翻译教学实践指南丛书

口笔译教学法：新千年的培训

TRAINING FOR THE NEW MILLENNIUM

PEDAGOGIES FOR TRANSLATION AND INTERPRETING

Edited by Martha Tennent

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PEDAGOGIES FOR TRANSLATION

导读：廖七一

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Edited by

Martha Tennent

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导 读

《口笔译教学法：新千年的培训》系收录有关翻译教学的论文集。主编M.坦南特(Martha Tennent)是西班牙维克大学翻译学院的创始人，原翻译学院院长。书前有奈达博士的序，高度赞赏维克大学翻译论坛为翻译教学界的新思想、新观念以及翻译教学模式提供了宝贵的交流平台。

1999年5月，维克大学翻译学院举办了名为“培训口笔译译员：新千年，新方向”的翻译教学论坛。来自25个国家的31位专家就口笔译教学理念和教学方法发表了独到的、有时甚至是针锋相对的观点，涉及语言实证、多元系统、功能主义、文学及文化研究。论坛的组织富有特色：与会者事先都认真阅读了发言稿，论坛上发言人只是简略陈述要点，然后展开讨论。这就为不同观点和视角的交流、碰撞、论争与回应提供了有利条件。然而，论文集所收录的论文并非大会的发言稿，而是对论坛主要议题的回应，并就翻译教学的背景与现状、口笔译教学理论、教学原则、课程设计，甚至未来翻译教学的发展趋势进行了广泛深入的讨论。

除了奈达的序和坦南特的前言之外，全书收录了12篇论文，分为4个部分：1)培训项目：现状与前景；2)教学策略；3)理论与教学的相关性；4)结语。

在第一部分“培训项目：现状与前景”中，两篇论文分别介绍了欧美国家有关口笔译教学主流的教学理念、课程设置、教学内容和教学方法。Margharita Ulrych通过第一手的问卷调查，分析了欧美笔译教学中的基本原则，课程设置及其背后的理念，教学时间及时序安排。与此同时，问卷调查还比较深入地考察了笔译的教学方法；其中包括理论与实践课程的设置与前后衔接、课堂教学管理、课堂教学与课外自主练习的时间分配，分析了目前翻译教学与市场需求之间的关系。

Helge Niska则梳理了欧洲、北美和除了中东以外的亚洲的口译培训机构的教学状况，概括出大陆模式、英国模式、以市场为导向的模式和斯堪的纳维亚模式，并介绍了上述培训机构的基本状况和网址。作者认为，一定的笔译训练基础应该是口译培训的先决条件，随后详细分析了口译教学的内容和教学方法，包括培训班的规模人数、课程设置、入学要求、培训项目的评估标准以及译员的考核和资格。

上述两位作者都强调，人们对翻译认识的改变，世界交往的日益频繁，以及新技术等的出现，必将对翻译教学产生深远影响。

第二部分“教学策略”包括5篇论文，3篇涉及笔译教学，2篇涉及口译教学。如果从研究对象分析，3篇讨论不同类型的翻译教学，即视频翻译教学、机助翻译教学和社区口译教学。而另外两篇论文则讨论口笔译的教学理念，这两篇论文对我国的翻译教学有相当重要的意义。

Maria Gonzalez Davies 的论文针对传统的翻译教学提出了新的思路，特别强调翻译教学的交际与互动、教学环境、学生与教师的角色、恰当的教育技术、协作或目标导向的课程设置以及对课程和教师策略的评估。作者提出，在交际与互动的教学环境中，教师不再是唯一正确翻译文本的持有人，而是信息的提供者，是学生学习的向导、咨询参谋和翻译活动与结果的评估者。除了教师的人格、年龄、教学动机、学术背景之外，教师的教学方式、教学理念以及对课程设置的取舍都至关重要。作者特别强调教学要将功能、过程和翻译终端产品结合起来，主张以任务为导向的教学方式。

