. Even bearing in mind Byrne's findings about the large numbers of students who do not pursue careers in translation on graduation from translation programmes, the language services sector which translation programmes address nevertheless represents a more delimited range of career choices than does the extremely broad array of career options envisaged by students entering more general programmes in modern languages. This is not to ignore translation as part of modern language programmes (indeed it is this which will be our focus in the last chapter). Nevertheless, there is no reason why efforts to develop transferable skills in translation should not be complemented by more general efforts in broader language programmes. The fact that the career range addressed by translation programmes is more restricted is an enabling factor insofar as it permits curriculum renewers engaged in needs and situation analysis to focus on a more specific range of vocational skills (especially those which may be related to technology), with the focus of enquiry then transferred to examining the transferability potential of these skills. Moreover, judging by both what Pym has noted about translation academics and the findings of the project described above, it is highly probable that much transferable skills development will be found to already be taking place in programmes, so that attention

may then be devoted to ways of raising student awareness of their acquisition of these skills.

3.5 Conclusion: Learner Empowerment in Translator Training

Needs and situation analysis procedures, presented in this chapter as a means of focussing curricular renewal towards outcomes which are specific to local learning contexts, are implicitly empowering in their operation. They are empowering in terms of what they represent for the university in that they respect the strengths which the system already possesses and work to guide these strengths towards learning goals which are relevant for students' later lives. While certain traditional opinions on the role of university teaching are cautious, or even opposed, to the 'vocationalisation' of academic studies which, for some, needs and situation analysis connotes, the proper realisation of this analysis will not address the job market exclusively, but rather will look on this market as an element in society, along with students, graduates, and the university itself. Thus in many ways this orientation – which in Chapter 2 we came to associate with Dewey's version of social reconstructionism in curriculum studies – represents a very traditional interpretation of the university's agenda. In this way, the elements of curricular renewal as we have presented them here aim to empower universities in terms of maximising the strengths which they already possess. Yet it is imperative that this examination be recognised as one in which issues of ideology and politics must be duly addressed as it is these on which all notions of learning needs and situations rest.

By the same token, these elements of curricular renewal also aim to empower students. Our assessment of transferable skills in modern languages curricula reveals that much of the efforts on the field of skills 'development' can be directed towards rendering explicit those skills that are already there. With regard to translator training, our discussion of Anthony Pym demonstrated that translation academics are not as badly placed with a view to imparting these skills as some professionals might imagine. There is still scope, however, for needs and situation analysis to identify particular transferable

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skills for particular learning situations, just as there is scope to (re-)evaluate subject matter on specific translation programmes.

The emphasis is on empowering *both* universities *and* students is a necessary one in discussing curricular renewal as ultimately it involves freeing each entity from the other. As Kiraly has noted with reference to Paolo Friere's *Pedagogy of Hope*:

> The political overtones of Friere's concept of empowerment are implied in my use of the term as well. I see a primary goal of the institution as one of weaning learners from their initial independence on it. We empower our students not by conferring on them a diploma that states that they are authorized by the university to call themselves graduate translators, but by providing them with opportunities to participate in the activities of the profession and by making them ever less dependent on our help as they move into the community of professional translators.
>
> Kiraly 2004:114

While we might wish to extend Kiraly's vision of the student to being an autonomous member of society at large *as well as* the community of professional translators, his point is one we agree with. Yet there is another onus on the part of the curriculum planner which Kiraly does not emphasise and that is the empowerment of the institutional community itself alongside that of its students. In some ways this relates to the issue of stakeholder identification and the importance of acknowledging the status of university teachers and graduates as stakeholders in the training process concomitantly with that of students and their future employers. As we noted in Chapter 2, attempts to radically remould institutions so that they can produce a different kind of graduate are naïve of the history and dynamics of those institutions themselves and fail to address the needs of other stakeholders, particularly teachers. This consideration is integral to what have been termed the 'adoption factors' in needs analysis which are necessary if a curriculum is to embody the means for its own implementation.

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This is a point which will become particularly important in the final chapter, when the continuing discussion on curriculum renewal in translator training will be focussed more specifically on training in a particular time and place.

Chapter 4

Guidelines in a Time and Place: Translator Training, Bologna, and Poland

In this chapter we propose to look at the problems facing specific instances of curricular renewal in the university training of translators. Throughout Europe, higher education is currently undergoing many changes as a result of the harmonisation processes attendant to the Bologna Process, with translator training programmes being no exception. Thus we propose to examine the Bologna Process in terms of its objectives and certain reactions to it, focussing in particular on problems which have arisen and on the TS community's reaction to the Process in the so-called "Germersheim Declaration". We then proceed to take one instance of the challenges facing curricular renewal in a translation culture which we have mentioned on a number of occasions already – that of Polish. Polish, as an LLD, presents many interesting translation conditions which are not manifest (or, at least, not manifest to the same extent) in major-language translation cultures. Furthermore, Poland is a society in transition in many ways: seventeen years since the fall of Communism, the country has witnessed vast social changes in a relatively short period of time, and especially since accession to the EU in 2004. These changes have also been felt in the education system, with the Bologna Process reforms being the latest in a series of changes over recent years. As we noted in the Introduction, Polish academic style can be characterised, in Galtung's terms, as 'teutonic' and this, in combination with certain features of the implementation of the Bologna Process in Poland, presents a very interesting snapshot of certain challenges facing translator training which again might be overlooked in training discourses emanating from western European countries. This relates closely to many of the discussions concerning the links between the academic and the vocational in higher education and demonstrates the importance of needs and situation analysis as a fundamental starting point in any curricular renewal project. As the challenges faced by translator training in modern language programmes are felt to be of

particular interest, we shall examine a recent polemic circulated by two members of the School of German at the Adam Mickiewicz University in Poznań with a view to assessing the implications for training programmes in the varsity curriculum. The chapter will conclude with an examination of translator training in one particular university – the Nicolaus Copernicus University in Toruń – to see how translator training challenges are being met during this time of change and what the implications are for curricular renewal in the field.

4.1 The Bologna Process[63]

The origins of the Bologna Process are to be found in the Sorbonne Declaration of May 1998 – an agreement between ministers of education of France, Italy, the UK, and Germany on the harmonisation of higher education in Europe. The declaration stated the signatories' aim for a gradual convergence of degrees and degree-cycle frameworks in an open European area of higher education. Specifically, this would involve a common degree system for undergraduate (Bachelors) and (post-)graduate (Masters / doctoral) degrees. Also, it was agreed that sustained efforts should be made to enhance student and lecturer mobility, with the stated aim that all students should spend at least one semester abroad. Obstacles to mobility should be overcome, especially those relating to mobility and improved recognition of degrees and qualifications.

This declaration very much set the tone for higher educational policy at a European level over the next decade. More immediately it provided the basis for the Bologna Declaration of June 1999, the aim of which was the establishing of a European Educational Area by 2010 (see Appendix A). Only through a coherent higher educational framework, it was believed, could the goals be achieved of enhancing employability and mobility of students in Europe, and maximising the international competitiveness of European higher education.

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[63] There are a vast number of guides and studies providing accounts of the Bologna Process in varying degrees of detail from many different perspectives. The following account is merely intended to be a general introduction and condenses much information on the Process from the following sources, to which the reader should refer for more information: Purser 2004, EUA 2005, Reinalda & Kuleswa 2005, UK HE Europe Unit 2005.

In keeping with general administrative policies at European level, the Bologna Process does not aim to harmonise national education systems, endeavouring instead to respect national autonomy and diversity as much as possible. Rather its goal is to provide tools for connecting education systems within the EHEA, particularly with respect to improving transparency between systems. Other goals, such as facilitating the mutual recognition of degrees and qualifications, and encouraging mobility and exchanges between institutions in different countries are also geared towards the ultimate aim of international interconnectivity.

4.1.1 Bologna & Action Lines for University Education

The initial project had started out with six separate 'action lines' which by 2005, following international biennial summits in Prague, Berlin, and Bergen, had been increased to ten:

Action line 1: Adoption of a system of easily readable and comparable degrees.

It is proposed that the ability to mutually recognise and easily compare degrees across the EHEA is essential to the flexibility and transparency which the Process aims to achieve. To this end, the Process has promoted the introduction of a "diploma supplement" which a student will receive from their institute of higher education on graduation and which will describe the qualification which he or she has gained in a standard format, providing a description of the content of the qualification and the structure of the system of higher education within which it was issued. In the future it is hoped that mutual recognition of qualifications will be further enhanced by 'Europass', an online document within which the diploma supplement will be incorporated and which will provide a single framework for qualification and competence recognition.

Also integral to achieving the aim of this Action Line is the "Convention on the Recognition of Qualifications Concerning Higher Education in the European Region" or "Lisbon Convention" of 1997, ratification of which is required of all countries

participating in the Bologna Process. The Convention states that signatories may not discriminate against the holders of qualifications of European countries, and that access to third-level study programmes and use of academic titles should be granted on the same grounds to their holders as to citizens of those countries from where recognition is sought.

Action Line 2: Adoption of a system essentially based on two cycles, including qualifications frameworks.

Signatory countries to the Bologna Declaration undertake to adopt two-year cycle systems in their programmes of higher education: an undergraduate degree of a minimum of three years and a postgraduate degree of unspecified duration. (This was subsequently increased to three cycles at the Berlin summit, with the addition of doctoral programmes – see Action Line 10, below). While this has greatly facilitated transparency and mutual compatibility between European educational structures, it has also involved extensive restructuring of educational systems in several participating countries. Attempts are also underway to link shorter higher education programmes into the first-cycle system and to establish national qualifications frameworks within signatory countries which, according to the Berlin Declaration of 2003, "should seek to describe qualifications in terms of workload, level, learning outcomes, competencies, and profile". To this end it has been proposed that such a general qualifications framework should be based on generic qualifications descriptors (so-called 'Dublin descriptors').

Action Line 3: Establishment of a system of credits

The introduction of the European Credit Transfer System (ECTS) in 1989 was a key step to enabling student mobility and facilitating the mutual recognition of qualifications. The Bologna Process has led to this system becoming a credit accumulation system, in addition to its original role as a transfer system. The accumulation function is particularly important in the realisation of another of the Bologna Process Action Lines, that of Lifelong Learning (see below). Under the present system, a student's workload in an

academic year is measured in terms of a total of 60 credits on a full-time study programme amounting to 1,500-1,800 hours. ECTS also proposes a grading system which can be used alongside national grading systems. Discussions are still ongoing on the practical implications of the accumulation potential of ECTS in a general pan-European qualifications framework.

Action Line 4: Promotion of mobility

The Bologna Declaration stated as one of its important goals the "promotion of mobility by overcoming obstacles to the effective exercise of free movement," while the Berlin Declaration of 2003 specified that mobility of students, lecturers, researchers, and administrative staff was a cornerstone of the establishing of an EHEA. The Process envisages that such mobility can be enabled by the development of the ECTS, the structuring of a European qualifications framework, and the implementation of quality assurance mechanisms. Established EU mobility programmes such as SOCRATES will be adapted, and ultimately replaced, by initiatives such as the Integrated Action Programme for Lifelong Learning as the basis for further initiatives encouraging mobility. A knock-on effect of the commitment to international mobility is the increased importance of language learning and teaching such that commitments to mobility must be matched by similar commitments to language initiatives.

Action Line 5: Promotion of European cooperation in quality assurance

One of the main goals of the Bologna Declaration was to increase the competitiveness of European education and central to this endeavour is the issue of quality assurance and the development of comparable criteria and methodologies. At the Berlin summit in 2003 it was agreed that quality assurance is a matter that rests with each individual institution of higher education, but that the development of international standards could be facilitated by setting down requirements for national quality assurance systems. The European Network for Quality Assurance in Higher Education (ENQA), has been given a mandate for exchange of practice in quality assurance, and has been engaged in developing peer

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review systems. The Bergen summit of 2005 saw European ministers for education adopt the "Standards and Guidelines for Quality Assurance in the European Higher Education Area," a document drafted by the ENQA (ENQA 1995).

Particularly important to the issue of quality assurance is a document which we referred to in our discussion of Kelly in Chapter 2: "Tuning Educational Structures in Europe" (González & Wagenaar 2003), which aims to identify generic and subject-specific competences. The Tuning Project includes participants from 130 HEIs throughout Europe and is important to the development of mutual trust and understanding of qualifications in the EHEA.

Action Line 6: Promotion of the European dimension in higher education

Central to the promotion of this "European dimension" in higher education is international co-operation, facilitated most obviously by mobility, though also by many of the other initiatives identified in the Action Lines. However, one particular realisation of international academic networking within Europe which encourages this 'European dimension' is the development of joint degree programmes which will be possible by the harmonising of degree structures and integration of curricula. The "Joint Masters Project" and "Doctoral Programmes Project" – both initiatives of the European University Association (EUA) – explore the issues involved in universities working together on joint learning and research programmes. The "Erasmus Mundus" programme operated by the European Commission enables students and scholars to study Masters programmes offered by consortia of universities in three or more different European Countries through the provision of scholarships.

Action Line 7: Lifelong learning

In the years since the signing of the Bologna Declaration it is perhaps the Action Line of Lifelong Learning which has seen the greatest growth in importance as a guiding principle in the Process. As the UK HE Europe Unit note

It affects all aspects of European higher education – mobility programmes, eLearning, research, vocational education, recognition of qualifications – and is a fundamental objective of the Bruges-Copenhagen Process (...). It has been identified by the European Union (EU) as having central role to play in achieving the EU's goal of the Lisbon Strategy 'to make the EU the world's most competitive and dynamic knowledge economy in the world'.

<div style="text-align: right">EU HE Europe Unit 2005:30</div>

The acknowledgement that learning is a process that should continue after university studies have been completed and that university curricula themselves should display a cognisance of this has been central to many of the considerations of curricular renewal which we have so far examined in this work. Within the Bologna Process, the Bruges-Copenhagen Process is examining how vocational education and training can be enhanced through the establishment of a credits system and common levels of reference. The transformation of the ECTS into a system of credits accumulation can also enable learning to be carried out over a longer period, with recognition for earlier study programmes being easier to acknowledge.

Action Line 8: Higher education institutions and students

This Action Line emphasises the importance of the involvement of higher education institutions and students in the creation of an EHEA. It is for this reason that the involvement of bodies such as the EUA (see Action Line 6), the European Association of Institutions in Higher Education (EURASHE) and the National Union of Students in Europe is crucial to the success of the Bologna Process. The Berlin summit also stressed that students should be considered full partners in higher education governance and stressed the importance of guaranteeing students appropriate conditions in which to study and live.

Action Line 9: Promotion of the attractiveness of the European Higher Education Area

A central aim in establishing a European Higher Education Area was to make European education competitive in the global market. The EU Erasmus Mundus programme mentioned earlier is key to strengthening links between states both within and outside the EU through the development of 250 inter-institutional Masters programmes and funding of scholarships. The continual expansion of the EHEA (currently at 43 member states) means that at the present rate of progress it will soon be almost double the size of the EU.

Action Line 10: Doctoral studies and the synergy between the European Higher Education Area (EHEA) and the European Research Area (ERA)

The Bologna Process sees research as an integral part of the creation of an EHEA. At the Berlin summit, the original two-cycle model of higher education proposed in the Bologna Declaration was increased to three cycles with the inclusion of doctoral programmes. The creation of a European Research Area had been mooted in Lisbon in 1997 and the course of the Bologna Process demonstrated that such an initiative was crucial to the fulfilment of its aims. The EUA has recently embarked on a Doctoral Programmes Project examining how existing doctoral courses may be developed.

4.1.2 Criticisms of the Bologna Process

While many of the objectives outlined above might ostensibly appear to be unquestionably worthwhile and noble, it is also important to emphasise that the Bologna Process has come in for criticism on various grounds, particularly on its ambitions towards increased competitiveness. May 11th 2006 was declared a European Day of Protest Against the Bologna Process and, though it failed to get significant media attention in some countries, students at the University of Sussex in England occupied a business centre on campus in protest against the agreement "'drafted in collusion with some of the biggest corporations [represented by the European Round Table of Industrialists]' as 'a prime example of the market gaining influence in public services'" (Macleod 2006). Other concerns are that such competitiveness may cause smaller

university departments to close down, a worry expressed by students in Paris during similar protests in 2005.

In 2005 the National Unions of Students in Europe (ESIB) published *The Black Book of the Bologna Process* which presented the results of a survey on the implementation of Bologna reforms throughout Europe from students' own perspectives. In general the ESIB commended the principles behind the Process and supported its objectives. However, it expressed concern about many aspects of the implementation of Bologna reforms, particularly insofar as they may be abused by governments to carry out other reforms with the aim of fulfilling often partisan political agendas. Some areas of concern which students in Europe expressed about the process included the following:

ECTS: The survey found that in many countries the ECTS was not being implemented properly as to do so would reveal flaws and weaknesses with individual educational systems. Implementation in other countries was often confused: credits were improperly allocated, not all learning activities were credited, and there was frequently a lack of willingness to move from a teaching-based system to one based on learning.

Quality Assurance (QA): In several countries it was found that there was an absence of any effective QA system. Some systems were found to be insufficiently inclusive of all stakeholders in the educational process and there was often a lack of transparency surrounding QA procedures. Often it was found that QA procedures did not take stock of study conditions, student workload, and quality of teaching.

Degree Structure: The survey reported complaints that the restructuring of degrees to the two-cycle system often amounted to little more than simple re-labelling without any significant reconstruction of old study programmes. On some occasions new programmes of study which were created made excessive workload expectations of students. There was also low student participation in the restructuring process and generally a lack of respect for student opinions. Finally the ESIB reported that the majority of countries surveyed had used the introduction of the two-cycle structure to implement more restrictive mechanisms, contrary to the flexibility goals of the Bologna Process.

Diploma Supplement: There were complaints about a lack of provision of procedures for the implementation of the diploma supplement along with non-standardised usage practices. There were also problems with not all graduates being issued with the supplement, not automatically being issued with it, being asked to pay for it, or being issued with a supplement which was in a non-standard format or not written in a major European language.

Social Dimension: The survey noted many examples the Bologna Process reforms failing to live up to its commitment to ensure good study and living conditions for students, failing to facilitate democratic access to higher education, and bureaucracy in the applications procedures for student financial support.

Students: Partners or Consumers?: In spite of the commitment made in the Prague Communiqué of 2001 to student involvement in the organisation of education at universities, the ESIB survey demonstrated that generally this has not happened and in some countries student involvement has even deteriorated.

Finally, the ESIB made a general comment about how the goal of increasing competitiveness in European education could be seen as a double-edged sword: while it could well lead to the quality and transparency which the architects of the Bologna Process have been aiming for, it also ran the risk of furthering the privatisation agenda in higher education.

4.1.3 Bologna and Translator Training: The Germersheim Declaration

There have been numerous articles by various authors examining certain implications of the Bologna Process for translator training in Europe, but so far the only text which could be said to provide anything akin to a definitive statement of the European translator

training community on the Process has been the so-called "Germersheim Declaration".[64] The text, by Susanne Hagemann and Andreas F. Kelletat, is the culmination of a project which the authors worked on in 2004 entitled "Translation Studies and the Bologna Process: BA / MA Programmes – An International Perspective"[65] (Hagemann 2005).

The primary objective of the project was to examine the situation of TS (which the authors appear to regard as synonymous with translator training) in the EHEA. To this end, the authors surveyed 90 programmes or programme outlines at 32 universities in 21 countries (mostly in Europe, though some outside Europe for purposes of comparison), selected so as to represent a broad geographical range of both established and less well known training institutions, at different stages in the implementation of the Bologna Process reforms. Those aspects which the project's authors chose to focus on in detail represented the first four Action Lines of the Process: (1) the establishing of a system of easily readable and comparable degrees, (2) the introduction of the two-cycle system, (3) the development of a system of credits, and (4) the promotion of mobility. The authors' general conclusions were that, while the implementation of Bologna reforms does not, by and large, present the discipline of TS with any fundamental problems

> the focus on formal and structural criteria does tend to mean that, as with the [Bologna] Declaration itself, issues of content are rather neglected. While a Europe-wide standardization of curricula would be a questionable undertaking, there is an urgent need for more transparency with regard to programme contents and requirements. Transparency would help to bring about a truly European higher education area without sacrificing diversity.
>
> Hagemann 2005:Executive summary

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[64] See Appendix C. The document was originally drafted in German as "Germersheimer Erklärung Translationswissenschaftliche Studiengänge und der Bologna-Prozess" and translated into English by Ron Walker.
[65] The original German title was *Translationswissenschaft und der Bologna-Prozess. BA/MA-Studiengänge für Übersetzen und Dolmetschen im internationalen Vergleich.* The project also addressed interpreting studies and interpreter training as well, though these issues shall not be dealt with here.

The Germersheim Declaration itself generally reflects these observations and concerns. It begins by specifying three highly significant advantages which Bologna should help to bring about in terms of TS and translator training:

i) The declaration acknowledges that acquisition of translation skills "need not necessarily extend over a four- or a five-year full degree programme" (Kelletat & Hagemann 2004) and the flexibility which the two-cycle system will afford in terms of offering a variety of different translation (and interpreting) programmes, and in terms of making TS available to those who have pursued programmes in other disciplines, is to be welcomed. As such, one imagines that this goes a significant way to satisfying the demands for a variety of study options from Pym (in his recurrent naiveties) and Ulrych., while making translator training options available to those who have gained specialist expertise is also likely to appeal to some of the concerns of Wilss which we noted earlier.

ii) The possibilities which Bologna provides for increased mobility are also welcomed, with attention being drawn in particular to implications of mobility between (as opposed to within) the two cycles of studies. One general consequence which might be seen to arise from this mobility is a greater demand for increased language-pair options in translation programmes as well as a greater mix of native and non-native speakers in LLD translation classes (interestingly the example of Polish is quoted), though the pedagogical implications of this are not discussed.

iii) The first two advantages of heterogeneity and mobility lead directly to the third advantage: greater flexibility in terms of new training opportunities. It is particularly easy to see this working to the advantage of training in specialist translation skills and in LLD TS, along with (bearing in mind Cronin's observations on the university's responsibilities) training in minority-language translation.

Moving on to the problems which Kelletat and Hagemann identify with the Process, however, it is easy to see parallels with concerns identified by the ESIB in *The Black Book of the Bologna Process* report. Generally speaking, the problems lie not in the

vision behind the Process, but rather in the manner in which reforms are being implemented at national levels:

> Implementation tends to follow national and university-internal regulations that are equally applicable to all disciplines rather than being carried out by means of a European coordination of the establishments involved in the training of translators and interpreters. The national accreditation system also weakens the European dimension of the reform process. International translation and interpreting federations are insufficiently integrated in the reform. The result is new national structures that preserve the diversity, but all too rarely merge to form a coherent European unity.

> Kelletat & Hagemann 2004

The main specific concerns of the authors of the Declaration relate to issues of "transparency", a concept which they use somewhat loosely to refer to as much agreed unity of purpose in the training of translators in the EHEA as their initial valorisation of heterogeneity will permit, though short of curricular standardisation. There are points in the Declaration where they appear to be treading a very thin line in this respect, with part of the problem being that transparency is described in terms of (desired and somewhat abstract) characteristics, rather than being defined with any objectivity. Nevertheless, before stating any criticisms of the Declaration, we should note that, generally, the document displays a degree of sophistication in its awareness of both translator training and the harmonisation of EHEA education, a sophistication that was lacking, for example, in the ECML report, published just three years earlier.

They begin with three issues which they identify as being necessary to achieving this transparency:

1. The "bare essentials" – how much translation and interpreting should there be in "programmes (primarily) designated 'Translation / Interpreting' in terms of hours or credit points?"

2. "Comparability of courses with the same title (e.g. 'Consecutive Interpreting,' 'Specialised Translation') and of programmes of study with the same designation (e.g.

'MA in Translation') at different institutions," with this comparability being described in terms of objectives, contents, and requirements.

3. "Credit points: the criteria according to which credit points are assigned for comparable courses within a programme of studies and in different programmes of study" (Kelletat & Hagemann 2004).

In view of what we have noted already about the nature of 'translation' and 'translator training' in relation to curricular renewal, how tenable are these terms of transparency? We have already seen how the very notion of 'translation' is a difficult one to pin down – indeed, as was noted in the Introduction, certain translation theorists such as Maria Tymoczko believe that very fundamental issues in defining 'translation' will constitute a significant trajectory in TS research in the years to come. Thus, while the desires of the authors of the Declaration to establish these 'bare essentials' is entirely understandable in the context of the aims of the Bologna Process, whether it is possible to objectively identify such essentials is debatable. For example, as was noted in Chapter 1, we believe there is much to be said in support of Pym's minimalist notion of translation competence, a notion which might appear to be at the basis of the idea of 'bare essentials'. Yet, as the ongoing debate on competence illustrates, the TS community as a whole is far from agreeing on this point; as we noted in discussing Pym's minimalist competence in contrast with Kiraly's competences, there are problems about whether, as a model, Pym's minimalism sufficiently prioritises transferable or vocational skills. Do transferable skills constitute 'bare essentials'? The fact that we would contend that they should is, in itself, insufficient: for the Declaration's proposals to be viable there would have to be unanimity on this point across the translator training communities of almost an entire continent. Moreover, we have also noted how issues such as transferable skills are also contingent on specific contexts in specific societies and, notwithstanding the largely unifying effect of globalisation on the translation industry, these skills are still contingent on specific contexts (and, indeed, on specific educational ideologies to valorise them).

