SORTING AND TRANSLATING

POLITICS
BORDERS
BELONGINGS

Public Keynotes:

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About the conference

Traditionally, translation (including interpreting) has been understood as an act of overcoming pre-existing linguistic and cultural differences. More recently, however, this understanding has been contested in Translation Studies. The idea that translation produces the differences it claims to overcome and that such differences can be regarded as effects of translation rather than conditions preceding it has been theoretically addressed with concepts like "bordering". By producing differences and creating borders, translation is also effective in the construction of "collectivities" in the social world. When it marks a difference between languages, it simultaneously differentiates between individual speakers of a given language and between communities – which may differ in size and kind: national communities, gender identities, deaf and hearing communities, humans and machines – in short: between all sorts of collectivities.

The conference addresses the question of how translation participates in the construction and undoing of differences in the social world and how it sorts people into categories. Which categories become relevant in which situation and field (politics, science, law, religion, art etc.)? And how do they interact? Moreover: which categories and distinctions are inscribed in concepts and theories of translation? Which 'centrisms' (e.g. eurocentrism, anthropocentrism) or 'biases' can be identified?

These and other related questions concerning translation's power to construct difference can be discussed with reference to various empirical contexts or on a general theoretical level. The conference features contributions on its main topic in the context of a range of research fields and perspectives. It aims to foster and intensify dialogue on translation by bringing together researchers from various backgrounds.

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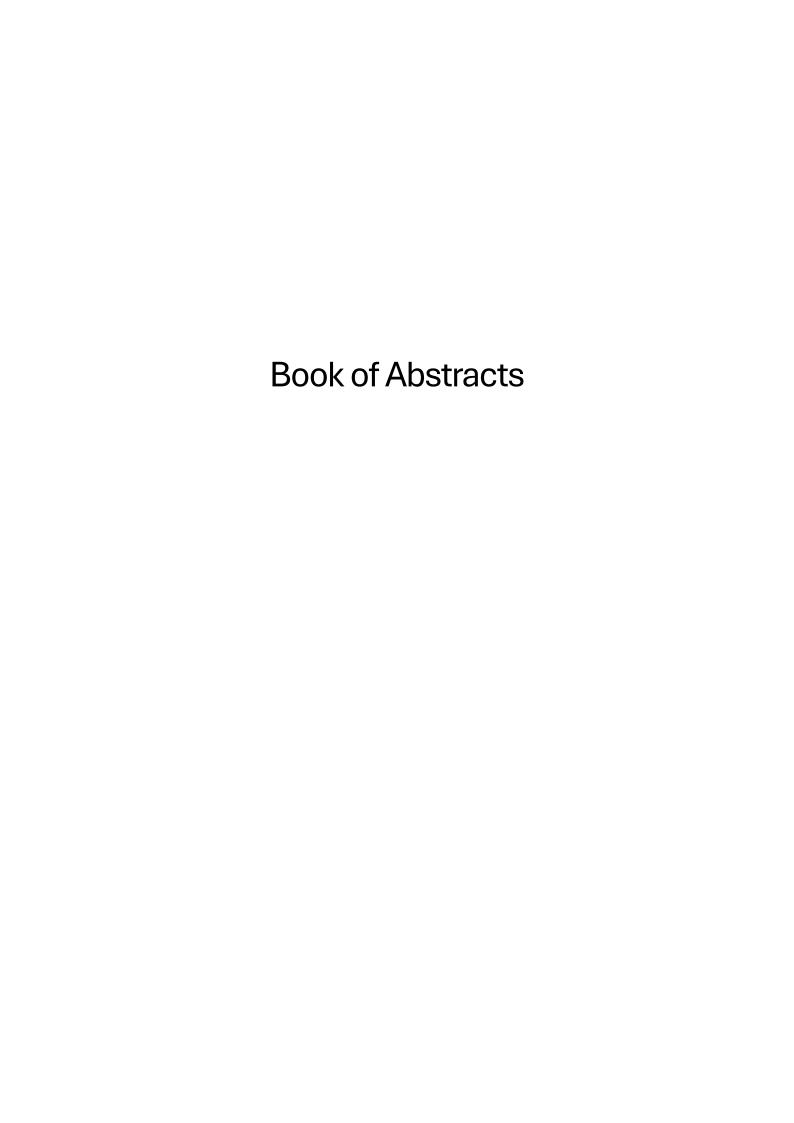CRC1482 "Studies in Human Differentiation": https://humandifferenzierung.uni-mainz.de/en/

Book of Abstracts

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Keynote | Translation: Experience and Epistemology

Rita Kothari (Ashoka University)

This talk dwells upon embodied moments that pack language, experience and translation. What does it mean to stay with experience, examine slowly the contours of language- now hiding, now revealing- an ungraspable element that eludes academic sovereignty and analysis? Is that residue material 'the untranslated?' The talk draws from a vast number of texts and languages - Gujarati, Sindhi, Marathi, Hindi and asks how suffering is to be represented. Using stories that struggle to express caste and gender specific ways of being in the world, the talk shows translation and its incompleteness to be both quotidian and deeply philosophical.

Keynote | Belonging to (Shifting/Conflicting) Communities of Inquiry

Douglas Robinson (The Chinese University of Hong Kong)

This paper will explore interepistemic translation as taking place between what the historian, philosopher, and sociologist of science Thomas S. Kuhn calls "epistemological communities," specifically in terms of serial social/professional/affective/cognitive *belonging(s)* to those communities across boundaries as they shift paradigmatically. The paper will begin with Charles Sanders Peirce's 1868 "Some Consequences of Four Incapacities" and his 1877 article "The Fixation of Belief" on the communal movement from doubt to belief, and touch on Stanley Fish's 1980 theory of "interpretive communities" and Lave and Wenger's 1990s theory of "communities of practice." Mainly, however, it will focus on the 1969 Postscript to Kuhn's 1970 second edition of *The Structure of Scientific Revolutions*, where he explores the specifically translational quality of attempts among those splinter epistemological communities in what he calls a "paradigm shift" to overcome the "communication breakdown" caused by the erosion and collapse of the previous paradigm.

