Salesian Translators Handbook

(Final 5th Draft – Aug 29)

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Translators Prayer

0. Preliminary Notes

- It is suggested to add in this part some background information regarding this initiative, such as how this idea of having a translators handbook was conceived, or what made the first translators workshop 2014 VIE take place

Preparation for the MYM Translators Workshop has involved a survey, some interviews, and some encouragement to look at three areas in particular:

1. Guidelines for a good Salesian translation;
2. Process issues such as teamwork, quality and technical aspects;
3. Checking at three possible levels: team, wider community, and some superior level in view of producing an outline and some possible content for a TRANSLATORS HANDBOOK, probably the first such attempt in the Salesian world.

Below is a broader outline of what this handbook potentially would include. A handbook needs to be practical. It will cover the above items, but not necessarily in that order, and would need to include a wider range of ideas.

The MYM meeting could well wish to alter what is below in any way, or add further thoughts, or help 'fill in' the contents beneath headings and sub-headings as listed. The results of the survey and interviews mentioned above should provide excellent ideas for this content.

0.1. Preface or Foreword

Quite possibly the letter of the Rector Major for the 2019 meeting, or perhaps a special letter written for this handbook where he combines the ideas he wrote for the 2014 and 2019 meetings. They would make an excellent Preface! The Translation as a service we render to the church as salesian translators. This is a heritage the salesian missionaries have rendered across the world.

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)

Two prominent religious figures in today's world have promoted the idea that translation is a divine mission. The view taken by both LamminSanneh (Gambian born Muslim, and later Professor of Missions, World Christianity and History at Yale Divinity School, and a practising Catholic), 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 missionaries 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 Xavantes in Brazil, just for starters.

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

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 World 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 the World Translators Day in our respective communities, as a way of raising the awareness of the importance of translation to 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 Brazil for decades, and who translated the Scriptures into their language; Simão Bororo, himself a Shuar Indian, who interpreted for German Salesian missionary, Fr Rodolfo Lukenbein. Both 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 Salesian charism (AGC411), quotes Pope St John Paul II:

"There is no salvation without incarnation, nor is there incarnation without inculturation. Affirming, therefore, 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 interpretation 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 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 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.

0.2.1. Mission statement

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

0.2.2. 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 knowing that what they write or say will need to be translated (v)Those in the field of translation and have interest in the specifics of the salesian history and practices of translation (vi) Formators of the young men and women in initial formation (vii) candidates who are in formation/ training as Salesian translator.

Chapter 1: The Salesian Translator

This chapter intends to provide a 'picture' or 'profile' of the good Salesian translator. This would include the qualities being listed below in these 'Guidelines' for good Salesian translation. Good translations by expert translators call for certain skills, training and experience in order to be considered professional work.

1.1. The Profile of Salesian Translator

Salesian translator is one who engages in a translation by oneself or under the guidance of any member of Salesian family and/or supervises the translation of any of the Salesian materials.

What distinguishes a Salesian translator are the following: that one takes it up as a vocation with a sense of evangelization and desire to disseminate good Christian literature; it shall be guided by salesian spirituality formed by a Salesian heart, full of love for Don Bosco and the youth, especially those among the working class who are poor and abandoned. It prompts a style that is simple, direct and attractive.

1.2. The Requisites of a Salesian Translator

The requisites needed for a good salesian translator are addressed under the two following subheadings: the spirituality and formation of the salesian translator. These subsections take to account what it means to have: a) good knowledge of source and target language, b) a certain familiarity with both cultures, and their social contexts, not just the languages, c) grasp of the knowledge areas encompassed by Salesian literature (theology, Salesian history, terminology …), d) good written and spoken abilities, e) willingness to research f) willingness to improve competence because language is a living thing and changes, g) adaptability'.

1.3. The Spirituality of the Salesian Translator

The spirituality and formation of the Salesian translators therefore get a specific treatment in this manual. Salesian translators' qualities are viewed from both technical and spiritual aspects; Besides the technical aspects mentioned above, the spiritual aspect necessarily includes values such as humility, patience, commitment and dedication.

