

Towards Authentic
Experiential Learning
in Translator
Education
(2nd Edition)

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Edited by

Don Kiraly and Gary Massey

Cambridge
Scholars
Publishing



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This book first published 2019

Cambridge Scholars Publishing

Lady Stephenson Library, Newcastle upon Tyne, NE6 2PA, UK

British Library Cataloguing in Publication Data

A catalogue record for this book is available from the British Library

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ISBN (10): 1-5275-4081-2

ISBN (13): 978-1-5275-4081-1

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PREFACE

The second edition of this volume is an updated and expanded compendium of reports and reflections on the development and application of principles and practices for fomenting *authentic experiential learning* in professional T&I educational programmes. It brings together the voices of 14 translation and interpreting scholars and educators representing several different cultures and language combinations to present their views on, and experiences with, learning that does not preclude but goes well beyond both teacher-centred transmissionist instruction and task-based simulated project work in terms of emphasizing the need for personal experience in the process of becoming a professional translator.

The idea for the original volume—and in fact most of its chapters—emerged out of a panel on authentic translation project work that was part of the *2nd Non-Professional Translation and Interpreting Conference*, which was held at the School of Translation, Linguistics and Cultural Studies of the University of Mainz in Gernersheim, Germany, in May, 2014. This second edition includes two new chapters (Chapters 10 and 11) as well as updated versions of those that appeared in the first volume. The book does not purport to offer a balanced view of the pros and cons of using authentic projects to educate translators because, in the end, the set of contributions that came together were all written by educators who have found authentic experiential work to be effective in translator education. Nevertheless, dissenting viewpoints are taken into consideration in a number of chapters. It is hoped that those readers of this volume who happen to be translator educators that have not yet explored the possibility of incorporating authentic experiential learning into their teaching will be encouraged by this short collection of papers to consider or reconsider this pedagogical option. In addition, given the dearth of systematic teacher training for translator educators worldwide, it is also hoped that new and up-and-coming translator educators will be inspired by this book to reflect on their own understandings of what it means to know, to learn and to teach as they set out to educate translators competently and wisely in this still new millennium.

The book comprises a total of eleven chapters, with two more theoretical contributions at the beginning followed by reports on a rather broad range of studies and experiments, and concluding with a chapter that

purports to find common ground among all of these disparate contributions and to outline possible paths forward. In the mini-synopses that follow, no reference is made to specific languages involved in the pedagogical projects referred to, as it is the view of the editors that none of the approaches outlined and elucidated here are limited by the particular language combination or translation direction within which they were originally framed.

In Chapter 1, Don Kiraly begins to set the stage for the didactic approaches and techniques discussed in the latter part of the book by focussing on what he believes to be a cornerstone of educational philosophy: *epistemology* – what it means to know and to learn – and how competing epistemologies prepare the way (often tacitly) for pedagogical practices that extend in contemporary translator education from teacher-, content- and competence-centred instruction to cooperative simulated learning experiences, and on to authentic translation work in classroom settings. While translator (and to a lesser extent interpreter) education is in the focus of attention throughout this volume, this chapter draws extensively on contemporary and historical perspectives from the field of education in general.

In Chapter 2, Raquel Pacheco Aguilar addresses the nature of “authenticity” in translator education from the perspective of educational philosophy. She first explores the concept of ‘learning’ and the specific epistemological assumptions that a purported need for authenticity in translator education suggest about the nature of such learning. She then goes on to discuss different conceptualizations of authenticity in educational discourse, and finally, she focuses on other educational questions like the purposes of education and the relationships between educational agents and their environment. In this largely theoretical chapter, the author attempts to illuminate some of the implications of authenticity for the field of study and enterprise of translator education.

In Chapter 3, Catherine Way begins the shift in the book beyond theory and looks at authentic translation projects undertaken by translation students for fellow students in other departments of the same university. Key features of these projects have been extensive peer collaboration and synergistic learning. The projects are carried out without financial compensation, which Way believes circumvents possible ethical conflicts that have been identified, for example, by translators’ associations that are concerned about having students take work away from practicing professionals. The cooperation of staff members from other university departments and close monitoring of all phases of the process ensure the successful outcome of the projects.