Daniel Gile 对会议口译教学提出了一些基本原则。他首先提出，由于现有研究的不足，各个地区在入学要求、学员年龄、学员以往的学术背景、语言程度、教学单位规模大小、培训项目之外多语交流环境等方面的差异，我们还很难肯定某一种教学方法就一定更好，因而也不主张推荐特定的教学模式；而是希望能够比较系统地分析与口译教学相关的种种理论与实际操作问题。口译与笔译要求不同的认知技能；就口译教学而言，交传和同传教学应以大量的传译练习活动为主。作者提出无笔记交传，有笔记交传，同传、交传、视译以及视译等四个教学阶段；并认为翻译理论学习对口译培训具有积极的意义，因为这有利于对口译本质的认识和对翻译认知过程的了解。“口译哲学”的核心是强调口译活动旨在传译内容(包括事实上的、情感上的和其他内容)，以实现在特定交际环境中说话人和/或听众的目标，达到预期的效果。针对条件不完全达标的地区或学校，作者也提出了一些建议和措施。最后，作者再次强调，学员的传译水平可能取决于严格的入学标准而不在于良好的训练方法；在某个文化环境中最好的教学方法在另一个文化环境中并不一定有效。

第三部分有4篇论文，占全书三分之一的章节，近五分之二的篇幅，集中探讨理论与口笔译教学的关系，这在现有的翻译教学著作中十分少见。4篇论文分别讨论翻译教学中的理论、用因果模式考察翻译教学、“功能译者”的培训，以及翻译教学与翻译伦理。

Francesca Bartrina 首先认为，没有理论的翻译实践是不存在的，也是不可能的。理论课程是培养译员在理论指导下进行翻译。翻译理论为学员提供

理论工具，说明或解释译员所做的翻译选择。理论教学的内容应该包括口笔译实践行为背后的基本理论概念，即翻译背后的语言学观念、传译涉及的精神与行为过程以及将翻译视为社会、文化和意识形态活动等的理论基础。人们对翻译的定义会因文化不同而有所差异；翻译是不同文化之间的交际行为，这就使等值、功能性、规范、操控、改写、归化、异化等成为与翻译实践操作和抉择相关的重要概念。索绪尔的语言学、结构主义、符号学、后结构主义、解构主义、后殖民主义等思潮的更替与发展，实际上体现出有关语言意义的“本质主义”向“非本质主义”的演变；心理语言学为描述和解释翻译过程提供了理论武器；意识形态、文化研究比较有效地说明翻译活动中出现的差异、身份建构和杂糅现象。作者进而提出，翻译理论教学的内容应该包括：1)翻译是什么；2)翻译研究的概念；3)文本性与翻译；4)作为认知过程的翻译。最后，作者还提出了翻译理论教学的具体步骤。

Andrew Chesterman 将翻译研究的三种模式与四个假设应用于翻译教学的思考。他认为目的论、关联理论、多元系统理论、文化研究、有声思维研究和整个规约性研究传统(prescriptive tradition)都隐含着因果关系的假设。因果关系不仅是研究翻译的有效模式，同时也是将翻译理论与翻译教学实际结合起来的最好方式。因果模式能促使翻译培训教师意识到翻译抉择背后的因果联系，从更广泛的语境下来认识翻译活动，更好地理解他所接受的翻译理论和翻译概念。译者应意识到或预测自己的翻译(产品)可能导致的后果，检验客户或读者对不同文本选择、不同翻译策略的反应，意识到社会文化语境对翻译的作用以及翻译规范对翻译形式的影响等。一旦将翻译视为文化产品，译者必然要思考翻译伦理，加强翻译责任感。如果在翻译培训中建立起语境与翻译之间关系的意识，这将有助于培养符合社会需求的合格翻译人才。我们对翻译活动的规律了解得越深刻，并将这种理解融入翻译教学，就越有可能使译员掌握翻译技艺，熟练地运用有关翻译的概念与技术工具。也就是说，更好地解释翻译什么，如何翻译，为什么要以特定的方式来翻译等重大的翻译问题。

Christiane Nord 从功能主义的视角提出了“功能译者”的概念。她认为功能译者应该具备如下一些特征：1)意识到翻译要适应不同的交际功能，这些功能未必总是与原文本的功能一致；2)文本的语言和非语言符号的选择取决于环境与文化因素；3)在特定情境中，某些翻译处理可能导致交际冲突，甚至交际失败。译者应该设法消除文化冲突；4)由于文化习惯的差异，相似或类似的结构的使用频率或使用环境可能不同，错误的选择可能严重干扰文本功能；5)即便原文并不完善，译者应该有能力达到预期的翻译功能；6)译者应有良好教育和较好的相关主题的专业知识；7)在巨大的压力之下译者仍能