Who is the best interpreter? An attempt to (de-)construct a cartography of interpreting scenarios in multilingual healthcare communication

Şebnem Bahadır-Berzig (University of Graz)

Interpreting in healthcare settings seem to be a field strongly based on creating and stabilizing differences and hierarchies between participants in a multiplicity of communication situations. Yet translation, as it is understood and foregrounded by this conference, never only sets borders but also provides potential to not only overcome but also deconstruct them (Dizdar 2021) Bordering and sorting applies to medical communication in general – even in settings where patient and medical staff share a seemingly same culture and language (Peters 2008, Koerfer+Köhle+Obliers 1994). Yet whenever patients from diverse cultural and/or linguistic backgrounds and an interpreter are added to this hierarchical situation of medical talk, the differentiation and discrimination mechanisms get much more multifaceted and pluridimensional. Simultaneously strategies to resist and to undermine them are created, often hidden and unrecognized (Bahadır-Berzig 2024). In order to ensure the quality (and thus the controllability) of interpreting in healthcare settings, there is a tendency to standardize the behaviour and performance of interpreters by setting up rules of conduct, standards of practice and codes of ethics that are both generalizable as well as applicable in specific cases. As a result nearly every hospital or any project training, certifying and/or providing healthcare interpreters construct their own professional codes – the internet is full of these guidelines which are international, national, regional or specific to a company, organization or project. Apart from this desire to codification and standardization, there is also a widespread demand in the medical field to analyze the communication requirements in the various medical settings and then to match the types of interpreter fitting to these needs.

In this paper I want to present an attempt to construct such a cartography of interpreting scenarios, types of medical consultation and the fitting interpreter profiling in multilingual healthcare communication. Yet I also want to revisit concepts like standardization, codification, guidelines, best (and worst) practice, rules of conduct and ethical codes. Thus, with this critical discussion I will at the same time, somehow dialectically, undo the differentiations within this mapping.

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Translating Borders: Bibel 2024 and "the Jews"

Morten Beckmann (University of Agder)

Hardly any text in the New Testament has caused so much harm to Jews as the Gospel of John. The Gospel is famous for its pejorative portrayal of the character group referred to in Greek as *hoi ioudaioi* (οἱ Ἰουδαῖοι, "the Jews"), the plural definite form of the singular *ioudaios*.

In John's Gospel, this group is stereotyped and proclaimed as being "from your father the devil", "the father of lies" (John 8:44). This unqualified use of *hoi ioudaioi* – not just any Jews, but "the Jews"– invites to anti-Jewish and antisemitic readings, as the reception history aptly demonstrates.

With the problematic reception history in mind (Dunn 2001, 52; Williams 2011, 110; Anderson 2017, 265), the challenge for modern translators is whether to reproduce these stereotyped expressions in the target language(s), and thereby upholding the borders between "us" and "them".

Traditionally, the Greek *hoi ioudaioi* has been rendered as *jødene* ("the Jews") in the translations by the Norwegian Bible Society (1904/1930/1978/2011). However, in the recently released *Bibel 2024*, there is a notable innovation: the avoidance of the term "the Jews" (*jødene*) in 11 instances within the Gospel of John. Whereas the Greek expression *hoi ioudaioi* was consistently rendered as "the Jews" (*jødene*) in the previous 2011 edition, *Bibel 2024* differentiates the expression by translating it to "the leaders of the Jews" (*jødenes ledere*), "the multitude" (*mengden*), and "the Jews at the place" (*jødene på stedet*). Before the publication in March 2024, the announced translation choices in Bibel 2024 sparked a public debate in the media, involving translators, biblical scholars, and literary poets.

This paper scrutinizes the translation strategies articulated by the NBS across multiple news outlets, namely *Dagen*, *Vårt Land*, and *Klassekampen*. Employing translation as a conceptual framework akin to negotiation (Eco 2004; Vandevelde 2005), it centers on the translators' negotiations with the source text, particularly in relation to the translators' primary focus on "the reader".

Furthermore, it compares the renderings of the target text to the source text to elucidate the extent of ideological mediation and intervention in the translation process (Munday 2007).

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Translation and the Sociopolitics of Research in Multicultural Contexts

Kadija Bouyzourn (KU Leuven & University of Melbourne)

This abstract explores the sociopolitical dimensions of conducting research in culturally and linguistically diverse (CALD) communities. Reflecting on a case study of the Moroccan community in Brussels, it examines the complexities of obtaining informed consent, the influence of Eurocentric ethics frameworks, and the dynamics of power, including the positionality of researchers studying "othered" groups. Using a mixed-methods approach, the study highlights strategies such as multilingual consent materials, verbal and visual aids, and culturally adaptive research methodologies and practices. The presentation also draws parallels with informed consent in medical practices involving culturally and linguistically diverse communities. This reflective piece critiques how research practices shape social categorization and power structures, offering recommendations for ethical, effective research in diverse multilingual contexts.

Third Space and Edge Effect in Terms of Translation: A First Step in a Conceptual Discussion

Meral Camcı (İstanbul Yeni Yüzyıl University)

This study aims to explore the role of determinants in encounters between different languages and life experiences, focusing on the need for translation and its nature. The discussion delves into how individual experiences are shaped by various social groups, such as identity, culture, and occupation. Narrowing down to the need for translation in social life reveals that it occurs at the edge of two languages and two socialities, creating a "third space" where translation activities take place. It acknowledges that this third space exists qualitatively on the margins of both language and cultural differentiation but does not fully belong to either.

Based on this approach, the study aims to explore the influence of the belongings to the political, ethnic, gender-based identity, language and culture on translation needs in situations such as migration and asylum applications by means of a specific period and specific belongings, especially by exemplifying from a new wave of migration after 2016, from Turkey to European countries. It will utilize a self-reflective, critical, and interpretative approach to analyze these complex phenomena.