And even if unanimity on the issue of translation (/ translator) competence *did* exist, it would – if we accept Tymoczko's point about the nature of translation as a 'cluster concept' – continually be in a state of flux, again resisting any convenient formulation for curricular purposes. Even in terms of standard textbooks, if we take the

progression from linguistically-oriented approaches of the Vinay & Darbelnet ilk in the 1960s and 1970s, through more textually-based models represented by such books as Baker's *In Other Words* in the 1990s, through to textbooks of the Hatim & Munday variety of the early years of the present century combining practical translation with theory, we have three radically different approaches to training translators emerging in what, from the perspective of legislating curricular objectives, is an unfeasibly short period of time. Moreover, this is only the progression as seen from the perspective of the Anglophone TS community. Bearing in mind Dollerup's observations regarding the different stages which different translator training communities are at, some may currently regard the Vinay & Darbelnet approach to be the most relevant standard for their purposes, while others may regard Hatim & Munday's book as *passé*. In short, while we agree with Kelletat and Hagemann that heterogeneity in translator training is to be celebrated, it is a criterion which makes its own demands.

Kelletat and Hagemann set considerable store in titles – there is a strong sense in which an 'MA in Translation' is self-defining, and while criteria of 'comparability' permit such programmes some leeway in the courses of which they are made up, the course title still betokens a certainty as to the nature of the enterprise. Yet this still appears to privilege one understanding of translation over others. At a recent committee meeting of the Irish Translators' and Interpreters' Association (ITIA) it was proposed that the phrase 'language mediation' be used in certain contexts to replace the occasionally cumbersome 'translation and interpreting'. This prompted a debate between some parties who maintained that 'language mediation' denoted an unacceptable degree of intervention on the part of the 'mediator', while other parties said that no such connotation existed, while still others maintained that such a connotation *did* exist, but that it was entirely appropriate since it is simply impossible for any translation or interpreting ever to take place without some degree of intervention from the translator or interpreter. This last stance would be very much in keeping with the position adopted in the later work of Mona Baker (discussed earlier), which sees an urgency in acknowledging the implicitly political nature of translation. What then of an 'MA in Language Mediation'? Even if we do not agree with the philosophy behind it, we are still

left with the job of assessing how it should be constructed so that it should be 'comparable' with degrees in translating and interpreting.

Another example: what about an 'MA in Localisation'? How could such a programme be rendered comparable for purposes of transparency? One rejoinder to this is that, if a sufficient number of courses were identified as being potential candidates for translation / interpreting MAs, then some of the theory ones and several of the IT ones could be combined with a core one in Localization to form such an MA. It is difficult to know where to begin in considering the problems with this stance. Firstly, similar to the earlier points we noted regarding a 'definition' of translation, similar problems arise when we try to define 'localisation'. In a position paper which formed the basis of a discussion-group debate on localisation (similar to the one to which Gouadec and Mossop contributed in Chapter 2), Minako O'Hagan gave the following answer to Anthony Pym's question "What, for you, is meant by 'localization' and 'localization industry'?"

> One way to define localization may be to see how it differs from conventional translation. That difference lies in the nature of the content it deals with. Localization can be seen as an industrial process applied to content that is predominantly in digital form and needs to be adapted to target market requirements. The localization industry can be regarded as a business sector that serves customers seeking globalization of their products across linguistic and cultural barriers. Localization is much more explicitly associated with globalization than conventional translation is.

> O'Hagan 2003/2006

As such, localization is, for O'Hagan, essentially a confluence of linguistic / cultural studies (the translation element), technology, and business. This presents one immediate problem: what business courses (if any) are to be included in such a programme and how are to be decided on in the kind of predefined inventory of possible-courses-for-MA-in-Translation-and-Interpreting-programmes? Are the kinds of business skills needed in localisation exactly the same as those which have been used in translation up to now?

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And even if they are, then if there is any possibility that they will change or follow any separate path from those which are appropriate to training translators, then it means that the predefined inventory is insufficient and we encounter the same problems as Pym identified with multicomponential notions of competence – it is impossible to second-guess them all.

However there is another more fundamental problem with O'Hagan's characterisation of localisation that is particularly interesting. O'Hagan characterises localisation as positioned solidly within the sphere of business and industry, and encompassing linguistic and cultural elements in the more traditional form of TS. Yet, this risks overlooking the fact that (unless we are to adopt the position of the aesthete) business and industry *themselves* are elements of human culture, insofar as they are products of society, and indeed contribute to the production of the societies of which they are part. Thus the localisation phenomenon as a whole is one which is implicitly cultural and, while its presence in training at the moment may be markedly vocational in its orientation, this is not to rule out the growth of MA programmes in localisation as major players in field of cultural studies, in a similar trajectory to that followed by globalisation studies. The question of whether this is 'vocational' or not may be referred back to our discussion in Chapter 3 regarding whether the academic/vocational dichotomy is a valid one in the first place. However, the publication of such texts as Anthony Pym's *The Moving Text* (the year after O'Hagan completed the aforementioned questionnaire) would appear to demand a greater degree of cultural reflectivity in the training of localisers.[66] Finally, Tymoczko's prophesy can be seen to be coming true perhaps sooner than she herself realised when we note O'Hagan's claim that "localization is a new form of translation" – a fact that makes identifying the 'bare essentials' of translation even more difficult.

Considerable time has been spent discussing this aspect of Kelletat and Hagemann's proposals because it is an issue which goes to the very core of the concerns which are central to the present work. While we may go some way to agreeing with Pym that certain practices may be central to translation, it is doubtful whether these can really

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[66] In this respect, Pym's book would appear to be serving a similar function to that of Michael Cronin's *Translation and Globalization* for the TS community in examining larger cultural phenomena attendant to a technological practice.

be considered as bare essentials, and more doubtful still that such a status could be sustained over any period of technological development and / or over a wide geographical area of diverse translation norms and practices. It will be remembered that it is the diachronic nature of core translation elements along with their intrinsic relationship to specific circumstances and practices that led us to approach their identification for curricular renewal purposes via needs and situation analysis.

Yet the Germersheim Declaration, in its aims and formulation, merits this discussion. There are other concerns about these terms of transparency, such as the prioritising of 'study objectives', the drawbacks of which we have seen in Chapter 2. Yet, when the authors proceed to examine four varieties of transparency – descriptive transparency at institutional and European levels, along with analytical and normative transparency at a European level – they present several good ideas that may well serve to inform co-operative curricular renewal in the future. For example, with a view to achieving analytical transparency at a European level, they propose

> Formation of groups of three to five institutions in different countries, to bring a critical, external perspective to bear in regular discussion of the specific details of reform implementation within the respective partner institutions (so making possible at European level, and rationalising, what has been the preserve at national level of the bureaucratically top-heavy accreditation procedure).
>
> Kelletat & Hagemann 2004

One might, perhaps, modify this slightly by noting that the effect of this very positive suggestion of co-operation would generate reform discussions at *local* levels within the EHEA which perhaps, with the addition of a further 'trickle-up' mechanism in the reform process, could inform general policy very constructively. Nevertheless, the presumption here is that the administrative wherewithal is already in place for such co-operation to take place. This issue becomes even more pressing when we see proposals like

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Development of a common European framework of reference for competence in translation and interpreting (similar to the Framework of Reference for Languages).

Development of a model for a European translation and interpreting portfolio (with translation / interpreting passport, biography and dossier, similar to the European Language Portfolio).

[…]

Development of European recommendations and accompanying predicate for translation and interpreting studies programmes, including, for example, the following points: proof of language skills before the beginning of each translation and interpreting study programme; are translation and interpreting studies to be located only at MA, or also at BA level?; degree of specialisation of the MA and difference from the BA; open access to MA (assessment of abilities and aptitude) or admission by means of a "relevant" BA; or fully convalidated stays abroad and work placements.

<div align="right">Kelletat & Hagemann 2004</div>

Making the assumption that all debates about the nature of translation and translation competence can be easily resolved (which, as has been stated already, does not immediately appear to be the case), the overriding question which all of these proposals beg is "Who will undertake this work?" The initiatives which are mentioned such as the Framework of Reference for Languages and the European Language Portfolio were huge international projects. Who is to assume responsibility for these undertakings with regard to translator and interpreter training? Perhaps it is to be the translation and interpreting federations who, as the Declaration's authors noted earlier, "are insufficiently integrated in the reform." At a European level, this means the Conférence Internationale Permanente d'Instituts Universitaires de Traducteurs et Interprètes (CIUTI), who up to now have only represented the interests of a relatively small number of elite translator and interpreter training institutions, along with the training (sub-)committees of such organisations as the European Society for Translation Studies (EST), IATIS, and FIT. Even so, these represent only a small number of experts, all of whom participate on these committees

(indeed many on more than one of the committees) voluntarily on a part-time basis. The manpower potential for projects such as this is inevitably going to be far greater in relation to issues such as language learning and this is a fact which must be acknowledged by proposals in the field, if they are to be taken as realistic.

Yet there is another sense in which Kelletat and Hagemann's proposals are problematic: the implication is that they wish to cast all theoretical debate on issues such as competence aside to the greater goal of achieving transparency. Examine the following excerpt from the above quotation, for example: "are translation and interpreting studies to be located only at MA, or also at BA level?; degree of specialisation of the MA and difference from the BA." The second point answers the first, making the question irrelevant. What appears to be overlooked in this discussion is that researchers (or good ones, at any rate) do not engage in debates about translation competence or curriculum development simply for the sake of it; on the contrary these debates are necessary *because there are no easy answers*. As such, we propose that in spite of their commendable awareness of the hazards of overstepping the line between 'transparency' (a concept which remains unclear) and standardisation, it is a boundary which the Germersheim Declaration nevertheless transgresses, however unwittingly. On the other hand, as so far the only response from the TS community to the Bologna Process, it is also the best we have.

In the following section we shall continue our investigation of the challenges currently being faced in the renewal of translation curricula in Europe as a result of the Bologna Process, by looking at the example of Poland. Firstly we shall examine Polish participation in the Bologna Process, moving on then to consider translation culture and translator training practices associated with Polish. We shall then examine one interesting response from the Polish 'philology' community to the implications of some of the Bologna Process reforms, and we shall conclude with a discussion of translation in the curriculum of the Nicolaus Copernicus University in Toruń.

4.2 Coming to Terms with Bologna: Translator Training in Poland

In this section we shall examine how Polish university education has been coming to terms with the changes introduced at a national level as a result of the Bologna Process. We shall examine in particular general ideas about what effect the changes will have on education at university philologies and how this will impact on translator training. In order to situate translator training in its context in Poland, it will also be necessary to give a background to Polish translation culture.

4.2.1 Education in Poland

Poland has a long and distinguished history of higher education. The Kraków Academy (*Akademia Krakowska*) was established in 1364, later becoming the Jagiellonian University (*Uniwersytet Jagielloński*). During the Enlightenment, Poland witnessed the first attempt in world history to establish a lay education authority with the founding of the Commission of National Education in 1773 (*Komisja Edukacji Narodowej*) which introduced many progressive reforms but whose work was abruptly terminated with the partitioning of the country at the end of the eighteenth century. Ultimately, it was generally the system of education which had prevailed in the Austrian partition which came to dominate the other areas and which was later to influence the policy of the newly independent Poland in the 1920s. Following the Second World War a seven-year primary and four-year secondary model was adopted, though this was subject to complex reforms throughout the 1960s and 1970s. However, the years following 1989 represented a watershed in educational reform with the introduction of new legislation designed in particular to encourage greater participation in secondary schools. This ultimately resulted in a major increase in the number of students in higher education.

As far as the administration of higher education is concerned, the General Council of Higher Education [*Rada Główna Szkolnictwa Wyższego*] works with the Ministry of Science and Higher Education (created in May 2006, which took over jurisdiction for higher education from the Ministry of Education) to establish state educational policy in the sector. It examines all matters relating to higher education and academia, the legal

regulation and state funding of higher education, and statutory proposals for higher education institutions. In addition to the General Council, the recently established State Accreditation Commission [*Państwowa Komisja Akredytacyjna*] is responsible for the improvement of teaching quality in higher education. It also presents opinions and motions to the Ministry on the creation of new higher education institutions (or new branches of established institutions), and the granting of permission to such institutions to embark on new fields of study in particular areas. It also co-operates with national and international organisations which are involved in teaching quality assessment and accreditation.

The Bologna Process is only the latest in a series of radical reforms of the Polish education system since the fall of Communism in 1989. Another recent radical change which is worth mentioning is a major revision to the Polish *Matura* (Polish Leaving Certificate-equivalent) examination. A new version of the Matura came into full effect in 2005 and the new exam will now be marked externally, rather than by a board of examiners made up of members of the teaching staff from the candidate's school. The new examinations will be marked according to a national set of criteria with the aim of enabling direct university admissions to minimise the need for separate university matriculation exams. The new *Matura* consists of two oral language examinations which are held at the candidate's school, plus a series of external written papers.

As far as tertiary education is concerned, there are a number of different possibilities available to school-leavers in Poland. Here we shall be focussing on the following:

i) Teacher training colleges and foreign language teacher training colleges.

ii) Higher Education Institutions (HEIs) comprising:

    a) Institutions of higher vocational education offering vocational programmes lasting 3 to 4 years.

    b) Institutions providing university-type higher education which, up to now, have offered *magister* (Master) degree studies (lasting 5-6 years), higher vocational studies (lasting 3 to 4 years) and supplementary *magister* degrees (lasting 2 years).

While institutions providing university-type higher education and institutions of higher vocational education can both offer postgraduate studies, only the former can provide doctoral studies.

There are various study options available such as 'day' studies, evening studies, extra-mural studies, and external studies. Day studies at Polish HEIs are free of charge, though some fees may be payable when students repeat courses because they have failed to pass them.

HEIs may confer the following titles:

> *licencjat* (on graduating from 3 - 3.5-year higher studies)
>
> *inżynier* (on graduating from 3.5 - 4-year higher studies in the areas of technology, agriculture or economics)
>
> *magister* or the equivalent (*magister edukacji* (in education), *magister sztuki* (in art) *magister architekt* (in architecture) etc.). These all generally correspond to the Master's Degree in the Anglo-Saxon educational tradition.

Up to now, most *magister* programmes have lasted around five years, though it has also been possible for the title to be granted on the successful completion of 2-year supplementary studies for those who hold the *licencjat* or *inżynier* titles. All *magister*-level studies include assessed coursework, examinations, and the writing and presentation of a thesis.

Tertiary education has also faced radical reforms in recent years, even before the changes brought about by Bologna. As was noted earlier, major transformations took place in the Polish educational system in the 1990s particularly regarding the decentralisation of tertiary education and the granting of greater institutional autonomy and academic freedom to HEIs. Also, competitive financing systems were introduced as internal self-governance developed. These years also saw the founding of the Main Council for Higher Education (*Rada Główna Szkolnictwa Wyższego*) to represent tertiary education and co-operate with the Ministry and other bodies in deciding on matters of policy which will influence third-level education.

As a conclusion to this section, it is worth examining in some detail the Polish government's "Strategy for the Expansion of Higher Education in Poland by 2010"

(*Strategia rozwoju szkolnictwa wyższego w Polsce do roku 2010*) of 2003.[67] This is important as it is representative of the forefront of thinking on education in Poland by the ministry and can be taken as an indicator of the direction which policy-formation will follow in the area in the coming years.

The Strategy characterizes the general development in Polish higher education in the past fifteen years as having been a movement from privilege for the elite to entitlement for all. In its assessment of the current (2003) state of the Polish third-level sector, the strategy states:

> The era of the industrial society is yielding to the era of the information society. This will involve a transition from students doing rote exercises and memorizing information to developing the ability to learn independently, searching for and selecting information, and working with new information and communication technologies. The current explosion of information creates a tension between the limited capabilities of the human memory and the immensity of that data which is accessible and needed. This poses a new challenge for education and involves motivating people to continue learning throughout their whole lives.
>
> *MEN* 2003

The Strategy goes on to situate Polish higher education in the context of an increasingly globalised international society:

> Globalisation means an increased flow of information on a world scale, along with greater geographical and cultural mobility. It requires knowledge of languages and cultures of other nations, flexibility, and the ability to adapt to changing conditions. Globalisation is also a threat to cultural identity and belonging to a culture; thus education should provide ways of overcoming these

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[67] Polish version available at http://www.menis.gov.pl/szk-wyz/archiwum_2004/strategia_rozwoju.php English version available at http://www.men.waw.pl/menis_en/higher_education/strategy.php . NB In view of the poor quality of the English translation, I shall use my own correction of this translation for purposes of discussion here.

negative aspects while simultaneously preserving a sense of humanism and common responsibility.

<div align="right">*MEN* 2003</div>

In this context the report also emphasises how education should be responsive to the political and social reality in which Poles find themselves: "Counteracting global threats (terror, illnesses, drugs, mafias, endangered natural environment) requires education in the rational use of all resources, an increase in social (trust) capital, and the creation of a balanced environment" (*MEN* 2003).

The report lists seven 'Directional Aims' for higher education in Poland:

Directional Aim 1: Sustaining and Expanding Universal and Accessible Higher Education

In spite of the four-fold increase in student participation in Polish higher education since 1990, enrolment on a national scale has not yet reached the European average. A UN report from 2002 recommended that an appropriate aim for 2010 would be for Poland to see a five-fold increase on the 1990 figures in the ratio of students attending HEIs to people of university age. Recent years have witnessed a slowdown in the increase in student enrolment and the emphasis is now on provision of quality for students rather than increasing numbers. However, the Strategy also warns that it will be unrealistic to expect a significant increase in state expenditure on higher education, at least in the short term. This may pose a considerable problem, particularly with regard to providing financial grant support for students (with support for full-time evening students being prioritised).

Directional Aim 2: Improving the Quality and the Effectiveness of the Higher Education System

The strategy highlights a failure to ensure quality assurance in education from the beginnings of the expansion of student enrolment in the early 1990s to the setting up of the State Accreditation Board [*Państwowa Komisja Akredytacyjna*] in 2002 – a situation further aggravated by a lack of concern for the necessity of higher education to meet market needs. The strategy maintains that responsibility for improving this situation can best be assumed jointly by the higher education division of the Central Examining Board [*Centralna Komisja Egzaminacyjna*] and the State Accreditation Board, who will have to agree on

> supplementary assessment criteria, in the light of the need to support the expansion of higher education in areas neglected structurally within the framework of social cohesion policy. The Central Higher Education Examination Board should complement the work of the State Accreditation Board by organising tests of knowledge and skills in certain subjects and majors for external studies (including distance studies). A system of professional certification must be adjusted to European Union requirements and global standards. This requires the setting of minimum knowledge and skills levels for graduates.

MEN 2003

Directional Aim 3: Education for work / Work after education

The Strategy acknowledges that, while education is a major factor in combating unemployment, the problem of unemployment among university graduates is becoming increasingly serious: "Not always do they work in the profession which they may have studied for, and the posts which they do get are not always ones which require high qualifications" (*MEN* 2003). Thus the need for third-level programmes to pay greater heed to the employment market becomes apparent.

To combat this, the strategy recommends that Polish HEI rankings (which have controversially become increasingly popular in Poland in recent years) should take stock

of graduate employment rates from the HEIs which they rank. In meeting this challenge, the HEIs themselves should promote "forms of partnership with enterprises of all kinds [...] by developing vocational training and forms of voluntary work" (*MEN* 2003). Career Advisory Centres at HEIs also need to be further developed and support should be provided from state funds for developing programmes and specialisations for which forecasts predict demand on the job market.

Directional Aim 4: Academic, Research, and Staff Development

The Strategy highlights the fact that the four-fold increase in student numbers in the 1990s was not accompanied by an increase in the numbers of qualified academic staff (whose numbers only saw a 24% increase on pre-1990 figures meaning that if there was one member of academic staff for every 6 students at the beginning of this period, this ratio had become 1:20 by 2002). In particular, the need for academic staff with post-doctoral and professorial titles was noted as being extremely pressing. While there has been a significant rise in the number of students pursuing doctoral degrees in recent years, their numbers are still not sufficient to match the needs of higher education at a national level. The Strategy suggests that the process of academic promotion be speeded up and that the requirements relating to the awarding of certain degrees and the title of *profesor* be rationalised. In particular it is suggested that faster paths of academic promotion for talented doctoral students be introduced plus the recognition of the post of 'didactic professor' of the particular HEI, which would help to relieve staffing problems.

Directional Aim 5: Developing the Infrastructure of HEIs and Opening Up Access to the Internet

There is an urgent need to fund greater technological infrastructure in Polish HEIs, especially with regard to developing access to the Internet. While much has already been achieved in this area – particularly through the efforts of NASK (*Naukowa i Akademicka*

Sieć Komputerowa – The Academic and Scientific Computer Network[68]), the Strategy identified the need for HEIs to make a permanent commitment to providing Internet facilities in student dormitories and developing multimedia facilities for teaching purposes.

Directional Aim 6: Lifelong learning and e-learning

The Strategy emphasises the importance of universal access to education and the provision of opportunities for those in the workforce to refresh their skills as essential to participation in a knowledge-based information society. To this end, the report makes a number of recommendations, such as creating networks of state- and non-state institutions of lifelong learning (particularly with regard to the development of practical / vocational skills). Particularly important in this respect is the development of e-learning facilities and appropriate certification and accreditation mechanisms for continuous / lifelong education and e-learning. Initiatives which have already made progress in these areas - such as OKNO [*Ośrodek Kształcenia na Odległość*] at Warsaw Polytechnic and the development of the Polish Virtual University [*Polski Uniwersytet Wirtualny*] should be developed and emulated.[69]

Directional Aim 7: Harmonization within the European Higher Education Area

[This relates directly to Poland's participation in the Bologna Process and is thus discussed in the following section.]

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[68] For more information on the work of NASK, see their website www.nask.pl

[69] For more information on *OKNO Ośrodek Kształcenia na Odległość* see http://www.okno.pw.edu.pl/ and for information on *Polski Uniwersytet Wirtualny* see http://www.puw.pl/

Since the publication of the strategy, much has changed in Polish society, notably the country's accession to the European Union along with nine other states in May 2004 and the election of a socially conservative government in October 2005 which has pursued a highly controversial agenda on many issues. Since EU accession, in spite of steady growth in the economy, the country has seen mass emigration to other EU countries, in particular Ireland, the UK, and Sweden. While economic factors are undoubtedly at the root of this emigration trend, other criteria also need to be borne in mind, in particular the very high rate of unemployment among university and college graduates: a recent report quotes a figure of as many as 40% of HEI graduates now facing the prospect of unemployment.[70] There are numerous consequences of this brain drain, but one of the most urgent is that HEIs in general – and universities in particular – must examine the issue of how best tertiary education may address a highly competitive job market.

At least two conclusions from the above can be drawn with regard to our discussion earlier in this work. The first is that the debate on the role of vocational orientation of the academic curriculum assumes an even greater urgency. This is a point which is addressed most directly in the third of the Ministry's Directional Aims, yet the discourse here is not unproblematic. The proposals that the highly controversial rankings which *Wprost* and other popular magazines and news media publish in Poland should relate to employment factors is one attempt to address the issue of answerability to the labour market (though it may well disadvantage those institutions in particular unemployment blackspots). However, as can be seen from our discussion of the transferable skills project referred to earlier, this refocusing of attention towards the market place needs to happen as the result of a co-ordinated effort, rather than being led by Careers Advisory Centres on their own. It involves research to establish which job market areas are currently experiencing growth, which sectors look like experiencing growth in the future, and which areas are not yet being addressed in the academic curriculum. Subsequently, it must involve *multilateral* implementation of the findings of this research, with Careers Advisory Centres working with those responsible for the development of curriculum and teaching at the level of strategy and resource

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[70] This figure was quoted by Izabela Grabowska of the *Ośrodek Badania nad Migracjami* (Centre for Migration Research) at Warsaw University in a lecture given to the Irish Polish Society on March 31st 2006. For further details on the migration trends of Polish graduates, see UKIE 2005.

development and then with those members of the teaching staff who will actually be involved in implementing the reforms. Finally it is disappointing that vocational issues relating to the job market are not addressed in any of the other Directional Aims, again suggesting that they can be compartmentalised, rather than related to every level of the university structure.

However, one rejoinder to this from academia might be that an excessive focus of the job market is not within the university's remit. This again brings us back to the dichotomy between academic and vocational training and, bearing in mind our conclusions from that discussion, we must again reiterate that the dichotomy itself is not a helpful one. Nevertheless, we have already stated that there *are* problems with an excessive focus on vocational skills in university education and, as such, we propose that one of the areas which the existing curriculum could focus on (or which it may even currently address though not in a sufficiently explicit manner) is skills transferability. There is already a discourse in Polish pedagogical research about transferable skills (referred to in Polish as *kompetencje kluczowe* or *umiejętności kluczowe*), though it is only beginning to permeate discourse in higher education. It this respect it is also disappointing that the Ministry's commitment to lifelong learning (Directional Aim 6) appears to be entirely related to establishing *institutions* of further education, continuing education, and e-leaning, all of which are perfectly commendable aims, but are not as fundamental as the creation of an environment in which lifelong learning is the expectation and *learning how to learn* the ultimate transferable skill.

