

Toward a **New Paradigm** in Translation Studies
in a **Global Era**

郭洋生◎主编 **全球化时代**
翻译研究新范式探索

——“当代翻译研究新范式探索”国际研讨会论文集



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《翻译与全球化重点研究基地文丛》之七

Preface

Building Paradise: A Mission for Translation Studies

Anthony Pym

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前言

建设天堂：翻译研究的使命

(西班牙)罗维拉-威尔吉利大学 (南非)斯坦陵布什大学

[西班牙]安东尼·皮姆

I have no idea if we are constructing a new paradigm for Translation Studies, and I have even less of a clue about what such a paradigm might look like, if only because initial ignorance is the condition of true novelty.

The claimed attempt, though, is of interest in itself; it might tell us something of our shared frustrations and desires. So let's see.

Translation Studies, I suggest, is a Western discipline that is furtively trying to de-Westernize itself. I think the discipline spread out on the coattails of the Western translation form, disseminated across the globe at roughly the same time as railway tracks, also Western. There is little need to document the dissemination in detail; it is adequately signaled by those who would reflect on or seek to recuperate something of the prior, non-Western thought. Trivedi (2006: 116), for instance, notes "the absence of the practice and perhaps the very concept of 'translation' as it is understood in the West, in the early history of Indian literature." Tschacher (2011: 27) observes that "[u]p to the eighteenth century, South Asian Islamic literatures seem to offer very little evidence of 'translations' in the narrow sense, as renderings of particular texts or passages thereof in the medium of another language." Sakai (2013) summarizes: "Prior to



the eighteenth century, in Asia all sorts of methods were applied, but nothing that was like translation.” And so on.

Precisely what spread out is a little more difficult to attest, but I have elsewhere proposed that the Western form comprises two fundamental elements: use of the “alien-I” (the translator cannot occupy a linguistic first person while translating) and a presumption of quantitative invariance (if the start text is longer, the translation is presumed to be longer as well). Those two technical maxims could always be transgressed, but they generally combine with assumed language crossing to encourage a presumption of accuracy, to a much greater degree than the various traditional modalities of re-telling and adaptation that generally preceded the Western form.

More interesting for the future, though, are the various claims that we should be going beyond that form. Here I am not talking about the myriad endeavors to study something more than translations; we are told to look at cultures, norms, ethics, technologies, reception, performance, emotions, narratives, sociological formations, psychologies, creativity, censorship, politics, power, more power, and virtually anything else that someone somewhere has ever wanted to talk about, in a series of petty and ultimately vacuous non-disciplinary “turns” that dizzyingly change our moving backgrounds like disposable stage settings. Instead, here I am talking about attempts to rethink the very form of translation itself, or the translative act as such. Such a pretension might be on the level of Lu Xun’s arguments for “stiff translation”, or the very different claims of Skopos theory that something more than accuracy can be required, or indeed the debates in the Soviet Union for and against “formalism”, which were fundamentally between linguistic and literary approaches. It is from this latter encounter, by the way, that Translation Studies itself may have been born, so as not to choose between the two established disciplines. Yet we are no longer there.

Among Western-trained scholars, mostly American, there is increasing awareness that the constraints of the Western form are fundamentally repressive, based on a regime of authority and control that can be traced back to the history of

Christianity, Roman property law, copyright conventions, imperialism, and positivism (here I conflate claims by Robinson, Tymoczko, and Venuti, surveyed in Pym 2011). The non-Western is thereby variously called upon to bring in alternatives to all those things.

On the other side, as much as there is another side, we can find attempts to nationalize resistance to Western imperialism. Liu Miqing (1990/2004: 236), I learn, claimed that “the basic paradigm of Chinese translation theory should start and end with our mother tongue — Chinese,” so Western models based on morphology should be replaced by Chinese models based on semantics.

One problem with such comparisons is that we are no longer entirely lined up on two sides like opposed football teams, as can be seen in this volume: *Guo Yangsheng moves between Canada and China*, *Douglas Robinson Is in Hong Kong*, and the non-Western authors herein are by no means shunning Western references. There is, I suggest, a developing intercultural space in which the provenance of ideas is becoming less important than their capacity to help solve the problems of the present, and perhaps those of the future. This can be seen not only in our own community of scholars, but also in the social groups for whom we work, and indeed for whom translations are carried out. And there, I suspect, might hide a key for future thought about translation.