In Chapter 4, Don Kiraly and Sascha Hofmann present an “emergent” curriculum development model for translator education, which they developed within the context of the EU project entitled the *European Graduate Placement Scheme*, which involved the creation of a curriculum-integrated approach to work placements for translation students in four European countries. The originators of the project, including both authors of this chapter, believed that it was essential within the scope of the project to focus both on the actual day-to-day *practice* of work placements, as well as on *theoretical* considerations that might help justify and explain the incorporation of work placements into translation studies curricula. The result is a dynamic, non-linear, emergent curriculum model that draws inspiration from social constructivist approaches to learning and teaching, a holistic view of translator competence, as well as a complexity thinking perspective on didactic progression to yield a unique approach to curriculum development in translator education.

In Chapter 5, Andrea Cnyrim investigates the importance of, and possibilities for, developing intercultural competence through authentic projects in the translation classroom. In her view, this is often required as a prerequisite or is even taken for granted. This chapter attempts to distinguish the specific intercultural competence needed to complete translational tasks from competences needed in other occupational contexts. It suggests a developmental model in six stages in which this particular competence can evolve, and it discusses how to best enhance the acquisition of this competence within programmes of study. In the author’s view, authentic classroom projects appear to be the most powerful and effective didactic option, and she shares some of her experience with concrete projects to reinforce this position.

In Chapter 6, five translation studies lecturers (Don Kiraly, Lisa R uth, Sarah Signer, Kevin Stederth and Marcus Wiedmann) present the genesis, emergent structure and initial results of a five-year action research project that began in 2013 as part of a funded exploratory campaign supported by the University of Mainz to investigate ways and means of incorporating distance and blended learning methods, resources and techniques into teaching across the campus. The initial iteration of the action research project involved the implementation of the *Moodle* distance learning platform in translation practice classes. Over the course of the five-year period, however, the symbiotic action research approach that was adopted, involving extensive teacher and student collaboration on the design of the blended learning approach under development, eventually led the researchers to shift to what they perceived to be a far more flexible and autonomous-learning centred approach involving *SLACK*,

an online tool designed to enhance communications within teams. In addition to a highly efficient and effective didactic approach to blended learning for translation practice classes, the project also contributed to an innovative approach to curriculum development involving the gradual shift from instruction to facilitated project work and, finally, to authentic project work over the course of the programme of studies.

In Chapter 7, Carmen Canfora looks at the potential role of portfolios in semi-authentic translation practice classes organized on the basis of widely discussed principles regarding learner autonomy and self-regulation in translator education. The author designed and carried out a research project to observe the effects of portfolio creation and feedback on students' translator competence. The results of her study suggest tremendous potential value in using both student-centred didactic approaches in general and portfolios in particular to enhance learning effects – both for semi-authentic and authentic classroom projects.

In Chapter 8, Gary Massey and Barbara Brändli look at the development of translation expertise in terms of feedback and resulting learning effects in authentic collaborative translation. For a number of years, teachers at the authors' translator education institution have been conducting authentic team translation projects with pre-professional student learners, frequently with the active involvement of clients. Some of these projects have been accompanied by qualitative studies with the objective of learning more about participant actions, reactions and interactions in collaborative, co-emergent learning scenarios. Analysing data gathered from self- and peer-assessment questionnaires, group discussions, teacher observations and product evaluations, together with learning journals focussed on feedback effects during the process of the translation event, the authors report on the progress of pre-professional MA translation students as they work on a real-world translation commission using state-of-the-art CAT tools.

In Chapter 9, Maren Dingfelder Stone considers suitable roles for authenticity, autonomy and automation in the context of the training of conference interpreters. Drawing inspiration from various researchers involved in computer-aided interpreter training (CAIT), Dingfelder Stone developed a tool designed to increase learner motivation, support peer collaboration, facilitate the selection of appropriate practice material and provide a means for structuring self-study sessions, while respecting and enhancing learner autonomy. Her research project also focused on the invaluable contribution that can be made by an authentic weekly conference included in the interpreting studies curriculum to promote students' ongoing self-assessment and their need for additional autonomous learning over the course of their programme of studies.

In Chapter 10, Susan Cranfield McKay brings a new contribution to this second edition in which she focuses on facilitating what she calls “global competence” in translator and interpreter education. This chapter attempts to fuse diverse theories of learning in the 21st century, showing how they can work in combination to enhance the learning experience of our students and how, in essence, they are all interconnected, despite deriving from different origins. What they all share is a common idea of “connectedness”, in the broadest sense of the term, and the thesis that this virtue is essential for creating a better world where resources are used in a more sustainable, respectful and egalitarian way. Her results suggest that it is possible not only for an English language classroom within a translator and interpreter education setting to raise awareness of global issues in order to impact students’ cognitive understanding of the world and influence their acquisition of intercultural competence, but also that this learning may become more direct and experiential by having students take part in an action project that effectively and demonstrably changes peoples’ lives for the better.