These are themes to which we shall return later, but for the moment let us examine the implementation of the Bologna Process in Poland.

4.2.2 Poland and the Bologna Process: An Introduction

Poland was one of the 29 signatories of the Bologna Declaration in June 1999 and co-ordination of the Process within the country has been undertaken by the Central Council on Higher Education and the State Accreditation Commission, under the supervision of the newly created Ministry of Science and Higher Education. Poland's participation in

the Process was characterised by Ryszard Mosakowski who described Poland's position in taking up the reforms of the Process relative to other European countries: "I would say that Poland is in the middle pack along with France and Germany..." (Education International 2005). Nevertheless, this was not always the case: in the same article, Mosakowski recalls how, when he drew his minister's attention to the Bologna Process some months before the Berlin Ministerial Conference in 2003, the minister replied "We have no obligation to this, so we will do nothing". Subsequently, however, the ministry proceeded to become further involved in the Process (Education International 2005).

In some ways it might be thought that implementation of Bologna reforms in Poland would be straightforward given that the country already had a three-cycle system of higher education and the 3+2 system was already largely in place. To make such a presumption however (as many do) is to reduce the Process to the "3+2 System" and disregard its many wider implications. For example, the introduction of the diploma supplement had to first go through a pilot-project stage to gain the approval of 69 Polish HEIs before legislation could be enacted to make it legally binding. Yet in spite of the fact that provision of the supplement to graduates was to be obligatory in the academic year 2004/2005, the ESIB in the *Black Book of the Bologna Process*, reported problems with its implementation in Poland: "This year is the first with the obligatory diploma supplement and already some technical problems appear [sic] because administrative staff have absolutely no idea how to print it what to put in it etc." (ESIB 2005:10).

The report details further problems surrounding the implementation of the accumulative ECTS, which it quotes as being one of the biggest problems faced by faculties in Poland. The purpose of ECTS, its role in measuring student workload, the fact that it is often overlooked in curricular reform, and widespread ignorance at the level of academic administration about how to deal ECTS credits gained during study periods at foreign universities are all noted as impeding its successful implementation (ESIB 2005:10).

The ESIB survey also criticizes the QA procedures in Poland, relating to the fifth Action Line in the Process, on the grounds that students themselves are often excluded from discussions on matters of quality. Against the spirit of students working as partners in the Process, it was reported that students did not always have representation in national

discussions. Students expressed particular concern with matters of quality at the many small private HEIs which are now being established and where student representation may be minimal or non-existent (ESIB 2005:18).

We shall discuss the Polish implementation of the Bologna Process in greater detail when we examine one instance of it in a university department in Toruń, later in this chapter. For the moment, however, we shall turn our attention to translation and translator training in Poland and then see how curricular renewal resulting from Bologna is impacting on this sector.

4.2.3 Polish and its Translation Culture

It will be remembered from Chapter 1 that contemporary translation theory has to a large extent been moulded by Gideon Toury's emphasis on the roles which translations play in cultures, with the implication being that if notions of equivalence are discarded in favour of translational norms, then it is the society – the progenitor of these norms – which grants 'translatorship' on a translator. It is thus impossible to consider the training of translators as being in any way universal – the main point we have been making in our emphasis on needs and situation analysis in curriculum renewal. In this respect, Polish provides a particularly interesting example of a linguistic society in which translation has – indeed has always had – a huge status, though one not atypical of LLD translation cultures.

Before we examine Polish translation culture, however, it will be noted that we are referring to the 'translation culture' in the following discussions rather than 'translation in Poland'. The reason here is that, as with most translation cultures, Polish is not localised in one geographical environment, but rather tends to be as dispersed as those languages into and from which it is translated. Indeed, in the case of Polish, the dispersal is even greater through the effect of a long history of emigration from Poland, a tradition which continues unabated to the present day, as we have seen. Yet it is also important to bear in mind that even speaking of an homogeneous 'Polish translation culture' may be disingenuous as translators will always be drawn between two different

cultures, those represented by the languages between which they are translating. With much translation theory (and particularly translator training research) there has often been the assumption that the cultures in question have been major language cultures – cultures in which, as we have noted for example, translators can afford to work exclusively into their native languages to the extent that to do otherwise is castigated. Polish, as an LLD translation culture, is subject to a much more varied series of intercultural tensions in this respect, as translators work between it and major-language translation cultures, or minority-language translation cultures, or other LLD translation cultures. The permutations can become still more heterogeneous when one factors in the culture which the translator himself or herself is embedded in through birth, work, love, war, or accident.

Polish is a member of the Lechitic sub-group of West Slavonic languages and is today spoken by some 40 million people in Poland, along with populous Polish minorities in Germany, USA, Britain, Ireland, Australia, Lithuania, Belarus, Ukraine, and elsewhere. It is an inflected language with seven cases, two numbers, three genders in singular, and two in plural. Singular nouns have masculine, feminine, and neuter genders. In the accusative case and masculine gender only, there is a further distinction between animates and inanimates. It is the only Slavic language to have nasal vowels.

Grammatical complexity has tended to give Polish the reputation of being one of the more difficult European languages for non-native speakers to learn (particularly for those who do not speak another Slavic language). Also problematic for many non-Poles is Polish phonetics. The phonetic system required major adjustment of the Latin alphabet - digraphs and diacritics were required for the nasal vowels ą and ę, the alveo-palatal fricatives cz, dż, sz, ż, rz, and the palatal fricatives ć, ci, dź, dzi, ś, si, ź, zi, ń, and ni. Barred ł is now pronounced as /w/. As far as spelling is concerned, a major difficulty both foreigners and Poles alike are words with ż or rz, u or ó, and h or ch, since the pairs of sounds these letters or combinations of letters represent have identical or almost identical pronunciation.[71] The combined effect of all these factors is for the written language to appear somewhat daunting to non-natives.

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[71] For a good, non-specialist English-language introduction to Polish, see Stone 2000.

The importance of translation to Polish at both linguistic and cultural levels can be seen in the fact that the title of the earliest extant work written in Polish – the title of the still-popular hymn "Bogurodzica" ("the-one-who-gave-birth-to-God") – is itself a translation of the Old Church Slavonic *bogurodica*, itself a translation of the Greek *Theotokos* (Tabakowska 1998). The earliest translation activity in Polish came with the advent of Christianity, though Latin remained the official language of the church and education in Poland, with German functioning for many administrative purposes until the mid-16th century.[72] Latin also served as a *lingua franca*, enabling communication between speakers of a variety of different languages such as Polish, Lithuanian, Ruthenian, and German. When one considers that the court of the Italian-born Queen Bona Sforza (1494-1557) used Italian, while that of King Zygmunt III (1566-1633) used German, and that this was subsequently replaced by French as the language of diplomacy in the Francophile court of King Jan Sobieski (1629-1696), the extent to which multilingualism was a constant trait of Polish society becomes apparent. However, following the partitions of 1795, attempts to impose German and Russian by the partitioning powers Austria, Prussia, and Russia served to confirm the status of Polish as a symbol of freedom and national identity, a status it was again to enjoy during the German occupation of 1939-45.

Today, Polish is almost the only language spoken in the country and its grammatical complexity, along with its comparative linguistic remoteness for speakers of Germanic and Romance languages such as English, German, Spanish, and Italian, has tended to make it less learnt as a second language than any of these. Thus, as Tabakowska notes, "the need to rely on translation in the new Polish state is as great now as it ever was in the past" (Tabakowska 1998:524).[73]

As far as translation in contemporary Poland is concerned, our remarks should be prefaced by noting that the status of translation is often higher in many ways in non-Anglophone societies than in Anglophone societies, and it may also be further true to posit that the status of translation is higher in societies of languages of limited diffusion

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[72] For more information in English on the growth of the Polish vernacular, along with a useful bibliography, see Szwedek (in press).

[73] The following assessment of Polish translation culture is, of necessity, cursory. For a more detailed historical account up to the 1990s see Tabakowska 1992a, 1992b, and 1998; Piotrowska 2002:29-35 presents a more recent account.

than in societies with major languages. In the case of Poland, this is the result of the combined effect of a number of different factors:

i) The difficulty of learning Polish as a language for speakers whose first language is of Germanic or Romance origins. Part of this difficulty results from the inherent grammatical complexity of Polish relative to the grammars of many Western European languages, as we have already noted. However, there are other factors which also result in the language being difficult to learn, such as the lack of a tradition of learning Polish as a second language (in comparison with languages such as French and German) owing to the isolation of Poland from Western Europe during the Communist period.[74]

ii) Because of the constraints which Communism placed on academic and artistic expression, much of the most important work done by Polish writers and academics in Polish studies prior to 1989 was done outside of Poland. In this respect it is interesting, for example, to note that the standard history of Poland (*God's Playground* by Norman Davies) and of Polish literature (*A History of Polish Literature* by Czesław Miłosz), were both originally written in English outside of Poland and were only subsequently translated into Polish. Moreover, the academic and cultural activities of 'Polonia' – members of the Polish diaspora living abroad – have been very well chronicled, with the journal *Kultura,* edited by Jerzy Giedroyc in Paris being the most famous voice of the Polish intelligentsia outside of Poland. This reflects the fact that Polish artists and writers have been exceptionally bicultural in the international arena: in English alone writers such as Joseph Conrad, Jerzy Kosiński, Stefan Themerson, Eva Hoffman, and Ewa Kuryluk – all Poles who wrote (or write) in English – represent a literary tradition of significant achievement.

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[74] This is certainly not to say that there is no tradition of teaching Polish as a second language during these years and it is important in the discussion of any LLD to acknowledge those initiatives which have occurred in L2 training. Certain centres – Łódź, Kraków, and Warsaw in particular – developed considerable reputations as centres for the teaching of Polish and for research into the glottodidactics of Polish as a second language. For the Łódź tradition, see the series of *Acta Universitatis Lodziensis* devoted to the pedagogy of Polish as a second language; for the Poznań tradition see the textbooks by Grala 1974, 1982 and Grala and Przywarska 1981, 1982; for the Kraków tradition, see the recent series of books entitled *Język Polski dla cudzoziemców* published by Universitas. For a good bibliography of earlier textbooks of Polish as a foreign language see Kościelak and Mleczak 1971.

iii) The widespread use of English as a second language among Poles. There are a number of factors behind the growth of English in Poland, not least the highly successful development of training colleges for teachers of second languages very soon after the transition to democracy in 1990. This has led to a situation where there are now many English language teachers in the country and English may be provided as a language option in the vast majority of institutions of secondary education (along with many primary schools as well). Growth in investment in Poland following the country's accession to the European Union (with foreign businesses in Poland commonly using English as their language of choice), combined with increased travel opportunities for Poles, has also helped develop Poles' abilities in English and other languages. The growth in the number of Polish speakers of English has had a number of effects. Firstly, the success of the teacher training colleges has come closer to satisfying the country's requirements for English teachers. Thus, in the coming years, it is likely that training in new language skills will be required and the teaching colleges will probably find themselves branching out into other areas, one of which will be translation and translator training. This will be further supported by the general improvement of English abilities among the populace, which is fast enabling those with an upper-intermediate level of English to spot poorly translated texts and demand a higher level of service from translators (Korzeniowska & Kuhiwczak 1994; Korzeniowska 1998; Oliver 2000; Szwedek 2000).

iv) Reaction to the growth of English has been mixed. The highly controversial Polish Language Act of 1999 introduced legislation to halt the perceived influx of English in the public domain (see Connolly 2000, Kamiński 2001). While the success of this attempt – common to many other similar attempts elsewhere in the world – is open to question, it undoubtedly reflects fears held by many Poles regarding the 'encroachment' of English in Polish society. However, while the growing number of Poles who speak English mean that it is no longer as essential for a foreigner coming to Poland to learn Polish in order to survive, there would appear to be a slowly-growing expectation (particularly in major urban areas such as Warsaw and Łódź) for foreigners who work and settle in Poland to

learn Polish. Such developments can be seen as positive for the status of the Polish language and may also bode well for translation, with growing numbers of foreigners who also know Polish becoming involved in translation.

v) Finally we should also note some of the many examples of the prominence of translation discussions in literary and popular culture, a prominence greater than in many major language cultures. In her debate with Andrew Chesterman, Emma Wagner commends the Polish poet Julian Tuwim with being among the first to appeal for university translator training, quoting Tabakowska's discussion of him:

> Tuwim's well-known essay "Traduttore – Traditore", published in 1950, castigated incompetent translators and put forward a proposal for organising regular diploma courses for translators. Tuwim suggested that candidates should pass a series of examinations on language, stylistics and culture; only those who successfully completed the course would then be allowed to publish their work.
>
> <div align="right">Tabakowska 1998:523, quoted by Emma Wagner in</div>
> <div align="right">Chesterman & Wager 2002:34</div>

Yet Tuwim's was not an appeal made solely to the academic or literary community – his status in Polish culture as writer for both adults and children was prominent. Similarly prominent Polish commentator on translations, though much more recent was Tomasz Beksiński, the popular journalist, author, and translator of cult television and cinema classics (e.g. the Monty Python series, James Bond movies, *Apocalypse Now*, *Pulp Fiction* etc.). He was also the author of a series of essays entitled *Opowieści z krypty* [*Tales from the Crypt*] featuring many discussions about the low standards of audiovisual translation in Poland. Since his suicide in 1999 he has gained the status of a cult icon in his homeland – as evidenced by the extensive discussion of his life and work on Internet websites (for more details see Żemła-Jastrzębska 2005).

Eva Hoffman was another Pole whose books gained widespread popularity outside academia, in particular her first autobiographical study *Lost in Translation* (Hoffman 1989) in which translation is used metonymically to refer to the array of new

experiences which a young person must go through in acclimatising to another culture (the book presented an autobiographical account of Hoffman's experiences in leaving Poland at an early age). Finally, arguably the most famous Polish translator both in his home country and abroad is Stanisław Barańczak who, in spite of leaving Poland for the US in the 1980s, has gained huge popularity both in universities and among the general public for his literary translations from and into English (he worked with Seamus Heaney on the English translation of Jan Kochanowski's *Treny*, the work that eventually gained Heaney the Nobel Prize for Literature). As well as being a masterful translator, Barańczak is also a widely read writer on translation (Barańczak 2004) and has also published poetry. His comic sketch *Miodzie jestem domem* – an absurdist parody of literal translations – was published in the national daily newspaper *Gazeta Wyborcza* in 2001, and was subsequently widely circulated on the internet, gaining him a renewed following among the younger generation. Figures such as Stanisław Barańczak have become household names in Polish society – a status that is hard to imagine any translator or translation theorist attaining in an Anglophone culture.[75]

There are many consequences to the large discrepancy between the profile of translators and translation in Polish culture (and probably in many other LLD cultures similar to Poland, where mass media are extensively mediated by translators) and the profile of translators in major language cultures (characterised by Lawrence Venuti as 'invisible' in his study *The Translator's Invisibility* (Venuti 1995)).[76] But to what extent is this reflected in Polish universities and academia?

Edward Balcerzan has noted that the earliest recorded writing by a Polish scholar on a theory of translation dates from 1440 (Balcerzan 1977:29). Throughout the Renaissance and Enlightenment, Polish translation practice tended to be characterised by a tendency towards domestication or Polonization in the production of the target text. However, as Tabakowska notes, the twentieth-century development of a translation approach which is more informed by academic research in modern languages has tended to result in a greater respect for the integrity of the source text: "[f]idelity in translation is

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[75] For an assessment of the cultural importance of Barańczak, see Glebova 2004.
[76] For a discussion of some interesting patterns of neglect of non-Polish translators of Polish literature, and some further comments on Polish translation culture, see Kearns 2003b.

now understood to mean preserving the original text rather than reconstructing it" (1998: 530).

Wacław Borowy (1890 – 1950), significant both as an historian of translation and as a critic of literary translation, can be seen to be an early figure in what has become an extremely prolific tradition of research into literary translation, a tradition which continues to the present day and can be see in the work of scholars such as Edward Balcerzan, Bożena Tokarz, Anna Bednarczyk, Maria Krysztofiak, and Anna Legeżyńska. Other figures such as Stanislaw Barańczak have become well known in Polish society – a status that is hard to imagine most translators or translation theorists attaining in an Anglophone culture. Barańczak represents literary translation and it is true that much of the research in translation in Poland has tended to come from those working in literature. As far as the representation of non-literary translation is concerned, the earliest approaches made towards TS from those working in applied linguistics came during the 1960s, particularly through the efforts of Olgierd Wojtasiewicz, head of the Formal Linguistics Section of Warsaw University. The founding of the *Wyższe Studium Języków Obcych* (WSJO) [Higher School of Foreign Languages] in Warsaw in 1963 provided a centre for the training of translators and interpreters of non-literary texts. Much work was also done here on machine translation and on translation theory (Wojtasiewicz had published the first Polish textbook on translation theory in 1957 (Wojtasiewicz 1957)). The WSJO designed curricula for translator and interpreter training, though these have come in for criticism from certain commentators for being insufficiently academic (see Grucza 2002:58). However, the Communist political climate of the late 1960s had a very negative impact on many foreign language departments and, by 1970, the decision had been made to close the school down on the pretext that there were insufficient jobs for translators and interpreters in Poland. Yet, the demand for non-literary translators and interpreters was such that as early as 1973 it became apparent that much work would have to be undertaken in training translators by the Institute of Applied Linguistics at Warsaw University under the direction of Franciszek Grucza. Much of the research conducted by and under Grucza has been referred to in Polish as *translatoryka*, a term which in English might be translated as 'translatorics'. *Translatoryka* was part of a more general Polish research tradition in applied linguistics known as *glottodydaktyka* or

'glottodidactics', which developed at the Adam Mickiewicz University (UAM) in Poznań through the efforts of Ludwik Zabrocki (for general introductions to glottodidactics and the research tradition in Poznań, see Zabrocki 1966 and 1977). The task of glottodidactics was the reconstruction of specific features of teachers' and students' discourse evolving in the participation within a communicative system involving the teaching of languages (both native and foreign) (Grucza 2001:78-79). *Translatoryka* was thus the branch of glottodidactics which pertained toTS. This might suggest that Polish research in TS in the 1960s and (particularly) 1970s paid particular attention to issues relating to the training of translators. Yet, while it is true that much work in *translatoryka* dealt with translator and interpreter training,[77] the term 'translatorics' gradually came to be more generally associated with TS in general. Nonetheless, the older generation of writers such as Grucza and Kielar continued their 'translatoric' enterprise at Warsaw University on into the twenty-first century. In 1987 the first independent Department of Glottodidactics was created at UAM in Poznań under the direction of Waldemar Pfeiffer (a writer and teacher whom some consider to be Zabrocki's intellectual successor) and in 1998 TS was added to the department's profile.

In considering the development of TS in Poland since the fall of Communism in 1989, Jan Lewandowski has written

> the last five years of the twentieth century [...] saw a tremendous increase in publications on translation studies [...]. In those five years the number of publications was the same as the number registered by Kielar in her bibliography for the previous 25 years, so one can say that the pace of development of Polish translation studies on translation and teaching translation was five times as fast.
>
> (Lewandowski 2001:72 - our translation; the
> Kielar publication referred to is Kielar 1996)

A good example of this growth in interest in translation is the large body of research and commentary on literary translation in Poland which has developed since 1989. Two

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[77] See, for example, Kielar 1981, Grucza 1981, Kozłowska 1993, Grucza & Kozłowska 1993, Kielar 1996, Kielar 2000, Kielar *et al.* 2000.

journals are devoted exclusively to the subject (*Literatura na Świecie* and *Przekładaniec*), while another journal is largely concerned with literary and theoretical issues (*Między oryginałem a przekładem*), and there have been a further two series of anthologies edited by Piotr Fast at the University of Silesia again largely devoted to analysis of the translation of literature, the first of which ran to three volumes and the second now approaching twenty volumes; together these have been described by Grucza as "one of the most consistent publishing effort[s] in recent years in the field of literary translation studies" (Grucza 2001:84). Other journals have also dealt with non-literary and legal translation (e.g. *Lingua Legis*).

In considering Polish translation culture we should also mention the numerous translation bodies and associations representing various interests on the translation community. There are two main professional bodies representing interests of both translators and interpreters: *Stowarzyszenie Tłumaczy Polskich* (STP) and *Polskie Towarzystwo Tłumaczy Ekonomicznych, Prawniczych i Sądowych* (TEPiS), the latter representing the interests of economic, legal, and court translators and interpreters. TEPiS in particular have been heavily involved in publishing initiatives since its foundation in 1990 and their efforts in this respect are worth mentioning in particular as they represent a success story in Polish translation publishing, involving translators' aids, monographs, dictionaries, and a journal *Lingua Legis* (see, e.g. Kierzkowska 1991, Kierzkowska *et al.* 1992, Rybińska 1994, Rybińska 1995, Kierzkowska 1996, Rybińska & Kierzkowska 1997, Kierzkowska 1998a, Kierzkowska 1998b, Kierzkowska 2001, and Kierzkowska 2002). TEPiS were also integral in developing recent reforms to the requirements for candidates for the title of *sworn translator (tłumacz przysięgły)* in Poland.[78]

Academically, among the biggest developments for the Polish TS community in recent years was the founding of *Tertium: Krakowskie Towarzystwo Popularyzowania Wiedzy o Komunikacji Językowej* (*Tertium: The Kraków Society for the Promotion of Language Studies*) in 1995. While the society is broadly concerned with language studies in general, its activities have focussed on translation and interpreting in particular. Interestingly, the society presents its aims in terms which veer towards the prescriptive more than the descriptive:

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[78] More information on TEPiS is available at www.tepis.org.pl .

The Polish language today is developing very rapidly under the influence of this changing reality. Many original Polish texts (and their translations) appear in an imperfect verbal form. Said texts [sic] fail not only in terms of stylistics but more importantly in terms of their basic **communication purposes:** their intended message hardly (if at all) reaches the intended addressees. For after all, maximally unimpeded international (and intra-national) communication is a matter of highest [sic] priority in this era of ever deepening European integration.

from the Tertium website, emphasis in original

While one might characterise this as being a position anathema to that occupied by Toury's vision of a Descriptive Translation Studies, it might be more accurate to see it as simply an example of a TS community allying themselves with the translation pedagogy community more closely than in other cultures. As has been noted already, such communities are often made up of similar members, and the orientation of TS activities may well be determined by the urgencies of immediately perceived needs – an issue which, in the Polish context, has been developing rapidly in the past two decades, as we shall see in our discussion of Tabakowska and Waliczek later.

Within the Society's remit for the support of academic research, there have been series of conferences and publications, the latter including the *Język a komunikacja* (*Language and Communication*) series which has seen the publication of a number of important landmarks on the Polish TS scene: the first edition of English and Polish translations of Jean-François Rozan's classic *La Prise de Notes en Interprétation Consécutive* from 1956 (Rozan 2002), along with basic manuals on conference interpreting (Gillies 2001) and on the use of computers in translation (Eckstein & Sosnowski 2004). Tertium has also organised a series of major conferences – *Język trzeciego tysiąclecia* (*Language of the Third Millennium*) the proceedings of three of which have so far been published, again in the *Język a komunikacja* series.[79]

Another significant event in the Polish TS community, again in Kraków, was the setting up of a UNESCO Chair for Translation Studies and Intercultural Communication

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[79] More information on Tertium is available at http://www.filg.uj.edu.pl/tertium/ .

(*Katedra UNESCO do Badań nad Przekładem i Komunikacją Międzykulturową*) at the Jagiellonian University. Again, its general aim is allied with training, though expressed in somewhat less prescriptivist terms that those of Tertium:

> Our general aim is to integrate and develop existing curricula for the training of translators and interpreters in the full range of types of translation and interpreting, for the needs of the current political and economic situation on the eve of Poland's accession to the European Union.
>
> From the UJ UNESCO Chair website[80]

The Chair runs a range of courses at postgraduate and doctoral levels, as well as professional development courses for practicing translators on very practical areas not traditionally addressed in Polish university curricula: Translation of EU Legal Documents, Interpreting Notarial Deeds, Note-Taking for Consecutive Interpreting, etc. It also runs exchange programmes, organises occasional conferences, and is involved in two publishing projects: *Międzykulturowe Konteksty Kognitywizmu* (*Intercultural Contexts of Cognitivism*) – a series of publications on cognitive linguistics, and *Przekładaniec*, a Polish journal of literary translation.[81]

A much longer study could be written of all the various contemporary TS initiatives in Poland: the *Przekładając nieprzekładalne* (*Translating the Untranslatable*) conference and publishing initiative in Gdańsk, the *Warsztaty translatorskie* (*Translation Worskhops*) series organised jointly between the Catholic University of Lublin and the Slavic Studies Section at the University of Ottawa, the joint TS conferences run by Barbara Lewandowska-Tomaszczyk and Marcel Thelen in Łódź and Maastricht, the *Imago Mundi* and Translation and Relevance conference series organised by Warsaw University etc. Suffice to say that, when all these initiatives are taken together, the academic TS scene in Poland is currently characterised by a vibrancy that would make it the envy of many other TS communities elsewhere.

