SALESIAN TRANSLATORS HANDBOOK

ii

This book has been published under the auspices of the

East Asia-Oceania Region.

Contents

Foreword

Five years ago, when a group of translators from the Salesian Congregation's East Asia-Oceania Region met at K'Long in Vietnam, I recall telling them how happy I was about initiatives like these, and that they are the fruit of a profound and rich vision.

Those Salesian men and women planted a seed. Or perhaps, because so other men and women have dedicated their lives to translation of our Salesian teaching and documentation since the beginning of our Congregation, I should say that they gave the already existing seed an important boost of slow-release fertiliser that has now produced a remarkable fruit, this first edition of a Salesian Translators Handbook!

I also said, five years ago, that I would like to help Provincials to appreciate, value and strengthen this delicate and sometimes difficult ministry by encouraging the formation of young confreres in the translation field, making strides in the direction of interculturalism in formation. But of course, it is one thing to encourage this laudable approach and quite another to describe the practical ways that this might be taken up and put into practice.

So, you can imagine how happy I am that a subsequent meeting of East Asia-Oceania translators from the Salesian Family, meeting at Anisakan in Myanmar this time, saw fit to take up the 'vision' and translate it (yes, literally!) into a tool that will help our Provinces and their leaders, not only in the EAO Region but in

the other six SDB regions too, as a reference point. Of particular note is the brief section on the spirituality and formation of the Salesian translator. We can have all the tools, all the techniques available to us, but they need to be informed by the same principles that have made Don Bosco's charism a gift of the Spirit for the Church and for society worldwide. This Handbook can be a real instrument of formation, and I thank the authors for the lengthy process, involving much consultation, that has led to its production.

Translation is important, as it has been for the Church over two millennia, and for our Congregation in just a century and a half. It is important for society as a whole, especially in a globalised world such as ours: the United Nations, since 2017, has adopted the Feast of St Jerome, Patron Saint of translators, as 'International Translators Day'. It is encouraging to see that it has been deemed so important by our Salesian translators that they have felt the need to spell out their ministry through this Handbook in an effort to encourage others to take up the task.

I commend this Handbook not only to translators in the Salesian Congregation, whoever and wherever they may be, but to our Salesian Family in general, its leaders and its members.

Fr Ángel Fernández Artime,

Rector Major.

Chapter 1

Introduction

> "Translation, properly understood, is a special case of
> the arc of communication... [and] inside or between
> languages, human communication equals translation"
> — George Steiner, *After Babel: Aspects of Language
> and Translation* (Oxford University Press, 1975)

Why this handbook?

From the very birth of the Salesian Congregation, the theme of
translation in our life and mission has been a crucial element for
the growth of our charism throughout Italy, Europe, the first

missions in Latin America and until the present. Our Founder, Don Bosco, had Piedmontese as his native tongue but he also spoke Italian, and he tells us in the *Memoirs of the Oratory* that in his secondary school classical studies he had already mastered the basic elements of Greek and had worked his way 'through the first translations.' He then goes as far as to claim that he 'translated almost the whole New Testament, the first two books of Homer and a selection of the Odes of Pindar and Anacreon.' He could translate Greek as well as he could Latin and also 'studied French and the principles of Hebrew' (all this in Chapter 24 of MO). Don Bosco also confronted the need for translation as his work expanded beyond Italy, often requiring assistance from native speakers,.

We are now a worldwide Congregation spread throughout the majority of countries on this planet, with many languages in use in daily community, pastoral and educative life by Salesians and Salesian Family members. If we include the young and ordinary folk associated with the Salesian mission, the number of languages increases exponentially.

There have been two Workshops held by translators in the East Asia-Oceania Region, one in 2014 and a more recent one in 2019. Both have been strongly supported by the Rector Major, Fr Ángel Fernández Artime, saying of translation that 'it has been a strongly felt need, and for quite some time, throughout the Congregation, at the level of the General Administration, in the Regions and also in each of the Provinces. . . if there should ever be a lack of translators, it will be very difficult to communicate and pass on the charism, animation and government of the

Congregation' (2014). He reinforced these ideas in a video message supporting the 2019 Workshop, adding that 'it really means having a vision.'

It became clear to the EAO translators from the Salesian Family, as they met on both occasions, that there was indeed a need for a 'vision' and that this might best be set out in a practical way by means of a Salesian translators handbook. Hence the item you are now reading. It is not a vision that has been suddenly 'invented' at a meeting, however. It has been a discernment process which began prior to the 2014 Workshop and has been marked, in particular, by some forty or more interviews, a narrative listening process that has proven its value. A part of one of these interviews is included in this handbook.

Translation – mission and ministry

Two prominent religious figures in today's world have promoted the idea that translation is a divine mission. The view taken by both Lammin Sanneh (born a Gambian Muslim, later became a Catholic and was Professor of Missions, World Christianity and History at Yale Divinity Schoo), and Andrew Walls OBE (Scotland), is that the Incarnation was an act of translation, Christianity is a translated religion and has been a force for translation throughout history – most languages have grammars and dictionaries because of the work of Christian missionaries.

Anybody who knows anything about Salesian missions and mis-

sionaries around the world over 140 or more years, knows that despite being 'Johnny-come-latelies' in the history of Christian missions, this contribution to languages and cultures has been notable. Think North-East Indian hill tribes, the Shuar of Ecuador, the Achuar of Peru, the Xavante in Brazil, just for starters.

Thus, translators be proud! Yours is a metaphor for mission, a ministry.

Taking a professional approach

Translation is also a professional activity in terms of the degree of competence, knowledge, experience it requires, as well as its need to adhere to professional standards. Almost any text which translates the Salesian charism today is an 'open' text and likely to appear in digital form. This simply reinforces the fact that our translations must adhere to standards.

Every year, translators of all faiths celebrate International Translators Day on 30 September. It happens to also be the Memorial of St Jerome, Patron Saint of translators. Therefore it is fitting to promote the celebration of International Translators Day in our respective communities, as a way of raising awareness of the importance of translation for the Salesian mission. Salesians also have potential holy patrons such as Fr Luigi Bolla, an Italian Salesian who lived among the Shuar people in both Peru and Ecuador for decades, and who translated the Scriptures into their language; Simão Bororo, a Bororo Indian, who interpreted

for German Salesian missionary Fr Rodolfo Lukenbein. Both these latter men were killed protecting native lands. In all three cases, their cause for canonisation has been introduced, Bolla as a Confessor of the Faith, Bororo and Lukenbein as Martyrs for the Faith. We can invoke their assistance as Salesian translator patrons for the graces needed in our translation mission.

Translation is essential to the Congregation's current apostolic thrust, as the former Rector Major, Fr Pascual Chávez, said in his letter on inculturation of the Salesian charism (AGC 411), quoting Pope St John Paul II:

> There is no salvation without incarnation, nor is there incarnation without inculturation. Affirming, there-fore, that 'the natural missionary role of the Church means essentially bearing witness to the fact that the task of inculturation, as the total spreading of the Gospel and its subsequent translation in thought and life still continues today and constitutes the heart, the means and the scope of the new evangelisation.'

At a practical level there is simply no doubt: key texts of the Salesian charism, as represented in SDB, FMA or 30 or so other Salesian Family Group documentation, the major websites of the Congregation and the Salesian Family, international meetings of the Salesian Family, have all required translation and inter-pretation services, and the need for these services is increasing. They also run the risk of being haphazard, stressful, and based on emergency rather than good planning.

Because of the focus on missionary activity in the Congregation,

there are certain Salesian Regions (e.g. America South Cone, South Asia) where translation needs and responses have been prominent. There is a new awareness now in Africa-Madagascar. The East Asia-Oceania Region has now held two Translators Workshops (2014, 2019), and the handbook you are now reading is the fruit of these meetings. Translation in every Region of ours is significant and important for the inculturation of the charism.