The volume concludes with Chapter 11, in which Gary Massey rounds off the compendium by bringing together a number of threads from the other chapters as well as a wide range of additional contemporary publications in the domain of translator education. He proposes a vision for the future of experiential learning in translator education going forward. This chapter goes beyond the heretofore often narrow focus in the field on training translators themselves in emphasizing the importance of developing teachers’ pedagogical competence as well. Massey demonstrates the tremendous value that both action research and an “emergentist” approach can contribute significantly to the improvement of experiential translator education for translation students and teachers alike.

The eleven chapters collected together in this volume present numerous innovative proposals for authentic experiential learning in translator and interpreter education. It is intended and hoped that translation and interpreting teachers, programme administrators and students will be able to benefit and learn from them, regardless of the linguistic and cultural environment in which they work.

Don Kiraly and Gary Massey
October, 2019

CHAPTER ONE

AUTHENTIC PROJECT WORK AND PEDAGOGICAL EPISTEMOLOGIES: A QUESTION OF COMPETING OR COMPLEMENTARY WORLDVIEWS?

DON KIRALY

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In this chapter I would like to present three of many possible world views and their corresponding pedagogical epistemologies¹ and show how they can lead to different approaches to translation pedagogy. As suggested by Doll (2002) and Davis (2004), these three particular pedagogical world views: 1) empirico-rationalism, 2) constructivism and 3) emergentism, can be traced back in intellectual history as far as ancient Greece.² Limited space permits the inclusion of just a few exemplary thinkers that have been associated with these different perspectives, and it goes without saying that the characterization of these prominent

¹ This tripartite classification represents just one of many possible ways of naming and categorizing pedagogical epistemologies. The intention here is to illustrate one way of viewing competing trends in pedagogical thought and practice; no claim to objective truth or completeness is intended or implied. The line of reasoning presented here was largely inspired by the writings of William Doll, who was a renowned professor of education at Louisiana State University, and Brent Davis, who has been a professor of mathematics education at several universities in Canada. Both have written widely on the history of pedagogical epistemology and on various aspects of post-positivist and post-modern education.

² Empiricism and rationalism can, of course, be depicted as distinct epistemologies, as they see truth as being accessible in two radically different ways: through the senses or through reasoning, respectively. Nevertheless, both views see truth as being discoverable, identifiable, accessible and retrievable; the upshot is the common features of teaching approaches based on empiricist and rationalist views: teacher-centred and content-centred instruction.

individuals as belonging to one or the other group of thinkers is hardly etched in stone. The objective here is to promote an awareness of, and reflection on, various worldviews by translator educators, and their implications for pedagogy—but not to paint any sort of definitive or comprehensive picture of them.

1. Empirico-Rationalism: A Cornerstone of Folk Pedagogy

I use the term empirico-rationalism to refer to the positivist, modernist worldview that dates back to the well-known writings of the philosophers and scientists of the Enlightenment. It is based on the thinking of two somewhat distinct groups of thinkers: on the one hand, empiricists like Bacon, Locke, Berkeley, Humes, Galileo and Newton, and on the other hand, rationalists like Descartes, Leibniz, Spinoza and Comte (the founder of positivism). While both groups of thinkers sought to discover the true nature of the world around them, they approached their quest for stable and universal truth from two different directions. The empiricists believed that careful observation (and measurement) of features of the world could enable the perspicacious human mind to discern its nature (a bottom-up approach to securing truth), whereas the rationalists believed that it is through logical reasoning that we can come to know objective truth about the world (a top-down approach). While the methods of seeking truth for empiricists and rationalists may be different, both believe that knowledge is pre-defined and can be discovered if sought with the proper means and tools.

In any event, from a positivist perspective, whereby truth can be found by examining the world directly (empirically) and/or through reason, the teaching/learning process can essentially be understood as one involving the transmission and accumulation of objective knowledge—regardless of how the knowledge was originally acquired by the educator. Teachers can be seen as holders of knowledge that they can pass on to their students. This kind of pedagogical activity can, of course, be seen in classrooms around the world in many fields of study and at every level of education. And it is this positivist worldview tradition, I believe, that was an important source of the folk pedagogy that for a long time was the norm in translation studies classrooms.