Additionally, the study plans to establish a conceptual framework based on multiple perspectives, incorporating both theoretical discussions and fieldwork. This effort can be regarded as a representation of the first step towards understanding the relationship between concepts encountered in translation contexts and experiences by aiming at it leads a prospective inquiry-based fieldwork. The study will discuss how individuals' social construction impacts their need for translation within a certain social structure and language preference. It will investigate the concept of "third space" using Bhabha's theory as well as recent discussions from various disciplines of natural and social sciences on the concepts of the "edge effect" and "ecotone."

Overall, it aims to identify and examine the intersections between these concepts and experiences in translation contexts. This initial step is intended to pave the way for a broader multi-perspective study involving theoretical discourse and fieldwork analysis.

Keywords: Third Space, Edge Effect, Ecotone, New Wave Migration, Translation Need

Machine Translation as Borderless Political Struggle Instrument: A Case of Chinese-English Translation across the Taiwan Strait

Pin-ling Chang (Chung Yuan Christian University)

While concerns are being raised over biases in AI that have been derived from human-generated data and may be used to maintain or reinforce prejudice and unfairness within society, intentionally or unintentionally (e.g., Caliskan et al. 2017), little research has been done into ideology issues in machine translation. The great advancement of AI/machine-assisted translation systems in recent years is mostly attributed to the use of big data garnered from the online behavior and information of global netizens, which indicates machine translation output shall reflect the ideologies embedded in the big data originated from human beings. Although the warning against the great possibility that people may be indoctrinated with the ideologies embedded in or carried by languages has never ceased to exist (e.g., Fairclough 1989), and ideology research has long been one major focus in translation studies (e.g., Lefevere 1992), ideology issue in machine translation remains to be uncharted territory. This may be due in part to the difficulty of determining the scope, type, and effect of ideologies carried by machine translation. In this study, I limit the scope and type of ideologies carried by machine translation to political ideology in cross-strait settings. The differences and conflicts between Taiwan and China in political, social, cultural, and historical realities, along with the similarities in their official language, have made cross-strait translation and interpreting an ideal target for investigating the link between ideology and language (e.g., Chang 2021). As the number of simplified Chinese Internet users is much larger than that of traditional Chinese Internet users, it may be likely that machine translation in the Chinese-English language pair may be much more oriented towards the former than the latter. Moreover, since Xi Jinping assumed power in late 2012, the Chinese government has increasingly emphasized the importance and effectiveness of ideological propaganda, both internally and externally (Xu and Hua 2013), resulting in the further development and wider use of China English that is considered to be capable of retaining or conveying Chinese elements and ideology while subverting the dominant status of the Anglo-American cultural hegemony and seizing the discursive power on the international arena (e.g., Chang 2017). Previous studies have shown that Chinese political ideology, such as the One China principle regarding Taiwan, is embedded in the China English translations of China's official documents (Chang 2020). This study investigates whether machine translation of Taiwan's official documents from traditional Chinese into English may be China English-oriented or may be subject to the One China principle by examining the machine English translations of 79 full texts in traditional Chinese around various topics published on the official website of Taiwan President's Office; the machine translations are generated by five major free online translation services, including Google Translate, DeepL, ChatGPT-3.5, Microsoft Translator, and Yandex. The results indicate that all of these free online translation services tend to process Chinese-English translations of Taiwan's official documents by following the One China principle to varying degrees, and, in some extreme cases, making Taiwan part of China.

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Bridge or Border? Translation in the German Rhineland after the First World War

Sarah Del Grosso (University of Mainz)

After Germany had been defeated in the First World War, the Rhineland was occupied by the Allies until 1930. Not for the first time in its history, the region came under French control. Language contact and translation were commonplace, not only because of the military presence, but also as a result of the strategy of peaceful penetration ("pénétration pacifique"). This strategy included offering language courses to the German population, organising cultural events and publishing bilingual newspapers for propaganda purposes (cf. e.g. Süß 1988: 53). The introduction of bilingualism in the Rhineland was part of a strategy to increase France's influence (cf. ibid.: 135). This was not welcomed by everyone: although the French authorities even supported the separatist movement, many Germans rejected the occupying forces (cf. Köhler 1989: 122) – hardly surprising, as France and Germany had until recently been enemies on the battlefield (cf. Lauter 2006: 11-12, Schlegel 2020: 25-26). German opposition to these ideas included destroying public announcements issued by the French authorities (cf. Schlechter 2020: 65), some of which were bilingual, thus making translation visible at first sight. Translated street name signs were also rejected by the German population (cf. Führer 2021: 25).

In my paper I would like to show how the presence of translation in the public space may have caused the exact opposite of what was intended with the peaceful penetration, although many texts were translated into German to overcome pre-existing linguistic differences (cf. Gembries 1992: 119). Even though in this particular historical context some measures were aimed at undoing differences, bilingually printed translations instead produced and thus emphasized borders as described in the concept of "bordering" (cf. Sakai 2008, Dizdar 2021: 137-138). Not only the French authorities but also the German government used bilingual, i.e. translated media like posters for propaganda purposes (cf. Maier 2000: 66). However, in a political situation with a relevant separatist movement in which opinions regarding the future of the Rhineland differ, nationality is not the only aspect of human differentiation.

Keywords: First World War, Occupation of the Rhineland, Translation History, Language Contact

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Translations of the Qur'an and the construction of an Islamic Ummah in a globalized world

Garda Elsherif (University of Mainz)

The question of whether and in what ways the Qur'an can and should be translated has been debated repeatedly in Arabic-Islamic history (cf. Basalamah/Sadek 2019). Among other arguments relating to the inimitability of the Qur'an and the aesthetic value of the text, the question of whether the Qur'an should (not) be translated is often argued with the need to preserve a unified Islamic community, an Islamic 'Ummah' (i.e. Ibn Taimiya 1328, Ibn Bilal 1542, Rida 1908). Before the second half of the 20th century, it was often argued that a full written translation of the Qur'an should be dispensed with in order to preserve the Islamic Ummah. Instead, the inclusion of non-Arabic-speaking Muslims was ensured through oral translation, interlinear auxiliary translations, Qur'an commentaries in various languages and the teaching of the Arabic language (cf. Zadeh 2012). However, since around the 1970s a significant shift in translation policy and a massive increase in translation production can be observed, particularly on the part of the 'Wahabiyya' in Saudi Arabia (cf. Yakubovych 2024), which is most clearly reflected in the King Fahd Glorious Qur'an Printing Complex.