快速、高效、圆满地完成翻译任务。此外，译者还应具备应付特殊形式翻译(字幕翻译、配音翻译等)、翻译管理、团队协作、适应不断变化的工作环境、译稿的修改等能力。作者显然将翻译作为一种有目的、有意识的文化行为，而非简单的文字转换。翻译教学必须关注翻译活动的文化语境．关注翻译活动的发起人、翻译的接受对象和预期效果。与此相关的翻译理论或翻译思想应该进入课堂，但应循序渐进。翻译理论与翻译教学应相辅相成，相得益彰。

Rosemary Arrojo 从语言哲学的角度分析文本的意义，进而切入对翻译伦理和翻译教学内容的思考。作者认为，文本意义的“本质主义”和“非本质主义”的观念决定了人们对翻译的认识，同时也决定了课程设置和教学内容。本质主义的翻译观认为，文本具有固定的、稳定的意义，文本意义能够超越翻译者的心理因素，超越历史与意识形态。翻译不过是将一个文本的意义客观、中立地转换成另一种语言，在另一种文化中忠实地再现，与译者所处的语境、动机和目标无关。反之，非本质主义的翻译观则接受了后现代主义、后结构主义和后殖民主义的积极思想，认为翻译是与意识形态密切相关的活动，直接受制于构成译者文化和意识形态世界的态度、信仰和价值体系。作者认为，M. Baker, B. Hatim I. Mason 和 P. Kussaul 一方面承认翻译绝非单纯的语言转换活动，另一方面在翻译教学中却又坚持本质主义的翻译教学观。如果我们承认翻译不可能是价值无涉的客观、中立的再现，那么在翻译教学中就应该让学员认识到翻译活动中的权力关系，以及翻译活动的影响与复杂性，意识到翻译活动中译者的责任，认识到译者不可避免地会“显身”，准备面对“显身”与翻译责任所提出的挑战。

第四部分是结语。Michael Cronin 在回顾了翻译研究与翻译教学相分离的状况之后，希望从文化生态的角度考察未来的翻译教学。他认为，没有理论基础的翻译教学是盲目的。缺少理论指导，翻译教学将无法确定合理的教学目标，不能发现和应用恰当的教学方法，无法正确衡量和评估教学效果。其次，翻译教学远远落后于形势的发展，翻译理论的进展和语言教学研究的成果至今尚未对翻译教学产生应有的影响。新的翻译思想，学生新的地缘政治差异，语言的迅速口语化(orality)以及新市场、新技术的出现，都使翻译教学必须高度关注翻译的文化生态。在财富、权力和形象的全球化流动中，追求集体或个人身份成为社会意义的根本源泉，而译者不仅是文本的形塑者，同时也是自我社会政治、文化和精神生活的积极参与者与形塑者。在迅速变化的当今世界中，译者既是变化的受害者，又是变化的促进者，因而有必要在翻译教学中引入适当的理论，使学员成为市场的职业译员和世界公民。

纵观全书，笔者认为上海外语教育出版社引进《口笔译教学法：新千年的培训》具有积极的意义。首先，书中比较系统地介绍了欧美主要国家的翻

译教学体制、入学考试形式、课程设置、教学内容和教学方法，这对我国正在试办的翻译专业，已经开始的MTI教学，劳动人事部、教育部的翻译资格考试以及各个外语院系开展的短期翻译培训，都有直接的借鉴意义。

其次，书中所涉及的翻译教学理念和教学原则对我们认识翻译教学的规律，反思现行的翻译教学会产生积极影响。目前国内口译教学占主导地位的仍然是巴黎高级翻译学校的“释意范式”；而以规范理论和目的论为基础的“目标文本范式”，以认知心理学与信息论为基础的“认知加工范式”，以及以社会学、社会语言学为基础的“对话语篇的交互式范式”在国内还比较陌生，尝试用于翻译教学的则更少。探索和构建适合中国文化语境的口笔译教学模式还有相当长的路要走。