Translators of the EAO Region sincerely hope that this Translators Handbook will meet a felt need within the Salesian Family, and be a first and significant step to a more organised approach to this crucial mission and ministry.

Mission statement

The Salesian translator provides an accurate and insightful translation/interpretation of the charism of Don Bosco. In response to this vocation and spirituality, with a prayerful heart he or she conveys and makes the Salesian mission understood in our complex contemporary world.

Who are the 'audiences' for this handbook?

The potential audiences for this handbook could be: (i) professional or even *ad hoc* Salesian translators; (ii) those who make decisions about which Salesian material needs translation; (iii) educators/trainers of future Salesian translators; (iv) those who write or speak in the knowledge that what they write or say will need to be translated; (v) those who work in the translation field and have an interest in the specifics of Salesian history and the practices of translation; (vi) formators of the young men and women in initial formation; (vii) candidates who are in formation/training as translators.

8

Chapter 2

The Salesian Translator

Profile of the Salesian Translator

The Salesian translator is someone who engages in translation of materials relevant in some way to the Salesian charism, alone or in collaboration with any member of the Salesian Family and/or who supervises the translation of any Salesian material.

The following characteristics are included among those that distinguish the Salesian translator: the individual takes up the

task as a vocation, with a view to evangelisation and the desire to disseminate good Christian literature; the translator is guided by Salesian spirituality and formed in a Salesian heart filled with love for Don Bosco and the young, especially those among the working class who are poor and abandoned; the translator seeks a style that is simple, direct and attractive.

The requisites of a Salesian translator

The requisites of a good Salesian translator are addressed under two subheadings: the *spirituality* and the *formation* of the Salesian translator. These subsections take into account what it means to have: a) a good knowledge of source and target language, b) a certain familiarity with both cultures, and their social contexts, not just the languages, c) a grasp of the knowledge areas encompassed by Salesian discourse (theology, Salesian history, terminology. . .), d) good written and spoken abilities, e) willingness to research f) willingness to improve competence, since language is a living thing and is constantly changing, g) adaptability, h) ability to work in a team, i) willingness to be corrected and not absolutise one's own style or content in translation, since translation is one element in creating 'communion between person and person' (C 49 SDB) and 'speaking the truth in love'.

The Spirituality of the Salesian Translator

The qualities of the translator may be viewed from both their technical and spiritual aspects. The spiritual aspect necessarily includes values such as humility, patience, commitment and dedication, and, for the Salesian translator, should firstly be seen in terms of the cardinal points of Salesian spirituality – reason, the divine dimension, and loving-kindness. Those who take up the calling as translator are guided by these premises, thereby understanding the rationale for the work they do. They do it to promote and preserve the Salesian charism in the church and the world, imbued with the awareness of the divine, trinitarian presence and reaching out to the visible and invisible family of listeners, and readers.

And while the translator may often work alone, he or she never works outside of the community aspect of Salesian spirituality, so clearly indicated in C 44 of the SDB Constitutions: 'The members have complementary functions and *each one of their tasks is important*' (italics ours). In fact, this element of teamwork was strongly reinforced at the 2019 Anisakan Workshop, particularly when it comes to the 'checking process' the work of appraisal, by fellow translators or indeed the wider community. If we seek a scriptural underpinning for this, we may well find it in the Letters of St Paul and the team relationships he built around him. Consider his Second Letter to Timothy where, starting from the elderly teacher/young disciple relationship, he steeps us in a network of very rich, joyful, always constructive relationships, showing us how the missionary work of the primitive Church

was a team effort. Or the lengthy Letter to the Romans, where the Apostle recalls a good *thirty-three* people, leaving aside those mentioned in general, and each one is described with attributes that indicate the intensity of relationships involved. This attitude of communion in faith and work, which was also part of Don Bosco's charism, is one of joy and serene happiness. Of course, there were also lukewarm, cold, suspicious, fearful and unbending Christians in the primitive Church, and translators will inevitably come across them in their work too, but there is no doubt that our Salesian translators are part of a community of faith and fraternity which is an alternative to the suspect and conflicted society of our day, and they are called upon to witness to this.

There is so much more that can be said about the spirituality of the translator, especially by drawing on inspiration from Scripture. But here, some discernment is needed. We could end up with different spiritualities depending on what we look at. If we think of translation in terms of service: 'Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received' (1 Peter 4:10) we will have one spirituality. If we think of it as a hidden task (parables of the sower, the seed, the yeast in Matthew 13), we will have another.

Speak the truth in love

But what is 'the greatest commandment'? It is love of God and neighbour, as we know. And in Ephesians 4:15 we are urged to 'speak the truth in love'. What urged Fr Luigi Bolla to spend

decades among the native Achuar peoples in Ecuador and Peru and translate the bible for them? Love. Why did interpreter Simão Bororo die a martyr? Love.

The translator's task, seen in terms of a spirituality, is a task of love – of God and of neighbour. It is informed by love. Translation is, in a sense, obedience to the greatest commandment. It then becomes a 'holy' task and a means of sanctification. It becomes 'hospitality to the Word' or allowing the Spirit to minister within us to others. And nobody has ever said that love is easy. It is demanding, requires sacrifice.

Once we establish this as the key motivating principle, we may feel free to roam the abundance that is Scripture, thinking of it as taking a wonderful walk in a wood filled with beautiful trees, flowers, birds of every colour. The wood is the many images of Scripture, and we may hold a flower here, a fruit there, and pause to look at a tree, a bird, a butterfly, gradually familiarising ourselves with its beauty and what it means for us. The image is not so foreign to us, if we recall the reference in the *Biographical Memoirs* to the way young seminarian John Bosco from the Becchi distinguished his name from a fellow seminarian, also John Bosco:

> The two Boscos were joking about their names and wondering whether they should use some nickname for clarity's sake.

> The other Bosco said: *'Bosco* means *wood.* I like *nespolo* [nespo-lo] wood, so call me *Nespolo.'* [or medlar in English, a small Eurasian tree of the rose

family widely cultivated in Europe. Its wood is hard
and knotty].

'I, instead, like *sales* [sa-les], wood which is soft and
flexible, so call me *Sales*.' (BM 1:302)

Come to think of it, we could use the same metaphors for the
translator who roams the wood of Salesian literature in all its
beauty and has the skills to enable the identification of this
beauty and convey it to others.

The translators from the Salesian Family who met at Anisakan in
Myanmar in 2019, gave much time to this aspect of spirituality,
seeing their work as one of incarnation, like Jesus becoming flesh,
but also involving Jesus' paschal mystery – the grain must die in
order to bear fruit. Theirs is a work of passion and must involve
passion in every sense of that word. Or perhaps they are like
the biblical salt that brings flavour to life. The completed and
hopefully published translation bears the mark of a resurrection
too, bringing consolation and inner joy at being able to share a
beautiful text or spiritual wealth. It is not all sweat and tears!

But, sweat and tears there can be, and this is where the parables
of the sower, seed, yeast, indeed the many references in the New
Testament to the hidden nature of the Kingdom, can be applied
to the often hidden, hard-working nature of the translator's work.
It is work that may not be rewarded and a mission that may not
be fully appreciated. Yet it can be fruitful, so let the slow and
steady growth of the Kingdom be our motivation.

Salesian translators, apart from nourishing themselves with these

thoughts, also nourish the spiritual life of the Salesian Family, sometimes in very precise ways when the translation is, as it often is, about some aspect of this spiritual life. It is no less nourishing, however, when it strengthens the ongoing formation of our brothers and sisters, increases their sense of belonging to the worldwide Salesian community, or when it becomes a witness to the history of salvation through the Salesian Congregation and its wider family, perhaps like the Mongolian translator who is aware that she is feeding the faith of neophytes (new Catholics) who can now have some spiritual reading in their own language. And, of course, it is also nourishing for the translator.