In this paper, I would like to explore the question of how this translation policy of Saudi Arabia is related to the endeavor to construct, unify and 'purify' the Islamic Ummah. Against the background that Muslims live scattered around the world in different countries and (cultural) regions (Indonesia, India, China, the West, the Maghreb), practicing diverse forms of (Islamic) life, the translation of the Qur'an no longer appears as a threat to Islamic unity, but as an important means of achieving it. Thus, as I argue, the addressees of Saudi Arabia's translations are not primarily non-Muslims, who are to be converted to Islam, but people who already describe themselves as Muslims, (1) whose sense of belonging to the Islamic Ummah shall be strengthened, and (2) who are to be introduced to the Wahabi reading of the Qur'an as the only and 'original' reading. In that respect, as I will try to show, the translations of the Qur'an form part of a larger policy of "identitarization" (Hirschauer 2023) directed at Muslims around the world.

Keywords: Translation of the Qur'an; Construction of Islamic Ummah; translation policy

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Tracing Continuities and Changes in Community Interpreting Practices in Turkey: Examples from Sultanbeyli, Istanbul

Özgür Bülent Erdoğan (Fatih Sultan Mehmet Vakif University FSMVÜ)

This study examines how community interpreting in Turkey not only navigates but also constructs and dissolves social differences among refugees. Drawing on longitudinal ethnographic research conducted in Sultanbeyli, Istanbul, from 2017 to 2019, and updated fieldwork from 2024, this paper investigates the evolving roles, strategies, and perceptions of Syrian interpreters within the "Mülteciler Derneği" (Association for Refugees), a sister organization of the municipality.

Employing qualitative methods such as interviews, focus group discussions, and discourse analysis, the study explores how structural pressures in the Bourdieusian sense, discriminatory discourses on refugees, and recent changes in migration policy in Turkey impact interpreters' roles and their interactions with the communities they serve. It particularly focuses on the intersectionality of being disabled, a refugee, and an interpreter, and how these identities influence and are influenced by interpreting practices.

In line with the conference's inquiry into translation's power to construct or dissolve differences, this research highlights how community interpreters navigate symbolic domination and contribute to the categorization of individuals and groups. By examining the changes in interpreting practices over time, this study offers insights into the dynamic relationship between translation, power, and social categorization in the context of forced migration.

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Boundaries and bonds: An agent-centered perspective on professionalization processes

Nadja Grbić (University of Graz)

Translation and Interpreting Studies (TIS) research has traditionally drawn on progress models to describe professionalization processes, depicting professionalization as a linear and predictable development. However, progress models tend to be inspired by professional policies which stipulate a given sequence of steps as necessary achievements to reach a steady end state rather than reflect authentic processes. Process models are based on functional trait theory which construed professions as unique occupations whose members display a set of characteristics which differentiate them from non-professionals. Such boundary work also shaped research agendas in TIS for some time (Grbić & Kujamäki 2019).

In my presentation, I will discuss an alternative perspective on professionalization, which is neither evolutionary nor deterministic. It is based on two processual concepts, namely 'boundary work' (Gieryn 1983; Lamont 2001) and 'groupness' (Brubaker 2004). While research on boundary work aims to understand the role of making conceptual distinctions to generate feelings of similarity and difference, of group membership and of exclusion, research on 'groupness' focuses on understanding different shades of group formation and belonging allowing us to examine how people construe identities or do "identity work" (Sela-Sheffy 2022: 173).

To examine the construction of the profession of sign language interpreters in Austria, I have combined these two concepts with the concept of 'social worlds' by Anselm Strauss (1978) into an analytical framework (Grbić 2023a). While in my previous publications I addressed boundary work as a practice of differentiation (Grbić 2011) and the associated construction of social worlds (Grbić 2023b), in this contribution, I will focus on the interplay of boundary work and groupness. I will discuss the potential of these analytical categories to understand centrifugal and centripetal processes of forming collective entities from the agents' perspective. In doing so, I hope to offer a further perspective for exploring the "construction of collectivities" (Dizdar & Rozmyslowicz 2023: 2) in the field of translation and interpreting, especially with regard to a more thorough understanding of professionalisation processes.

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Manifestations of Human Differentiation in News Production

Léa Huotari (University of Turku)
Olli Philippe Lautenbacher (University of Helsinki)

Translation has traditionally been seen as building bridges between human communities and yet, its very process separates groups of people from each other. This latter property can be conceptualized in terms of human differentiation, namely alterization (Hirschauer 2017, 2023; Dizdar et Rozmysłowicz 2023). Journalistic translation has also approached this phenomenon through concepts such as gatekeeping (Vuorinen 1997), framing (Valdeón 2014) and domestication (Clausen 2004; Scammel 2019) in relation to selection, deselection, rewriting and recontextualization in news production.

Our study investigates the manifestations of human differentiation within the field of journalistic translation. It adopts a broad conception of translation, that encompasses the full potential range of text-modifying practices: interlingual transfer, intralingual rewriting, intersemiotic adaptation (van Doorslaer 2019, 2021) as translation is essentially "a process of recontextualization"', where "meaning is culturally embedded, with a need to be interpreted" (Gambier 2016).

This paper will focus on concrete human differentiating textual and paratextual choices made by the journalist / translator / editor in the abovementioned recontextualization process. More specifically, it is concerned with how the vision of us (the 'self') is built through the description of them (the 'other') by exploring national and cultural image and stereotype transfers by means of imagology (Leerssen 2007). The corpus under study consists of all the online articles published by the Finnish national newspaper Helsingin Sanomat covering France during the European Parliament elections and the snap French parliamentary elections called by president Macron after the European election results, i.e., 23.5.–9.7.2024.