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[80] The reference to the "eve of Poland's accession to the EU" reveals that, as of June 2006, the aims have not been reconceived since accession in May 2004.

[81] More information on the UNESCO Katedra is available at http://www2.uj.edu.pl/katedraunesco/ .

4.2.4 Translator Training in Poland: Recent Trajectories

How should we consider the training of translators in Poland in relation to the more general issues in translator training which have been discussed in the first three chapters? Bearing in mind what we have already noted about the ostensibly vibrant state of Polish translation culture in both society and academia in the early twenty-first century it may come as a surprise to read the claim of Bartosz Waliczek, writing in 2002, that in Poland "institutions training translators and interpreters were, until recently, practically non-existent" (Waliczek 2002:101). Certainly moves to develop training programmes in Poland do not pre-date those in France and Germany, but even in these major language cultures the institutionalisation of translator training does not date back much before the 1950s. Without claiming that it was in any way sufficient to meet general translation needs, the efforts which were made in centres like Poznań and Warsaw in the late 1960s to engage in translator and interpreter training would appear to contradict Waliczek's assertion.

There is no denying, however, that translator training was not a major priority in Communist Poland,[82] though the thirteen years between the return of democracy to Poland and the publication of Waliczek's article witnessed as we have seen a vast flourishing of translation activity, much of it related to training. In addition to the training provided at the Institute of Applied Linguistics (*Instytut Lingwistyki Stosowanej*) at Warsaw University, other centres which have sprung up include the School of Translation and Foreign Languages (*Szkoła Tłumaczy i Języków Obcych*) at the Adam Mickiewicz University in Poznań, the UNESCO Chair of Translation at the Jagiellonian University in Kraków, the Centre for Translation Studies and Research (*Ośrodek Badań i Studiów Przekładowych*) at the University of Łódź, along with special translation and interpreting programmes at Polonia University (*Akademia Polonijna*) and Pedagogical University (*Wyższa Szkoła Pedagogiczna*) in Częstochowa. Yet these probably only

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[82] Tabakowska has, perhaps, hinted at the limited success of the *translatoryka* enterprise by also bemoaning the state of training in the country: "...in Polish translation studies popularizing was hardly ever discernible from didactics, or didactics from self-education" (Tabakowska 1992b:13). Such remarks were more apposite in 1992, however, than Waliczek's ten years later.

account for the greater part of the translation teaching which is carried out in Poland. Most university philologies will engage in some teaching of translation and / or interpreting and many may even have a special section (a *pracownia, zakład,* or *studium*) devoted to it. And even this only accounts for translator training in universities – translation will also be taught at many of the foreign language colleges in the country.

Yet this is not to say that supply is adequate to demand. As was noted earlier, the great success of the development of colleges specialising in the training of teachers in foreign languages in the 1990s now means that certain areas are witnessing some market saturation in language teachers and thus there is a growing demand for other language specialisations to be addressed in degree programmes. There is certainly a grave shortage of programmes attending to the less traditional areas of TS: audio-visual translation, localisation, CAT, MT, legal and specialised translation etc.[83] Moreover, even in 'traditional' translator training, teaching resources are often in short supply. The most recent textbook providing a course in Polish-English translation dates from before the fall of Communism (Dzierżanowska 1988)[84] and, while Kelly and Kiraly may well wish to draw attention to the limitations of a reliance on textbooks, they nevertheless serve a useful purpose in a culture where there is a general lack of awareness among the teaching community on matters of translation pedagogy. Another way of putting this would be to say that Poland is still at a middle stage in Dollerup's four-stage development continuum.

Is any development evident between Tabakowska's 1992 articles and Waliczek's article ten years later? We would contend that a certain change in attitude can be seen in terms of the way in which they conceive of the market. In 1992 Tabakowska provides a

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[83] This is true in other areas of language mediation as well – interpreter training in Poland has, until recently, focussed almost entirely on the training of conference and court interpreters, to the exclusion of community interpreting. In TS research too certain themes which are major research areas elsewhere, are notable through their lack of development, e.g. corpus TS, gender studies and translation, and localisation studies. On the other hand, research in an area such as cognitive linguistics and translation is stronger in Poland than almost anywhere else, possibly due to the seminal influence of Elżbieta Tabakowska's *Cognitive Linguistics and the Poetics of Translation* (Tabakowska 1993), along with a generally high level of interest among the Polish academic community in cognitive linguistics and cognitive science.

[84] I am excluding, here, Christian Douglas Kozłowska's *Difficult Words in Polish-English Translation* (Douglas Kozłowska 1998) which, though it provides much which is useful for the student of translation (in spite of suffering from many errors), is not a 'course' textbook in terms of providing a series of structured acitivities and exercises. Similarly Aniela Korzeniowska and Piotr Kuhiwczak's 1994 study *Successful Polish-English Translation* (Korzeniowska & Kuhiwczak 1994), though interesting, has more in common with a monograph, as does Korzeniowska's *Explorations in Polish-English Mistranslation Problems* (Korzeniowska 1998).

lament for the perceived low standard of translations: "...the boom on the rapidly developing free market has a distinctly demoralizing effect, which may be seen from the flood of translations – both literary and "technical" – which are frighteningly, or ridiculously, bad" (Tabakowska 1992b:14). More interesting here than the complaint itself (which is fairly typical of that of most translation scholars in most LLD cultures) is the link between lack of translation and the emergence of a free market. While it is highly improbable that the general standard of Polish translators' abilities deteriorated in the space of two or three years, the increased quantity of material to be translated, in combination with a more opportunist inclination among those willing to engage in translation work, resulted in a heightened visibility of translations and, in particular, inadequate translations. Yet instead of regarding this as the inevitable consequence of the increasing commercialisation and increased translational demands – a consequence which, in the long run might well have beneficial consequences for the translation market in terms of raising client awareness (albeit the hard way) but also generating general increased interest in the activity of translation, the free market for Tabakowska appears to be something to be blamed and feared. Where she sees hope is in the activities of professional bodies such as the newly formed TEPiS, and in the development of links with the "EC":

> ...the programme of the First International Language and Education Fair EXPOLINGUA, held in Warsaw from 12 to 15 September 1991, included [...] two sessions on translation: one on the role and structure of the translation department at the EC, and the other on translation and terminology requirements in Poland for the [sic] cooperation with the EC.
>
> Tabakowska 1992b:14

Ultimately, however, it is only "full, institutionalized training" that can secure standards in translation, again with the suggestion of academia being a kind of sanctuary against the crass commercialism of the marketplace: good translation training "should unite within a coherent methodological framework and apply in the actual teaching practice theoretical

achievements of translation studies and findings of other cognate disciplines (of which linguistics is the main one)" (Tabakowska 1992b:7).[85]

Ten years later (though still predating Poland's accession to the EU) perhaps the biggest change that is revealed in Waliczek's article is in the perception of the market: as the title reveals, the development of "market-oriented translation and interpreting curricula" is seen as a "challenge". In his article, Waliczek presents the results of a Tempus PROCLAME project (Programme for Communication, Languages, and Management in Europe) aimed at developing curricula for teaching new subjects in third-level education, among them translation and interpreting.[86] In contrast with Tabakowska's earlier inclination to see the university as a sanctuary from the crassness of the marketplace, Waliczek presents a somewhat different orientation:

> The scholars involved in the project firmly believed that the societal and functional utility of university teaching should form an important consideration in the determining of priorities for the work of a university faculty.

> Waliczek 2002:103

Thus, whereas Tabakowska's emphasis is on the importance of academia to 'translation' with responsibility laying with society to ensure that its translators are trained at university, here academia's responsibility is towards society, a change in orientation similar to that which we saw in our discussion of Assiter and the integration of transferable skills in the university curriculum.

Taking what we have described as a 'democratic' view of needs analysis (albeit one characterised by a broader stakeholder base than Razmjou's) survey questionnaires were sent out "to teachers and students of translation and interpreting around the country, to translation offices, individuals working as translators and interpreters, companies which need translation and interpreting services, as well as foreigners who need such

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[85] It would be hard to find a position more diametrically opposed to quite a few of Pym's recurrent naiveties – most obviously the first – and the allegiance to linguistics may now seem dated, but our enterprise here is to present such opinions as Tabakowska's as testaments to their time rather than to criticise them.

[86] The PROCLAME project is also discussed more briefly in Piotrowska 2002:30-31. Similar conclusions are drawn.

services in Poland" (Waliczek 2002:103). Regrettably, Waliczek does not quote any statistics regarding the composition of the respondent base or on the (evidently qualitative) methodologies used in analysing the results. Nevertheless, the fact that research extended beyond the university to the job market and thus that market forces were considered relevant to the formulation of university curricula is in itself significant.

Waliczek does, however, present the results of the surveys of teachers and students and (separately) of the employers. Some interesting results among the former group included the finds that

> in 80% of the surveyed institutions, translation and interpreting classes are conducted by trainers who are also translators and/or interpreters. In 52% they conduct all classes, but in 20% not a single class is taught by practitioners. Only 19% of students are satisfied with their teachers' qualifications.
>
> Waliczek 2002:105

It should be borne in mind here that the simple statement that a teacher is a translator does not necessarily mean that that is his or her main occupation – it is quite likely that this teacher's main job (or, in Polish, *pierwszy etat*) is teaching, but that the teacher has a particular interest in translation and engages in it as a sideline activity. As such there is no guarantee that the instructor is fully aware of market forces or industry trends in language services.

This issue of how a translator is to be defined – in terms of the criteria one needs to fulfil in order to be a translator – relates most obviously to needs analysis. It demonstrates the necessity of adopting what we referred to in Chapter 3 as the Analytic View of needs insofar as it is a question which must be informed by a variety of different sources, not least current TS and professional translation thought on what translation is, what it is translators do, and the processes by which translatorship may be conferred by society. Yet the PROCLAME survey results, as reported here by Waliczek, present another, perhaps more obvious, example of the necessity of adopting an analytic approach needs in the way they determine student satisfaction: we are told that "only 19% of students are satisfied with their teachers' qualifications." The criterion of

'qualifications' as an index of satisfaction may well appear unusual, at least to those who are part of Galtung's saxonic intellectual tradition, for whom the link between 'qualifications' and student satisfaction hardly appears as obvious as, say, teacher aptitude and / or performance and satisfaction. If we treat 'qualifications' as a need which prospective translation teachers must fulfil for successful practice, this immediately renders the issue problematic in a number of ways: there are, as yet, no formal qualifications which a translation instructor may obtain to attest to his or her level of training or suitability to teach. And if formal *academic* qualifications are what is at issue here, then we have already expressed doubts about the suitability of research as a preparation for translation trainers – and indeed higher education instructors in general – in spite of the fact that it is valorised as such in the institutional practices associated with teutonic intellectual style. Thus we can see at close range how needs analysis serves immediately to contextualise and inform curricular discussion, though simultaneously the necessity for understanding needs in a situational context appears equally necessary as it will be the situation which will determine the parameters of the discussion.

However, to return to the issue of what *is* a translator, we note that this issue also arises in the presentation of the results of the employees surveyed. For example, "in more than 70% of companies, translation is done by an employee who is not a translator but who works as one, or by another employee who simply knows the language" (Waliczek 2002:105). Waliczek represents this as "a clear reflection of the current problems that face the translation market in Poland" *not* a problem that faces the training community. While it is somewhat difficult to interpret, the notion of "an employee who is not a translator but who works as one" may indicate that Waliczek's concept of the importance of university training in 'making' a translator is closer to that of Tabakowska ten years earlier than his earlier statement of commitment to society might indicate. While Waliczek does not provide any information on whether employers pursue this route because they find it satisfactory, Piotrowska notes that "the majority of respondents reported receiving a good translation service, with some room for improvement" (Piotrowska 2002:31). In other words, this sector of untrained translators corresponds roughly to the first division of the market which Anthony Pym wrote about in his fourth recurrent naivety. Yet underlying the results of the PROCLAME findings appears to be

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the implicit assumption that a graduate of a translation programme *will automatically* be better than subject-area specialists with language skills. It is thus noted as being surprising that, when employers were asked whom they would rather employ "a language specialist who knows a given subject or a subject expert who knows the language, 91% of employers chose the subject expert with the language qualifications!" (Waliczek 2002:105). Yet this is part of a general global trend that has been noted in numerous other studies.[87] Is it necessarily the employers that are wrong?

The notion that a 'translator' is *only* someone who has completed a full university programme in translation is very close to assuming that there is one monolithic market for translators – a translator is *only* a translator in whatever environment she or he happens to end up in. The reality is quite different: translation is a very useful skill which many employees can benefit from having. Is this to denigrate the importance of translator training programmes in producing highly qualified professionals? No – far from it! If anything, it further strengthens the relevance of those courses for a much broader range of people, as long as they acknowledge that the reality of the job market (or rather market*s*) will require translators (understood as people who *can adequately* translate for particular purposes in particular situations) who generally have other skills as well. Hence the importance of skills transferability, though also the importance of a flexible definition of what a translator is.

Just as the above findings problematise the notion of what *is* a translator, the *extremely* low number of students who are "satisfied with their teachers' qualifications" (19%) could equally beg the question 'What is a translator trainer?' While a translator trainer appears to be necessarily someone with university training in translation (as opposed to someone who simply works as a translator) the opposite is true for trainers:

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[87] For example, after years of studies showing that Spanish employers preferred subject-area specialists to translate rather than translation specialists who had – or could easily gain – a knowledge of the subject area, Catherine Way at the University of Granada embarked on a highly successful project in which she got translation students working with students from the law faculty on joint legal translation assignments. The results demonstrated a huge rise in the esteem which law students expressed for translation students (see Way 2002a, Way 2002b). The emphasis here was not merely on enlightening non-translators, but also on demonstrating that translators could be trained in transferable skills enabling them to learn about new subject areas. This example is quoted in order to demonstrate that there are two separate situations (in the sense of situation analysis) at play here: the situation of translator status in the Polish context, but also the more general situation of professional translator status elsewhere: the latter situation serves to contextualise the former.

working as translators and possessing some "qualifications" in translation alone is sufficient to gain them employment as trainers and (crucially for our discussion) to be *called* translator trainers. Yet the difficulty with this stance does not pass without comment: "As many as 88% of the teachers among the respondents see a need for further training of the staff. 20% claim such training should be organised by experienced translators and / or interpreters" (Waliczek 2002:105). It is not stated who the other 80% believe should organise such training, though the relatively low numbers who believe it should be translators or interpreters themselves may indicate the need for pedagogical input, rather than contributions from the translation community.

Thus, we can see from Waliczek's report that certain changes are detectable from the position of Tabakowska ten years earlier, and they have been along a line of development that we might have predicted from our discussion earlier: towards the market place, towards society, though perhaps not yet going so far as Pym would like in believing that translation is something that can be learned in the 'real world' outside of universities. Toury's position that 'translatorship' is granted by society is directly refuted by the refusal to grant such translatorship to those company employees who translate.

Although only four years have passed since Waliczek's paper was published, this period has, as we have noted, witnessed huge changes in Polish culture even in comparison with those changes which Poland experienced in the previous thirteen years. We shall now examine the particular reforms proposed for philologies, where translators in Poland have traditionally been trained, before assessing one particular reaction to the reforms. While these reforms have resulted from Poland's commitment to involvement with the Bologna Process, it should be remembered that they are essentially national in character, with national specificities in the reform process varying throughout the EHEA

4.2.5 Bologna Reforms in Philologies in Poland

In line with the national implementation of the Bologna reforms, general standards (*Standardy kształcenia*) have been issued by the *Rada Główna Szkolnictwa Wyższego* [Central Council for Higher Education] for all philology programmes in Poland and are

divided according to the first undergraduate cycle (*studia pierwszego stopnia*) and postgraduate programmes (*studia drugiego stopnia*).[88]

The general requirements for undergraduate programmes (*studia licencjackie*) are as follows:

1. Programmes should last a minimum of six semesters and consist of a minimum of 2,000 academic hours for a minimum of 180 ECTS credits.

2. Graduates from the *licencjat* programme should possess a grounding in the linguistics, literature, and culture pertaining to their chosen language, as well as a skill in using it in professional and everyday life. They should also possess an interdisciplinary competence enabling them to use their knowledge of the language in various areas of academic and social life. A minimum degree of proficiency is expected to the level of C1 in the European Framework of Reference for Languages grading system. The graduate should be able to solve professional problems, collect, process, and transmit data in writing and speech and should be able to participate in groupwork. These skills should enable graduates to pursue careers in the publishing, mass media, tourism and services sectors. Schoolteaching as a career option may also be pursued if a specialisation in teaching has been completed during the programme. The graduate should also have the skills to continue studies in the second cycle if she or he wishes.

In the educational framework provided by the guidelines, studies are divided into two groups of elements: Basic Curriculum Group (*grupa treści podstawowych*) and Subject Curriculum Group[89] (*grupa treści kierunkowych*). These groups provide obligatory core courses, with individual educational institutions being left to make up the remainder of the requisite hours with their own courses. The first group consists of a minimum of 360 academic hours of training in the chosen foreign language, as well as 120 hours of training in a C language. In terms of the linguistic expertise which is to be gained, an emphasis is placed (particularly in the main language) on development of the four skills, on the ability to use the language in a variety of situations and on the ability to manage stylistic variation.

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[88] All references in this section will be to this RGSW document. It is undated (though possibly from 2006, judging by the URL) and unpaginated. It is available online at http://www.rgsw.edu.pl/filologia20060510.pdf .

[89] The translations of these two groups are my own and are unofficial.

The second group is divided into three categories:

1. Knowledge of language and communication. Among the subjects to be studied here are categories of language, levels of linguistic analysis, selected issues from the history of linguistics, contemporary schools and currents in linguistics, linguistic description in terms of phonetics, phonology, morphology, semantics, and pragmatics from a synchronic perspective, historical development of language, changes in vocabulary and grammar, the influence of socio-cultural factors on the development of language, comparative linguistics and contrastive research, models of natural language structures and their use in mathematical applications, theories of formal grammar and their applications in programming languages.

2. Knowledge of literature and culture. Various subjects are listed, including the following: the history of literature or orature of the language area with reference to the literary canon of poetry, drama, and prose; introduction to the methodology of interpreting literary works in their cultural and historical context, the characteristics of development processes in literary history, theory of literature and literary poetics, elements of the history and culture of the chosen language area, and material and symbolic elements underlying the character of the chosen culture: geographical environment, institutions, social and religious contexts etc.

3. Knowledge of language acquisition and teaching. Introduction to the problems of (first, second, third) language learning / acquisition, introduction to the theory of linguistic communication, psycholinguistics, training in language learning and teaching.

Programmes should last a minimum of four semesters and consist of a minimum of 800 academic hours for a minimum of 120 ECTS credits.

The graduate will possess a high linguistic competence in the chosen language area (to a minimum degree of proficiency of C2 in the European Framework of Reference for Languages grading system). In addition the graduate will also possess a thorough and comprehensive knowledge in his or her chosen specialisation: linguistics, literature,

applied linguistics, or TS. Other skills, such as the ability to organise group work are also envisaged as being developed at a higher level than in the BA programme. Graduates will be prepared to pursue careers in areas such as translation, publishing, editing, mass media, culture, and other sectors requiring an advanced linguistic and cultural knowledge. Those wishing to work as foreign-language teachers in schools are required to complete a specialisation in teaching. The graduate should also have the grounding to continue research at the third doctoral cycle if she or he wishes.

Again the curriculum is divided into two groups of elements: Basic Curriculum Group (*grupa treści podstawowych*) and Subject Curriculum Group (*grupa treści kierunkowych*). The former, making up a minimum of 180 hours, includes advanced-level training in the student's chosen language. As far as specialisations are concerned, the three areas listed include

1. Linguistics and Applied Linguistics. Elements listed here include a variety of topics in these two areas: links between linguistics and other disciplines, sociolinguistics, psycholinguistics, mathematical linguistics, information theory, translation theory, intercultural communication, and language acquisition.

2. Literary studies. Topics here include the genesis of literary works, literary institutions, their reception of literature, contemporary literary theory and the methodology of literary research, the sociology and anthropology of literature, and the basic theory and practice of literary translation.

3. Cultural studies. Topics here include elements in the cultural history of the chosen language area, advanced cultural anthropology, analysis of language in the media, and the analysis of elements of popular culture with particular reference to their linguistic context.

As a document, these standards are quite short – just over 5 pages. As such there is considerable room for interpretation. As far as translation is concerned, it is clear that no translation is envisaged in the *licencjat* programme, though an institution may provide

classes in it when it makes up the difference between the requisite 630 hours specified for the two groups of course areas, and the total minimum 2,000 hours required. However, translation is not listed as one of the career options which *licencjat* programmes should aim to provide training in (while it is the first job area listed for the *magister* programme) so one gets the impression that translation is being conceived as largely – perhaps exclusively – as a postgraduate area.

As far as translation in the magister programme guidelines is concerned, there appears to be some confusion: while the four specialisations initially listed in the 'Graduate's Qualifications' (*Kwalifikacje absolwenta*) section are linguistics, literary studies, applied linguistics, and TS (*przekładoznawswo*), TS is not listed as one of the specialisations in the *Grupa treści kierunkowych*. Rather translation theory is included in Linguistics and Applied Linguistics, while literary translation is included in literary studies.[90]

Also interesting in the 'Standards' document is that no rationale is presented for the introduction of the changes: no explanation of the reasons for the reforms, no mention of the Bologna Process, and no guidelines as to best practice for departments in making the changeover. The absence of a rationale may well be significant, as we shall see when we come to analyse reaction to the reforms in the next section.

It will remain to be seen how implementation of the new reforms works in practice. This will be a gradual process as it is only students entering first year in 2006 that will follow the new programme – those already in the system at this time will continue with the old programme for the remainder of their studies. Nevertheless, the new system is already arousing considerable controversy among the Polish academic community and we shall now examine one particular response to its implementation.

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[90] Another interesting omission is interpreting. While *tłumaczenie* in Polish can refer to both translation and interpreting, no provision appears to have been made for interpreting in these standards.

4.2.6 *Quo Vadis Germanistyko?*

As we have stated in the Introduction, there are many levels at which translator training could be considered. Elsewhere, for example, we have written about translator training curricula presented exclusively as a vocational programme in further education and, while such projects as the British National Vocational Qualifications *National Standards in Translation* (LNTO 2001) curriculum for translators present their own problems and challenges, challenges like these are very distinct from those challenges posed by translator training in a university environment (Kearns 2003a). The kind of environment presented by philologies at Polish universities is in itself quite distinct in its manifestation of academic rationalism in Galtung's teutonic intellectual style and consequently presents a very interesting case study for the implementation of vocational elements in the curriculum. Such a change in orientation is, as we have seen, being augured in by the recent Bologna reforms and, while in many teaching institutions these reforms have been implemented smoothly, they have also met with resistance from certain quarters.

Here we shall consider one detailed objection to the reforms. The open letter *Quo Vadis Germanistyko* by Łukasz Musiał and Arkadiusz Żychliński of the School of German at the Adam Mickiewicz University in Poznań was circulated by e-mail to the staff of German philologies throughout Poland in the spring of 2006.[91] It does not seem to have been issued in any other form and neither it, nor any reaction to it, has yet appeared on any Internet site. Thus, perhaps, it might be considered to have been of little ultimate consequence. Nevertheless, this does not detract from the letter itself as an 'artefact' and the views it articulates, while they cannot be considered in any way representative of those of staff of modern language philologies, offer an interesting perspective on the situation. As such, the following observations will treat the text as a case study presenting a response to the new changes, though one which is evidently more polemical than would be an article published in a journal. The nature of the text, in this respect, should be borne in mind in our discussion of it as an artefact.

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[91] The letter was written in Polish, though it will be English translation of it which will be referred to here. See Appendix D.

The text does not isolate translation from the other subjects which are taught in Polish philologies, and in this respect it redresses an imbalance in the attention which we have devoted in treating translation on its own: it is important to remember that the majority of students who become professional translators in Poland (at least at the moment) graduate with a *magister* degree in a modern language. While this may be supplemented by other training (e.g. at a special translation school), their basic training will have been obtained in a curriculum in which they will follow courses in many other subjects in literature, linguistics, culture, practical language training etc. Hence it is important, if we are to consider the translation curriculum 'situationally', to see it as part of a larger modern-language curriculum – currently a five-year curriculum, but soon to be divided into two- and three-year programmes. Furthermore, the text discusses reforms as they relate to German philologies at Polish universities. While we have been focussing in particular on translation as it is taught in English philologies in Poland, the difference here is largely immaterial. The challenges faced by both academic disciplines are similar and again it is necessary to see the situation facing translator training at English philologies to be far from a unique experience in Polish third-level modern languages.