Ultimately, if translation is a spiritual act, it will call on the Spirit to be part of it. As translators we are accustomed to occasionally rewording, rephrasing something for greater impact. Perhaps, then, we may be allowed to conclude this section on the spirituality of our task with a passionate plea:

Veni Translator Spiritus ... !

The formation of the Salesian translator

The most recently revised (2016) Salesian *Ratio* contains at least two comments that are of interest to the Salesian translator. One is a reference to the Salesian brother, but would be equally applicable to the Salesian priest or members of the wider Salesian Family:

> The fact is that the needs of our mission are many

> and varied, and therefore qualification in the pro-
> fessional field includes acquiring the necessary skills
> needed to fulfil tasks in various other fields besides
> professional training, such as, for example, the school,
> social communication, social work, administration
> and management (From a 2012 letter of the then
> Formation Councillor, Fr Cereda, regarding the for-
> mation of the Salesian Brother).

The reference is clearly not restrictive. We could add 'translation'
to the examples listed above.

The other comment is more specific, taken from the section on
ongoing formation, where it speaks of:

> ...establishing – at the level of a Region, a linguistic
> grouping or Provincial conference, and according to
> possibility and convenience – centres for ongoing
> formation. These centres offer their services to the
> Provinces, the communities and individual confreres
> in a variety of ways, organizing, for example, courses
> or programmes, preparing and distributing materials
> for the animation of communities or *arranging for*
> *the translation of Salesian texts* (12.4.4, no. 550,
> emphasis ours).

The translator is there by implication since someone, obviously,
would need to translate those texts! Perhaps the day may come
when the translator is there explicitly, and formation for transla-
tion is included in such ongoing formation centres. It is pleasing
to note that recognition of the translator is becoming more ex-

plicit in Salesian institutional documentation, exemplified by the recently published 3rd Edition (2014) of the Youth Ministry Department's *Frame of Reference*:

> It is incumbent upon us to express our heartfelt gratitude to all who, with their precious but hidden work of translation, have ensured that the pastoral reflection of the Congregation can reach all parts of the world.
>
> Their generous service is a true and proper ministry which is ever more appreciated.

Another guide that needs to be included in any reference to formation of the translator in the Salesian context comes from the institutional document known as the SSCS (The *Salesian Social Communication System*, bold text is ours):

> 117. *The management of language resources and translation takes into consideration*:
>
> Ensuring the **terminological consistency** of Salesian discourse both internally and as addressed to others; see to the **faithful, communicative translation of messages and communications** from the Rector Major and his Council, and other bodies of animation, formation and information; **'faithful' here means fidelity to the original** language and context**, 'communicative' here means understandable to readers** in their cultural context**; promoting standards,** especially in textual prod-

ucts of the General Administration.

118. The DSC [Department of Social Communication] supports the management of the Congregation's linguistic data in collaboration with the Salesian Central Archives, through **the digitisation of text, text memory (TM), etc.**. The DSC offers its skills and advice to the Salesian Central Archives and others responsible for the management of linguistic data of the Congregation.

119. The DSC in collaboration with the Secretary-General and/or the Vicar of the Rector Major sees to **co-ordination of the 'pool' of translators** and offers **support services for their task**.

120. The DSC draws up **style guides for different situations**, for example, the General Administration, f**or translators in different languages**. (SSCS 117-120).

It is clear that formation to the translator's role can both draw content from the above but also the expectation of support!

From time to time, in other institutional documents, there are at least oblique references to the translator, occasionally a translator's note or two, but something we might draw from these documents overall, especially in more recent years, is the by now common adoption of a spiritual discernment process: recognising, interpreting, choosing, which is clearly applicable to the translator's task too. In fact, one of these documents, *Young Salesians*

and Accompaniment, Orientations and Guidelines, which along with its companion study of personal accompaniument by the same name (author Marco Bay), is the most recent of the institutional documents at the time this handbook was written. It clearly says that this discernment process 'is now no longer something optional, but must become the *habitus* of every Christian community.'

It is interesting to note, however, that in the document just quoted (the *Orientations and Guidelines*) we find, perhaps for the first time in a Salesian institutional document, an awareness of translation issues as such, as for example in no. 175:

> *Evangelii gaudium* is very clear on this point (though unfortunately not in the English translation): 'Today more than ever we need guides who, *on the basis of their own experience of being accompanied,* are familiar with processes that call for prudence, understanding, patience and docility to the Spirit.' (EG 171, our translation from the Spanish).

The authors here are recognising that the official English translation of a papal document is at least unclear (other translators, commenting on the same papal document, have considered that in places it might even be in error, and likewise go back to the Spanish, considering that given Pope Francis' background, it might well have been the original). Without the need for us to subscribe to those thoughts or not, we do note that this is 'translator territory' and something that translator training needs to take into account: what is the source language and what does it

say? Is there any possibility of mistranslation or even ideological bias creeping in? And so on.

What follows are the collected thoughts of translators from the East Asia-Oceania Region, as a contribution to the formation of the translator here and now.

A practical example

One of the best ways to understand the many dimensions that could potentially be part of the translator's formation is to listen to an experienced translator, in this case Fr Hilario Passero from Brazil, who has worked as a translator at Salesian Headquarters in Rome for many years. He was responding, at the time, to a simple question: *How did you begin or learn to translate?* This is what he had to say in response. The italics are ours, merely to highlight some key components of translator formation:

> Let us say that first of all I had to study the languages that were part of my secondary school curriculum (4 years), novitiate (1) and post-secondary (3). There were 7 languages: *Latin* (8 years), *Greek* (5), *Portuguese* (8), *French* (7), *Spanish* (1), *Italian* (5) and *English* (3). *Grammar was part of all these.* For Latin and Portuguese, little by little *we also studied the history of their literature.*
>
> We could also say that translation and other versions were the order of the day.

Second, to be able to teach and gain teacher certification, I had to I had to study Romance languages at University level: Latin, Portuguese, French, Spanish, Italian (and for each of these: Grammar and the history of grammar, literature, and for Portuguese we had to study both Portuguese and Brazilian literature; for Spanish, the literature of Spain and Hispanic countries in Latin America...). We also had to touch on Romanian in the history of languages.

Third, later on, to study English: 2 intensive courses in Brazil; 2 years in the USA: 9 'stages' (between MU - University of Missouri), (IEP - *Intensive English Programme*) and San Francisco University (Jesuits); and 2 months (1980) at Oxford (Britain).

Fourth, while doing the Lyceum we also did the *Philosophy course* (3 years), where texts were only in Latin at the Salesian Faculty at Lorena-São Paulo;

Fifth, *Theology* (4 years), where texts were in Latin or Italian, at the Pio XI Institute – Pontifical Salesian University, São Paulo.

And sixth, during the day I was in charge of the *Editrice Dom Bosco* (São Paulo) and had to *check translations of books done by outsiders*, while at night, to improve my *management of the publishing house* I did a course in 'Business Administration' (4 years), at the Pontifical Catholic University, São Paulo.

Seventh, from 1973 to 1980 (7 years) I was the *editor of the Brazilian 'Salesian Bulletin'*; and continued to assist the BS for a further 10 years (1990-2000).

Eighth, I spent 10 years as *Technical and Artistic Director* of the 'Centro Gaúcho de Audiovisuais' (Salesian), in Porto Alegre-RS, Brazil, working on more than 100 audiovisuals.

Ninth, while working on the audiovisuals, I completed the *complex and demanding course in theoretical and practical journalism* (4 kinds): print, radio, film, television at the 'Facoltà dei Mezzi di Comunicazione Sociale' (FAMECOS), at the Pontifical Catholic University, Rio Grande do Sul (PUC-RS), at Porto Alegre (run by the Marist Brothers).