The analysis will highlight the various instances of human differentiation found in the corpus. They range from explicatures to weak implicatures (Sperber & Wilson 1995), e.g. explanations, selection and deselection of information, translation and non-translation of foreign words expressing national/cultural concepts, use of quotations, paratextual elements. They reveal, to varying degrees, the nature of alterization as "an essential aspect of community building" as well as a form of "self-positioning" (Hirschauer 2023: 18, 13), but also political or societal fears and threats to that community. In imagological terms, they show that "the chosen perspectives may tell us more about the spectant [...] than about the spected [...]" (van Doorslaer 2021: 208).

Keywords: Journalistic translation; Human Differentiation; Recontextualization; Imagology

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Kollektives Leben MIT, aber nicht IN der Welt - Diglossia as a means of demarcation from the outside world

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The language islands of the Hutterite Brethren in Canada are characterised by bilingualism and diglossia and are predestined for questions regarding collective language use and tendencies towards demarcation.

The 'becoming' of the Hutterite religious community is characterised above all by language acquisition, education and religious practice. Reference is often made to repeated migration, being displaced, cohesion through community of goods and conscious separation from the world. The chosen diaspora as a form of nonresistance is underlined by the continuous use of one's own language. The story leads directly to today's community life on colonies in the USA and Canada, living together in language islands far away from other civilisations.

There are clear practical references to language diversity in all domains of everyday life. Whether at home, at school, in the kitchen or at work - the Christian faith and the associated understanding of values are present everywhere and different languages are used depending on the role in the community. In the home environment, this is primarily the basic dialect of Hutterite, a mixture of Carinthian and Tyrolean. School lessons are usually held in English by teachers from outside the community - framed by an hour of German-language religious instruction. At work, gender segregation is most evident depending on the domain: English is spoken in the workshops and factories, as well as in any contact with the outside world. Work processes that take place on the colony and involve a large part of the group alternate between Hutterite and English. High German as a religious language is used for everyday church services, Sunday school and official patriarchal decisions.

Translation processes are particularly important outside the colonies or guests "*aus der Welt*" and can be interpreted as a conscious effort to make contact with the outside world. English - and also German - could easily be used more, but the own language, which creates identity, is staged as a moment of demarcation.

Keywords: Sociolinguistics, diglossia, bilingualism, identity, language island research, collective life in a community of goods, demarcation from the outside world

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Western Science, Eastern Hierarchies: Knowledge Dissemination, Collectivities, and Social Hierarchies in 19th and 20th Century India

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This paper investigates the transmission and adaptation of Western scientific and intellectual traditions in 18th and 19th-century colonial North India, focusing on how translation practices reinforced colonial and indigenous power structures. While colonial authorities introduced English education to propagate Western scientific thought—including Darwinian social theory and linguistic purity—Indian intellectuals selectively reinterpreted these ideas to fit existing caste, gender, and linguistic hierarchies. By examining the selective adaptation and scientification of racial concepts within the public sphere, this study illustrates how translation functioned as both a constructivist tool and a means of boundary-making, sustaining colonial dominance while deepening entrenched social divisions.

Drawing on the frameworks of "bordering" and "collectivities" developed by Naoki Sakai and Dilek Dizdar with Tomasz Rozmysłowicz, this paper explores translation's role in constructing, defining, and maintaining socio-cultural groups. Translation is examined as a process that not only transfers knowledge but actively participates in creating social "collectivities," from linguistic communities to caste-based and gendered identities, framing the "Self" and "Other" within rigid hierarchies. For instance, Indian elites and colonial administrators employed Darwinian social theory to reinforce caste stratifications, reframing caste as a "natural" social order akin to Victorian class distinctions. Similarly, the colonial focus on linguistic purity found resonance in Indian society's veneration of Sanskrit as a "pure" language, symbolizing intellectual and cultural supremacy. Through this appropriation of colonial philology, Indian elites reinforced caste boundaries and legitimized Sanskrit's dominance, using language as a vehicle to uphold caste-based exclusivity.

The paper critically examines how scientific journals, periodicals, and monthlies such as *Vijnan, Sarasvati*, and *Sa'ins* mediated these Western frameworks within local contexts, illustrating how translation and dissemination practices shaped public perception of race, caste, and gender. This study argues that translation is pivotal in shaping social collectivities, establishing hierarchical knowledge categories, and reinforcing social boundaries. Using the frameworks of "bordering" and "collectivities" from Naoki Sakai, Dilek Dizdar, and Tomasz Rozmysłowicz, it examines how translation serves as a vehicle for knowledge transfer and a catalyst for social identity formation, particularly regarding language, caste, and gender distinctions.

By exploring the interplay between colonial objectives and indigenous structures, this paper addresses the conference's core questions about translation's role in constructing and dismantling social differences and sorting individuals into relevant categories. It emphasizes how Indian elites and colonial officials utilized translation to strengthen caste hierarchies and validate Sanskrit, revealing broader biases at play.

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Human Differentiation in the Museum: Translation as a Tool for Possession and Marginalization

Irmak Mertens (KU Leuven & University of Tartu)