Perhaps the first noteworthy element about the reaction to the changes is that very little reference is made either to the origin of the proposed reforms or to the reasons why they are being implemented. We are merely told that universities are acceding to "external influences" and that this "emerging system"[92] gives the authors great cause for concern. Indeed it soon becomes apparent that the system which they are writing about is a far cry from the totality envisaged by the Bologna Process. Rather the authors focus exclusively on the transfer to a 3+2 system, to the exclusion of all other action lines, and indeed to the exclusion of other changes resulting from the national implementation of the Bologna reforms within Poland. This in itself is significant. And insofar as their points do address the 3+2 aspect of the reforms, their arguments remain relevant not least because they represent a culturally specific response highlighting certain local concerns that the greater discourse surrounding Bologna has, by and large, not addressed. Moreover, bearing in mind what Jackson noted about the absence of conservative discourse in the curricular reform debate which we referred to in Chapter 2, the authors'

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[92] All quotations are taken from my translation of *Quo Vadis Germanistyko?* presented in Appendix D.

views represent the unusual phenomenon of a conservative stance that nonetheless does not deny the need for changes in the existing system.

Musiał and Żychliński characterise the forthcoming changes in German philologies in Poland exclusively in terms of a dichotomy between the "philological" (i.e. "academic") nature of modern language studies and the "practical" nature of language training at undergraduate level, a distinction which immediately brings to mind the academic / vocational dichotomy discussed in Chapter 3: "the undergraduate degree is nothing other than a 'professional diploma' and the initial degree course by which it is earned is intended by its creators to be the most important stage, it seems, on the path to acquiring professional specialisation." Thus, not only are reforms presented exclusively in terms of the transfer to the 3+2 system, but furthermore the authors perceive the undergraduate / graduate distinction exclusively in terms of the vocational / academic dichotomy.

In their adherence to this dichotomy, they are unwilling to accord any degree of specialisation to undergraduate pedagogical practice, referring to the prominent Polish philosopher Lesek Kołakowski: if university education is to adopt a vocational profile, then it is to be oriented to what Kołakowski refers to in Polish as *kursowe zajęcia*. This phrase pertains to coursework that is some way primary or fundamental, coursework that aims to "revise the elementary knowledge necessary for accurately performing specified intellectual activity." In Polish, this is contrasted with a different kind of coursework activity: *zajęcia autorskie.* The *autorskie* designation here is highly significant, as well as being problematic from the point of view of translation. *Autorski* – literally 'authorial' – indicates a level of creativity on the part of the lecturer which is absent in *zajęcia kursowe,* (which can be literally rendered as 'coursework' but which carries different connotations to the use of this word in English). This is confirmed by Kołakowski's (and Musiał and Żychliński's) refusal to grant a status of any significance to the teaching of *zajęcia kursowe*: if it is to form the core of the academic curriculum then "one can entrust university teaching to anybody, for in that system it is enough to familiarise oneself with a textbook in a given subject or even resort to reading it from the lectern in order to teach at the university." Seeing Kołakowski's worst fears realised, Musiał and Żychliński pose two important questions: "has the university degree programme not been cut by almost

half for those who want it? Have we not been discussing the migration of the most creative individuals away from the university over several years?"

A response to the first question might be that that would be one way of looking at it. Another way, however, is that the status of the *licencjat* will be raised to include a greater breadth of subjects which hitherto in the Polish system had not fallen within the remit of *zajęcia autorskie*, thus increasing the relevance of university studies for many. This is an important consideration when one examines the aims – overlooked by Musiał and Żychliński – of both the Bologna Process and the directional aims of "Strategy for the Expansion of Higher Education in Poland by 2010" to increase accessibility to higher education for all. And to their second question on the migration of creative individuals away from Polish universities, the answer here is quite possibly 'yes' – this migration has been happening, but it is *faux-naïf* for those within the Polish academic system to attribute it solely to curricular reforms, when a far more conspicuous pull factor is the lure of private-sector salaries, the pay discrepancy here being more profound in Poland than in most countries in western Europe.

The academic / vocational dichotomy referred to earlier is also manifest in their quotations from Richard Rorty and Zygmunt Bauman in a way which is of particular interest from the perspective of translator training. Rorty's characterisation of the intellectual as "someone who has doubts as to the value of the language which he / she uses in order to make moral and political judgements and who reads books in order to overcome these doubts," and Bauman's "being an intellectual implies a state of indetermination and openness" both bring to mind the role of theory in the minimalist model of translation competence elaborated by Pym, within which the translator is located precisely within this intellectual model. Translation is the constant activity of managing doubt – the doubt that is necessary to generate the series of conceivable TTs from the ST with theory subsequently entering in to determine the selection process. Viewed in this way, this doubt contrasts with the *certainty* that sees translation as the mapping process of STs onto TTs. Pym realised the intellectual nature of this endeavour when he located the role of translation theory procedurally within his model of competence. Yet at no stage in Pym's discussion is there the sense that the training in this skill is removed from the reality of the labour market.

Musiał and Żychliński then go on to raise the issue that we have already discussed about the impossibility of predicting trends – and in particular technological trends – in the labour market. We have argued that such a concern is well founded and is one good reason for rebutting any attempts to introduce front-end loading models of vocational training in university curricula. Yet again it is their entrenchment in the *autorski / kursowy* dichotomy which prevents Musiał and Żychliński from perceiving the vocational and the intellectual as anything other than mutually exclusive. We have argued that one way in which concerns regarding the excessive vocationalising of university courses can be allayed is through emphasis being placed on development of transferable skills that prepare the student as a member of society rather than exclusively as an employee for a specific job. The notion inherent in *Quo Vadis Germanistyko?* is that, rather than providing students with a springboard from which they will be able to develop further – both professionally and personally – in later life, their choice of *magister* programme (pre-)determines their (intellectual / academic / professional) profile for life: "...if a student is really interested in economics or law, then rather than studying German, she or he will decide instead to study on one of those programmes, while also being fully aware that the level of foreign language teaching they will get won't be any inferior." It is true that up to now many students have tended to be professionally and intellectually profiled according to the 5-year intramural *magister* programme which they have pursued. Yet, just as the labour market is rapidly changing with jobs-for-life in Poland becoming less and less the trend (and far less of a certainty than they were during the Communist period), so too must the education system change to reflect this. Furthermore, the point which the authors make regarding students doing degrees in economics and law presumes that, on entering their studies, students are sure that they know what they want to study. Aside from the fact that such certainty often does not characterise 18-year-olds' course choices, this position also precludes the possibility of students discovering new interests and talents *during* their university studies. As such, the flexibility which the 3+2 system affords goes some way to encouraging this self-discovery and exploration, while also attending to the employment needs of a more eclectic labour market.

Where Musiał and Żychliński are arguably most astute is in their realisation that modern language studies at Polish universities must aim to be distinct. Implicit in this is

the realisation of the importance of having a *vision*. But a vision of what? It would appear that in many ways their attention is still characteristically rooted in old-style academic rationalism in its orientation towards the subject – and the curriculum by which the subject is taught – rather than towards the students or towards society. It is, in their terms, the *programme* which students are being offered which must be distinct. But is this not undercutting the true potential of the university to equip a student for life? Could the vision not be turned slightly more outwards, with a refocussing on the opportunities which the student can gain from the programme?

Yet this is not to argue for an entirely student-centred curriculum: as was seen in Chapter 3, a student is but one stakeholder in the curriculum and this too is a point of which *Quo Vadis Germanistyko?* is aware. Attention quickly turns to the challenges facing academics in teaching in the new 3+2 system. Musiał and Żychliński are aware of the importance of the lecturers' roles as researchers to their teaching practice and worry that the new priority with which undergraduate *zajęcia kursowe* will be accorded will prove tedious for lecturer and student alike. Again, their pre-ordained notions of the impossibility of undergraduate teaching being in any way creative cannot permit any other conclusion. In many ways this is unfortunate because it would appear that, from what they write about the value of "independent thinking", they would be open to the idea of skills transferability and certainly their claim that creativity and innovation are at the "soul" of the graduate suggests some degree of sympathy with Kiralyan notions of student empowerment.

Their proposals would support this were it not for the fact that they seem to hold that all the valuable and innovative learning experiences which they envisage should be transmitted in lectures. Again, the key is the opposition between the *wykład monograficzny* ('monographic lecture') characterised by its degree of 'authorial' (*autorski*) content, and that of the *wykład kursowy*, for which neither pedagogical nor research talent is required. As such, for all their talk of developing creativity and innovation, they are unwilling (or unable) to depart from highly transmissionist learning models.

Even while remaining sympathetic to many of their concerns, it would be easy to criticise Musiał and Żychliński from a pedagogical point of view. Yet to do so would cast them in the role of trained pedagogues, which – if they are in any way representative of the rank and file of university lecturers both in Poland and many other countries – is something they are not. The vast majority of university teachers have gained their positions on the strength of their research rather than their teaching strengths. The contradiction in this position is obvious and has already been discussed, but what is more worrying in *Quo Vadis Germanistyko?* is the absolute refusal to countenance any *status* for teaching skills, particularly at undergraduate level. Dichotomies of the *kursowy / autorski* variety appear to have been entirely overlooked by the Bologna Process to as great an extent as the Bologna Process (in terms of its aims and objectives) has been overlooked by Musiał and Żychliński (interestingly, note how none of their criticisms mirror any of those articulated in the ESIB report). This is particularly worrying, however, in terms of the object of our study – training of translators – because, regardless of their openness to the inclusion of (something akin to) transferable skills in university curricula, Musiał and Żychliński are entirely unable to conceive of this being contingent on teaching innovation.

4.2.7 The Example of Toruń

In conclusion, we propose to examine implementation of the Bologna reforms with regard to their influence on translation in the curriculum in one particular university philology in Poland: the Department of English (KFA) at the Nicolaus Copernicus University (UMK) in Toruń.

As Polish university departments go, it is smaller than most with a number of professors, senior lecturers and students permitting it only the status of a *katedra* rather than a larger *instytut*. One reason for this is that it was founded relatively recently, being a product of the new liberalisation in higher education following the demise of Communism in 1989, the year in which it was founded. As such, one of the serious impediments it has faced to expansion has been that of a shortage of staff. While UMK had been founded in 1945, no department of English had functioned in the university

since the mid-1950s. This meant that the local cadre of academic teachers, and particularly professors, which the modern Department's founder Aleksander Szwedek had to draw on was relatively small and – when graduate classes were initiated in the fourth and fifth years – lecturers had to travel from centres such as Poznań, Warsaw, and Gdańsk.[93] Thus an immediate priority was to build up local expertise and get suitable *magister* graduates to pursue doctoral studies. In Poland of the 1990s this was no easy task with dramatic discrepancies between public- and private-sector pay packets. As the minimum period of time in which a student can proceed from first-year undergraduate studies to doctoral studies has been around 8 to 9 years (and often it is considerably longer), it was not until the late 1990s and early 2000s that the first local doctorates began to be awarded.

However, because of the necessary reliance on whatever expertise was available in the early days, professors had to be taken from whatever disciplines were available and, as it turned out, no professors were available to teach TS. To date, no student in the Department has yet been awarded a doctorate in TS (though some have done work in the field of Comparative Literature). The staff member currently teaching the TS specialisation completed her doctoral studies at the Adam Mickiewicz University in Poznań and is currently writing her post-doctoral (*habilitacja*) thesis, without which a Polish academic cannot supervise other doctoral students in Poland.

Nevertheless the fact that KFA at UMK is not a national leader among English departments in Poland in many ways makes it a more interesting case study than a major centre. While bigger centres may have the benefit of academics who are involved in drawing up implementation criteria at national level or which may be first in line for grants for programme innovation, it is often the smaller centres which encounter greater challenges in dealing with new changes because they lack these advantages. To say that it is not a national leader is not in any way to question the integrity and high level of commitment of the staff in the department – among whom I counted myself for several years and hope to again in the future. Merely it is to say that, according to the criteria

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[93] The phenomenon of professors travelling considerable distances to teach postgraduate specialisations is far from unusual in Poland. However, for a department to be reliant on such travelling professors as KFA, UMK was in its early days (and, to a certain extent, still is today) has been criticised by some for impeding the department's development as a local centre of knowledge and expertise.

referred to in the Ministry's strategy earlier by which departments and universities are ranked at a national level (and these criteria themselves controversial), KFA has tended to come significantly further down the field (though still remaining in the top ten).

As far as translation is concerned for many years the only presence which the subject enjoyed on the curriculum was in one two-semester course during the third year of the students' five-year *magister* programme.[94] In keeping with points made earlier regarding the close links between translation and language teaching in transmissionist models of translator education, and in terms of the dominance of the *performance magistrale* as a classroom methodology in translator training, this two-semester course was often taught by language teachers (often non-translators), and often took the form of an extension of the practical English grammar and writing classes which the students had been pursuing. *At best* it was taught directly from the only available textbooks (Dzierżanowska 1988 for Polish into English, and Piotrowska 1997 for English into Polish). Occasionally, however, (in direct contravention of Durban's warnings!) local organisations approached the English Department with Polish-English translation jobs which needed to be done. It was one particularly major job involving a large amount of text to be translated for various tourist sites in the city that led to the course being abandoned altogether, the (largely unsupervised) students having made such a spectacularly bad job of the translation that it was felt they would benefit more from an extra year of practical English grammar classes than from practical translation.

What went wrong? No report was ever written at the time, but from my personal experience of the affair the following seemed apparent:

i) As is evident from the description above, translation was being treated largely as a linguistic exercise, rather than as a textual exercise. As such, students adopted the generic conventions they had been introduced to in their practical writing and grammar classes, most of which were oriented to introducing them to, and giving them practice in, the writing of academic English. Errors of the *mintaj* variety ensued.

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[94] Details about the role of translation in the Department have been derived primarily from my own experience as an employee of the Department, but also from Kopczyńska & Kościałkowska-Okońska (2004) and Kościałkowska (2005). For a general account of recent curriculum developments in KFA the reader is directed to Buchholtz *et al.* 2005.

ii) The size of the project was underestimated and methodology simply involved giving students excerpts from one large text, each of which they translated individually. It was thus no surprise that when the texts were subsequently collated by the teacher, huge discrepancies were visible. The idea that translation is a *process* involving preparatory work, team co-ordination, and extensive checking (among many other stages) had been missed.

iii) This is also reflective of the fact that the teacher had no training in the teaching of translation and had only very minimal training in translation himself, (and largely of the variety which he was giving his students). Without doubt, he had no training in the co-ordination of large translation projects. Daniel Gouadec, who specialises in organising such large projects with his students, has developed a highly systematised process involving over 160 different stages in which students are organised into different groups with team leaders and various managers for different aspects of each project. His method even finds it necessary to eschew the conventional timetable: one 90-minute class per week, he argues, does not facilitate large groupwork projects and in his courses he has abandoned this regular timetable in favour of giving his students two-week blocks of 9-5 project work.[95] While Gouadec's model in this respect is exceptionally elaborate (and probably highly impractical in the Polish context) it does illustrate the degree to which 'conventional' teaching methods cannot always be relied on in translator training.

None of these points were raised at the time, however, and none are any more than our own personal assessment based on established tendencies in translator training literature. At the time the failure of the translation task was taken as a sign of deteriorating student standards, yet even if this were the case (and we shall propose in the Conclusion that to view it as such is problematic) is this a reason to abandon all attempts at translator training?

In about three years after this, TS was re-introduced into the KFA curriculum, prompted by the fact that a scholar in nearby Bydgoszcz recently completed his doctoral studies in translation and thus could supervise students' *magister* theses in their fourth

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[95] Gouadec: lecture on group projects in technical translation delivered at the translator training summer school in Granada, Spain, July 2003.

and fifth years.[96] However, no translation component had ever been present in the practical English curriculum in the fourth and fifth years of study leading to the somewhat absurd scenario of students studying translation (i.e. reading texts by Nida and Venuti, writing essays on Nord and Toury) exclusively as an academic exercise without any practical translation training whatsoever. The absence of translation classes from the curriculum was not an insurmountable problem, however: it would not have been impossible for (highly informal) changes to be made which would have enabled elements of translation practice to be introduced into the practical English classes during these years. Yet by this stage, the staff member who had taught the earlier third-year translation course had moved to another university so that another major hurdle was faced: that of finding someone willing and able to teach practical translation.

The problem of manpower in translator training is one which will inevitably afflict LLD translation cultures which are at an early or middle stage along Dollerup's continuum to a far greater degree than it will afflict major language translation cultures. For while it is usually not difficult to find teachers to train translation into the first language, translation into the students' second language is generally regarded as being an extremely challenging class to prepare for a teacher for whom the target language is also foreign (and all the more so when that teacher could be teaching comparatively easy classes such as conversation or practical grammar for the same rate of pay). It is in this context that translation textbooks assume a huge validity. A compromise was proposed: the students were given some (limited) translation practice by splitting a course up between myself (teaching Polish to English translation) and a Polish member of staff (teaching English to Polish) in lieu of academic writing classes. However, this was the source of much displeasure from their TS lecturer, who worried about their ability to write *magister* theses without academic writing classes. Thus we had to sacrifice some translation classes for academic writing classes, causing more timetabling problems.

At this stage, however, it made very little difference in another way to the professional development potential as students because, as was noted in the Introduction,

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[96] It should be noted that the supervision of students writing their *magister* theses by academics only in possession of a doctorate and not a postdoctorate *habilitacja* is generally discouraged and may only usually happen in the event of there being an absence of qualified staff with post-doctorates – a sitation which has prevailed in Toruń since the establishment of KFA.

this was still at a time when the title of 'sworn translator' (*tłumacz przysięgły*) could be granted to almost any graduate of a philology programme over the age of 26.[97] Nevertheless, this situation was ripe for change, and remained so for quite some time – in 1998 a bill for a new 'Act on Public Translators' (*Ustawa o Tłumaczach Publicznych*) was proposed by the Ministry of Justice, but it was not until November 2004 that a new law was passed inb the area. In the end more ambitious proposals to create a new category of 'Public Translator' were dropped, with the main changes to the law being that candidates for the position of sworn translator must pass an exam administered by an examination commission.[98]

It became obvious that a more organised approach to translator training would have to be adopted in the Department. New staff members used the opportunity to rethink the curriculum and the solution which they came up with was to combine both practical translation *and* TS in the *magister* seminars. This they justified as follows:

> The combination of theory and practice in translator training is "*not only compatible, but mutually necessary*" (Kaiser-Cooke 2000:68) and therefore theory is to be considered as applied theory. The results of applied practice even lead to the rise of theories that originate from the empirical background of expectations and generalisations. Such aspects of translation as linguistically expressed cultural factors (e.g. norms), the translator's influence on the text and its interpretation, text types, awareness of translation-related processes as problem solving and decision making, or translation strategies form an integral part of training, i.e. the theoretical background on which trainees can rely.
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> Kopczyńska & Kościałkowska-Okońska 2005:4

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[97] Certain jurisdictions within Poland implemented examinations under this regulation in an attempt to secure some assurance of quality, but the dearth of translators in Toruń was such that, at least for a while, virtually anyone who applied was granted the title. Again, an interesting Touryan example of translatorship being granted by society according to society's needs.

[98] Furthermore, graduates who completed a postgraduate programme in translation could now also qualify as candidates, along with philology candidates. For information in English on the new law see Hartzell 2005.

The simplicity of this solution appears obvious and, moreover, is supported by recent textbooks in TS (e.g. Hatim & Munday 2004), so why was it not thought of before this? One likely reason is because of the vision of 'academic' education presented by Musiał and Żychliński, in which *zajęcia kursowe* and *zajęcia autorskie* are conceived of as being entirely incompatible, with the former being inferior to the latter. Another reason is simply that the goal of *magister* seminars has been to familiarise students with a research area rather than to provide them with skills, all of which fell within the remit of practical English classes. For translation, at least in the curriculum at KFA, this simply has not been tenable.

However, before we even get to the issue of whether the reforms related to the Bologna Process will abet this curricular innovation in the teaching of translation, it will have to be conceded that the innovation itself is, in all likelihood, unsustainable. This is because rather than representing a substantive change in educational thought or ideology, the innovation of providing classes in which translation practice meets theory amounts to the personal insight of the two particularly enlightened translator trainers who initiated it. Their example has unquestionably proved popular with students and has given rise to a new interest in translation in the Department in general, but this alone is not necessarily enough to sustain the practice at an institutional level. Were these members of staff to leave the Department, there is nothing to stop the situation reverting back to the situation that existed previously because there has been no change in the fundamental orientation of the curricular practice.

There has been nothing to challenge age-old ossified prejudices about the inferiority of practical learning, in spite of the valiant statements issued after every Bologna Process summit as Bologna itself has overlooked the necessity to guarantee teaching in all its forms a status in the harmonization Process. There is still nothing to point out the essential absurdity in the presumption that solitary research work makes for good educators and indeed, if anything, the trend in the national implementation of Bologna reforms seems to be going in the opposite direction: a new regulation has decreed that all heads of departments, and indeed rectors of universities, will now be obliged to possess the highest level of professorship – the title of *professor zwyczajny* –

to keep their positions.[99] Again this title, conferred by the Polish president, is gained largely as the result of research activity, so it can be seen that authority in administration as well as teaching is contingent on performance in an essentially unrelated activity. Beyond this, there is no commitment made at university level to innovation in teaching: QA will continue to be conducted on the basis of student questionnaires but without any institutional support for members of staff who need, or wish, to develop their teaching skills. In short there is no particular incentive for staff to take the kind of initiative which the current translation staff in the Department have taken and thus nothing by which such innovation can be sustained.

4.3 Conclusion

It would be wrong to say that the problems afflicting translator training in Toruń are similar in all other Polish HEIs. There have been other innovative training attempts in other institutions, many with exemplary results. Moreover, many of the translator trainers and educationalists to whom I have spoken are more optimistic about the prospect of innovative training taking place in foreign language colleges and institutions a more pedagogical profile which are less burdened by the weight of academic prestige and more open to new ideas. Toruń was presented as an example of a smaller department which often finds itself torn between developing a research profile and living up to its pedagogical commitments (often hindered by a shortage of human resources, as we have seen), but in this respect its problems are shared by many of the newer university institutions, even if some will benefit from having an established training profile inherited from their previous incarnations as training institutions. Yet the dichotomy that we have described between *zajęcia autorskie* and *zajęcia kursowe* is an endemic one and must be challenged at a very primary level.

If anything, the deficiencies which Toruń and other institutions have faced in this respect make the (somewhat chaotic) pleas for relevant training practices found in the

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[99] Indeed this is a development that will see the rector of UMK being forced to resign his position, in spite of the fact that he has been elected and re-elected to office on three separate occasions with his total tenure as rector amounting to over seven years.

ECML report seem more understandable, though this does not detract from the other shortcomings of that report and demonstrates that awareness of a research tradition and of established principles in translator training requires a sympathetic institutional environment if it is to be built on. Yet the irony is that, as we have seen, Poland *has* an established research tradition in both translator training and in many other areas of TS. The problems arise when this research tradition comes face to face the most negative, transmissionist, and entrenched aspects of institutionalised academic rationalism which discourage the institutional development of curricular innovation.

Thinking back to the response of the TS community to the Bologna Process in the Germersheim Declaration, it will be remembered that their general concern could be summed up in their plea for 'transparency'. While we may criticise this on the grounds of being excessively idealistic (especially when faced with the somewhat grim realities of the status of training in certain Polish universities that we have been describing) it is nonetheless easy to see what motivates it. While Germersheim's notion of transparency may appear somewhat hazy, it is easy to see it manifest in its absence in an institution like Toruń, where reforms are being introduced mechanically, often with little or no awareness of the impetuses from which they originated. The trickle-down effect in this respect has been unsuccessful, testament to which the chasm between course content specifed in the implementation standards and the vague notion of the careers which candidates will engage in subsequently. Just as greater attention needs to be paid to the institutional mechanics which ensure the implementation of the original aims of Bologna (as highlighted by the ESIB), so too does some attention need to be accorded the highly competitive job markets for graduates. It is ultimately these markets – and not universities – which will determine who is, and is not, a translator.

Conclusion

We Do *Not* Train Translators, We *Teach Translation* (And Other Things As Well...)

The title of this conclusion refers to a quotation from an interview with Yves Gambier published in 2005. In a quote from the interview which was used as a headline (and even appeared on the cover of the magazine in which the article appeared) Gambier stated, "We do not teach translation, *we train translators*" (Neves 2005:23, emphasis in original).

In many ways Gambier's position is understandable, particularly after what we have read about translator training at certain institutions in Poland. It reflects a desire for translator training to be more oriented towards providing students with the skills required to embark on a profession rather than being selfishly geared towards lecturers' own academic interests – in this sense it reflects many of the same concerns underlying Defeng Li's research. It is an appeal for translator training to be relevant to the marketplace so that graduates of translation programmes may, in Kiralyan terms, be "empowered". However, notwithstanding what I have written about the situation at Polish universities, following my discussion of translator training in the present work I also believe it to be misguided.

While the phrase "translator training" has been used throughout this work as a convenient shorthand for the activities which go on in "translation courses" and on degree programmes designated "Translation MA", my guess would be that, at least 95% of the time, we do *not* train translators. With the possible exception of mentoring programmes and Continuing Professional Development courses, we – in colleges, universities, and private institutes of education – train, teach, or otherwise attempt to facilitate the education of *students* of translation. Very often (as in the example analysed in Chapter 4) these may be students of many other things as well. Very often we educators may be teaching many other things as well, or indeed engaged in an array of other non-pedagogical activities. And very often 'translation' students pursuing even

explicitly vocational 'front-end loading' translation courses, may not end up becoming – or even wishing to become – translators.