Finally, while looking after the Salesian Bulletin (see above, 7) I attended *3 'stages' in Photography: theoretical, practical, artistic* – courses completed later because they were needed for Audiovisual production, and because required for the Journalism course (see above, 9).

We could say that everything that was part of my formation – normal and ongoing – has also been part of communication, since it must be clear: 'knowingly or otherwise we all communicate.' Even without saying a word. All the cultural and linguistic infrastructure ends up as ... what someone does. In the translator's case, his or her translations. Just the same, the

> *language or languages we know well are the key.*
>
> So, this was my *general and remote preparation* – in content and language – for the ministry of translation. In my case – as for any Salesian – *life, preparation and action all come together as 'crescit eundo', that is: we grow as we go*!

An impressive curriculum vitae indeed! But note at least the highlighted items and their implications: familiarity with language and languages (7 in his case), their grammar, and history of their literature; philosophy and theology; editorial work; the range of translation genres, including audiovisual; journalistic abilities; technical and artistic preparation, photography; all-rounded, ongoing effort, the importance of 'what someone does' (translation); and that beautiful concluding phrase: *life, preparation and action all come together as 'crescit eundo', that is: we grow as we go.*

Dimensions of and approaches to translator formation

The formation of the Salesian translator may cover at least the following fundamental areas/dimensions**:**

Language proficiency: **SL** (source language) and **TL** (target language) and in addition, or seen from another perspective, the **A** and **B** language of the translator/interpreter [see glossary at the end of this book for these and other terms relevant to translation and interpretation].

\# *Translation techniques*: learning by translating (e.g. starting from one page – e.g. *Cagliero11*).

\# *Fostering writing and speaking capacity* (verbalising, summarising, storytelling in writing).

\# *Learning to write proficiently about the Salesian charism* for youth and the wider public.

The formation of the Salesian translator may employ the following approaches. These are just suggestions and none of them are exclusive of the other**:**

\# *For all Salesians or Salesian Family members in initial formation*: presentation of the translation theme and first 'trial' of translation work. This could be done to encourage the desire and help discover talents or interest among prospective young translators.

\# *Fostering the multi-lingual capacity* of young Salesians and/or Salesian Family members.

\# *Offering opportunities for cross-cultural experience,* as many Provinces are attempting to do.

\# *Introduction to the use of the basic electronic tools* (Google Translate, Wordfast, OmegaT. . .) and Salesian Glossary, using it as a means for deepening the understanding of the charism.

\# *Translation itself as a learning strategy* for the sharing and imbibing of the charism.

Moving forward

It has been the experience, at least in the EAO Region, that when translators come together for a workshop, their resolutions always include the desire for further collaborative work, but especially for suitable training. There comes a time when these desires need to meet a practical response. We have experienced translators in our wider Salesian Family, and not only in our own Region.

It is not beyond our capability to think of providing some formal training for translation, and considering the acknowledged limits of personnel and resources that our Provinces or Regions always have, we could consider a three-level or three-pronged approach offered online:

An introductory course

Intended for people with no or only limited translation experience, the *ad hoc* translator perhaps [see glossary], but who would like to build up skills and study over a longer period.

This level would introduce the individual to translation techniques, to understanding the role of the translator in the Salesian context, and explore some of the theoretical aspects.

Perhaps this level could involve a number of translation assignments on a range of topics chosen by the course coordinator.

Any tutorial activity would need to take place online as well – email, Skype, Google Translator Toolkit, Whatsapp. . .

Improver's level

The focus here would be the professional rather than the *ad hoc* translator. It would require the preparation of suitable training materials regarding key concepts of translation, and again would involve set translation assignments and tutorial activity. The assumption would be that candidates for this level have proven capability in language(s) and some experience already behind them.

Ongoing training

Aimed at fine-tuning skills, building on strengths and focusing on weaker or problem areas. In terms of levels, this ongoing training would assume that the individual translator is already at the 'improver' stage, but seen in terms of a three-pronged approach, it could also be undertaken by the beginner or *ad hoc* translator.

Chapter 3

Key Translation Processes

All translators develop their unique style with years of practice. However, it is true that there are several processes which are crucial to any translation work. Following them ensures that the translation accurately reflects the source text and sounds natural in the target text.

We could sum these processes up very briefly as: understanding, translating, reviewing. The process of understanding the source text and the needs of those who asked for its translation will involve many of the points that follow in this chapter. The

chapter also looks at some of the translation problems that arise and how they might be resolved. It is not uncommon for a translator to first do a 'draft' translation which will contain all the content but may not read very well. This draft then needs to be turned into natural language for the target audience and culture.

The following chapter will look at the review process.

The importance of teamwork and collaborative translation

The Salesian Family gives depth to its presence in our provinces and delegations in and through translation of Salesian material. The broader concerns of the insertion of the charism within the Region are responded to when the ministry of translation is strengthened. And one of the key means for strengthening it is to involve a team. Indeed, the two Translators Workshops held in the EAO Region have identified their need to work as part of a team as a 'sine qua non' of their task, while at the same time acknowledging the difficulty in finding, forming, involving people in such a team.

It is merely a suggestion, by way of example, but a Province team might comprise the following personnel (SDB and Lay)

1. One who is competent in Italian and English,

2. One who is competent in (local) literature,

3. One who has a good Salesian, theological, Church knowledge background,

4. One who is a coordinator, appointed by the Provincial.

The translation team, be it at the regional or provincial level, ensures continuity of the core members of the team, and welcomes new members even as one may discontinue. It also ensures the quality of translation, with each translation group having an expert from the source language and target language.

The decision on what needs to be translated (either in print or as digital or audio-visual material) resides with the translation office/team, if there is one, and/or with the Social Communication commission or with the Provincial or someone he delegates.

It could also happen that some translation becomes popular as a need/requirement for a locality and from there to other settings. Such popular material could then require a translation authentication.

A group of translators from the Region could benefit from coming together to check their work, and improve the art of translation in the process. This kind of workshopping could be a trimonthly exercise or event at the province level, and annually at the regional level. This could also offer opportunity to translators for ongoing formation.

Establishing boundaries

Sometimes the translator walks a tightrope between author, editor, publisher, reader, or in a Salesian context this might be between the person asking that something be translated, whoever will see to its publication or dissemination, and those who will read what has been completed. So there is a need for clear boundaries.

The sorts of issues that arise, then, might include:

– *consultation* with key players in the process*,*

– how best to capture the *style* of the author (we are not always translating historical material where the author is deceased! Sometimes the author will be alive and needs to be consulted),

– the *challenges* translators face, one of which is technical – the translator should normally receive, or work from a Word file or text only file, not a PDF or something with too many charts and images to worry about,

– the *translator as 'editor'* (because mostly, we are not responsible to a separate editor and have to do our own proof-reading), though despite self-editing, the translator ideally also needs to engage others where possible, especially for proof reading.

– *other roles* the translator might have to take on (he or she might have to 'sell' the work to its readership, or even do pre-press work),

– the need for *style sheets or style indications* including the

question of gender inclusive language, sometimes even when it is not found in the original.

Some translation problems and solutions

The problems translators face are many. However, they could be grouped into two areas: one having to do with translation issues *per se*, and the other with technical issues.

Translation Issues per se

In general, the following deserve attention while translating:

- **Titles**

The expectation often is that a title of a book, a paper, a conference, whatever, be translated directly, but translators know that often this just does not work, since titles are often condensed ideas in a language that don't 'condense' in the other language the same way! This is why, for example, the Italian translation of 'Dead Poets Society' (the film) was '*L'attimo fuggente*' in Italian (The fleeting moment). The Italian translator knew that 'dead poets' were not going to work for an Italian audience! But to come up with '*L'attimo fuggente*' needed a very thorough knowledge of the plot. Solution? It comes down to skill and experience.