In contemporary times, the definition of a museum entails an institution that is "in the service of society" which "interprets and exhibits" heritage and is committed to promoting "diversity and sustainability" in an accessible and inclusive manner (ICOM). Upon reviewing this definition, one would infer that museums are spaces in which all types of identities are treated, represented, and accommodated inclusively under one roof, while taking into account their needs and sensitivities. However, numerous instances have consistently shown, via the analyses and reactions of scholars, critics, and notably, the visitors themselves, that museums have the potential to draw borders, serve as instruments of propaganda, distort the representation of certain communities, and marginalize the perspectives of source cultures (cf. Butler 1999; McCarthy 2011; Embrick et al. 2019; McCue Enser 2020). Museum translation, as an area of research in TS, studies how museums "represent and recontextualize artistic, didactic, historical, ethnographic, scientific, etc., information based on their own vision and mission as public educational spaces, as well as their connections with other institutions, political leanings, and at times, their biases and prejudices" (Mertens and van Doorslaer 2024, forthcoming). From this perspective, one can argue that research on museum translation focuses on how translation can simultaneously facilitate the overcoming of differences while potentially contributing to the emergence of new disparities between communities. This viewpoint aligns with Dizdar and Rozmysłowicz's view that translation can be regarded as a means of generating differences and shaping "collectivities" (Dizdar and Rozmysłowicz 2023: 7). Drawing upon this framework, this study will firstly illustrate the convergences between the notion of collectivities and museum translation. It will thereafter demonstrate instances in which translation in museums can sort people based on the biases and prejudices of curators, employing Hirschauer's Theory of Human Differentiation, e.g., "segregation", "dissimilation", etc. as its methodological basis (Hirschauer 2023). This study aims to highlight the museums' power to possess, appropriate and repress cultures and identities through translation and to analyze the political rationale behind curatorial choices.

Keywords: museum translation, human differentiation, sorting, collectivities, inclusion

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Displacement, Proximate Borders and Translation: Linking Ukrainian Post-WII Past and War-Time Present

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Arguing that translation is a a condition of living and modus operandi in the DP reality, this paper initiates the discussion on the role and experience of translation in the zones of Ukrainian DPs that existed in the years 1945-1954 in the postwar Europe, predominantly in Germany and Austria. Connecting with proximate "others", Ukrainian DPs had to interact in their day-to-day activities with military officials from American, British, French or Soviet zones, as well as with other DPs from Eastern Europe and local German population. Incorporated into broader societal and cultural projects, translation for DPs exceeded the conventional understanding of language transfer, infusing many aspects of their life and becoming a viable instrument of education, public life, and democratic movement. I argue that translation was a means of recognition, i.e. "presencing" them and giving an authority of speaking a translating language. Generally, my exploration of Ukrainian DP camps as arenas of translational dynamics showcases the delineation of habitualized (day-to-day), institutional and symbolic (literary) translation practices. Through bringing to the fore three representative case studies across three above mentioned domains, this conference paper will point to the critical potential of translation as a gesture of hostility and hospitality, tension and dialogue, neglect and reciprocity in the world of DPs. The relevance and significance of the paper lies in the extrapolation of its findings onto the current situated practices of mediation for displaced Ukrainians in European states, arising as an aftermath of the ongoing war with Russia.

Keywords: translation, displacement, proximate borders, identity, war, mediation

A Sinographical Approach to British fantasy of China—A Case of Morrison

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The nineteenth century witnessed the early direct cultural and political interactions between China and Britain. Much research on British approaches to China since the century has taken a post-colonial perspective, to criticize Britain's ethnocentric representation of China due to unequal linguistic and cultural relations (such efforts can be found, for example, in Liu, 1999, 2004; Fan, 2004; Chang, 2009, 2010). Nevertheless, there is a growing awareness of the incompatibility of postcolonialism with China's cultural interaction with the West. For example, Chow's research on twentieth-century Chinese cinema (1998) illustrates that the West's fanciful representation of the East is not necessarily a deliberate distortion but a manifestation of fantasy inherent in human cognition. She thus suggests exploring alternative perspectives beyond Said's Orientalism which highlights only the cross-cultural interaction conditioned by the imperialist legacies. Hayot in his Chinese Dreams (2003) also questions the broad application of Orientalism, noting its tendency to label any critique of Western representation of the East under this umbrella term. He advocates for a new paradigm of Sinography to explore how China is portrayed in Western texts. This new paradigm departs from the Saidian approach of forcing every reference to "China" into truth or falsehood, instead acknowledging that any description of China contributes to a Western fantasy of China. Like Chow, Hayot attributes this fantasy to an intrinsic component of human consciousness.

In alignment with Chow and Hayot, this study investigates the representation of Chinese reality through translation of British sinologists in the nineteenth century beyond postcolonial perspectives. It focuses on a pioneer sinologist in the period, Robert Morrison, and his translation manuscript of Hongloumeng (1812), the most renowned Classical Chinese novel, in his early stage of learning the Chinese language and culture. It aims to display how the sinologist managed the foreignness of Chinese knowledge by cross-cultural application of European framework such as classical tradition in the Chinese context. It particularly emphasizes the distortion of Chinese reality through such a translation practice which creates an impression of cultural differences between China and Britain for his English readers. The distortion, I argue, arises from an inherent part of human cognitive mechanism and thus is an inevitable phenomenon in cultural translation.

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Translation Flow and Changing Territories: The Transfer of Power Between Persian, Arabic, and Turkish Cultures in their Pre-and-Early Ottoman History

Sare Rabia Öztürk (Boğaziçi University)

This paper is based on a study which draws on Pym's idea of "transfer maps" (Pym 2014: 92). It charts the movement of texts, people, knowledge, traditions, and practices in the pre-and-early Ottoman Middle East, pinning the "changeover points" (100) between Persian, Arabic, and Turkish that marked territories/boundaries and established authorities (see Sare 2023). It argues that these changeover points marked the transfer of cultural influence and political power from one group to another across time and space: the shifting, through translation, of linguistic dominion from Persian to Arabic to Turkish; and the shifting of political authority among the groups that used these languages. The paper covers, in two parts, the period between the V and XIV centuries, around a century into the early existence of the Ottoman Empire in the region. The first part focuses on the development of cultural history from the V century to the flourishing of Baghdad as an intellectual center under Abbasid rule in the IX century. The second part establishes the *Abbasid context* as a geo-historical term encompassing the different Islamic states (including Persian and Turkic political entities) that emerged as the Abbasid Caliphate retained its status as a (relatively) central authority in the region.

Keywords: Translation flow, changeover point, Middle East, territory, power

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The political implications of language, at the example of Buber/Rosenzweig's Bible translation

Marko Pajević (Uppsala University & University of Tartu)

Languages are worldviews, as Wilhelm von Humboldt said, our way of speaking represents and forms our way of looking at the world. Language – and translation – thus shape political ideas.