"Very well," Gambier and his supporters (amongst whom one might imagine we will find Daniel Gouadec, Defeng Li, and Jody Byrne) might rejoin, "give these students transferable skills, so that they will be prepared for every eventuality – it still amounts to training." Again, we would beg to differ. Certainly the case for the incorporation of transferable skills[100] within the curriculum is a strong one. However, the issue of what skills are transferable is contingent on a variety of different factors. If, we subscribe to Tymoczko's opinion that a major current in TS discourse in the coming years will be "definitional" (i.e. that it will focus on examining what we talk about when we talk about translation), and if this issue is further complicated by the relentless course of technological progress changing the very nature of the translator's activity in different ways in different cultures, then is it entirely appropriate to refer to what we do as "training"? Again, the verb "to train" is one which is inherited from the vocational tradition, a tradition with its origins in the specificity of the apprenticeship rather than the generality of academe. It assumes a very specific activity, though is not *intrinsically* "transmissionist" (in the sense of the *performance magistrale*) as training environments can be created where the "trainer" is, him- or herself, decentred (as in the Kiralyan classroom). The 'lecturer', on the other hand, is involved in what is usually an implicitly transmissionist activity and we agree with the many writers – Kiraly, Kelly, González Davies and others – who have cast doubts on whether the lecture alone is in any way an effective means to train translators. Why then has it survived at the heart of the academic enterprise? And, by the same token, why do translators *continue* to be trained in universities – a fact demonstrated by the concern within the translator training community with the Bologna Process?

Part of the reason may be the high intellectual standing in which universities are held by the rest of society, as inheritors of a grand intellectual tradition. Yet I would contend that another reason is that *translation needs theory* – the kind of theory which has developed within the tradition of TS discourse, and a discourse which in turn has

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[100] Or often, as in the case of the Transferable Skills Project, discussed earlier, merely highlighting the skills which are already addressed in the curriculum.

been associated with academia. We have seen how the activity of translation, as envisaged by Pym, is one involving a process of perpetual theorising, in selecting the one viable TT from a series of possible options. And even if we refute Pym's assertion that this minimalist definition of competence should always form the core of translator training, in favour of Kiraly's curricular dichotomy in which both translation competence and translator competence are prioritised, at no point may the *analytical* skills needed to think *about* translation be jettisoned in favour of an exclusive reliance on lists of false friends and sentence transformation exercises. It is as centres of *thought* down through the centuries that universities have gained their standing within societies and it is for this reason that they have the potential to wield great power in the training of translators.

I recall an American friend of mine who once taught in an English department at a university in Poland. My friend would have freely admitted that his interests lay in academic research rather than in teaching practical English, and thus it was perhaps unfortunate that he was given classes in English conversation, rather than lectures on his specialist subject, English sociolinguistics. When I once asked him what he did with his students during his English conversation classes he replied "Well, it's basically a lecture course on the art of English conversation. For about 90 minutes I talk in English to them about how to have a good English conversation. They watch me, listen to me, and then they can try it themselves at home." To many this spells the ultimate nightmare of the abuse of the lecture. Yet, to view it as such might well be to miss another significant point: in the conversation examinations at the end of the year, my friend's students appeared to do no worse than any of the other students. Moreover, in student feedback surveys, he inevitably fared well, with students finding his lectures entertaining and erudite. By usurping the lecture format, my friend managed to showcase the best of his abilities – lecturing was what he was good at.

This is not an appeal for lectures to be granted more status in the training of translators – far from it! Yet, if translation is to continue being taught in universities – and, as we have said, there are good reasons for this to be the case – then lecturers themselves must be considered stakeholders in the curriculum. As such, they should be provided with support, training in teaching being one important element in that support which has been neglected in many societies for too long throughout the development of

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the higher education curriculum. This also appears to have been a major omission from the recent Bologna reforms. Yet universities are research as well as teaching institutions, and the research impulse is helpful to the adoption of an inquisitive, analytical approach to translator training.[101] Musiał and Żychliński demonstrate that an implicit faith in the lecture system – and in the fundamental dichotomy between the academic and the vocational at a very primary pedagogical level – does not in itself preclude the possibility of adherents criticising it for not encouraging inquisitiveness and innovation in its students. What is required is for the innovation which they wish to encourage to be matched at an institutional level in the adoption of a questioning attitude to the very structures of that institution which enable lectures to take place.

This is granting the authors of *Quo Vadis Germanistyko?* quite a degree of insight, bearing in mind the criticisms we made of them earlier. Yet in many ways they are enlightened in comparison to other supporters of academic rationalism whose inclination is to blame the students themselves. Falling standards in students' L2 abilities were identified as the reason for failure of the Toruń students' tourism translation project described in Chapter 4, with more grammar classes being seen as the best available remedial option. In this respect, the following quotation from Dorothy Kelly seems particularly appropriate:

> There is a frequently heard complaint among university lecturers that new students have less and less prior knowledge every intake. (A parallel may be found in the translation profession, where those responsible for recruitment complain bitterly about how little recent graduates know, often losing perspective with respect to what they themselves were able to do on graduation.) It is hard to believe that these complaints have any serious grounding in reality in a world which offers much more, and much more easily accessible, information than ever before. What is probably true is that students do not know the same things as earlier generations did, and teachers and institutions have not adapted. And

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[101] A popular series of translation textbooks was initiated by Routledge in the 1990s under the title "Thinking Translation" (see Hervey & Higgins 1992; Haywood, Hervey, & Higgins 1995; Hervey, Higgins, & Loughridge 1996) yet one of the first criticisms which was made of them was that their *thinking* element was insufficient (Hönig 1993).

university education is now open to a much larger section of the population than before, inevitably moving away from previously elite (and memory-based) standards. It is indeed possible that average students entering higher education in many countries have less declarative knowledge of memorised facts than in the past, but they probably have much greater procedural knowledge of, for instance, how computers work, than the majority of their teachers. It is also much more likely that they will actually have seen previously distant phenomena and realities through television, the cinema and the Internet. Or that they will have travelled outside their own region and country and thus have had hands-on experience of the wider world.

<div align="right">Kelly 2005:43-44</div>

Our focus in this work has been on how both translation itself – and the systems in which it is taught – are changing. But, as Kelly notes, so too are the students to whom we teach translation. What we have attempted to demonstrate is the complexity of these changes and, further, to assess how best curricular thought in translator training may take stock of them. It is impossible for adherence to age-old models of academic rationalism to keep abreast of at least three separately moving variables and this is why a dynamic model of curricular renewal which acknowledges the importance of analytically *defining* needs in concrete *situations* is invaluable. Yet this need not pose a threat to the academic community, who, it is argued, still have much to contribute in broadening the horizons of students to centuries of thought about language and communication in a way which front-end loading models of vocational education find much more difficult.

These three independently moving variables themselves provide some insight into future research directions which may stem from this work. We have touched on the implications of the changing nature of translation and translator training for needs and situation analysis in curriculum renewal, but we have not attempted to factor in changing student learning styles as needs and situation factors. Such a study would be both enlightening in itself and important in adding to our awareness of how Dollerup's cultures of translator training develop over time (it will be noted that the student, presented as a variable in Kelly's sense, is entirely absent from Dollerup's model).

Furthermore, we have deliberately not attempted to investgate in detail individual factors in needs and situation analysis – much less to conduct such an analysis following the procedures set down by Richards, Skilbeck and others. To do so would indeed be material for another thesis, though it would also need to be supported by a more thorough investigation of the implications of the Analytical View of needs, outlined in Chapter 3 – this is an issue which itself has received relatively little attention in methodology studies. Then there is the relationship between needs and situation analysis and all the other elements of curriculum renewal: syllabus design and sequencing, preparation of materials, student assessment mechanisms, development of teaching methodology, etc. In our adaptation of the Skilbeck/White model we have been content to describe the importance of needs and situation analysis to the overall process in terms of its importance for curriculum evaluation. A fuller study remains to be done on this however.

The matter of technology deserves special mention. As was mentioned in the introduction, the consideration of technology in curricular terms does not merely boil down to including on an *ad hoc* basis extra courses on the latest trends in CAT, MT or localisation, but rather the fundamental way in which technology *changes* translation needs to be factored in in the definition of needs (how does technology change the translator's job with reference to the specific translation culture?) and to be considered simultaneously with training situations (e.g. how is technology to be broached if no computer lab is available for training purposes?) This is an area which urgently needs increased attention, in particular with regard to the special challenges which LLD translation cultures and training environments pose.

Translation, as a cultural activity, is specific to certain cultural practices – the myth of universality often propagated by major-language translational discourse has misled LLD translation cultures in this respect. In short, the reality is messier than we have previously acknowledged. True, we realised it was messy some time ago when the fallacy of direct-mapping equivalence models of translation began to be acknowledged in TS. Yet Tymoczko's predictions for the development of the definitional trajectory of TS in the future testify to our underestimation of just how messy these issues were. Adding to this the manifold variables of translator training in the institution – variables such as availability of human resources, timetabling constraints, teacher training (or the lack of

it), prevailing traditions of curricular ideologies, the necessity of inverse translation training, the development of translator training cultures through time, and the influence of external reforms (such as Bologna) which leave many staff members mystified – the translator training process appears messier still. And, as Kelly notes, we have not even begun to consider the changing abilities of students over time. To attempt to systematise all of these variables – in the style of curriculum design advocated by Gabr, for example – is impractical. That is why we have proposed an holistic approach to curriculum renewal, an approach which does not presume needs at the outset, but which identifies them as contextually ('situationally') dependent on the manifold variables indicated above. Our aim in Chapter 3 was to provide a methodological framework by which such a process of curriculum renewal could be enabled, and subsequently to identify some important issues which we see as impinging on needs and situation analysis in certain academic contexts. Yet at the basis of such a mode of analysis is the necessity for larger philosophical and ideological reflection on the nature of the curriculum. Are we training translators to enter pre-ordained positions (*à la* Bobbitt)? Are we 'training' them by feeding them decontextualised translation theory, in the line of certain academic educational models we have described? Or are we training them *as* members of society? It is ultimately the Deweyan model of social reconstructionist curricular orientation that we find most relevant to the aims of empowerment described in Chapter 3, an orientation which fosters in students skills which will benefit them in many professional and non-professional contexts. Yet we do not believe this to be incompatible with academic or vocational impulses. Rather we believe that it proposes the distinction between these impulses itself to be unworkable and instead proposes that a synergy between both can be enabled by enlightened educational practice.

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Appendices

Appendix A

Key Research Findings, Conclusions and Recommendations of the Surveys of Stakeholders in the *Transferable Skills in Third Level Modern Languages Curricula* Project

Key research findings

What factors are important for graduates when they are seeking employment?

➤ From a list of nine factors the three most important, as rated by respondents, were enthusiasm for the position, personality/personal qualities and transferable skills.

Which transferable skills are considered important to a graduate's career?

➤ From a list of twenty-three transferable skills, the two most important, as rated by respondents, were oral communication and time management. Team work, presentation skills and coping with multiple tasks were also rated as of high importance.

Which transferable skills are currently being developed through academic programmes?

➤ From a list of twenty-three transferable skills, the three most important, as rated by respondents, were oral communication, research skills and written communication.

Other research findings

➤ The most striking discrepancy between the two ratings for each of the twenty-three skills was for time management, as it was rated very high in importance but very low in its level of development.

➤ Most respondents agreed with the statement that in a work environment transferable skills are more important than specialist knowledge.

➤ Opinion was evenly divided among respondents on whether transferable skills are better developed on the job than in college.

Comparing responses of the four stakeholder groups

> ➢ All four groups ranked transferable skills in the top four most important factors for graduates when they are seeking employment.
> ➢ Employers and graduates did not differ significantly in their views regarding which skills were most important. The important skills included oral communication, time management, coping with multiple tasks and written communication.
> ➢ Academic staff and employers did not differ significantly in their views regarding which skills were well developed through academic programmes. The well-developed skills included team work, oral communication, research skills and analytical ability.

Comparing responses of the three institutions[102]

> ➢ All three institutions ranked transferable skills in the top four most important factors for graduates when seeking employment.
> ➢ Oral communication and time management were considered the two most important skills by all three institutions.
> ➢ All three institutions considered research skills, oral communication and presentation skills to be relatively well developed through academic programmes.

Conclusion

> ➢ Transferable skills are highly valued by all stakeholders in higher education and are considered an important factor in shaping graduates' employability and in enhancing their personal development.

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[102] The analysis for this section is based on comparisons between the graduates, students and staff responses only (each weighted to 33%) of each institution. Employers were not included in these aggregate results as they are the same for each institution.

2

➢ Many transferable skills are being developed through modern language programmes although not all students are aware that they are developing such skills.

➢ Some transferable skills which are considered important but are regarded as less well developed, could be developed to a greater extent through academic programmes and students' awareness of the development of such skills could be raised.

Recommendations

Based on the research findings, recommendations have been put forward for education policy makers, programme developers, language departments, careers services and students. The main recommendation for each group is given here while the full list of recommendations is listed in Chapter 7 of this report.

➢ *To education policy makers*
Education policies at all levels of education should explicitly recognise the importance of developing transferable skills, alongside the acquisition of subject-based knowledge, on all education and training programmes. Funding should be made available to enable education providers to put mechanisms in place for this explicit recognition and development of transferable skills.

➢ *To higher education policy makers and programme developers*
The development of transferable skills should form an integral part of the teaching and learning strategies of all higher education institutions. Allied to this is the need for sufficient resources to be invested in the teaching and learning functions of all higher education institutions to facilitate the implementation of such strategies.

➢ *To higher education language departments*
Transferable skills which are already being well developed through language programmes, should be explicitly written into the learning outcomes of all those

programmes, taking account of institutional and departmental educational priorities. This is important not only from the point of view of making current students aware of these skills, but also to make potential students aware of the range of skills that can be developed through learning a language.

> *To higher education Careers Services*

In their role as liaison between education and industry, Careers Services should encourage academic staff to make transferable skills development explicit to their students, given the importance for graduates of using these skills in further study and in the workplace.

> *To third-level students*

Students should take responsibility for their own self-development during their time in higher education, by participating in both academic and non-academic activities. Reflecting on how these activities help to develop transferable skills is an essential part of becoming aware of the value of these skills.

Appendix B　　　The Bologna Declaration

The European Higher Education Area: The Bologna Declaration

<div align="right">

Joint declaration of the European Ministers
of Education Convened in Bologna on the
19th of June 1999

</div>

The European process, thanks to the extraordinary achievements of the last few years, has become an increasingly concrete and relevant reality for the Union and its citizens. Enlargement prospects together with deepening relations with other European countries, provide even wider dimensions to that reality. Meanwhile, we are witnessing a growing awareness in large parts of the political and academic world and in public opinion of the need to establish a more complete and far-reaching Europe, in particular building upon and strengthening its intellectual, cultural, social and scientific and technological dimensions.

A Europe of Knowledge is now widely recognised as an irreplaceable factor for social and human growth and as an indispensable component to consolidate and enrich the European citizenship, capable of giving its citizens the necessary competences to face the challenges of the new millennium, together with an awareness of shared values and belonging to a common social and cultural space.

The importance of education and educational co-operation in the development and strengthening of stable, peaceful and democratic societies is universally acknowledged as paramount, the more so in view of the situation in South East Europe.

The Sorbonne declaration of 25th of May 1998, which was underpinned by these considerations, stressed the Universities' central role in developing European cultural dimensions. It emphasised the creation of the European area of higher education as a key way to promote citizens' mobility and employability and the Continent's overall development.

Several European countries have accepted the invitation to commit themselves to achieving the objectives set out in the declaration, by signing it or expressing their agreement in principle. The direction taken by several higher education reforms launched in the meantime in Europe has proved many Governments' determination to act.

European higher education institutions, for their part, have accepted the challenge and taken up a main role in constructing the European area of higher education, also in the wake of the fundamental principles laid down in the

<div align="center">1</div>

Bologna Magna Charta Universitatum of 1988. This is of the highest importance, given that Universities' independence and autonomy ensure that higher education and research systems continuously adapt to changing needs, society's demands and advances in scientific knowledge.

The course has been set in the right direction and with meaningful purpose. The achievement of greater compatibility and comparability of the systems of higher education nevertheless requires continual momentum in order to be fully accomplished. We need to support it through promoting concrete measures to achieve tangible forward steps. The 18th June meeting saw participation by authoritative experts and scholars from all our countries and provides us with very useful suggestions on the initiatives to be taken.

We must in particular look at the objective of increasing the international competitiveness of the European system of higher education. The vitality and efficiency of any civilisation can be measured by the appeal that its culture has for other countries. We need to ensure that the European higher education system acquires a world-wide degree of attraction equal to our extraordinary cultural and scientific traditions.

While affirming our support to the general principles laid down in the Sorbonne declaration, we engage in co-ordinating our policies to reach in the short term, and in any case within the first decade of the third millennium, the following objectives, which we consider to be of primary relevance in order to establish the European area of higher education and to promote the European system of higher education world-wide:

Adoption of a system of **easily readable and comparable degrees**, also through the implementation of the Diploma Supplement, in order to promote European citizens employability and the international competitiveness of the European higher education system

Adoption of a system essentially based on **two main cycles**, undergraduate and graduate. Access to the second cycle shall require successful completion of first cycle studies, lasting a minimum of three years. The degree awarded after the first cycle shall also be relevant to the European labour market as an appropriate level of qualification. The second cycle should lead to the master and/or doctorate degree as in many European countries.

Establishment of a **system of credits** - such as in the ECTS system - as a proper means of promoting the most widespread student mobility. Credits could also be acquired in non- higher education contexts, including lifelong learning, provided they are recognised by receiving Universities concerned.

Promotion of **mobility** by overcoming obstacles to the effective exercise of free movement with particular attention to:

• for students, access to study and training opportunities and to related services

• for teachers, researchers and administrative staff, recognition and valorisation of periods spent in a European context researching, teaching and training, without prejudicing their statutory rights.

Promotion of **European co-operation in quality assurance** with a view to developing comparable criteria and methodologies.

Promotion of the **necessary European dimensions in higher education**, particularly with regards to curricular development, inter-institutional co-operation, mobility schemes and integrated programmes of study, training and research.

We hereby undertake to attain these objectives - within the framework of our institutional competences and taking full respect of the diversity of cultures, languages, national education systems and of University autonomy - to consolidate the European area of higher education. To that end, we will pursue the ways of intergovernmental co-operation, together with those of non governmental European organisations with competence on higher education. We expect Universities again to respond promptly and positively and to contribute actively to the success of our endeavour.

Convinced that the establishment of the European area of higher education requires constant support, supervision and adaptation to the continuously evolving needs, we decide to meet again within two years in order to assess the progress achieved and the new steps to be taken.

Signatories:

Caspar EINEM Minister of Science and Transport (Austria)

Jan ADE Director General Ministry of the Flemish Community Department of Education (Belgium)

Gerard SCHMIT Director General of French Community Ministry for Higher Education and Research (Belgium)

Eduard ZEMAN Minister of Education, Youth and Sport (Czech Republic)

Anna Mmia TOTOMANOVA Vice Minister of Education and Science (Bulgaria)

Tonis LUKAS Minister of Education (Estonia)

Margrethe VESTAGER Minister of Education (Denmark)

Claude ALLEGRE Minister of National Education, Research and Technology (France)

Maija RASK Minister of Education and Science (Finland)

Ute ERDSIEK-RAVE Minister of Education, Science, Research And Culture of the Land Scheswig-Holstein (Permanent Conference of the Ministers of Culture of the German Länders)

Wolf-Michael CATENHUSEN Parliamentary State Secretary Federal Ministry of Education and Research (Germany)

Adam KISS Deputy State Secretary for Higher Education and Science(Hungary)

Gherassimos ARSENIS Minister of Public Education and Religious Affairs (Greece)

Pat DOWLING Principal Officer Ministry for Education and Science (Ireland)

Gudridur SIGURDARDOTTIR Secretary General Ministry of Education, Science and Culture (Iceland)

Tatiana KOKEK State Minister of Higher Education and Science (Latvia)

Ortensio ZECCHINO Minister of University and Scientific And Technological Research (Italy)

Erna HENNICOT-SCHOEPGES Minister of National Education and Vocational Training (Luxembourg)

Kornelijus PLATELIS Minister of Education and Science (Lithuania)

Loek HERMANS Minister of Education, Culture and Science (the Netherlands)

Louis GALEA Minister of Education (Malta)

Wilibald WINKLER Under Secretary of State of National Education (Poland)

Jon LILLETUN Minister of Education, Research and Church Affairs (Norway)

Andrei MARGA Minister of National Education (Romania)

Eduardo Marçal GRILO Minister of Education (Portugal)

Pavel ZGAGA State Secretary for Higher Education (Slovenia)

Milan FTACNIK Minister of Education (Slovak Republic)

Agneta BLADH State Secretary for Education and Science (Sweden)

D.Jorge FERNANDEZ DIAZ Secretary of State of Education, Universities, Research and Development (Spain)

Baroness Tessa BLACKSTONE of Stoke Newington Minister of State for Education and Employment (United Kingdom)

Charles KLEIBER State Secretary for Science and Research (Swiss Confederation)

Appendix C

Germersheimer Erklärung

Translationswissenschaftliche Studiengänge und der Bologna-Prozess

Vom 9. bis 11. Dezember 2004 fand am Fachbereich Angewandte Sprach- und Kulturwissenschaft der Johannes Gutenberg-Universität Mainz in Germersheim das 5. Internationale Symposium „Translatorische Kompetenz" mit dem Schwerpunktthema „BA/MA-Studiengänge im internationalen Vergleich" statt. An der Veranstaltung nahmen Angehörige von ca. 50 (hauptsächlich europäischen) Hochschulen sowie des Deutschen Akademischen Austauschdienstes und der Sprachendienste der Europäischen Union teil.

Auf dem Symposium wurde die Erstfassung der folgenden Erklärung diskutiert. Sie stieß auf grundsätzlichen Konsens. Es erfolgte keine formelle Verabschiedung durch Abstimmung. Die vorliegende Fassung bezieht geäußerte Änderungswünsche mit ein.

1. Chancen

Die Bologna-Empfehlungen lassen sich im Bereich Übersetzen/Dolmetschen konstruktiv umsetzen, was auch daran liegt, dass sich der Erwerb translatorischer Kompetenzen nicht über ein vier- oder fünfjähriges grundständiges Studium erstrecken muss. Es ist durchaus sinnvoll, nach einem philologischen oder auch nicht sprachenorientierten BA-Abschluss einen MA in Konferenzdolmetschen oder Fachübersetzen zu absolvieren.

Von größter Wichtigkeit gerade für die Translationswissenschaft ist die Förderung der internationalen Mobilität, die durch das zweistufige BA/MASystem erheblich verbessert werden kann. Eine deutsche Muttersprachlerin z. B., die in Germersheim die Fremdsprachen Englisch und Polnisch studiert, kann sich nach dem BA-Abschluss nach einem attraktiven MA-Studium an einer britischen oder polnischen Universität

umschauen. Umgekehrt können die deutschen Hochschulen gezielter als bisher ausländische Studierende für ihre MA-Studiengänge Übersetzen bzw. Dolmetschen rekrutieren. Der zeitliche und finanzielle Aufwand eines kompletten Auslandsstudiums wird sich sicherer abschätzen lassen, als es bisher möglich war.

Da das MA-Studium in nur ein bis zwei Jahren absolviert werden kann, bietet sich schließlich auch die Möglichkeit, auf veränderte Anforderungen und Chancen viel flexibler und rascher zu reagieren. So können für „Modim-Sprachen"[103] oder spezielle translatorische Kompetenzen (z. B. Gerichtsdolmetschen) auch zeitlich befristete MA-Angebote entwickelt werden.

2. Probleme

In einem zentralen Bereich scheint der Bologna-Prozess allerdings seine Ziele zu verfehlen. Der Intention nach handelt es sich um einen europäischen Prozess. Durch die bisher praktizierte Umsetzung auf nationaler Ebene bleiben jedoch Möglichkeiten zu internationaler Abstimmung (nicht Vereinheitlichung!) innerhalb der Disziplin Translationswissenschaft ungenutzt. Die Umsetzung wird mehr durch nationale und hochschulinterne Vorgaben gesteuert, die für alle Disziplinen gleichermaßen gelten, als durch eine europaweite Koordination zwischen den Ausbildungsstätten für Übersetzen und Dolmetschen. Durch das System nationaler Akkreditierungen wird die Ent-Europäisierung des Reformprozesses noch verstärkt. Internationale Zusammenschlüsse der Translationswissenschaft sind in die Reform unzureichend eingebunden. Das Resultat sind neue nationale Strukturen, die sich zu selten zu einem – bei aller Vielfalt – kohärenten europäischen Ganzen zusammenfügen.

Eine Abkehr vom formalen Prinzip der nationalen Umsetzung des Bologna-Prozesses und der damit verbundenen Betonung von z. B. prüfungsrechtlichen Rahmenbedingungen

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[103] Frz. *langues modimes (= „les moins diffusées et les moins enseignées");* dt. bisher umständlich *weniger verbreitete Sprachen.*

statt fachlichen Inhalten steht nicht zu erwarten. Eine Re-Europäisierung der Reform muss daher auf anderem Wege erfolgen.