The spirituality of the Salesian translator can firstly be seen in terms of the cardinal points of spirituality of the Salesian – reasonableness, divine dimension, and the loving kindness. One is guided by these premises of Salesian spirituality in entering into the calling of the translator. One understands fully thereby the rationale for the work one does as a translator. He or she does it in order to promote and preserve the Salesian charism in the church and the world. He or she imbued with the awareness of the Divine Trinitarian presence reaches out to the visible and invisible family of one's listeners, and readers. Secondly, the following could be noted:

A. Divine aspect

- Translation is a work of incarnation, like Jesus becoming man, flesh (Thai flesh…)
- Paschal mystery (Unless grain will not die, can't bring any fruits), when the publication of the translation is a sign of resurrection interior joy.
- Translators work as a specific vocation – mission, living with a sense of vocation to strengthen the ongoing formation of my confreres in a systematic way (community, journeying together with the growing Congregation)
- If you love Don Bosco, love the Congregation and love the youth – be happy translator!
- Translator does nourish the spiritual life of the Salesians and of the Salesian Family
- Translator helps to increase the sense of belonging to the Congregation as worldwide Salesian community (C59).
- Translator becomes a witness of history of salvation through the Salesian Congregation. Like the Mongolian translators feeds the faith of the new Catholic (neophytes) with some spiritual reading in their own language, the Salesian translator are feeding the Salesian spirituality, pedagogy of new vocations in many EAO countries.
- Empty himself – it's about the spirit of sacrifice and of 'Cetera tolle' for the sake of saving souls – 'Da mihi animas'.
- A way of sanctification of oneself, if the translation is done with a prayerful heart and as a spiritual exercise.

B. Correct motivations

- Motivation is a very important issue: true, right or wired motivation (at the beginning just a mixture of all possible – doing it by obedience, by own interest about language or about the Salesian Charism). It's important to grow into the right motivation, towards the true motivation… with humility (when 100 pages of my translation are destroyed in a work for the Nuncio)
- Translation is like a 'SALT of the CONGREGATION' – keep us alert, awaken, alive!
- Translator as servant of communication, close to the source and closer to the readers – it's his consolation.
- C. Virtues
- Humility to be corrected, to hand over own translation product. Open and humbly accepting the corrections from any part of the public or readers.
- Patience and perseverance.
- Commitment
- True joy to share beautiful text, spiritual richness with others
- Passion for the work of translation
- A way of sanctification of oneself, if the translation is done with a prayerful heart and as a spiritual exercise.

1.4. The Formation of the Salesian Translator

The formation of the Salesian translator may cover the following areas/ dimensions:

- Language proficiency: SL (source language) and TL (target language)
- Translation techniques: learning by translating (e.g. starting from one page – Cagliero11
- Foster the writing capacity (verbalize, summarize, storytelling in writing)
- Learning to Write proficiently about Salesian Charism for the youth and the wider public

The formation of the Salesian translator may use the following methods:

- For all Salesians or SF 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 the prospective youngtranslators.
- Fostering the multi-lingual capacity of the young Salesians and/or SF members
- Introduction to the use of the basic electronic tools (Google translate…) and Salesian Glossary, using it as a means for deepening the understanding of the charism.
- Translation itself as a Learning strategy for sharing and imbibing of charism

Chapter 2: Key Processes inTranslation

Carrying forward the ideas we first explored regarding teamwork, quality, technical aspects, here we intend to outline the key processes involved in the execution of translation ministry.

2.1. The importance of teamwork and collaborative translation

The Salesian Family deepens its presence in our provinces and delegations in and through translation of salesian material. The broader concerns of the insertion of the charism in the region occurs when the ministry of translation is strengthened.

The translation Team ensures continuity of the core members of the team, and welcomes new members even as one may discontinue. It also ensures the quality of the translation, with eachtranslation group, having an expert from the source language and target language.

The decision on what needs to be translated (either in print or as audio visual material) resides with the translation office, if there is one, and/or with the commission for social communication or with the provincial.

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.

The group of translators from the region coming together to check their work, and learn in the process the art of translation. It could be a trimonthly exercise or event of meeting together for translation workshop at the province level and annually at the region level. This could also provide an ongoing formation to the translators.

2.2. 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,
- how best to capture the style of the author (we are not always translating historical material where the author is dead! 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),despite self-editing also engages others especially in 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 indicationsincluding the question of gender sensitivity being manifested in gender inclusive language, even when its not found in the original, sometimes.