- **Regional issues**

The word 'locale' (not 'local') is relevant here. Portuguese is a language, Brazilian Portuguese is a 'locale'. Brazilian readers don't like many aspects of Portugal's Portuguese! The same happens in English, relating to spelling, grammar, punctuation (en-us, en-au, Singlish, Chinglish, Taglish etc. etc.). Solution? Consultation with people requesting the translation and knowledge of readership potential. And, of course, a clear understanding of 'locale' differences. Attention to internationalisation and localisation.

- **Translating humour, poetry**...

It is notoriously difficult to translate humour and poetry. Possible solutions: consult with a native speaker or someone who does a lot of this kind of work; find existing translations of the material (internet). Humour almost always needs a replacement (literal translation rarely works), e.g. replace a joke in one language with an equivalent one in the other language. Poetry requires a thorough knowledge of elements like metre and rhyme. In this case, what does one try to emulate? The 'content' or concepts of the poem or the rhyme pattern? The metre? Sometimes a choice of one or more of these needs to be made as a solution.

- **Translating the untranslatable**

Some words just won't seem to translate (i.e., with a single equivalent word). Translators, who are very well aware that language and meaning are context-dependent, will not normally accept the term 'untranslatable', and will seek the contextual

understanding that will allow them to translate the idea the so-called 'untranslatable' word represents: by severalword or a phrase, if required; the word left in the source language but italicised; a glossary, or occasionally a translator's footnote, but this can become obtrusive (as do lengthy bracketed explanations).

- **Translation from a secondary source**

Occasionally, the translator may not know the language of the original source and be presented with a translation in what is his or her B-Language as the source language. In this instance, the person or persons requesting the translation should first ascertain that the translated source is accurate. The translator would also do well to request revision by someone who also knows the primary source language and, indeed, the primary source text.

Finally, a good translator will:

- Determine if he or she has the language skills and the subject knowledge to attempt the translation in the first place.

- Bring creative energy and imagination to the work, without losing the author's style, message or unique flavour.

- Think carefully about substitutions or changes, and discuss it with whoever needs to know about these choices (if anybody).

- Have an editor. The translator will heed an editor's fresh approach to the text, knowing that he or she will be seeing

it with new eyes, and judging it as English prose.

- Strike a fine balance between making the work accessible to new readers, while still maintaining its essential 'foreignness' and differences.

- Keep careful notes of changes and decisions made in the process of translating. The translator may need to go back to these and justify them.

- Take careful consideration of humour, puns, jokes and literary allusions, names of places and characters, as well as cultural references and ideology...

On the other hand, a good translator will not:

- Take major liberties with the author's text without reference to relevant individuals (author if alive and accessible, Translation Commission team, etc.).

- Play with the structure or the sequence of time or events, except in consultation with relevant individuals as above.

- Refuse help from the author, editor or another translator; every insight, every set of eyes, provides a new depth of understanding, and possible resolutions to difficulties faced.

Technical problems and solutions

As regards, technical issues, one needs to remember that translators are first and foremost linguists, not computer whiz-kids, but at the same time, some basic technical understanding is needed. Nevertheless, there can be a wide range of 'technical issues' which may include:

Document assessment prior to translation

- Is the text legible? If not, ask for a better copy!

- Is the text in a software format that facilitates or hinders translation? If it hinders, ask for one that facilitates.

- The linguistic resources (dictionaries, human contacts) to ensure that one can translate unfamiliar words and phrases. if this requires funding, then the funding needs to be sought.

- How long will it take? Determine a time frame that is reasonable given the likelihood that the translator has many other roles.

- If one is translating script-writing, then it will call for editing skills as well as involving visual readability, text size, font size, colour combination and positioning within the visual frame etc.

- Multimedia translation is dealt with in a separate appendix to this handbook.

Computers and internet issues

- Digital technology as it relates to translation is in a constant state of change, but translation remains an essentially human, not a machine task. 'Computers will never replace translators but translators who use computers will replace translators who don't!' (Timothy R. Hunt).

- The bare minimum is a good, current personal computer.

- The software in most common use the world over for a completed translation is Microsoft Word, which may then be converted to PDf but the Word file remains the 'original' for the target language. There are substitutes in the Free and Open Source scene (e.g. Libre Office) but eventually, it is a .doc or .docx file that will probably be needed.

- Translation from PDF files involves prior conversion to Word, possibly Excel, or text only, or obtaining the original in those formats. Translations directly from PDF are technically difficult to manipulate. PDF might be used to save or to send documents in heavily formatted originals in order to preserve the original format (font, margins, layout etc.) but it should not normally be the responsibility of the translator to do these conversions.

- Some people like to work with Machine Translation (MT) such as Google Translate or DeepL (https://www.deepl.com/en/translator) or similar. This is helpful but not infallible. It should not be

relied upon to 'do the work', but only to assist. It is worth noting that Google Translate offers more than is initially apparent. It also offers Google Translator Toolkit (https://translate.google.com/toolkit) an entirely free service which also allows for collaboration between translators, and all the usual tools of machine translation, translation memory, glossaries if one wishes to make use of these. DeepL is closely connected with Linguee (https://www.linguee.com/), and both can be of interest to the translator in the religious sphere, since some of the contributions to the database common to both come from religious institutions.

- Some people like to work with Translation Memory (TM). This can be very helpful for larger items since it facilitates consistency and can reduce work. But for others it actually increases work! There is more finesse involved in using such programs. There are very professional (and costly) types of software like Trados, less costly ones like WordFast (which also has a free version with some limitations) and completely free software like OmegaT or the kind of option referred to above (Google Translator Toolkit). The programs mentioned here are all examples of what is known as CAT or computer-assisted translation, where the human translator interacts with machines that help the process in one or more ways.

Terminology

There is an urgent need to ensure terminological consistency in the sphere of what we might call the 'Salesian Knowledge Base' – a history of language and cultural development of a Salesian nature (and as the charism regenerates in ever new cultures and times) over 150 years or so.

Glossaries, dictionaries, term bases: *Glossaries* are simple word or phrase-pair items (two columns). A *dictionary* is more extensive. A *term base* is a little more technical. We have an example in the 'Salesian Dictionary and Glossary' (which at the time of writing is accessible at http://www.sdb.org/vocabulary/eaogloss.html), an effort to marry all three to some extent. The Salesian Dictionary and Glossary thus acts as a rich resource to which one can keep adding, as in Wikipedia, and thus create a common resource for the continued benefit especially of the translation community. East Asia-Oceania translators have their own version of the Salesian Dictionary and Glossary, and some have added in their own language equivalents.

At the very least, Salesian translators should always work with a glossary in the appropriate language pair, and if one does not exist, they are urged to collaborate with others to ensure that one is developed. It is also recommended that they identify and refer regularly to existing Catholic or other appropriate glossaries.

Chapter 4

Post-translation Processes

Reviewing a text before submitting it to those who commissioned the translation is essential. In general terms it will involve putting the source text and the translation side-by-side and ensuring that all essential content has been translated and that no extra information has been added. There also needs to be a grammar and spell check and then a final check to ensure that everything sounds 'natural' for the target audience and culture. These general processes have some technical terms associated with them. This chapter provides information on these terms and processes.

Copyediting

Copyediting is largely a post-translation matter, the process of reviewing and correcting written material to improve accuracy, readability, and fitness for purpose, and to ensure that it is free of error, omission, inconsistency, and repetition. It becomes clear, then, that it is something the translator cannot avoid, even though it seems to be a separate set of skills which hopefully would be applied by a person other than the translator. This can rarely be the case in our situation, so it is important for the translator to at least be aware of the skills involved. But ideally, this is where a translation commission comes into play.