3. Desideratum: Transparenz

Ein grundlegendes Desideratum für die nicht nationale, sondern europäische Ausrichtung des Bologna-Prozesses ist die Schaffung von Transparenz. Durch Transparenz in Bezug auf Studienstrukturen, -ziele, -inhalte und -anforderungen werden Vergleichbarkeit und Kompatibilität erkennbar und bewertbar. In diesem Zusammenhang erscheinen z. B. folgende Aspekte der translationswissenschaftlichen Ausbildung relevant:

– „translatorisches Minimum": der Anteil an Veranstaltungen bzw. Leistungspunkten aus dem Bereich Translation in Studiengängen, deren Bezeichnung (in erster Linie) „Übersetzen/Dolmetschen" lautet;

– Studienziele, -inhalte und -anforderungen: die Vergleichbarkeit von Veranstaltungen mit demselben Titel (z. B. „Konsekutivdolmetschen", „Fachübersetzen") und von Studiengängen mit derselben Bezeichnung (z. B. „MA Übersetzen") an verschiedenen Institutionen;

– Leistungspunkte: die Kriterien, nach denen Leistungspunkte für vergleichbare Veranstaltungen innerhalb eines Studiengangs und in verschiedenen Studiengängen vrgeben werden.

Transparenz bei diesen und anderen Aspekten kann deskriptiv, analytisch oder normativ erzielt werden.

– Deskriptive Transparenz innerhalb einer Institution:

a) Aussage zum translatorischen Minimum in den eigenen Studiengängen; detaillierte und auf konkrete Beispiele (z. B. Klausur mit Korrekturen und Bewertung) gestützte Beschreibung der einzelnen Veranstaltungen; Offenlegung der Prinzipien der Leistungspunktvergabe (anstelle einer bloßen Zuordnung von Leistungspunkten zu Veranstaltungen).

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b) Verfügbarkeit aller einschlägigen Informationen auf dem Internet, jeweils auch in mindestens einer der gängigen europäischen Verkehrssprachen.

– Deskriptive Transparenz auf europäischer Ebene:

a) Erarbeitung eines europäischen Referenzrahmens für Translationskompetenz (analog zum Referenzrahmen für Sprachkompetenz).

b) Entwicklung eines Musters für ein europäisches Translationsportfolio (mit Translationspass, -biografie und -dossier, analog zum europäischen Sprachenportfolio).

– Analytische Transparenz auf europäischer Ebene:

Bildung von „Verbünden" aus drei bis fünf Ausbildungsstätten in verschiedenen Ländern, die aus kritischer Außenperspektive in regelmäßigen Abständen die konkrete Umsetzung des Reformprozesses an den jeweiligen Partnerinstitutioen diskutieren (die also auf europäischer Ebene und mit relativ geringem Aufwand das leisten, was auf nationaler Ebene das bürokratisch aufgeblähte Akkreditierungsverfahren leisten soll).

– Normative Transparenz auf europäischer Ebene:

a) Festlegung wünschenswerter Referenzniveaus sowie wünschenswerter Elemente des Translationsportfolios für Studiengänge mit verschiedenem Profil.

b) Erarbeitung europäischer Empfehlungen und eines zugehörigen Prädikats für translationswissenschaftliche Studiengänge, z. B. auch unter Einbeziehung folgender Punkte: Gewährleistung von Sprachkompetenz vor Beginn jedes translationswissenschaftlichen Studiums; Ansiedelung von Translation und Translationswissenschaft nur im MA oder auch im BA; Spezialisierungsgrad des MA und Abgrenzung vom BA; Offenheit des MA (Prüfung der Vorkenntnisse und der Eignung) oder Zulassung über einen „relevanten" BA; voll anrechenbare Auslandsaufenthalte und Praktika.

Solche und andere Maßnahmen müssten durch eine geeignete Stelle koordiniert werden.

4. Fazit

Das Gelingen der Reform wird wesentlich davon abhängen, dass im Zuge einer Re-Europäisierung des Reformprozesses die Informations- und Koordinationsstrukturen innerhalb der Disziplin gestärkt werden und dass an der Schnittstelle zwischen BA- und MA-Studiengängen ein funktionierender Übergang von einem Studiengang in einen anderen und von einem Land in ein anderes geschaffenwird. Eine Disziplin wie die Translationswissenschaft kann von solch neuem Europäisierungs- und Internationalisierungsschub nur profitieren.

Germersheim, im Dezember 2004

Andreas F. Kelletat / Susanne Hagemann

The Germersheim Declaration: Translation and Interpreting Studies Programmes and the Bologna Process

The Faculty of Applied Linguistics and Cultural Studies of the University of Mainz in Germersheim played host to the "Fifth International Symposium on Teaching Translation and Interpreting" from the 9th to 11th of December 2004. The focus of the symposium was "BA/MA Programmes: An International Perspective". It was attended by members of roughly 50 (mostly European) universities, as well as of the German Academic Exchange Service (DAAD) and European Union language services.

Delegates at the symposium discussed the first version of the following declaration. It met with widespread consensus. No formal vote on adoption was taken. The present version incorporates changes suggested in the discussion.

1. Opportunities

Translation and interpreting studies are compatible with a constructive implementation of the Bologna recommendations. One important contributing factor here is the fact that the acquisition of translation and interpreting skills need not necessarily extend over a four- or five-year full degree programme. The acquisition of an MA in conference interpreting or in specialised translation is certainly a worthwhile option as a follow-up to a BA in philology, or, for that matter, even to a non-language-orientated degree.

The considerable boost to international mobility which the two-cycle BA/MA system encourages is of major significance in the translation and interpreting field. For example, a German native speaker studying English and Polish in Germersheim can, after completing the BA, select an attractive MA programme at a British or Polish university. For German universities the system offers the opportunity to become more efficient in their recruitment of foreign students to MA programmes in translation and interpreting. It will become possible to more accurately estimate the cost, in terms of both time and money, of studying at a foreign university than has thus far been the case.

An MA programme that can be completed in one or two years also makes possible a much more flexible and rapid adaptation to altered requirements or opportunities. Fixed-term MA offers could be developed for "modime languages"[104] or for specialist translation skills such as court interpreting, for example.

2. Problems

In one important sense, however, the Bologna Process seems to be falling short of the mark. It is intended as a European process, but current implementation practices at the national level leave something to be desired as far as international cooperation (not standardisation!) within the field of translation and interpreting studies is concerned. Implementation tends to follow national and university-internal regulations that are equally applicable to all disciplines rather than being carried out by means of a European coordination of the establishments involved in the training of translators and interpreters. The national accreditation system also weakens the European dimension of the reform process. International translation and interpreting federations are insufficiently integrated in the reform. The result is new national structures that preserve the diversity, but all too rarely merge to form a coherent European unity.

A break with the formal principle of national implementation of the Bologna Process and with the associated emphasis on formal aspects such as examination regulations rather than academic content is not to be expected. An alternative route to re-Europeanisation must therefore be sought.

3. Desideratum: Transparency

A fundamental desideratum for the European reorientation of the Bologna Process is the creation of transparency. By achieving this transparency with regard to programme structures, objectives, contents and requirements, comparability and compatibility will

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[104] Fr. langues modimes (= "les moins diffusées et les moins enseignées"); Eng., so far, cumbrous less widely used languages. [*What, in this work, we have referred to as 'Languages of Limited Diffusion'. -jk-*]

become more readily discernible and assessable. In this context, aspects of translation and interpreting studies such as the following seem to be relevant:

- The bare essentials: the percentage of hours or credit points dedicated to translation and interpreting studies in programmes (primarily) designated "Translation / Interpreting";

- Study objectives, contents and requirements: the comparability of courses with the same title (e.g. "Consecutive Interpreting", "Specialised Translation") and of programmes of study with the same designation (e.g. "MA in Translation") at different institutions;

- Credit points: the criteria according to which credit points are assigned for comparable courses within a programme of studies and in different programmes of study.

Transparency for these and other aspects can be achieved descriptively, analytically or normatively.

DESCRIPTIVE TRANSPARENCY WITHIN AN INSTITUTION:

a) Statement on the "bare essentials" principle for translation/interpreting in each programme of study; detailed description of the individual courses supported by specific examples (e.g. examination with correction and evaluation); disclosure of the principles of credit point allocation (in place of mere allocation of credit points to courses).

b) Availability of all relevant information on the Internet, and in each case in at least one of the established European *lingue franche*.

DESCRIPTIVE TRANSPARENCY AT EUROPEAN LEVEL:

a) Development of a common European framework of reference for competence in translation and interpreting (similar to the Framework of Reference for Languages).

b) Development of a model for a European translation and interpreting portfolio (with translation/interpreting passport, biography and dossier, similar to the European Language Portfolio).

ANALYTICAL TRANSPARENCY AT EUROPEAN LEVEL:

Formation of groups of three to five institutions in different countries, to bring a critical, external perspective to bear in regular discussion of the specific details of reform implementation within the respective partner institutions so making possible at European level, and rationalising, what has been the preserve at national level of the bureaucratically top-heavy accreditation procedure).

NORMATIVE TRANSPARENCY AT EUROPEAN LEVEL:

a) Specification of desirable reference levels as well as desirable elements of the translation and interpreting portfolio for programmes of study with different profiles.

b) Development of European recommendations and accompanying predicate for translation and interpreting studies programmes, including, for example, the following points: proof of language skills before the beginning of each translation and interpreting study programme; are translation and interpreting studies to be located only at MA, or also at BA level?; degree of specialisation of the MA and difference from the BA; open access to MA (assessment of abilities and aptitude) or admission by means of a "relevant" BA; or fully convalidated stays abroad and work placements.

Appropriate steps would need to be taken to ensure the coordination of these and other measures.

4. In conclusion

The success of the Bologna reform will depend substantially on its being re-Europeanised by a strengthening of the information and coordination structures within the discipline, as well as by the creation of a functioning transfer at the interface between BA and MA programmes to facilitate movement between study programmes and countries. A discipline such as translation and interpreting studies can only profit from such Europeanising and internationalising initiatives.

Germersheim, December 2004
Andreas F. Kelletat / Susanne Hagemann (translated from the German by Ron Walker)

Reproduced from *ITIA Bulletin*, December 2004, 2-3.

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Appendix D

Quo Vadis, Germanistyko? / Quo Vadis, German Philology?

QUO VADIS, GERMANISTYKO?

List otwarty do pracowników
Instytutów Filologii Germańskiej w Polsce

Uniwersytet się zmienia, przeobrażeniu ulega samoświadomość, leżąca u jego podstaw – nie jest to jednak proces naturalny, wynikający z uwarunkowanych historycznie i wspartych rzetelną refleksją przemian tożsamości, a raczej zmiana wymuszona siłą inercji. Uniwersytety, jak stwierdza zasadnie Ulrich Beck, „podzielają powszedni los innych publicznych instytucji usługowych", co oznacza, mówiąc krótko, że w coraz mniejszym stopniu chcą i potrafią wywierać wpływ, w coraz większym zaś ochoczo poddają się wpływom z zewnątrz.[105]

Także germanistyka, podobnie jak większość tradycyjnych kierunków studiów, wchodzi obecnie – *nolens volens* – w okres przebudowy.[106] Dotychczasowy system studiów stacjonarnych w zakresie filologii germańskiej nieodwołalnie staje się sprawą przeszłości. Nadchodzący system, który dzieli dawne studia pięcioletnie na trzyletnie studia I. stopnia (kończące się uzyskaniem dyplomu zawodowego) i dwuletnie studia II. stopnia (kończące się uzyskaniem dyplomu magisterskiego), stawia nowe wymagania, nie tylko dlatego, że jest **nowy,** lecz także dlatego, że – jak chcą niektórzy – wręcz **rewolucjonizuje** aktualny model nauczania akademickiego. W tym więc sensie zmiany,

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[105] Na temat wpisanej w każdy system swoistej „ociężałości", będącej faktycznie jego uwarunkowaną politycznie aktywnością, por. osnute wokół przemyśleń Ludwika Flecka wystąpienie Huberta Orłowskiego „Aktorzy i mędrkowie. Dyskursy dominacji w polityce naukowej i akademickiej na przełomie wieków" (10.03.2006) na toruńskiej konferencji "Nauka i edukacja w zjednoczonej Europie" Stowarzyszenia Humboldtystów Polskich. Interesujące refleksje na temat zmniejszającej się roli uniwersytetu w społeczeństwie „mentalnego kapitalizmu" zawiera praca Stanisława Kozyra-Kowalskiego *Uniwersytet a rynek*, Poznań 2005.

[106] Godnym uwagi barometrem zachodzących przemian są wydane niedawno materiały ze Zjazdu Polonistów w Krakowie w 2004 roku, por. Małgorzata Czermińska i in. (red.), *Polonistyka w przebudowie. Literaturoznawstwo - wiedza o języku - wiedza o kulturze – edukacja*, tom 1 i 2, Kraków 2006.

o których mowa, byłyby zmianami o charakterze niełedwie **paradygmatycznym**: oto miejsce modelu kształcenia ogólnohumanistycznego (w sensie **Bildung**) zajmuje – tak uważają co poniektórzy – model kształcenia specjalistycznego (w sensie **Ausbildung**). Oczywiście kwestia, na ile dawny system studiów stacjonarnych rzeczywiście sprzyjał pozyskaniu owej ogólnej wiedzy humanistycznej, pozostaje otwarta. Niejednoznaczna jest również odpowiedź na pytanie, czy nowy system istotnie grozi radykalnym zawężeniem przestrzeni humanistycznej w ramach studiów germanistycznych. Tak czy inaczej, nadchodzący czas zmian wydaje się stosownym momentem, by zastanowić się nad istotą i sensem naszej obecnej pracy naukowej i dydaktycznej. Refleksja owa winna mieć charakter zarówno ogólny, ponieważ nie można mówić o pracy twórczej tam, gdzie brak określenia, co właściwie tworzy jej rdzeń, jak i szczegółowy, tj. dotyczyć konkretnych rozwiązań w zakresie studiów filologii germańskiej.

Rozmaite punkty widzenia, prezentowane w oficjalnych i kuluarowych dyskusjach, można uogólnić wyodrębniając dwie dominujące opinie: adherenci pierwszej z nich zwracają większą uwagę na „filologiczność" studiów germanistycznych, podczas gdy ich adwersarze uwypuklają nade wszystko tzw. „aspekt praktyczny" studiowania, traktując filologię germańską jako istotny etap kształcenia zawodowego. Wydaje się, że obecna reforma wychodzi naprzeciw oczekiwaniom tych ostatnich. Wszak licencjat to nic innego jak dyplom „zawodowy", a zakończone jego uzyskaniem studia I. stopnia stanowić mają w zamierzeniu ich pomysłodawców najważniejsze, jak się zdaje, stadium na drodze do uzyskania specjalności zawodowej. Studia licencjackie są zatem praktycznym krokiem ku „profesjonalizacji" uniwersytetu. Nie jest to bynajmniej kwestia nowa. W opublikowanym na początku lat sześćdziesiątych przenikliwym eseju „Uniwersytet i zawód" Leszek Kołakowski także zastanawiał się nad reformami mającymi na celu „profesjonalizację" uniwersytetu, poszukując zarazem odpowiedzi na pytanie, „czy i w jakim sensie uniwersytet jest lub powinien stać się 'szkołą zawodową'". „Uniwersytet jako szkoła zawodowa – powiada on tamże – musi być nastawiony wyłącznie na tak zwane 'kursowe zajęcia', to znaczy na powtarzanie elementarnej wiedzy niezbędnej do wykonywania ściśle określonej czynności zawodowej. Korzyść z tego jest podwójna: można, po pierwsze, skrócić studia uniwersyteckie do połowy; można, po wtóre, powierzyć nauczanie uniwersyteckie byle komu, albowiem przy takim systemie, aby

wykładać na uczelni, wystarczy opanować jakikolwiek już gotowy podręcznik danego przedmiotu albo zgoła odczytywać taki podręcznik z katedry." Przewidywania Kołakowskiego znakomicie się sprawdzają: czyż studiów uniwersyteckich nie skrócono dla chętnych niemal o połowę? Czyż od lat nie dyskutujemy na temat migracji najbardziej twórczych jednostek poza obręb uniwersytetu?

W tym momencie czas na nowo postawić pierwsze i zasadnicze pytanie: czy uniwersytet jako taki, a filologia germańska w szczególności, zamierzają kształtować raczej „intelektualistów" czy „zawodowców"? „Podczas gdy całe społeczeństwo pragnie – jak zauważa Richard Rorty – aby uniwersytety produkowały fachowców, wydziały uniwersyteckie mają nadzieję na stworzenie intelektualistów. Przez słowo 'intelektualista' rozumiem kogoś, kto ma wątpliwości co do wartości języka, którym się posługuje w celu dokonywania moralnych i politycznych osądów, i kto czyta książki, aby poradzić sobie z tymi wątpliwościami." Nadto zaś – dodajmy w parentezie za Zygmuntem Baumanem – „bycie intelektualistą oznacza stan niezdeterminowania i otwarcia".

Oczywiście wszystkim nam zależy na tym, by kształcić ludzi potrzebnych społeczeństwu, a przy tym samodzielnych i otwartych na świat. Pytanie, czy nowy system istotnie temu sprzyja. Otóż wydaje się, że **administracyjne przyporządkowanie studentów pierwszych lat studiów filologii germańskiej do określonych „specjalności zawodowych"** w rzeczywistości **więcej możliwości zamyka aniżeli otwiera**.[107] Analiza współczesnych tendencji rozwoju rynku pracy pozwala bowiem wysnuć wniosek, że studia (nawet w zakresie nauk stosowanych i ekonomii, stawianych często za wzór ze wzglądu na swą „przydatność"; wyjątek stanowi tu być może tylko medycyna) w niewielkim stopniu przygotowują do wykonywania przyszłego zawodu, ponieważ złożona struktura i nieprzewidywalność (lub zgoła nieobliczalność!) płynnego (po)nowoczesnego rynku pracy już zawczasu przekreśla możliwość dokonania precyzyjnego i właściwego wyboru na przyszłość. Zresztą, co w istocie miałby oznaczać ów „precyzyjny i właściwy wybór"? I jakimi kryteriami go mierzyć, skoro przyszła praca zawodowa i tak weryfikuje większość założeń wyjściowych – na niekorzyść założeń?

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[107] Lista zaproponowana w Instytucie Filologii Germańskiej Uniwersytetu im. Adama Mickiewicza w Poznaniu wymienia 1) profil nauczycielski, 2) profil edytorski, 3) komunikację interkulturową, 4) filologa w biznesie, 5) filologa.

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Narzucona szkołom wyższym reforma systemu nauczania wydaje się zatem od samego początku chybiać celu, który sama sobie wyznaczyła. Chcąc w zamierzeniu wyjść naprzeciw przyszłości, w istocie grozi cofnięciem nas wszystkich w przeszłość. Chcąc w zamierzeniu kształcić specjalistów, zacznie produkować ludzi ograniczonych, niezdolnych do szybkiej reakcji na zmiany, które rokrocznie zachodzą na rynku pracy. Owszem, w zastanych strukturach zaprowadzi porządek – lecz wyłącznie biurokratyczny, na papierze, co skądinąd znamionuje znaczną część wprowadzanych reform w różnych możliwych dziedzinach. Słupki będą piąć się wzwyż, tabele spęcznieją od świetnych rezultatów, a procenty zaprą nam wszystkim dech w piersiach. „System" będzie zachwycony. Ale co z „zachwytem" naszym i studentów?

W obliczu wyrażonej wyżej wątpliwości rodzi się uzasadnione podejrzenie, że proponowana reforma sprzyja lepszemu kształceniu jedynie z pozoru. Istnieje realne niebezpieczeństwo, iż tym, co ulegnie zasadniczej poprawie, okaże się nie jakość kształcenia jako takiego, a wyłącznie metody analizy jego wyników. Innymi słowy: statystyka i buchalteria. Aby móc skutecznie przeciwdziałać tej tendencji, musimy zmierzyć się dziś z pewnym kluczowym zagadnieniem – nie jest to jednakże drugorzędne pytanie „W jaki sposób efektywnie wdrożyć system 3+2 w Instytutach Filologii Germańskiej?" – lecz: „**Skąd wziąć nasze różnice?**" W chwili obecnej próbujemy – to opinia niżej podpisanych – budować tożsamość filologii germańskiej poprzez upodabnianie jej do innych kierunków: np. oferując przyśpieszony kurs ekonomii czy prawa w języku niemieckim. To dobre pomysły, acz z małym zastrzeżeniem: jeśli studenta naprawdę interesuje ekonomia lub prawo, to zdecyduje się on raczej na studia na jednym z tych właśnie kierunków – wiedząc na dodatek, że poziom wykładanych tam języków obcych nie należy wcale do najniższych – niż na filologię germańską. Czy wiemy zatem, co stanowi, resp. co chcielibyśmy, by stanowiło *differentia specifica* studiów filologicznych? Jedynie **odróżniając** się od innych zdołamy przekonać przyszłych potencjalnych studentów, że oferujemy coś więcej niż uniwersytecki kurs języka niemieckiego. Dzięki temu będziemy mieć szansę na przyciągnięcie młodych utalentowanych absolwentów szkół średnich, a tylko to uchroni nas w dłuższej perspektywie przed – w innym przypadku nieuchronną – naturalną degradacją poziomu kadr. Sam język niemiecki, także specjalistyczny (tj. prawniczy, ekonomiczny itp.),

można opanować wybierając jedną z wielu różnych dróg, i niekoniecznie akurat filologia germańska jest tu drogą główną.

Przejdźmy do kolejnych kwestii ściśle związanych z tym tematem. Oczywiście **wysoki poziom dydaktyczny nie istnieje**, co należy uznać za warunek *sine quo non* obecnej dyskusji, **bez wysokiego poziomu naukowego**. Problem w tym, że wysoki poziom naukowy pracowników wielu instytutów filologii germańskiej nader rzadko znajduje odzwierciedlenie w ich codziennej praktyce dydaktycznej, albowiem to, czego uczą studentów ma się zazwyczaj nijak się do tego, czym się zajmują w pracy badawczej. Innymi słowy: **zerwaniu** (i to już dawno) **uległ związek między** *forschen* a *lehren*. Efektem tego stanu rzeczy jest 1) **malejąca elastyczność programu nauczania** – mimo zauważalnych i godnych uwagi prób przeciwdziałania tej tendencji, 2) **swoista rutyna i powtarzalność**, która działa z jednej strony zniechęcająco na studentów, z drugiej zaś destrukcyjnie na prowadzących zajęcia: ci ostatni, mając znikome możliwości dzielenia się wiedzą na tematy, które z ich punktu widzenia są najciekawsze, zmuszeni są rok w rok realizować identyczny (lub bardzo podobny) program nauczania przy użyciu identycznych (lub bardzo podobnych) metod dydaktycznych.

Rzecz jasna umiejętnie dozowana schematyczność stanowi podstawę ciągłości kształcenia. Trudno sobie wyobrazić absolwentów filologii germańskiej, którzy nie posiadają rzetelnej wiedzy o podstawowych zagadnieniach z dziedziny językoznawstwa, literaturoznawstwa, metodyki czy szeroko pojętej wiedzy o kulturze niemieckiego obszaru językowego. Kwestią sporną pozostaje, w jakiej ilości przekazywać studentom gotowe „porcje" wiedzy, by nie zniechęcić ich do twórczego i samodzielnego myślenia. Z pomocą w rozwiązaniu owego problemu **mógłby** przyjść, paradoksalnie i niejako wbrew intencjom pomysłodawców, nowy system nauczania. O ile bowiem pomysł kształcenia specjalistów spełniających oczekiwania przyszłych potencjalnych pracodawców jest całkowicie chybiony z przyczyn zarysowanych powyżej, o tyle idea, by ograniczyć przedmioty ogólne i wprowadzające na rzecz zajęć specjalizacyjnych, a więc *sensu stricto* autorskich, wydaje się krokiem we właściwym kierunku. Dotychczasowy system „nagradzał" bowiem ludzi, którzy wprawdzie mogli poszczycić się niemałą wiedzą (również językową), ale którzy niekoniecznie musieli się odznaczać samodzielnością intelektualną. W ten sposób powstawał zamknięty krąg: narzeka się, że

studenci są „bierni", „rzadko zabierają głos", „niechętnie uczestniczą w dyskusjach", a zarazem czyni niemało, by ich w bierności umocnić. Choćby... podając im gotowe „porcje" wiedzy, a następnie – na egzaminach – takiej gotowej wiedzy wymagając. Piszemy jednak – „mógłby" – gdyby nie skupiał się zanadto na dwóch ostatnich latach kosztem pierwszych trzech: trudno bowiem oczekiwać kreatywności od studentów, których oryginalność wpierw metodycznie temperowano.