第三，与语言教学相比，翻译教学的理论研究刚刚起步。翻译教学需要翻译理论和教学理论两个学科的研究成果支撑，由于翻译理论与翻译教学(实践)的长期分离，隔膜与陌生是不争的事实。同时，由于翻译教学在我国尚属新兴的发展领域，系统研究口笔译教学法的成果尚不多见。这无疑会阻碍我们翻译人才的培养。

第四，书中各位作者体现出的客观研究态度，经验实证的研究方法，以及自省的辨证思维，都将成为我们教学研究的借鉴。理论是描述和解释现象的话语建构，是用以认识事物的框架，但理论都有自己的针对性和盲区。任何科学的理论都能证伪，意识到自身理论的局限与发现其他理论的合理性有助于我们更好地探索翻译教学的规律，更好地发现、描述、解释或预测翻译教学中出现的问题。

廖七一
四川外语学院高级翻译学院

For Anne Tennent Cecil

la germaneta,
la que sap tota la història

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Acknowledgments

This book is dedicated to my sister, Anne Cecil, who has accompanied me through most of the geographies of my life.

I would like to express my appreciation to all of my colleagues from the School of Translation at the University of Vic, particularly to those from the translation department. Sheila Waldeck, who read many of the chapters of this book and offered valuable suggestions, Carme Sanmartí and Luísa Cotoner deserve special mention for their support and friendship.

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Foreword

Eugene A. Nida

Present critical developments in European multilingualism have brought to the fore the growing importance of training translators and interpreters and the need for a more innovative, less teacher-centred approach. This volume would therefore seem all the more strategic now. It is the natural development of the Vic Forumwhich took place in the spring of 1999 and in which I had the pleasure of participating. The conference provided the site for valuable debate on new insights in communicating principles and procedures for translator/interpreter training.

Of the twelve essays in this volume, I have selected a few that I would like to discuss in this brief foreword. Andrew Chesterman's article is on causality in translator training and provides a helpful way of examining and evaluating the static model, the dynamic model, and the causal model of interlingual communication. As a result, readers can view more objectively Nida's concept of dynamic equivalence, Pym's discussion of Aristotle's four classical causes, the skopos theory with its obvious causal dimensions, and Gutt's relevance-theoretical approach. There is thus no necessary conflict between hard empiricists and soft hermeneuticists, because translation research needs both kinds of hypotheses.

María González Davies is primarily concerned with improving the product, a clear reference to causality, by exploring alternatives in traditional translation training. She is particularly concerned that so few schools are involved with existing pedagogical approaches, and she pleads very effectively for more relevant and empirical research.

González is a highly creative expert teacher, and she spells out her concerns for transforming the traditional classroom setting into a hands-on workshop by (1) transforming the classroom into a discussion forum, (2) involving professional translators, (3) designing programs with specific aims, (4) respect for different learning styles, and (5) including real life situations. I have visited her classroom at various times, and I must admit that I have never experienced a more exciting and relevant manner of teaching.

Most people think that interpreting is always the same kind of activity, whether in a booth or a huge conference hall or in helping foreigners receive justice in court. But public service interpreting, as described effectively by Ann Corsellis, requires an even wider range of interlingual experience. Such interpreters must often interpret for emotionally frightened people who use typically local dialects that include words and idioms that never get into dictionaries.

Public service interpreters must not only understand languages thoroughly, but they need to know how to comprehend the scenarios in which their skills are so strategic, for example, a tourist reporting a stolen wallet in a police station, a pregnant woman visiting a medical clinic, parents and teachers talking about a child's learning problems, social workers discussing care of the elderly, and police arresting a vagrant. Here is where issues of fidelity, confidentiality, integrity, and professional impartiality are so crucial.

Daniel Gile always has something relevant to say because he knows from personal experience what he is talking about. His concern is primarily the operation in comprehension, which can only then be reformulated into another language. This means that a person needs to keep abreast of developments in his or her passive languages. Unfortunately, there is a serious lack of competent teachers for interpreting.

Gile recognises the importance of interpreters improving their speaking skills because they are paid not only to reproduce the meaning of an oral statement, but to do so in a manner that will be acceptable and convincing. Too many interpreters swallow their words, add too many hesitations, and even confuse an audience by waiting too long to produce their interpretation, which often comes out so fast that many listeners cannot comprehend what is meant.

