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★ **VELKOMIN** ★
Í CORK

*PG7004 Masterclass: Contemporary Theoretical
Paradigms in the Humanities and Social Sciences*

INTERCULTURAL CONVERSATIONS: COMMUNITY, TRANSLATION AND CULTURAL REPRESENTATION



PG MASTERCLASS

Thursday, 20 June 2019 - G27 O'Rahilly
Building, 10.15am - 16.30pm

Overview

In order to enhance the postgraduate education programme, this Masterclass is designed to expose participants to emerging, interdisciplinary approaches to intercultural communication that re-imagine cultural representation in and across communities. Under the umbrella of translation, in its most literal and metaphorical interpretations, the sessions will explore how language as a vehicle of cultural representation (from both the centre and the margins) shapes, enhances, diversifies, and distorts the world through the eyes of the Self and the Other.

Some of the key questions include:

How do discourses of the Self and Other travel in translation?

How do language and translation operate in the shaping of communities?

To what extent can the metaphors of translation help address challenges arising from increased intercultural contacts?

In line with its interdisciplinary approach, this Masterclass will bring together researchers from diverse fields concerned with the various roles that language plays in intercultural conversations. It will be structured around a keynote lecture from Prof. Catherine Boyle from King's College London, who has worked extensively on cultural studies and translation, and will close with a panel discussion for an opportunity to bring together the central issues from the sessions.

The Masterclass will be relevant to students and staff across the Social Sciences and Humanities interested in exploring the challenges of representation across languages and cultures. It will also be of interest to participants and contributors to the conference *Performing Translation: Translatorship in the 21st Century*, which will provide with a platform to continue related discussions by exploring the notion of translation as performance and new understandings of the identity, agency and role of those involved in linguistic and cultural mediation.



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Programme

10.15 - 10.30 WELCOME

Project DaRT

10.30 - 12 SESSION 1

Dr Tom Birkett (English)

*On Engliscra spræce? New Old English and the
Politics of 'Intralingual' Translation*

Dr James Kapaló (Study of Religions)

*The Politics of Scriptural Translation: The
'Canonisation' of the Gagauz Language in
Southern Bessarabia*

Dr Donna Alexander (DH/English)

*Cannibalising Pablo Neruda and Other Nibbles:
Lorna Dee Cervantes' Poetic Metabolism*

12 - 12.30 COFFEE BREAK





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Programme

12.30 - 13.30 SESSION 2

*Dr Jennifer Arnold (CAROLINE
Postdoctoral Researcher, SPLAS)*

*Reading Across Cultures: The Role of Translated
Literature in Multicultural and Multilingual
Communities*

*Dr Clíona O'Carroll (Béaloideas/Folklore
and Ethnology)*

*"In Their Own Words?": Ethnography, Place and
Voice*

13.30 - 14.30 LUNCH BREAK


14.30 - 15.30 KEYNOTE LECTURE

Prof Catherine Boyle (King's College)

Marginality, Memory and Cultural Translation

15.30 CLOSING

*Closing roundtable: conversation with
participants*





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Abstracts

ON ENGLISCRE SPRÆCE? NEW OLD ENGLISH AND THE POLITICS OF 'INTRALINGUAL' TRANSLATION

Dr Tom Birkett

Since Seamus Heaney's award-winning translation of *Beowulf* in 1999, Old English poetry has undergone something of a renaissance, culminating in *The Word Exchange* - a collection of translated poems by a roll call of major poets writing in English, many of whom had no training in the source language. The ease of access to dynamic new translations - and the recent fashion for sprinkling medieval dramas such as *Vikings* with approximations of Old English - has undoubtedly brought the Anglo-Saxon past back into public consciousness and revitalised the teaching of the subject in the academy, but it has also fostered an idea of cultural and linguistic continuity that needs to be challenged, not least because of the cooption of Anglo-Saxon cultural motifs by the far right. This paper will discuss several recent examples of experiments in language - including Paul Kingsnorth's novel *The Wake* and Alison Killilea's 'Boyo-wulf' - that respond creatively to the challenge of communicating linguistic and cultural difference, with the aim of problematising the idea of Old English translation as 'intralingual translation', and foregrounding the possibilities that exist for a more radical intercultural conversation.



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THE POLITICS OF SCRIPTURAL TRANSLATION: THE 'CANONISATION' OF THE GAGAUZ LANGUAGE IN SOUTHERN BESSARABIA

Dr James Kapaló

Ethno-religious forms of minority identity abound in Central and Eastern Europe and these identities often have a strong linguistic component.

Religious institutions and hierarchies, and particularly Christian Churches, have historically played an instrumental role in increasing the linguistic capital of local and regional communities through the translation of sacred scripture into the vernacular. The Gagauz community of southern Bessarabia, Turkish-speaking Orthodox Christians, presents one such case. This paper highlights the political implications of the translation of Christian scripture and liturgy into the languages of minority peoples, focusing on the agency of the clergy and the production and subsequent reception in the community, of vernacular language scripture and liturgy. In the case of the Gagauz, I argue, that this was the critical step that enabled the community to overcome the stigma of speaking “the language of Islam”, the main obstacle to the formation of a national identity predicated on Orthodox Christianity.



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CANNIBALISING PABLO NERUDA, AND OTHER LITERARY NIBBLES: LORNA DEE CERVANTES' POETIC METABOLISM.