Czy może dziwić, że w tej sytuacji zachwianiu ulega równowaga nie tylko między *forschen* i *lehren*, lecz także między wiedzą odtwórczą i twórczą? Czy nowy system może (choćby nieświadomie) sprzyjać odwróceniu tej tendencji? Trudno zgodzić się z fatalistyczną opinią, jakoby jego wprowadzenie **musiało** oznaczać koniec akademickiej kultury humanistycznej i naukowej, jak niekiedy próbuje się interpretować proponowane zmiany. W sprzyjających warunkach mógłby on istotnie wspierać kreatywność zarówno pracowników (wymagając od nich zajęć w znacznej mierze autorskich, niestety dopiero na studiach II. stopnia)[108], jak i studentów (pozwalając im indywidualnie kształtować program studiów). Lecz jakiż sens ma „uzawodowienie" pierwszych trzech lat nauki przy nieodwołalnej dewaluacji stopnia licencjata, a co za tym idzie malejącej liczbie osób zdecydowanych na nim poprzestać? Spodziewanych zaległości i strat z pewnością nie da się odrobić w ciągu pozostałych dwóch lat.

Samodzielność intelektualna jako główny cel studiowania nie stanowi wyłącznie mrzonki lekkomyślnych „pięknoduchów", ale jest jedyną możliwą, na wskroś racjonalną i trzeźwą odpowiedzią na wyzwania współczesnego świata, w tym wyzwania rynku pracy. Rynek pracy – czy też lepiej: interesujący nas tu jego wycinek, nie mamy bowiem na myśli laboratoriów chemicznych czy elektrowni atomowych – nie potrzebuje, wbrew temu, co się zrazu wydaje, studentów-specjalistów, ponieważ specjalistów kształtuje sobie sam (zgodnie z zasadą *learning by doing*). Potrzebuje natomiast ludzi otwartych, przedsiębiorczych i niekonwencjonalnych. Można wręcz zaryzykować twierdzenie, że najszybciej pozna zasady rządzące rynkiem pracy nie ten, kto posiadł rozległą wiedzę na temat literatury, języka i kultury niemieckiego obszaru językowego, ale kto na studiach

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[108] Zajęcia autorskie mają wiele oczywistych zalet, z których wystarczy wymienić trzy najważniejsze: 1° zamiast zarysu problematyki ogólnej (np. w zakresie językoznawstwa, metodyki itd.), proponują zgłębianie jej poszczególnych aspektów; 2° pozwalają „uaktywnić" i rozwinąć w prowadzących zajęcia drzemiącą w nich wiedzę w zakresie, który jest im najbliższy (a nie tylko narzucony mocą „programu nauczania"); 3° umożliwiają studentom wnikliwszą i w znacznej mierze samodzielną analizę określonego zagadnienia.

zdołał wykazać się pomysłowością i twórczym podejściem do problematyki, którą umiejętnie podsuwali mu prowadzący zajęcia. Dzieje życia zawodowego wielu absolwentów filologii germańskiej, a także badaczy, którzy zdecydowali się zrezygnować z pracy na uczelni i przejść do zupełnie innych zawodów, dowodzą, że ten, kto osiąga sukces (także w biznesie), to zazwyczaj ten, kto studiując filologię germańską z zaangażowaniem zgłębiał, dajmy na to, poezję niemieckiego baroku, językoznawstwo generatywne Chomsky'ego lub malarstwo niemieckie pierwszej połowy XVII wieku. Podsumowując i odrobinę przerysowując: Podczas gdy dobry filolog ma spore szanse, by odnaleźć się również w biznesie, „filolog w biznesie" może mieć z tym nieco większy kłopot.

Bez zbytniej przesady można zatem skonstatować, że najważniejszą specjalnością, jaką winni uzyskać studenci filologii germańskiej, jest specjalność o nazwie „samodzielność w myśleniu". To prastary, choć jakby zapoznany dziś cel studiowania. Paradoksem naszych czasów jest to, że, choć uważane są często za „bezduszne", w istocie sprzyjają szeroko pojętej „duchowości" (czytaj kreatywności, innowacyjności).

Inne zagadnienia, które naszym zdaniem winny stać się również przedmiotem refleksji, to choćby następujące kwestie:

1. Na ile zasadna jest swoista „fetyszyzacja" języka niemieckiego, której często ulegamy w naszej pracy dydaktycznej, a która polega na „nagradzaniu" sprawności językowej studentów kosztem przekazywanych przez ów język treści, co nierzadko działa hamująco na samodzielność intelektualną przyszłych absolwentów studiów germanistycznych?

2. Czy słuszna jest stopniowa marginalizacja „filozofii"? – pod tym pojęciem chcemy rozumieć nie tylko zinstytucjonalizowany przedmiot filozofii (ograniczony zresztą od niepamiętnych czasów nie wiadomo dlaczego li tylko do „historii filozofii"), ale blok przedmiotów o różnych nazwach, których cechą wspólną jest raczej mnożenie pytań niż podawanie gotowych odpowiedzi, i które służą raczej redeskrypcji własnych poglądów i rekontekstualizacji własnej wiedzy niż utwierdzaniu się w zastałych przekonaniach i bezrefleksyjnej „nauce". Jak w pewnym miejscu zasadnie stwierdza Jacques Derrida: „Pojęcie *universitas* jest czymś więcej niż filozoficznym pojęciem instytucji badawczej i uczącej; jest to pojęcie samej filozofii i jest rozumem lub raczej

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zasadą rozumu *jako instytucji*". (Na marginesie wypada zauważyć, że ta swoista „promocja filozofii" wynika nie tyle z osobistych skłonności, ile raczej wiąże się z przekonaniem, iż „filozofia" pełni w stosunku do nauk humanistycznych rolę podobną do tej, jaką wyznacza się matematyce w odniesieniu do nauk przyrodniczych – nie sposób uprawiać rzetelnego językoznawstwa, literaturoznawstwa czy kulturoznawstwa bazując na kilku godzinach wykładowego kursu historii filozofii. O ile dziwiłaby np. sytuacja, w której studenta medycyny poproszono by o doświadczalne zbadanie próbki laboratoryjnej pod mikroskopem, nie zapoznawszy go uprzednio z podstawami biologii, o tyle brak na studiach filologii obcych rzetelnie wykładanej filozofii zdaje się nie dziwić.)

3. Czy nie warto byłoby rozważyć możliwości wprowadzenia dodatkowego przedmiotu – stylistyki **języka polskiego**? Student filologii obcej na pięć lat traci kontakt z językiem polskim jako środkiem komunikacji intelektualnej, akademickiej, naukowej i – nierzadko – artystycznej. Skutki tego są dość wymierne i dobrze widoczne.

4. Na ile zasadna jest dotychczasowa formuła prowadzenia wykładów przekrojowych z danej dziedziny, skoro w dobie powszechnej dostępności książek i Internetu wiele informacji o charakterze ogólnym i wprowadzającym, a nadto odznaczających się wysokim poziomem merytorycznym, studenci mogą pozyskać na własną rękę; czy zamiast tego nie byłoby lepiej wprowadzić więcej wykładów monograficznych, a więc autorskich? Lub nawet konwersatoriów? (Notabene od dłuższego czasu dyskutuje się w kuluarach na temat tego, że półtoragodzinny wykład jest równie problematyczny, z wielu względów, dla słuchacza, co dla prowadzącego – czy nie czas wyartykułować tego rodzaju wątpliwości na forum publicznym?)

5. Czy nie warto byłoby wprowadzić, choćby kosztem innych przedmiotów, wykładów z literatury powszechnej, zwracając tym samym uwagę adeptom filologii germańskiej, że studiowany przez nich kierunek wpisuje się w szeroko rozumianą tradycję humanistyki światowej?

Oto niektóre kwestie, jakie domagają się, naszym zdaniem, odpowiedzialnej i jak najszybciej podjętej dyskusji. Na studia filologii germańskiej zgłasza się wciąż jeszcze duża liczba kandydatów. Jeśli jednak nie będziemy stosownymi wymaganiami

kształtować profilu przyszłego studenta jeszcze przed otrzymaniem przez niego indeksu, grozi nam niekończące się (i w gruncie rzeczy jałowe) narzekanie na coraz mniej wyraziste predylekcje humanistyczne. Z drugiej strony i nasz absolwent nie musi być wcale bardziej zadowolony. Taką sytuacją streszcza trafnie cytat z eseju Jaroslava Chrvika pod wymownym tytułem „Germanistyka jako źródło kompleksów": „Sytuacja germanisty czeskiego jest dość szczególna, jako że z jednej strony odbiera on edukację w atmosferze swoistej idolatrii, ba fetyszyzacji *znajomości* języka niemieckiego (bo już nie języka jako takiego, oczywiście), który koniec końców pozostaje dlań wciąż językiem mniej czy bardziej obcym, o czym wielokrotnie mu się jeszcze w przyszłości przyjdzie przekonać; z drugiej strony natomiast program studiów skutecznie przeciwdziała rozwojowi zdolności tworzenia w rodzimym języku – streszczenie pracy magisterskiej to nierzadko jedyna dłuższa wypowiedź pisemna w języku czeskim na przestrzeni pięciu lat studiów. Zawieszenie między nader przeciętną czeszczyzną i tyleż przeciętną niemczyzną, w połączeniu z brakiem gruntownego wykształcenia filologiczno-filozoficznego skazuje świeżo upieczonego absolwenta germanistyki na beztroski niebyt na współczesnej scenie humanistycznej".

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Rynek pracy jest nasycony nauczycielami, edytorami, filologami w biznesie, tłumaczami i językiem niemieckim w ogólności. Nie jest natomiast nasycony, i nigdy nie będzie, ludźmi kreatywnymi, oryginalnymi, pomysłowymi. Warto się zastanowić, w jaki sposób możemy przyczynić się do tego, aby tę kreatywność w naszych studentach obudzić i pielęgnować.

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The university is changing, with a transformation in its underlying self-awareness. This is not, however, a natural process of identity change, stemming from historical conditions and supported by thorough reflection, but rather it is a change forced by the power of inertia. Universities, as Beck states with justification, "will share the common fate of other public institutions of service," meaning, in short, that to a lesser and lesser extent they are willing and able to exert influence, and to a greater and greater extent they are happily acceding to external influences. [109]

Likewise German philology, similar to the majority of traditional university programmes, is *nolens volens* currently entering a period of changes.[110] The existing system of university intramural programmes in German is irrevocably becoming a thing of the past. The emerging system, which divides the former 5-year courses into (a) first-level 3-year degree courses (ending with a professional diploma) and (b) second-level 2-year degree courses (that ends with a Master's degree), poses new challenges, not only because it is **new**, but because, in the eyes of many, it virtually **revolutionises** the current model of academic teaching. In this respect, the changes in question would merely be paradigmatic changes: namely, the replacing of the model of all-round humanistic education (as in **Bildung**) with what some consider a model of specialist education (as in **Ausbildung**). Certainly, the question of to what extent the former system of intramural studies really favoured the acquisition of this all-round humanistic knowledge remains open. Also open to question is the issue of whether the new system really threatens to radically narrow the humanistic space within German studies. One way or another, the forthcoming period of transition seems to be the right moment to reflect on the essence and sense of our current research and teaching. This reflection should be both general and

[109] For the discussion of the concept of the "inertia" inherent in any system, which is really a manifestation of its politically determined activity, see Hubert Orłowski's paper on the thought of Ludwik Fleck, entitled "Aktorzy i mędrkowie. Dyskursy dominacji w polityce naukowej i akademickiej na przełomie wieków" [*"Actors and Know-it-Alls: The Discourse of Dominance in Scientific and Academic Policies at the Turn of the Last Century"*] read at the Toruń conference of the Association of Polish Humboldians (March 10th 2006). Stanisław Kozyra-Kowalski's work *Uniwersytet a rynek* [*The University and the Market*] (Poznań 2005) features some interesting reflections on the decreasing role of the university in societies of "mental capitalism".

[110] For an interesting barometer of changes taking place, see the recently published proceedings from the 2004 convention of Polonists in Kraków: Małgorzata Czermińska *et al.* (ed.), *Polonistyka w przebudowie. Literaturoznawstwo - wiedza o języku - wiedza o kulturze – edukacja.* [*Reconstructing Polish Studies: Literary Studies – Knowledge of Language – Knowledge of Culture – Education*]. Kraków 2006.

specific in nature: general, because creative work cannot be discussed without determining what really forms its core, and specific, insofar as specific solutions should be discussed in the field of the German studies.

Various points of view which have been presented in formal and off-the-record discussions can be reduced to two dominant opinions: adherents of the first pay more attention to the 'philological nature' of German studies, while their opponents emphasize the so-called 'practical aspect' of university philology, treating the German studies as a vital stage in vocational education. It seems that the present reforms meet the expectations of the latter group. Indeed, the undergraduate degree is nothing other than a 'professional diploma,' and the initial degree course by which it is earned is intended by its creators to be the most important stage, it seems, on the path to acquiring professional specialisation. Undergraduate courses are therefore a practical step towards the 'professionalisation' of the university. This is far from being a new issue. In an insightful essay published at the beginning of the 1960s "Uniwersytet i zawód" [*"University and Profession"*] Leszek Kołakowski also contemplated reforms aimed at the "professionalisation" of the university, while attempting to answer the question of whether, and in what sense, the university is or should be a 'vocational school'. "The university as a vocational school," he says in the essay, "has to be course subject-oriented [*"kursowe zajęcia"* -jk-], that is, it has to revise the elementary knowledge necessary for accurately performing specified professional activity. The advantage is twofold: firstly, one can shorten university studies by half; secondly, one can entrust university teaching to anybody, for in that system it is enough to familiarise oneself with a textbook in a given subject or even resort to reading it from the lectern, in order to teach at the university." Kołakowski's predictions are coming remarkably true: has the university degree programme not been cut by almost half for those who want it? Have we not been discussing the migration of the most creative individuals away from the university over several years?

At this point it is time to pose the first and fundamental question: does the university as such, and German philology in particular, intend to mould "intellectuals" rather than "professionals"? As Richard Rorty notes "While the whole of society wishes universities to produce experts, university departments hope to create intellectuals. By the

term 'intellectual' I mean someone who has doubts as to the value of the language which he / she uses in order to make moral and political judgements and who reads books in order to overcome these doubts." Moreover, as a footnote to this, we can quote Zygmunt Bauman: "being an intellectual implies a state of indetermination and openness."

Certainly we all strive to educate people who are useful for society while being independent and open to the world. The question is whether the new system in fact facilitates this. It seems, however, that the **administrative subjection of the students of the first year of German philology programmes to specific 'professional specializations'** in fact **closes more doors than it opens.**[111] An analysis of modern trends in labour market growth allows to conclude that the university courses (even in applied sciences and economics, often quoted as examples due to their 'usefulness'; the only exception being medicine) only minimally prepare graduates for future professions as the complex structure and unpredictability (or unaccountability even) of fluid, (post)modern labour markets rules out in advance the possibility of making a precise and right choice for the future. In any case, what would this 'precise and right choice' mean? And what criteria should be used to measure it when future professional work will verify most of the initial assumptions, to the disadvantage of those same assumptions?

Thus this reform, which has been forced upon higher educational institutions seems at the outset to be missing the goal which it set itself. In its attempts to meet future challenges it in fact threatens to turn back the clock for all of us. In its attempts to educate experts it aims to produce narrow-minded people, incapable of rapid reactions to the changes which take place every year in the labour market. Indeed, it is going to put the existing structures in order – but only bureaucratically, on paper, which by the way is a feature that characterizes a considerable part of the implemented reforms in various possible areas. Graph bars will rise, tables will swell from excellent results and percentages will take our breath away. 'The System' will be fully satisfied. But what about our own satisfaction, and that of our students?

In the face of the aforementioned doubt a suspicion arises that the proposed reform will only appear to facilitate a better education. There exists a real threat that the

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[111] The list proposed by the School of German Philology at the Adam Mickiewicz University in Poznań mentions 1) teaching profile, 2) editorial profile, 3) intercultural communication, 4) philology in business, 5) philology.

only thing to improve will turn out to be, not the quality of education as such, but only the methods of analysing its results. In other words: statistics and book-keeping figures. To effectively counteract this trend we must face a key issue – it is not, however, a secondary question 'How to effectively implement the system 3+2 in schools of German Philology?' but rather **'How to maintain our distinctiveness?'** At the moment, it is the opinion of the undersigned that we are trying to construct an identity for German philology by making it similar to other university courses, e.g. by offering crash courses in economics or law through the medium of German. These are good ideas, but with one small condition: if a student is really interested in economics or law, then rather than studying German, she or he will decide instead to study on one of those programmes, while also being fully aware that the level of foreign language teaching they will get won't be any inferior. Do we know then, what constitutes, or rather what we would want to constitute, the *differentia specifica* of philology studies? It is only by **being distinct** from one another that we will we succeed in convincing potential students that we offer something more than a university course of the German language. This approach gives us the chance to attract young and talented school leavers and this is the only thing that can protect us in the long term from the - otherwise inevitable - natural deterioration of the quality level of the staff. The German language itself, including its specialist uses (i.e. legal, economic etc.) can be acquired in many different ways and pursuing programmes in German philology is not necessarily the main one.

Let's move on to other issues strictly connected with this subject. Obviously there **cannot be a high level of teaching** – the *sine quo non* of this discussion – *without a high academic level.* The problem is that high academic level of the staff of many schools of German philology is very rarely reflected in their everyday teaching, since what they teach their students has no connection with their research. In other words, **the link between *forschen* and *lehren* was broken** (and it happened a long time ago). The result of this situation is

1) **a decreasing flexibility of the curriculum**, in spite of noticeable and noteworthy attempts to counteract this trend,

2) a peculiar routine and recurrence, which has a discouraging influence on students on the one hand, and a destructive on the lecturers the other; the latter have only the minutest

of possibilities to share their knowledge on those subjects which, from their point of view, are the most interesting, and instead are forced year in, year out, to implement a curriculum using identical (or very similar) teaching methods.

It is clear that skilfully administered schematicity is the basis for the continuity of education. It is hard to imagine German philology graduates who do not possess a solid knowledge of the basics of linguistics, literature, teaching methodology, or broadly speaking a knowledge of the culture of the countries where German is spoken. What is a moot point is in what quantities ready 'portions' of knowledge should be passed on to students so as not to discourage their creative and independent thinking. To help solve this problem, paradoxically and somewhat against its initiators' intentions, the new teaching system **could** be useful. For reasons outlined above, although the idea of educating experts who meet the expectations of future potential employers is totally missed, the idea of limiting general and introductory subjects for the sake of specialized subjects (i.e. *sensu stricto* custom-made modules) seems to be a step in the right direction. The previous system 'rewarded' people who, to be fair, could demonstrate substantial knowledge (along with language skills) but did not necessarily display intellectual independence. Thus a vicious circle emerges: there are complaints that students are 'passive', 'rarely take the floor', 'are unwilling to participate in discussions,' while simultaneously a lot is done to reinforce their passivity. Even… by giving them ready 'portions' of knowledge and then, at exams, by demanding them to reproduce this readymade knowledge. We write that the new system "could" be useful, however, on the condition that the focus is not on the last two years at the expense of the first three: it is hard to expect creativity from students whose originality has been methodologically tempered at the outset.

Can it still surprise us that in this situation the balance is disturbed not only between *forschen* and *lehren,* but between reproductive and creative knowledge as well? Can the new system (even unconsciously) make it possible to reverse this trend? It is difficult to share the fatalistic opinion that its introduction would **necessarily** mean the end of the academic, humanistic and scientific culture, as some attempt to portray the implication of the proposed changes. In favourable conditions it could substantially support the creativity both of the lecturers (demanding from them original creative

content [*zajęcia autorskie –jk-*], unfortunately only in graduate programmes),[112] and the students (allowing them to individually shape their programmes of study). But what is the point of the 'vocationalization' of the first three years of education while irrevocably depreciating the bachelor's degree, consequently leading to a fall in the number of people determined to be content with it? The expected backlog and losses certainly cannot be made up during the remaining two years.

Taking intellectual independence as the main aim of studies does not represent a daydream of careless aesthetes, but is the only possible, thoroughly rational and sober response to the challenges of the modern world, including those of the labour market. The job market – or rather the segment of the market that is of interest to us, since we are not referring to chemical laboratories or nuclear plants – does not need student-experts, contrary to what people may think, because they train their experts themselves (in accordance with the principle *learning by doing*). It does, however, need open-minded, entrepreneurial and unconventional people. One might even go so far as to say that the person who will learn the principles governing the job market fastest will not be someone who has acquired a broad knowledge of literature, language, and culture of German speaking countries, but someone who demonstrated their ingenuity and creative approach to solving problems, which their teacher deftly offered. The professional biographies of many German philology graduates and many researchers who decided to give up university work and move into totally different professions prove that those who are successful (also in business) are usually those who, while studying German philology, were also profoundly involved in, say, the poetry of the German baroque, Chomsky's generative linguistics, or the first half of the 17th-century German school of painting. To sum up and to exaggerate a little: While a good philologist is very likely to also succeed in business, a 'philologist in business' may have more trouble with this.

Without much exaggeration we can therefore ascertain that the most important specialization which German philology students should acquire is that of "independent

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[112] Original creative work from lecturers has many obvious virtues - it is enough to mention just three of the most important: 1. instead of sketching a general outline of the general area (e.g. an overview of linguistics, teaching methodology etc.), such work enables a deeper investigation into specific aspects; 2. it allows them to activate and exhibit their own dormant subject knowledge in particular areas which are of interest to them, (and not just those areas which have been imposed on them by the curriculum); 3. it enables student tot have a more penetrating and, to a great extent, more individual analysis of particular subjects.

thinking." This is an ancient purpose of studying, but one which has been somewhat forgotten today. It is the paradox of our times that, although often considered 'soulless', [*German studies? -jk-*] in fact facilitate broadly understood "spirituality" (read *creativity, innovation*).

Other issues that, in our opinion, also need to be reflected on are as follows:

1. To what extent is there a 'fetishisation' of the German language, which we give in to in our didactic work, and which consists in 'rewarding' students' language skills at the expense of substance conveyed by that language, and which not occasionally hinders the intellectual independence of future graduates of German?

2. Is the gradual marginalization of 'philosophy' justifiable? By this we are referring not only to the institutionalized subject of philosophy (confined since time immemorial for no reason to the 'history of philosophy'), but a number of subjects of various titles whose common feature is that they pose questions rather than provide ready answers, and which serve to reformulate one's ideas and to recontextualize one's knowledge rather than to reassure old convictions and 'studying' deprived of reflection. As Jacques Derrida states justifiably at one point: "The notion of *universitas* is something more than the philosophical understanding of a research and teaching institution; it is a notion of philosophy itself and it is a reason or rather the principle of reason *as institution*" (by the way, it is worth noting that this 'promotion of philosophy' of sorts results not so much from personal inclinations, as from the conviction that 'philosophy' plays a similar role to the humanities as does mathematics in relation to the natural sciences – it is impossible to profess honest linguistics, literature or culture based on a few hours of lecture of history of philosophy. While we would be surprised if a student of medicine were asked to examine a laboratory sample under a microscope without having been familiarized with the basics of biology, the absence of well-taught philosophy in the modern languages curriculum does not seem to raise an eyebrow.)

3. Would it not be worth contemplating the possibility of introducing an additional subject – the stylistics of **the Polish language**? A student of modern languages loses contact with Polish as a means of intellectual, academic, scientific, and often

- artistic communication for five years. The effects are quantifiable and clearly visible.

4. To what extent is the present formula of giving overview lectures justified in this era of widespread access to books, the Internet, and a lot of general and high quality introductory information which students can acquire on their own? Would it be better to replace them with monographic lectures representing instructors' own areas of expertise? Or even with seminars? It is worth noting that for a long time there have been murmurings of discontent about 90-minute lectures being problematic for numerous reasons, both for the student as well as for the lecturer – isn't it time to articulate these kinds of doubts publicly?)

5. Would it not be worth introducing, at the expense of other subjects, lectures on international literature, attracting German philology students' attention to the fact that their course is inscribed in the broadly understood tradition of world humanities?

These are some of the issues that demand, in our opinion, responsible and urgent discussion. German philologies still attract a large number of candidates. However, unless we, by determining relevant requirements, shape the profiles of future students even before they are accepted, we are in danger of never-ending (and in fact futile) complaining about increasingly meaningless humanistic predilections. On the other hand our graduates do not have to be more satisfied. This situation can be summarized succinctly by a quote from an essay by Jaroslav Chrivek, tellingly entitled "German Philology as a Source of Complexes":

The situation of the Czech German philologist is quite specific, as he receives his education in an atmosphere of peculiar idolatry, indeed fetishization, of knowledge of the German language (because it is obviously not of language as such any more), which all in all will remain for him a language which is foreign to a greater or lesser degree – a fact he will have plenty of opportunities to see for himself; on the other hand the curriculum effectively counteracts the development of creative capability in one's mother tongue – the abstract of an M.A. thesis is often the only longer work written in Czech during five years of studies. The state

of suspension between mediocre Czech language skills and equally mediocre German language skills, coupled with a lack of thorough philologic-philosophic education, condemns a fresh German philology graduate to carefree oblivion on the modern humanities scene.

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The labour market is saturated with teachers, editors, philologists in business, translators, and the German language in general. It is not saturated with creative, original and inventive people, and it never will be. It is worth thinking about how we can contribute to awakening and cherishing creativity in our students.

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