2.3. Translation problems and solutions to ensure quality translation

The problems translators faceare many. However, they could be grouped into two areas: one having to do with actual translation issues, and the other with technical issues.

2.3.1. Actual Translation Issues

In general, while translating the following deserve attention:

1. 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'attimofuggente' 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'attimofuggente' needed a very thorough knowledge of the plot. Solution? It comes down to skill and experience.

2. 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 etc. etc.). Solution? Consultation with people requesting the translation and knowledge of readership potential. And, of course, a clear understanding of 'locale' differences.

3. 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? A choice of one or more of these needs to be made sometimes as a solution.

4. Translating the untranslatable

Some words just won't translate, so either leave them in the source language and include a glossary, or occasionally add a translator's footnote, but this can become obtrusive (as do lengthy bracketed explanations).

5. 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).
- If the translator is lucky, 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.

2.3.2. 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:

1. 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 doing script writing editing, then it would call for the visual readability, the text size, font size, colour combination and the positioning within the visual frame etc.…

2. 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 translation is Microsoft Word. 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 should be converted to Word, Excel, or Text. Translation directly from PDF are technically difficult to manipulate. PDF might be used to save or to send documents in Word, Excel or text in order to save the original format (FONT, Margins etc.) and later, the translator will convert it again to Word, Excel, or Text before s\he begins to translate.
- Some people like to work with Machine Translation (MT) such as Google Translate or DeepL or similar. This is helpful but not infallible. It should not be relied upon to 'do the work', but only to assist.
- 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 Omega T.

2.3.3. 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. While the handbook cannot contain any of these (too bulky) it needs to comment on the need for these and perhaps indicate how they differ and what kind of pattern would be best for each. 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 attempts 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 continued benefit especially of translation community.

Chapter 3: Copy Editing

The Editorial work begins with the Classification of the levels of translation to be undertaken and deserves to be carried forward: The classification could be according to the potential readers of the materials and the seriousness of the materials to be translated.

According to the translation level classified, on the above criteria,the second stage would be to decide basing on the importance of the materials to be translated as to whom the material should be entrusted to, and how serious the material should be treated in the whole process of translation, and even in the post-translation stage.

3.1. Editorial Work

The translated text is edited or revised by the translator himself and the team of translators and requires at various levels of the work, editorial supervision and approval before arriving at being able to publish the work.

3.1.1. Omissions

If omission is found in the translation during the process of copy edition, responsible translator should be informed, and to decide how the omissions should be amended. The translator may omit some words, phrases, even whole paragraphs intentionally and in some cases for the sake of clarity. Sometimes, the target 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, acronym may have to be added for the better understanding of the fact.

3.1.2. 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. We also should acknowledge that in some case, like some intentional omission had taken place in the translation, the format may not be faithfully followed.

3.1.3. Mistranslations

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

3.1.4. Unknown items

There will always be words or concepts that still need further exploration. As the languages are alive we come across new words daily. Before we translate them we need to further explore them. There are also technical terms which need much attention.

3.1.5. Spelling, grammar, punctuation, footnotes

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

3.1.6. Clarity

Failure to clearly convey the meaning of a particular part of the text. Inclusion of all important ideas from source text. There are times we need to further explain some words, phrases, proverbs, idioms, etc… There are terms peculiar to the Salesian context and it be clearly conveyed in the target language. If necessary, some translators' notes could be added in brackets for further clarification.

3.1.7. Consistency

The title of persons or an object may receive one name in one part and another name in another part. The use of English also should be consistent between British and American spellings. Spellings of names of persons and places should be consistent throughout the work. This is where the glossary comes into play. For the translation of the proper nouns, the glossary should be consulted frequently as much as needed. It is important to capture the intention of the author and the spirit of the text of the source language.

3.1.8. Sound-alike words

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 in Salesian 'English' for example.

3.1.9. 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 the slang and popular jargons should be avoided normally, especially in formal documents, as also the use of oral language should normally be eliminated.

The exemption could be considered, if the materials target a specific audience, like the young people, to use their language may have better reception. In other case, the translation of periodicals or the material which are meant to have a short span.

3.2. Levels of Editorial Approval

Once the Editorial Work has been brought to its initial or final stages of completion there arises the issue of approval. The work done by the team or individuals, need an approval at the stage of the team of translators, the wider community representatives and the leaders of the salesian community that authorised the work initially.