This is most obvious in the case of the Bible, the founding text in most European cultures – and a translation. In Germany, Luther's Bible translation has had a particularly strong influence on German history, culture and language. It has also given one particular reading, blocking out a number of the original Biblical Hebraic thought patterns. From 1925 onwards, Martin Buber and Franz Rosenzweig retranslated the Bible "against Luther", with the goal of changing German language and the episteme altogether, to liberate the scripture from Christian dominance and overcome the borders between Jews and Christians. They intended to set free the worldview of Biblical Hebrew in German, to reveal its true character and universal value. It could be called a decolonisation of the Bible intended to free German from a too narrow mindset. Buber and Rosenzweig firmly believed in the power of linguistic form to change a "system of life" (Buber). Due to the historical situation, their translation had little chances of being received, but its ambition was great and it is worthwhile going back to this "eminently philosophical enterprise" (Gordon).

This paper will demonstrate the forms of language and the poetics their Bible translation introduced into German. This will be corroborated by referring to Henri Meschonnic's poetics – for Meschonnic, translation plays a major role for the theory of language and thus of society, since a society depends on its theory of language. The Biblical is for him the lever to break up the dominance of what he calls sign-thinking and to change the conception of language. He states that "Translation is the stakes of a veritable cultural revolution."

If the functioning of Biblical Hebrew can indeed create shifts in society, the question of the political impact of language structures imposes itself. The paper will end with some reflections on the significance of translation and language theory on politics, by referring to current tendencies.

Translating worlds: a Yanomami and American case

Vanessa Pastorini (USP)

Translation is a phenomenon that goes beyond the boundaries of language, encompassing broader cultural structures, the so-called semiospheres in Russian semiotics (Lotman, 1996). Established on the basis of delimiting boundaries between the external and the internal, semiospheres are capable of dealing with new elements thanks to their translation mechanisms. Each culture, therefore, when in contact with something that is foreign to it, engenders the process of translating the new element, based on its own values (Lotman, 1990). However, for this communication, we are asking to what extent cultural translations take into account the differences between two antagonistic cultures, and what we can expect from the meanings resulting from these encounters. To this end, we will analyze an emblematic case: that of the son of an American anthropologist with a Yanomami woman, in a relationship accepted by both Yanomami and American culture. The narrative was published in the form of an autobiography entitled "The Way Around: Finding My Mother and Myself Among the Yanomami", by David Good (2015), and we believe it provides an insight into the categories that come into play when two polar cultures come into contact with each other. Throughout the book, David tells of the time his parents met until they began a relationship as husband and wife, including his mother's move to the United States and the suffering he observed in his mother due to the absence of the forest in her daily life. The abandonment of his mother, who takes advantage of a trip to the Amazon to run back to her village, causes David to reject his indigenous origins, seeking to conform to the standards of an ordinary American. However, given that his family's history has gained notoriety and that his own physical features denounce his descent, David ends up not finding his place: an indigenous person without access to Yanomami culture and not accepted by the Americans, in other words, a person without a place (Viveiros de Castro, 2015). In this sense, we identified beforehand not only stereotyped categories formulated by Western culture, but also categories formulated by the Yanomami from their Amazonian culture in their reading of the 'whites', based on the knowledge of the forest. In fact, in addition to the difficulty of postulating a specific identity belonging to this subject, we see how different meanings are mobilized when it comes to reading worlds whose correspondences are practically non-existent.

Keywords: culture; semiotics; yanomami; anthropology

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State Policies and LGBTI+ Representation: A Study of Subtitling Practices on Turkish TV Channels

Aslı Takanay (Doğuş University)

The Radio and Television Supreme Council (RTÜK) is the authority for the regulation and supervision of radio and television channels in Turkey. Despite its purported autonomy, the Council's actions are deeply influenced by the government's conservative agenda. The unclarity of the broadcasting standards and the sanctions defined by the Law No. 6112 (Establishment of Radio and Television Enterprises) enables RTÜK to make subjective decisions aligned with the dominant political discourse, and these decisions do not seem to be either reviewed or supervised by any other independent and objective institutions. This is particularly apparent in the Council's approach to LGBTI+ issues, which have been met with increasing state oppression and violence in recent years.

This paper investigates how these state policies manifest themselves in subtitling on Turkish television. Through a critical content analysis of specific examples from previously popular series, including "The New Adventures of Old Christine" and "Sex and The City", broadcasted on a national TV channel between 2007 and 2014, this study particularly examines how same-sex marriage and other LGBTI+ related content was handled. By analyzing the translation choices made in the context of government discourse against LGBTI+, sanctions of RTÜK and/or the self-censorship of the subtitler forced by the TV channel, this paper aims to uncover and discuss the working and non-working mechanisms regarding subtitling practices in TV channels. The analysis will also consider the relationship between these mechanisms and the discourse of the political power on LGBTI+ who are not seen as "ideal citizens" (Üster, 2021) and are being pushed out of the borders drawn by the political power.

Keywords: subtitling practices, LGBTI+, censorship, state policies

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Communication Between School and Parents in Austria: Translating Difference?

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In Austria, German is the language of the so-called majority society. In schools, German is the only "legitimate language" (Bourdieu 1990), as the language of instruction but also for any form of communication. In the context of migration, language becomes an instrument of distinction, and both schools and society sort parents accordingly. Migration questions a line of difference that is one of the most fundamental social distinctions, a symbolic boundary separating the "inside" from the "outside." Migration thus problematizes boundaries between "us" and "them," simultaneously questioning and reinforcing this fundamental distinction of social order (Mecheril 2010:12-13; regarding boundaries, see Lamont/Molnár 2002; Lamont/Pendergrass/ Pachucki 2015; Grbić 2023). In this order, parents are categorized as non-/migrant parents, parents whose first language is/is not German, integrated/not integrated parents (whatever that may mean), parents with children in a so-called "Deutschförderklasse"/in a regular class, etc.