Editorial work

Editorial work really begins prior to translation and begins with classification of the levels of translation to be undertaken: the classification could be according to potential readers of the materials and the seriousness of the materials to be translated.

Once the level of translation required has been determined, the second stage is to decide, based on the importance of the materials to be translated, to whom the material should be entrusted, and how seriously the material should be treated in the whole process of translation, including the post-translation stage.

The translated text is edited or revised by the translator in the

first instance, and the team of translators if such exists, and at various stages of the work requires editorial supervision and approval before reaching the publication stage.

Omissions

If omissions are found in the translation during the copyediting process, the translator responsible should be informed, and discussion needs to take place, since the translator may omit some words, phrases, even whole paragraphs intentionally, in some cases for the sake of clarity. Sometimes, the target culture/audience of the work influences the work of translation (i.e. some of the expressions may be omitted to avoid scandals and misunderstanding; and some words, punctuation, matching ideas from source text, quotes, acronyms may have to be added for the better understanding of the facts.

Format

The format of the translated work should be faithful to the original text for easy reference to the original and for the smoothness of editorial work, but bearing in mind what has earlier been said about the difficulty of working with PDF originals (which are rarely if ever the originals). We also should acknowledge that in some cases, such as when intentional omissions are involved, the format may not be faithfully followed.

Mistranslations

A word and/or phrase can be completely mistranslated. The grammar, sentence construction and idiomatic expressions of the source language should be paid close attention. Sometimes, the target language may have different connotations according to the region.

The unknown or the untranslatable

There will always be words or concepts that still need further exploration, and some terms have no singel word equivalent. Since languages are alive, we come across new words daily. There are also technical terms which need much attention. At times, key Salesian terms such as '*amorevolezza*', '*assistenza*', just by way of example, since there can be others as well, have either not been given appropriate equivalents in other languages, or have run the risk of adopting equivalents that may carry some local ideological bias. Clearly this is where a well-considered glossary and the always essential teamwork are involved.

Spelling, grammar, punctuation, footnotes

Spell-check or grammar-check on a computer are not infallible and may be 'localised' e.g. US English only.

Clarity

At times, there may be a failure to clearly convey the meaning of a particular part of the text or to include all important ideas from the source text. There are times we need to further explain some words, phrases, proverbs, idioms, etc... There are terms peculiar to the Salesian context that need to be clearly conveyed in the target language. If necessary, some translators' notes could be added in brackets for further clarification, but always with care to ensure that these are not too many and intrusive. Ultimately, the translator should be as 'invisible' as possible.

Consistency

The title of persons or an object may receive one name in one part and another name in another part. The use of British or American spelling should also be consistent. This is one area where the glossary comes into play. The glossary should be consulted frequently for the translation of proper nouns. It is likewise important to capture the intention of the author and the spirit of the text of the source language in a consistent way.

Sound-alike words (homophones)

There can be sound-alike words between source language and target language. Italian-English is a good example of this. '*Geniale*' sounds like 'genial' but it is not! Language pairs will always

have many examples of these misunderstandings and they can be critical. There are already too many cases of this kind of error ingrained in Salesian 'English', for example.

Style

Does the translation reflect the style of the original text? Does it compare with the style of the instructive kind of material that is popular in the language, region, locality? The literary style of the source language should be respected. The use of slang and popular jargon should be normally be avoided, especially in formal documents, as also the use of oral language, unless it is seen to be intrinsic to the style.

There are exceptions. For example, if the materials target a specific audience such as young people, use of their language may ensure better reception. Other cases may involve materials intended to have a short life span.

Levels of Editorial Approval

Once editorial work arrives at its final stages of completion there arises the issue of appraisal and approval. The completed translation deserves to be examined by others in the team, if such exists, ideally by the wider community (representatives of potential readership) and those who initially authorised or requested

the translation or, as in the case of documents which come under the authority of the Ordinary, by the *Censor Deputatus.*

By the translator team

Networking is helpful for translators. There is a need for networking and team building. The recognition of translation as a ministry calls for a structural intervention for adequate coordination. There is a need for a group of translators at province level if possible (even a recognised body of regional level translators) to come together to cross-check the efficacy of the translation. Such translator teams would need a basic frame of reference or statutes.

Each Province/Vice-province/Delegation is encouraged to form a translators team with a clear vision and mission, objectives and lines of action. This team can be inserted into the Provincial Social Communication Commission and be referred to as an element of the Provincial Directory.

The Provincial Translator Team shall ideally include one full-timer (SDB/Lay) who is proficient in English, Italian and the target language if different from either.

The team shall meet periodically to enhance their work.

Networking among the Salesian translators is to be encouraged – to share and for mutual enrichment.

The Region may organise an annual gathering of Salesian Translators.

By wider community appraisal

This level of verification, though rarely considered, has a significant function. It calls for a translated item to be disseminated among some of its potential readership for comment before final approval.

By final approving authority

This may be the Church (*Censor Deputatus* if still required) or a Provincial Commission or equivalent body. The province/provincial secretary in case of absence of a translation team, or a person appointed as the spokesperson of the province could be entrusted with the task. The approval of the veracity of the content and style belongs to the local authority, (taking our cue from the systemic change brought about by Pope Francis whereby each Bishops Conference becomes the ultimate authority on translation, and not the Roman Curia or office).

Care needs to be exercised whenever citing official document titles.

Other post-translation processes

It would not normally be the responsibility of the translator to be responsible for other post-translation processes, once his or her job of translating and reviewing is complete. Nevertheless, the translator is part of an overall production cycle and should be aware of processes to follow, some of which could once again call on that individual's expertise.

Copyright

Seeking copyright permissions is not the translator's responsibility, but as copyright arrangements are sometimes made after the main text has been translated, the translator may be called upon to translate copyright indications and other 'front matter' items.

Publication processes

Again, these are not the responsibility of a translator, but this person may be called upon to assist, even at the late stage of the printing and publication process, especially where it has required some adjustments to text and layout.

Preservation of translated materials

The matter of preservation of materials once again, and is crucial as it is, cannot be solely the responsibility of the translator. It would be hoped that a Province/Vice-Province/Delegation has developed a policy that ensures preservation of all forms of media, especially the more ephemeral digital material. Attempts have already been made at the Congregational level (Salesian Digital Library, SDL http://sdl.sdb.org) and in various Province websites.

And yet, this is an area where the translator can provide an important lead. It is precisely in this matter that the use of TM (Translation Memory) takes on importance. It not only assists the translator while working, since segments once translated need not be repeated (the TM will alert the translator to the possibility of reusing that segment), but also ensures that the completed text is retained in memory, either 'locally' on the translator's computer, or in the cloud, if TMs are kept in cloud-based storage. TMX or Translation Memory Exchange also comes into play here, since it enables combination of TMs or exchange between colleagues.

Appendix A

Oral Interpretation

Protocols for interpretation scenarios

Code of ethics

A code of ethics implies confidentiality, accuracy, completeness, being non-judgemental and being professional. These are elaborated as follows.

Accuracy and Completeness

The interpreter will interpret accurately in both languages. By

accurate interpretation we understand an interpretation that preserves the meaning of the message, the register of each speaker (high, low or both) without omissions, additions, distortions or alterations. Accuracy presupposes proficiency in both languages.

Confidentiality

The interpreter will respect the confidentiality and privacy of all parties under all circumstances, unless otherwise required by law.

Impartiality

The interpreter will remain impartial. He/she will not attempt to introduce personal views into what is being interpreted.

Limitation of practice

The interpreter will know his/her linguistic limitations and decline assignments that require knowledge or linguistic or other skills that go beyond his/her competence.