3.2.1. By Team of Translators

Networking is helpful for Salesian translators. There is need for networking and teambuilding. Recognition of translation as a province level ministry call for a structural intervention for adequate coordination.The need of a group of translators from the region, having done their individual work, coming together to cross check the efficacy of the translation and as a recognized body of regional level translators. Such a role would call for a translator team being formed in the provincial level with certain basic frame of reference or statutes for the team.

Therefore, each province/vice province / delegation is encouraged to form translators team with clear vision-mission, objectives and

lines of action. This team can be inserted in the Provincial Social Communication Commission.

Formation of Provincial Translator Team shall consist of:

1. One full timer (SDB/Lay)
2. Proficient in English
3. Proficient in Italian
4. Proficient in target language

The team shall meet periodically to enhance their work.

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

   The Region may organize the annual gathering of Salesian Translators at the regional level.

3.2.2. By Wider communityAppraisal

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

3.2.3. By Final Approving Authority

This may be the Church (Censor Deputatusif still required) or a Provincial Commission or equivalentbody. The province secretary/ 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 is of the local authority, (taking cue from the systemic change brought about by Pope Francis of each Bishops Conference being the ultimate authority on translation, and not the roman curia or office.)

Chapter 4: Post Translation Process

The post translation process includes the following: an approval stage, a printing/publication stage and distribution and dissemination stage.

4.1. Approval Stage

The approval for the material coming from Rome to be done by the province secretary or the provincial vicar before it goes to the press. It could also be a demand from a local setting as a translated material that has become popular eventually needing acknowledgement and approval for wider dissemination.

4.2. Printing/Publication Stage

On completion of the translation and its approval it goes for printing in the salesian or available local press. The publication division of the province sees to the printing of the translated material.Social Communication and Formation commission are to work together to publish and disseminate the translated materials.

There could be a publishing committee to publish books or documents of national significance for the nation-wide use. In some localities, permissions from local authority (the church and government) are required such as getting ISBN (for the books), ISSN for Journals.

We may look for agencies or benefactors to publish and disseminate the books or documents.

4.3. Launching and Distribution Stage

If there is already existing system of publication and distribution in the province, the same procedure could be followed. At this stage a launch could be done for creating better receptivity for the material. This could contain a prelaunch announcement with the abstract of the content being disseminated in multi-media platform. The same could be presented in the salesian family day, or could be presented as an interview or review in the Salesian Bullettin. It could also be disseminated on the province website or interprovincial website (of

the region).

Dissemination implies that the Salesian family members are ensured as having received the material. The strenna, for instance, which is the annual material that gets translated and disseminated, is popularly communicated on the salesian spirituality day.

The dissemination, its extent and success could be monitored and enlarged by the social communication department of each province who could make some publicity of the translation works among confreres in the province of the Confreres and the Salesian Family through announcements during provincial meeting and interprovincial inter Salesian family gatherings.

Distribution also refers to the printed/AV material being disseminated and the content of the printed or AV material being spread to the intended clientele through popular ways.

All translated materials are to be archived or put in the digital library after due approval. There is a need to bring attention to the copyright of translated materials. Sometimes we translate from worldwide published books that has copyrights. In order to translate and put translated books to market we need a copyright form original book or the publisher of the book.

Conclusion:

Translator engages in a silent profession and sometimes might not be appreciated or rewarded. However, it is very important and very close to the Divine Message. Translators have to understand and communicate clearly. Therefore, blessed are the translators, since they will be rewarded in heaven.

Translation is a mission which requires generous and joyous commitment and deep spirituality.

The translator is to be aware that he or she is the first beneficiary of the materials.

This handbook is the result of the second translators workshop done in Myanmar in August 26-29. It is the outcome of three days' tedious work done by 30 participants – SDBs, FMAs, VDB, ASCs,

and lay Salesian volunteers, past pupilsunder the guidance of a team of coordinators.

Appendix 1:Oral Interpretation

This deserves a separate section, since it is a separate set of skills, and might include the following:

1 Protocols for the Interpretation scene

The guidelines for the speaker to help the interpreter includes: (clarity, pauses etc. avoiding jargon or other things hard to interpret). Besides:

- The speaker should pay attention to the manner he is speaking so that the interpreter can get. So better to speak slowly, not loudly.
- The speaker should have a strong background of the language that the interpreter is about to interpret or speak out. So that he/she can limit the sentences or words used.