This reality raises the question of whether translation (including interpreting) can undo some of these differences or whether they remain regardless. Is translation even expanding existing societal differences by sorting parents into one group needing translation and another that does not (Dizdar 2021)? How are these differences and categories constructed and perceived? How do they affect societal orders of belonging? In the context of Austrian schools, and for parents whose first language is not German, translation might at least foster some participation and overcome some boundaries – boundaries of knowledge, boundaries within the school system, boundaries within the school as an institution – allowing these parents to become part of a school community and a "collectivity" (Dizdar/Rozmysłowicz 2023)?

To address these questions, this contribution draws on the concept of natio-racial-cultural (multiple) belonging (Mecheril 2003), a dimension of belonging used in the context of migration and education, and therefore applicable to (migrant) parents. It examines the case of these parents and their societal position, participation, and belonging along these lines of difference, exploring translation's role and potential to (de-)construct or balance these differences. Initial empirical results from an ongoing study in Austrian compulsory schools regarding parent communication support these theoretical arguments.

Keywords: parent communication, Austrian schools, migration, belonging, participation, difference

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Understanding Differentiation Processes: Dynamics of Legal Interpreting in Austrian Asylum Appeal Hearings

Simone Uran (University of Vienna)

Legal interpreting, a fundamental right in asylum proceedings under the European Convention on Human Rights, plays a crucial role in ensuring fair proceedings. However, despite its intention to mitigate linguistic and cultural barriers, the involvement of an interpreter can, in fact, reinforce them. In asylum appeal hearings, the mere use of an interpreter not only highlights but institutionalizes differences. Linguistic and cultural barriers are amplified, positioning the asylum seeker as the cultural Other (van Doorslaer, Flynn, Leersen 2016) while affirming the procedural language as dominant.

Categories and differences play a significant role in asylum appeal hearings, as the entire questioning process revolves around legal status, identity, and belonging. Throughout these hearings, various processes of differentiation take place, based on categories such as origin, religion, ethnic group membership, and gender as well as categories specific to the asylum context (e.g., reasons for flight, flight routes, sources of financial support). These intersecting categories potentially influence asylum decisions in a complex way: for instance, judges might perceive certain asylum seekers as particularly vulnerable, which could increase their likelihood of being granted asylum. However, this same perception may also evoke scepticism about the authenticity of their claims, especially if inconsistencies arise during the questioning. Thus, the credibility of the asylum seeker can be affected by these differentiation processes.

In this complex interplay, interpreters are not merely facilitators; they are active participants who contribute to the construction and perception of differences. Legal interpreters often find themselves instrumentalized by institutional representatives. Through compliance or resistance, interpreters can either consolidate or transform systemic constraints (Bahadir-Berzig 2024: 99).

This presentation will examine 1) the role of collectivities (Dizdar/Rozmyslowicz 2023) and categories in the asylum appeal hearing, 2) how interpreters construct and institutionalize differences through practices like using the short consecutive mode (Angermeyer, 2015, 2023), and 3) the impact of questioning strategies including code-switching and code-mixing (Angermeyer 2015) on the perception of asylum claims.

Preliminary results from courtroom observations as part of the ongoing project "Communication and translation in asylum appeal hearings at the Austrian Federal Administrative Court in Vienna" will also be presented to support these insights.

Keywords: legal interpreting, asylum appeal hearing, differentiation processes, code-switching and code-mixing

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Translation and loka-Borders: Construction of Buddhist Community and Intralingual Differentiation

Tianran Wang (LMU Munich)

Many scholars have contributed to challenging and contesting the entrenched notion of regarding translation as the bridge that seamlessly connects two languages and/or two cultures. Scholars such as Dizdar profess that translation is involved in the "Grenzziehungsprozessen" (2019: 71). Using figurative metaphors such as bridge, translation – whether being regarded as transformative/constructive tools, or as ontological demarcations preexisted before the recognition of different languages—is to be considered as separating two or multiple "Raums" whose borders can be clear-cut or in a gray zone depending on the linguistic context.

However, when does translation become translation? As an epistemological toolset that differentiates languages by demarcating them, it is necessary to discern the moment when translation becomes translation by incorporating the notion of the Sanskrit word loka – which could signify both the space and time while hinting fluidity of existence. In Yogaśāstra, loka is depicted as a self-established entity that "niṣpādito na kenāpi na dhṛtaḥ kenacic ca [is created by no one and supported by no one]" (Gopani & Bothara 1989: 122). In a "boundless and infinite" (Zaveri & Kumar, 1995: 76) loka where the notion of textual translation does not arise, it still prerequisites the existence of lingual translation, and the notion could only arise when languages and cultures encounter each other to trigger the Entdeckung of this notion. Before that, translation is the pre-being waiting to be called by the discoverer and become translation, even in its vaguest form, as in Sangjoo Lee's poem –

> Until I call his name,
> he was nothing more than just a body in motion;
> As I called his name,
> he came to me and became a flower.

One example that instantiates this Entstehung of the translation-loka is the Buddhist scriptural translation in ancient China around the 2nd century. Different languages spoken by people from different nations came to China to disseminate Buddhism. Chinese Buddhists were forced to create new words, new expressions, and adjust their grammar to align with the Indic scriptures. The process of translating naturally drew a line between Buddhists and non-Buddhists, even though they all spoke Chinese to a certain degree. By using avant-garde expressions and imparting Buddhist thoughts to mundane people, Buddhists constructed a small loka in specific cities (space) that lasted for generations (time) through linguistic formations tinted with Buddhist flavor and through intralingual translation when explaining the newly formulated expressions to "others" – implying that translation served as a boundary separating Chinese into at least two strata. Later, as Buddhism further circulated, the porous Buddhist loka began to deterritorialize and reterritorialize in a sense that the borders between Buddhists and non-Buddhists have been drawn and redrawn in line with the development of Buddhist terminologies and the evolving criteria regarding what Buddhism is and what it entails.

Keywords: loka-border; community; intralingual

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