Professional Development

The interpreter:

will seek professional development opportunities to maintain, improve and expand interpretation skills and general knowledge through self-teaching, formal, and informal ongoing education;

will acquire the proper terminology and enhance his/her knowledge by creating and updating terminology files;

will seek feedback and practise self-evaluation concerning his/her performance.

Interpreter best practice

Best practices include things like: clear voice, conciseness, impartiality, be as unobtrusive as possible... There can be TWO sets of best practices: one for the interpreter (as above for the code of ethics) and one for the person who requests interpretation (envisaging a more formal situation, perhaps, not the *ad hoc* need on a daily basis that might go on in a mission context). For this latter, best practice includes:

– Introducing onself to the interpreter. It helps that both know each other to some extent.

– Requesting that the interpreter interpret everything, and into the first person (avoiding 'he said, she said').

– Acknowledging the interpreter as a professional in communication.

– Respecting his or her role.

– Speaking directly to the audience, not to the interpreter.

– Speaking more slowly rather than more loudly.

– Speaking at an even pace in relatively short segments.

– Pausing so the interpreter can interpret. The interpreter is the medium, not the message. If the one speaking feels that he or she are not getting the type of response they were expecting, they can restate the question or consult with the interpreter to better understand if there is a cultural barrier that is interfering with communication.

– Being aware that many concepts expressed have no linguistic or conceptual equivalent in other languages. The interpreter may have to paint word pictures of many of the terms used. This may take longer than the original speech.

– Giving the interpreter time to restructure information in his/her mind and present it in a culturally and linguistically appropriate manner. Speaking a language does not mean thinking in that language.

– Avoiding certain things like: highly idiomatic speech, complicated sentence structure, sentence fragments, changing an idea in mid-sentence, and asking multiple questions at one time.

– Encouraging the interpreter to ask questions and to alert the speaker to potential cultural misunderstandings that may come up.

– Being patient. Providing care across a language barrier takes time. However, the time spent up front will be paid back by good rapport and clear communication that will avoid wasted time and dangerous misunderstandings. . .

Interpreter qualifications

An interpret's qualifications for this task will include at least the following:

Command of language pair involved;

Practice;

Skills of attention, analysis, memory, language transfer (finding congruent expressions in the target language);

Note-taking skills (it can often happen that the numbers, names in longer talks are distorted simply due to no notes being taken);

Cultural awareness;

Clear, audible speech;

Adaptability;

Knowledge of subject matter.

54

Appendix B

Multimedia translation

Multimedia translation, also sometimes referred to as Audiovisual translation, is a specialised branch of translation which deals with the transfer of multimodal and multimedial texts into another language and/or culture. and which implies the use of a multimedia electronic system in the translation or in the transmission process. It is often called for, in the Salesian context, when major events take place over a number of days or sessions, and the translator is called upon to assist with video or other media prepared during or after the event.

Almost inevitably, such translation involves the following possibilities:

– Subtitling;

– Dubbing;

– Voice-over;

– Hybrid of the above possibilities.

Subtitling

There are a number of things to be taken into account:

– The maximum number of characters allowed is usually 36 or thereabouts. This means that, say, Italian audio rendered in English subtitles may be too short. It will require effort to see that the implied meanings are included in the relatively brief English subtitle.

– Video scenes and sequences do not occur in a vacuum: other potential filmic features may be involved such as soundtrack, musical score, effects, the characters' tone of voice, facial expressions and body language, camera movement, distance and angles, and montage (cuts, fade-in, dissolve, etc.). The function of a subtitle is to provide connectivity despite the inability to represent these features. If anything, this requires what is known as transcreation, the ability to recreate the emotion and thrust of the original.

– It does not work for a technical instruction video. One cannot read something like 'Pull the latch release under the cover to get access to the control knob underneath' and watch how it's done at the same time.

– Audiences that have limited or no fast-reading ability (small children, illiterate people, visually impaired people, migrants as yet unfamiliar with the language) will have limited or no access to the content.

It may be worth the translator's while to point out these negative aspects of subtitling to those who request it.

Dubbing

Dubbing is highly specialised, since it may and usually does involve lip-sync. If it is only off-screen narration, there is no such problem.

Voice-over

Voice-over is more common in Salesian settings. The output inevitably looks and feels 'cheap', as there is a continuous reminder of its having been translated. Sometimes, depending on the content, it gives the feeling that the intention was to have it dubbed, but the budget did not allow it. If there is any dramatic

interpretation, it will be completely lost, as the translation is read with minimum interpretation, like a newscast. But it does give spectators more time to follow the video, since there is no distraction from subtitles.

Hybrid

In this process, the narrator, and sometimes the leading characters, are dubbed. All other appearances, such as testimonials by different people, are subtitled. It calls for a lot of common sense to decide which roles will be dubbed, and which will be subbed. There must be some logic in this, otherwise frequent – especially if unjustified – shifts between reading and listening will impair the spectator's attention.

But in the end, it all comes down to a translation. Too many people believe that a video must be transcribed first, and then translated. This is not true. If it has to be translated from one language into another, good translators work directly from the audio/video to provide the translated script.

Appendix C

Translators prayers

The following prayers have been offered by translators in the EAO Region as an encouragement to translators everywhere.

Translators prayer – FMA

Almighty God, you so loved the world that you sent your only Son to the world to translate your love to humankind. Your Son, Jesus Christ, faithfully translated your infinite love through His words, deeds and healing. We ask you to help all translators who carry on Your Son's mission to spread your love through their work of translation. Strenghten them with your grace, so that

they experience the joy in their work which at times spent in silence, with much fatigue and sacrifices. Grant them a burning desire to make your Word and Don Bosco's charism known to many people. May they be faithful and creative in translating your message with a language that is familiar and with quality. We ask this through Your Son, Jesus Christ. Amen.

Translators prayer – VDB

Praise and thanks to you, Lord, for this special graceof being an instrument in making your message known and understood in our own language This special vocation as translator is born in silence hidden from the eyes of the world and largely unappreciated. Nevertheless, I am convinced of the need to continue the mission as an assistance to my sisters and our Institute. Thus I seek your guidance and grace to persevere. Amen.

Translators prayer – Lay Mission Partner

We pray to God, the creator of time and space. May God help us with wisdom and love. May God give us inspiration and experience in the spirit to share the love of God and our Father Don Bosco. In the love of Jesus and Mary Help of youth. May God show us love today. Amen

Translators Prayer - SDB (2014)

Dear Lord, thank you for entrusting me with a wonderful mission as a translator in the Salesian Family. Help me to understand what this article, this book is telling me – show me the true meaning and how to express it in my own language, so that it will help to build up the Church and give growth to the Salesian charism.

Translators prayer – Salesian Cooperator

Father God, in Jesus' name with the Holy Spirit, thank you for showing us your loving action in translating your Divine Love in the person of your Son Jesus with the ever-living presence of the Holy Spirit in our lives. Through this act of yours, we are encouraged to participate with grateful hearts in translating this same love to others. Through the inspiration of our Father, St John Bosco, may we have the courage to own this gift as Salesian translators. We pray that we may be able to deliver the intention that St John Bosco had, to help in the salvation of souls and to bring your Kingdom here on earth to the lives of your people, especially the young. Grant us your wisdom, so that in the work of translating we will acknowledge your presence and direct our action towards your great glory. This we pray through Christ our Lord!

62

Appendix D

Glossary

This handbook uses a number of terms some of which may be unfamiliar to some readers. They are listed below.

A-Language: the mother tongue of a translator.

B-Language: a language that a translator can speak and write almost as well as their mother tongue.

CAT: computer-aided translation, or computer-assisted, machine-aided or machine-assisted translation with the aid of computer programs such as translation memory (see term), terminology management, designed to reduce the translator's workload and increase consistency of style and terminology. Not to be confused with machine translation

(see term).