2. Code of ethics

Code of Ethics implies confidentiality, accuracy, completeness, being non-judgemental and being professional.

These are elaborated as follows. Below is a sample text for such a code of ethics:

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 practice self-evaluation concerning his/her performance.

3. 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) 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).

Here is a sample followings are the list of potential best practices of this kind, the sort of thing that could be given to those requesting interpretation:

Introduce yourselfto the interpreter. It helps that you both know each other to some extent.

Request that the interpreter interpret everything and into the first person (to avoid "he said, she said").

Acknowledge the interpreter as a professional in communication. Respect his or her role.

Speak directly to the audience, not to the interpreter.

Speak more slowly rather than more loudly.

Speak at an even pace in relatively short segments. Pause so the interpreter can interpret.

The interpreter is the medium, not the message. If you feel that you are not getting the type of response you were expecting, restate the question or consult with the interpreter to better understand if there is a cultural barrier that is interfering with communication.

Be aware that many concepts you express have no linguistic or conceptual equivalent in other languages. The interpreter may have to paint word pictures of many terms you use. This may take longer than your original speech.

Give 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.

Avoid certain things like: Highly idiomatic speech, complicated sentence structure, sentence fragments, changing your idea in the middle of a sentence, and asking multiple questions at one time.

Encourage the interpreter to ask questions and to alert you about potential cultural misunderstandings that may come up.

Be 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.

4. Interpreter qualifications

Command of language pair involved, practice, attention skills, analytical skills, memory skills, language transfer skills (can find congruent expression in the target language quickly and efficiently), note-taking skills, cultural awareness, clear, audible speech, adaptability, knowledge of subject matter. Other?

Appendix 2: Glossary

The glossary of terms used during the compilation of the handbook is listed below:

E.g. some possible terms for the glossary: ad hoc translator, professional translator, cultural and linguistic competence, face-to-face interpretation, language pair, literal translation, source language (SL) target language (TL), Machine language (MT), translation Memory (TM), proficiency, transparency, consistency … etc. etc.

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 a professional person conduct their work honestly and with integrity.

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

Foreignness: The nuances inherent in every language, part of its specific essence. The features composing that language's "foreignness". Translator's 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 glossary is 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 glossary is a brief dictionary, alphabetised for quick reference.

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

I18N: It's 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.

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 combinations of languages someone can translate from and into

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

Localization: The translation and cultural adaptation of websites, software, documentation and games. It's more than a simple translation, since the content has to be adapted to the local cultural context and the local market.

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 process 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 Salesian region.

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', not 'giving life' to a community.

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

Target Culture: the culture you have to translate a text for.

Target Language: the language you have to translate into.

TC: abbreviation for Target Culture.

Term base: Term base is 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: it means Translation Memory eXchange. It's 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 exactly to exchange the 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 localization of the text, as transcreators focus on capturing the desired persuasive or emotive effect of the original. Transcreation services is 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 you're talking about interpretation.

Translation Memory (TM): a TM is a database which stores chunks of texts and corresponding translations. While you translate 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 you come across the same sentence (imagine you are translating an instruction manual where a lot of expressions are repeated) the CAT tool will suggest to you the translation that you previously did and saved. You 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 you want a words database you have to use a terminology database. A Translation Memory reduces your work as you will never have to translate the same bit 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 translators and editors. While the two jobs are similar, they must be approached differently and the linguist must take on a slightly different mindset while completing each task.

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. Strenghthen 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 thank you Lord for this special grace
To be 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 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.

Translator's 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 Father Don Bosco.
In the love of Jesus and Mary Help of youth.
May God show us love today. Amen

The Salesian Translator's 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 to us your loving action in translating your Divine Lovein 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 encourage to participate.

With grateful hearts in translating this same love to others

Through the inspiration of our father St. John Bosco, we may have the courage to own

This gift as a Salesian translators, We pray that we may be able to deliver the intention

that which our father St. John Bosco wants us to live and to help in the salvation of souls

and to bring your Kingdom here on earth in the lives of your people especially the youth.

Grant us your wisdom 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!