Dr Donna Alexander

In her second collection, *From the Cables of Genocide: Poems on Love and Hunger*, Cervantes names the third section "The Captive's Verses" after Neruda's *The Captain's Verses*. Several poems in this section are written "after Neruda," an interesting approach to dedication which suggests that as much as the poet acknowledges his influence, she is writing beyond him in terms of existing after his death as well as having creative agency beyond his enduring patriarchal presence in the poetic canon. In her third collection, *Drive: The First Quartet*, she includes two poems in the fifth volume, "Hard Drive"; "From the Heights of Machu Picchu" and "Sleeping Around [On Dead Pablo's Birthday]" both play with and subvert two of Neruda's most well-known poems, "The Heights of Machu Picchu" and "Walking Around." In her most recent collection, *Sueño*, Cervantes includes a poem called "I Always wanted to be Neruda." Dedications to all manner of poets, writers, artists, critics, teachers, friends and family are ubiquitous in her poetry. Her engagement with Neruda is especially compelling because she often goes beyond imitation, instead poetically cannibalising him and regurgitating works like *The Captain's Verses*, "Heights" and "Walking Around" in a distinctively postcolonial, Chicana feminist expulsion. Cultural cannibalism provides a useful framework for this exploration.

Edward Gentzler continues, stating that

the very first use of the term 'cannibalist' carries a double meaning. First, it refers to the custom of the Tupi Indians [the Tupinambá Indians], one of the largest Native American groups in Brazil at the time of the conquest, of eating conquered warriors in order to absorb their strength. Second, it plays on the European perjorative notions of cannibalism as a barbaric and heretical act, one that continues to shock the so-called civilized [read Christian] Western world. (78)

Moreover, Stephen Burt describes "the trap by which the postcolonial subject finds herself either accused of mimicry [trying to live a form not her own] or condemned to write only within the bounds of a supposedly 'native' or national form" (142). By cannibalising Neruda's poetry Cervantes riffs on the colonial notion of "going native." By poetically adopting a taboo so often held up by western colonists as proof of barbaric nations in need of civilising, Cervantes offers a palate-cleansing approach to postcolonial poetry, as well as a critique of how postcolonial writers, especially women, are interpreted via imperialist critical lenses.



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READING ACROSS CULTURES: THE ROLE OF TRANSLATED LITERATURE IN MULTICULTURAL AND MULTILINGUAL COMMUNITIES

Dr Jennifer Arnold

Ireland's 2016 census provided a picture of increasing linguistic and cultural diversity, reflecting both the wider patterns of migration and mobility in the EU and the particularities of the Irish position. Ireland's current status as a technological and commercial contact zone between the Anglophone world and other major global marketplaces means that as well as providing refuge to political and economic immigration, it actively calls for a multilingual workforce drawn from beyond its borders. In this presentation I will present the IRC MSC/IRC Caroline co-funded project, Reading across Cultures, which responds explicitly to this changing landscape by addressing the ways in which individuals, groups and communities negotiate linguistic and cultural diversity. Focusing on Cork as a city recognized and celebrated for its relative success in using cultural activities to promote a sustainable and inclusive society, it sets out to establish the role reading in translation plays in promoting understanding and tolerance between cultures. Working with local reading groups, the project explores ways of reading translated literature, how readers talk about and make sense of the "other", and respond to cultural difference more generally. Plotting the ways in which reading experiences affect attitudes towards the changing communities in which readers live, it seeks to establish how exactly reading literature in translation can enhance understanding between cultures, as proposed by numerous scholars, translators and educators since the "Cultural Turn" in Translation Studies. Collaboration with key players in the literary environment in Cork, in particular the Munster Literary Centre and Cork City libraries, provides an exceptional overview of the literary landscape, offering insight into how cultural and literary events they organize create communities of readers who mutually inform and influence the reading experience.



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'IN THEIR OWN WORDS'? ETHNOGRAPHY, PLACE AND VOICE

Dr Clíona O'Carroll

Along with tradition and folklore archives, oral history archives are agents of cultural representation. They are repositories of rich and dense cultural texts that are disseminated in more or less curated forms, and that are often portrayed as relatively unmediated representations of individuals and groups 'in their own words'. In this paper, I will present the activities of the Cork Folklore Project, a community-based interviewing project and archive, in order to explore our range of dissemination choices. I will also look at the implications of some of the assumptions behind the drive towards large-scale online digital dissemination of oral history interviews and oral testimony. What is, indeed, involved in an engagement with 'voice'?



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KEYNOTE LECTURE: MARGINALITY, MEMORY AND CULTURAL TRANSLATION

Prof Catherine Boyle (King's College London)

What is it to translate 'marginality'? The issues share and go far beyond the usual questions about translation. In this paper I will think about the ways a long project on translating cultural extremity has informed my practice and approaches to translating, in a constant effort to speak to our present from another's past and from their distance. The presentation will not be a performance of thinking, but it might be close, because, in a context that is changing with enormous speed, and where my thoughts on translating marginality change almost mid-sentence, I find myself questioning the position from where I am translating. A translator always translates from their own location; it is this that provides a type of rootedness in the process. Translating marginality has become increasingly difficult. I will attempt to suggest why through specific examples from current translations in process