Charism: in Christian theological language, sanctifying grace given to all believers through baptism, or a gift granted a person or group for the benefit of the community, and hence an attitude of service of others. In this case there is a distinction between natural and supernatural gifts. We can thus speak of the Salesian charism = sanctifying grace, a gift granted for the benefit of the community, an attitude of service. . .

Code of ethics: a guide consisting of principles that help professional people conduct their work honestly and with integrity.

Dictionary: a compilation of words, their meanings and their usages.

EAO: East Asia-Oceania, the Salesian Region stretching from as far north as Mongolia to as far south as New Zealand, from as far west as Pakistan to as far east as Samoa.

Foreignness: the nuances inherent in every language, part of its specific essence. The features composing that language's 'foreignness'. Translators use this term in a positive way. While wanting to be truly faithful to their own culture, they endeavour to preserve the essential 'foreignness' of the text they are working with.

Glossary: a collection of words, a word list, if you like, with the associated meanings of the words listed. In any given glossary the words may relate to specific subjects, texts,

language or dialect. Another way to describe a glossary is a brief dictionary, alphabetised for quick reference.

Inculturation: the integration of the Christian faith in human culture(s).

I18N: the abbreviation for Internationalisation (or Internationalization in American English). Because these two spellings differ just in one character, the idea was to use an expression that works for both. 'I' stands for the first character, '18' for the number of characters between the first and last character, and 'N' for the last one.

Internationalisation: a process that enables localisation to be carried out effectively. This is often overlooked in the preparation of documentation in its original form. All of the items that will require localisation need to be thought of beforehand (date and time, currency references, character, sentence, paragraph lengths and so on) because they will affect various aspects of subsequent translation.

Interpretation: the action of the interpreter that translates verbally the utterance of a speaker into the language of a listener. Interpretation always refers to oral communication.

L10N: abbreviation for Localisation (or Localization in American English). As for I18N, because these two spellings differ just in one character, the idea was to use an expression that works for both. 'L' stands for the first character, '10' for the number of characters between the first and last

character, and 'N' for the last one.

Language pair: the language someone is translating from and the language that person is translating into.

Literal translation: translation that closely adheres to the grammar and construction of the source text. A literal translation usually appears 'stilted' and unnatural.

Localisation: the translation and cultural adaptation of websites, software, documentation and games. It is more than a simple translation, since the content has to be adapted to the local cultural context and the local market. It often depends on good internationalisation in the first place. In the case of literary translation (literary, not literal!) it may also involve transcreation (see this term below).

Machine translation (MT): translation produced by a computer program or use of a translation program to translate text without human input in the actual translation process. The quality of machine-translated text, in terms of terminology, meaning and grammar, varies depending on the nature and complexity of the source text, but is never good enough for publication without extensive editing. Not to be confused with computer-aided translation.

Mistranslation: to translate incorrectly, this word 'incorrectly' encompassing translation 'sins' of omission and commission!

Pre-press work: the processes and procedures that occur between the print layout and the final printing. Very often

the translator can be (and usually should be) involved in final checking at this stage, since the processes may involve adjustments to text.

Proof-reading: checking a text or a translation to ensure that there are no mistakes and that the text is fluent. It's now a synonym for revising.

Regional issues: a reference to the issues that may affect translation in a locale: a language, even dialect specific area. A Salesian region may contain many locales, such as is the case for English in the EAO region: Filipino English, Chinese English, Australian English... among many others.

Salesian Knowledge Base: in simple terms this refers to the fact that over 150 years, the Salesian Family has become a knowledge-intensive organisation. In other words, we maintain a large amount of distributed structured and semi-structured data, and if anything, this is on the increase. Nor does this data exist only or even especially on paper. There are now thousands of Salesian websites, including official ones, populated with documents, forms, calendars of events, news, link, collections, databases, newsletters and forums. As a consequence we have a huge repository of semi-structured knowledge distributed widely.

SL: abbreviation for Source Language, the language a translator translates from.

Sound-alike words: the technical term is 'homophone'. Words in the SL (see term) that sound the same as words in the

TL (see term) can be a trap for the translator because they may have either a completely different meaning (as in Italian *'geniale'* and English 'genial-) or a different semantic range (Italian *'animazione'* has a wider semantic range than the English 'animation', which is generally restricted to 'entertainment' rather than 'giving life' to a community.

Source Culture: the culture where the text one has to translate has been produced.

Target Culture: the cultureone has to translate a text for.

Target Language: the language one has to translate into.

TC: abbreviation for Target Culture.

Term base: a contraction of 'terminology database'; it could also be described as a database containing approved terminology (or terms). A glossary can be formatted and imported into a term base.

TL: abbreviation for Target language

TM: abbreviation for Translation Memory (see below)

TMX: Translation Memory eXchange. This is the pure content of the TM, without the container. If you imagine a TM as a bottle full of water, a TMX file is the water that can be poured from one bottle to another. It is used precisely to exchange work between colleagues, or to combine two or more TMs together. It can be file-based (saved in a computer) or server-based (saved on a remote server).

Transcreation: (or creative translation) is the adaptation of a creative work into another language or culture. Therefore, it is more than direct translation or localisation of the text, as transcreators focus on capturing the desired persuasive or emotive effect of the original. Transcreation services are a growing new industry.

Transcription: the process of transcribing a speech to obtain a written text. The text can then be translated.

Translation: for the insiders, 'translation' refers exclusively to written communication, otherwise we are talking about interpretation.

Translation Memory (TM): a TM is a database which stores chunks of texts and corresponding translations. While translating using a CAT tool, the program progressively saves each original sentence and the corresponding translation. In this way it creates a database of translated expressions. Every time one comes across the same sentence (imagine one is translating an instruction manual where a lot of expressions are repeated) the CAT tool will suggest the translation previously done and saved. One can then accept it or change it. It keeps a memory of translated segments. Of course, a segment can be one single word, but generally speaking a TM is not just a list of words. If one wants a words database then a terminology database can be used. A Translation Memory reduces the work load since two identical items need not be translated twice.

Translator as editor: In every good translation there are at

least two key steps involved in producing a high-quality finished product: translating and editing. Generally, these two steps are completed by two different linguists in order to ensure that the translation is seen by two different experts (or more if it is proofread). But most translators often work as both translator and editor. While the two jobs are similar, they must be approached differently and the translator must take on a slightly different mindset while completing each task.

Bibliography

[1] Bosco, St John. *Memoirs of the Oratory of St Francis de Sales*, Salesiana Publishers, New Rochelle, 2010.

[2] Chávez, Pascual, "Inculturation of the Salesian Charism", *Acts of the General Council 411*, Rome, 16 August 2011.

[3] Direzione Generale Opere Don Bosco. *Formation of Salesians of Don Bosco: Principles and Norms (Ratio Fundamentalis Institutionis et Studiorum)*, 4th Edition, Rome, 2016.

[4] Direzione Generale Opere Don Bosco. *Salesian Social Communication System: Guidelines for the Salesian Congregation*, 2nd Edition, SDB Publishers, Rome, 2011.

[5] Direzione Generale Opere Don Bosco. *Salesian Youth Ministry: Frame of Reference*, 3rd Edition, Rome, 2011.

[6] Lemoyne, Giovanni Battista. *The Biographical Memoirs of St John Bosco*, Vol 1, Salesiana Publishers, New Rochelle, 1965.

[7] Newmark, Peter. *A Textbook of Translation Skills*, first published by Prentice Hall, Hertfordshore, 1988.

[8] Steiner, George. *After Babel. Aspects of Language and Translation*, Oxford University Press, 1975.

[9] Two internet resources: The EAO Salesian Dictionary & Glossary https://www.bosco.link/bosconet/eaogloss/eaogloss.html, and Salesian Digital Library, http://sdl.sdb.org