Richard Samson has the extremely difficult task of teaching people how to use computers effectively in the process of translating. Unfortunately, some experienced teachers simply do not know enough about computer expertise to teach students who are often far ahead of their teachers in this area. The generation gap in computer knowledge will hopefully soon pass, but the effective application of computers to the task of interlingual communication will continue to concern us all for another generation.

But the essays that I have mentioned are by no means the only or even the most relevant ones. I have personally enjoyed reading all the chapters in this volume, and I congratulate Martha Tennent for putting together this first-class collection that expresses in many ways her own experience and insight into interlingual communication.

Introduction

Martha Tennent

This collection of essays originated at the Forum on translation pedagogy held in May 1999 at the University of Vic's School of Translation and Interpreting, Facultat de Ciències Humanes, Traducció i Documentació. Or more precisely, the essays presented here are a consequence of it. They are not conference papers, however, but were commissioned in response to some of the issues that arose during the Forum. These essays attest to important changes in translation practice and the assumptions which underpin them.

Under the title "Training translators and interpreters: New directions for the millennium", the Vic Forum brought together leading specialists from some twenty-five countries. But what, to my mind, made the Forum unique was its structure: the meeting was conceived as a platform for debate, a site for examining critically different positions regarding translator/interpreter training. In an effort not to privilege any one approach, the 31 invited speakers represented distinct and often diametrically opposed approaches: varieties of linguistics and empiricism, polysystem theory and functionalism, literary and cultural studies. Debate was stimulated by the request that panelists submit, a month in advance, written papers which were then book bound and posted to all participants. Panels were organised thematically, in the fashion typical of academic conferences. Yet on the assumption that panelists and participants had read the papers beforehand, panelists were restricted to an initial presentation of key points. After these presentations, the discussion was opened to the audience. Every effort was made to create panels that included scholars representing different positions. The number of participants in the Forum was also limited in order to encourage discussion.

What became apparent from the beginning were precisely the differences and divisions, which were, more often than not, irreconcilable. The epistemological dilemma that lies at the base of Translation Studies was evident in most of the debates, most particularly in the opposing poles of linguistics (primarily text linguistics and pragmatics) and cultural studies (primarily forms of ideological critique, including feminist and post-colonial theory, among others), which are commonly viewed as the central bifurcation within the discipline.

Some of the panelists perceived Translation Studies to be a science that must be submitted to the rules and protocols of scientific research. Andrew Chesterman argues in his report on the Vic Forum in *Across the Boundaries: Language and Culture* that the basic methodology of translator training should be empirical, and that many notions about hypothesis-testing and prediction can be adapted from an empirical human science such as sociology, much in line with the thinking of panelists Gideon Toury and Miriam Shlesinger. Sergio Viaggio, Chesterman notes, presented a view that was quite similar to applied science, based on a general model of verbal communication which was specified to address "mediated intercultural interlingual communication." Elaborated together with Mariano García Landa, this model distinguishes certain elements within the linguistic chain – although Viaggio made clear that translation cannot be treated simply as a branch of linguistics – and is represented by means of symbolic notations such as those commonly used in science.

Some panelists and participants, such as Roger Bell and Viggo Pedersen, approach Translation Studies from a linguistics point of view. One of Bell's main arguments was that in order to work towards developing a definition of translation one needs to devise a system of empirically-assessed criteria regarding communication, taking into account such issues as mode of communication and channel type (auditory, visual and tactile) and the distinction between mono-communication and bilingual communication (i.e. translation). If in the 1980s Bell considered translation theory to be part of applied linguistics – insofar as it applies the tools of linguistics to the solution of cultural problems such as the cross-cultural transfer of meaning – by the end of the 1990s he was advocating that translation theory be considered apart from applied linguistics, which would nonetheless be used to study and practice translation. Even those present at the Forum who strongly believe that Translation Studies should be grounded in linguistics grant that contemporary linguistics has changed considerably since the time when J.C. Catford confidently asserted that "the theory of translation is concerned with a certain type of relation between languages and is consequently a branch of Comparative Linguistics."

Other participants, such as Rosemary Arrojo, Sherry Simon, and Lawrence Venuti find their roots in literary theory and criticism and cultural studies. Cultural studies examines a broad range of forms and practices in their social and political situations. It questions essentialist notions of the neutrality of

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