New technologies open new possibilities, few of the options being obligatory. For one, the technologies enhance our mobility, and thereby the mixing of our communities. This means the boundaries crossed by translation are increasingly not from one geopolitical space to another, but within and across communities of shared interests. These may be professional; doctors communicate with doctors, lawyers with lawyers, and so on, and all these actors may be within the one multilingual community. At the same time, some technologies are radically democratizing translation, to the extent that everyone has access to free online machine translation, even when they have no idea of how to use it productively. So the translating and translation-using cultures are now not just professional; to rush the argument, translation is involved in all adult language learning, in all presentations of the self across cultural divides, and thus in the very conditions of



multilingual cooperation, from the governance of the state to the everyday arrangements of multilingual family life. In a word, translation is working within our societies, not just between them.

This change, highly variable in its effects and possibly limited to urban spaces, is furnishing the most severe social challenges of our day: the pressures of immigration, the rights of asylum-seekers, the reactionary hatred from sedentary cultures, deep unspoken resentment on all sides, leading to countless acts of violence and retribution, to the extent that, in many places, one suspects the mixing is simply not working. At the same time, the most serious underlying problems “only” concern culture and communication; they can be addressed through education and training, in a generation or so. And if we can locate skills and techniques able to facilitate cooperative communication such multilingual spaces, then we will have moved a few steps towards a society in harmony with its technologies, and with itself.

If some of those techniques and skills can be identified as and extending translation, Translation Studies must be involved in the building of social paradise.



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Introduction

Toward a New Paradigm in Translation Studies in a Global Era

Guo Yangsheng

Southwestern University of Finance and Economics, China

小引

全球化时代翻译研究新范式

西南财经大学

郭洋生

去年今日，“当代翻译研究新范式探索”国际研讨会正在成都举行。此刻，笔者坐在加拿大温哥华——一座亚裔人口占43%强（据2014年官方统计）的西方大都市——国际机场，等候回国班机，决定放弃早已写好的此次会议论文集导言，以“小引”取而代之。其原因，一来，时间产生“变异”：整整一年对会议的缘起、过程和后续工作进行的“反刍”，让笔者慢慢摆脱了当初对中国翻译和翻译研究所怀的“忧患意识”和相应的激热情绪，进而“理性地”看待那份忧虑本身；二来，“小引”之类的东西，可长可短，给人更大的自由，能让人说点现行正规学术“范式”不能接受的话；三来，也是最直接、最重要的因素，刚接到西班牙 Rovira i Virgili（罗维拉-威尔吉利）大学教授、南非 Stellenbosch（斯坦陵布什）大学杰出教授 Anthony Pym（安东尼·皮姆）先生屈尊为本文集撰写的、允许多种解读的序言。

Pym 先生去年今日因故未能亲临大会，但发来了录像，其贺词一如其人，热情、坦率、平易，且不乏幽默，对本次会议给予了充分的肯定和赞赏。由作为欧洲翻译研究学会会长的他为本文集作序，自然再好不过。其篇幅不长但思想深邃、话锋犀利、高屋建瓴的序言，启首几句便令人惶恐，对于我们召开会议、编文集等排解前面所提到的忧患的努力，大有“釜底抽

薪”之“功”，迫使笔者进一步站到中西翻译思想和研究现状的中间，尽量取意识形态的中立立场，进行反省。

反省的初步结果，便是抛开热血沸腾出的万余字导言，谦卑地试译出 Pym 先生以“建设天堂：翻译研究的使命”为题的序言，这样既能表达对他的感激和敬意，又能在他设定的语境下，接过话头讲几句，权当本文集的小引。

以译代言如下：

笔者断然不知我们是否在为翻译研究建立一个新范式，更不知这样一个新范式可能是什么样子。唯愿此言属实：起始时的无知乃是真正创新的条件。

然而，（本次国际会议/本文集）所声称的企图本身，是颇耐人寻味的；它或许能说明我们所分享的挫折和欲望。不妨由此说开去。

窃以为，翻译研究乃是西方创建的一门正在偷偷摸摸地去西方化的学科。在我看来，这门学科呈西方翻译式样的燕尾形式，大约也是与由西方创建的铁轨同时，向全球扩散开来。我们无需详细列举有关文献来证明这种传播：那些爱回顾或寻求恢复西方思想传入之前的某些东西的学人，已经提供了足够证据。例如，特里维迪（Trivedi, 2006: 116）注意到“印度早期文学史，便没有今日西方所理解的‘翻译’这一做法或这一概念本身”。据恰赫（Tschacher, 2011: 27）观察，“直到 18 世纪，南亚伊斯兰文学似乎还没显示出狭义‘翻译’的迹象——如果说译文指的是用另一种语言媒介进行的特定的文本或篇章翻译的话”。萨凯（Sakai [日语汉字为“酒井”]，2013）总结道：“18 世纪之前，在亚洲，各种各样的方法都用过，但就是没有使用像翻译这样的方法。”如此等等，不一而足。

传播开来的到底是什么，这一点便没那么容易断定。不过，笔者在另处提出，所谓的西方式样由两大基本部分组成，一是“异己的我”（译者在翻译过程中，无法占据语言的第一人称），一是

数量对等的假定（如果源文本较长，译文也应该较长）。虽然大家可以逾越这两大技术规矩，但是，人们总是将这两大准则与跨越语言的臆想结合起来，追求认定的准确性，且其准确度理应大大高于早在西方翻译式样出现之前便已存在的各种传统的转述和改编形式。

只是，就未来而言，更令人感兴趣的则是诸如我们应该超越西方翻译式样的种种说法。此处，笔者并非指形形色色超出翻译之外的研究——我们被告知去研究文化、规范、伦理、技术、接受环境、言语行为、情感、叙事、社会构成、心理、创造性、审查（制度）、政治、权力、更多的权力，以及几乎其他任何地方任何人曾想谈论的任何东西，于是出现了一系列无关宏旨且最终沦为空泛的、非学科的“转向”，这些转向像随用随丢的舞台道具一样，不断更换着背景，结果弄得大家晕头转向。相反，此处我指的是重构翻译形式或翻译行为本身的努力。这类努力可以在不同的水平上做出，包括鲁迅的“硬译”论、“目的论”所提出的比准确更多的要求，或苏联时期赞成与反对“形式主义”之争——该论争实质上是围绕语言学与文学研究方法展开的。值得一提的是，翻译研究本身很可能诞生于这后一冲突，以免在语言学与文学这两大既定学科之间做出选择。可是如今，我们已经远离那个地方了。

由西方——主要是美国——培训出来的学者，愈发意识到西方翻译样式的诸多限制具有压迫性，其是建立在可上溯至早期基督教、罗马财产法、版权公约、帝国主义、实证主义等的威权和控制体系之上的（此处笔者综合了 Robinson、Tymoczko 和 Venuti 三家之言，见 Pym 2011）。由此出发，大家呼吁非西方世界为这一切提供一些另类选择。

另一方面——姑且说还有另一面的存在，的确有人试图用民族化方式反抗西方帝国主义。据我所知，刘宓庆（1990/2004：236）便声称“中国翻译理论的基本范式理应始于并终于我们的母语——汉语”（据英译——笔者注），故而基于（词语）形态学的西方（理论）模式应该由基于语（词）义学的中国模式取代。

这种比较的一大问题是，从本文集可以看出，如今我们再也不

像两支敌对的球队那样完全站成两排：郭洋生往返于加拿大与中国之间，（美国的）道格拉斯·罗宾逊身居香港，而本文集里的非西方作者大量引用西方文献。窃以为，正在形成一个互（跨）文化空间，在这一空间里，思想观点的起源越发显得无关紧要，重要的是它们能否帮助解决当下以及可能是未来的问题。这一点，不仅见于我们翻译自身的学者群体，而且见于我们为之工作、翻译为之效劳的社会群体。笔者感到，正是在此处，隐藏着打开未来翻译思想的钥匙。

新的技术开拓新的可能性，且没有什么选项具有强制性。例如，技术促进了我们的流动性，由此加速着社会群体的融合。这意味着翻译所跨越的，不再是从一个到另一个地缘政治空间之间的疆界，而更多地是在享有共同利益的群体内部或之间越边过界。其形式可能是职业性的：医生与医生之间、律师与律师之间，等等，而这些行动者可能来自同一个多语社区。与此同时，有些技术在让翻译极端民主/大众化——现在人人都能上网寻求免费的机器翻译服务，即便并不懂如何以此创造经济价值。因此，翻译和利用翻译的文化并非仅仅是职业性的。进而言之，大至国家治理，小至多语家政，翻译已经进入所有成人语言学习之中，进入所有跨越文化鸿沟的自我展示之中，成为多语合作的条件的一部分。

这一变化虽然在现实中表现形式各异，且可能限于城市空间，却标志着当今最为严峻的社会挑战：移民的诸多压力，寻求避难者的权利，办公室（久坐不动的）文化的反叛性仇恨，来自方方面面根深蒂固、隐而未表的憎恶。这一切引发无数的暴力和报复行为，导致很多地方的人们不禁怀疑不同文化到底能否融合。同时，至为严重的深层问题“仅仅”关乎文化和交流；这些问题可以通过教育和培训大约于下一代得到解决。假如大家能够辨识出有助于多语空间里的合作式交流的技巧的话，那么，我们便朝着与其技术并与其自身和谐一致的社会，迈出了几大步。

如果其中一些技巧和方法被确认为翻译，并拓展着翻译，那么，翻译研究势必参与进了人间天堂的建设。