The arguments of the universally acknowledged philosophers and scientists of the Enlightenment have been bolstered by the writings of numerous thinkers that both preceded and followed them. In fact, both empiricism and rationalism in philosophy and science can be seen to have

roots that go back at least to ancient Greece. Socrates, Euclid, and Plato, for example, are generally seen as rationalists, while Sophist atomists like Epicurus and Democritus are considered to be early or at least proto-empiricists³. And a century before Descartes came on the scene, the less famous but still very influential pedagogue, the Renaissance arts master Petrus Ramus, created the concept of “method”, which he developed within the scope of his pedagogical work. A Frenchman of the 16th century, Ramus wrote a treatise on “method”, elucidating what he believed was the ideal structure for teaching the classics and for passing knowledge on from one generation to the next. Ramus’ ideas on implementing a rigid curriculum and devising strict lesson plans spread quickly from country to country and were handed down from generation to generation (Doll 2008, 182; Triche and McKnight 2004). They are sure to have had an impact on Descartes himself and gradually made their way down through the centuries to modern classrooms around the world through the works of such influential figures as Frederick Taylor in the US at the beginning of the 20th century. Taylor became famous for enhancing manufacturing processes to ensure that the greatest possible amount of productivity could be obtained from each individual industrial worker. While Taylor’s ideas were eventually met with opprobrium in the field of industrial management for their dehumanizing effect on workers, they were hailed by educators as a boon to improving education, and were adopted in educational circles and applied to one curriculum after another across the United States and in many other countries.

The positivist, reductionist rationale developed by the American behaviourist curriculum specialist Ralph Tyler in the first half of the 20th century, and which drew extensively on Taylorism and the stimulus-response theory of B.F. Skinner, was only discredited in the field of education in the 1990s. And in fact, it continues to play a major role in curriculum development and pedagogical practice even today (Doll 2008, 182; Pinar 2008, 491). Despite having fallen into disrepute as a basis for effective management decades ago, Taylorism still pervades folk pedagogy and has been cited as a key factor contributing to the ills that plague education in the US, for example, with regard to the pervasively excessive emphasis on standardized testing and the current obsession with teacher accountability (Roskelly 2009, 201).

³ The history of Western modernism from an educational perspective has been discussed at length and in depth in the works of William Doll (Truitt 2012). I will not even broach the topic of links between Western and Eastern epistemological thought here, but will be doing so in forthcoming publications.

An important feature of the positivist (empirico-rationalist) worldview is that it is based on a Cartesian, mechanical understanding of the world and a representational view of knowledge in the mind (both perspectives that are rapidly losing their lustre as we move inexorably into the post-positivist era in which science and technology are no longer seen as offering a panacea for solving the ills faced—and created—by mankind). From this dated perspective, as defended by empiricists like Bacon and Newton, the world functions much like a clock: in a *complicated*, mechanistic fashion (Morçöl 2001, 107). Both the physical world and the mental worlds can be seen from this perspective to function essentially in the same way. Knowledge is considered tangible, capable of being stored in the mind (and inside the brain) and as suitable for being divorced from personal experience and passed on in propositional form to other individuals—for example from teachers to learners. It is through Taylorist thought, based on Ramist ideals, that this epistemology is applied to classroom practice:

Most current pedagogical procedures [...] require classroom learning to be broken down into simple tasks and arranged methodologically into the right sequence of steps to train students in bureaucratically predetermined knowledge, skills and dispositions. (Triche and McKnight 2004, 39)

This particular perspective on learning underlies the omniscient transmissionist role of the “instructor” in the classroom and the understanding that the teacher must actually “possess”, in some sense, the knowledge that is to be acquired by the students, and must be able to transmit that knowledge to them efficiently and effectively. From this perspective, interactive classroom discussion—if it is seen as anything other than a disturbance of the efficient distribution of knowledge from one brain to others—provides an opportunity to practice pre-defined skills and consolidate canonical and practical knowledge acquired directly from the teacher or from other expert sources of input. Discussion among learners themselves within this approach is often unnecessary if not harmful. True knowledge about the world can be identified, packaged and transmitted by teachers—and ingested and accumulated by learners.

It is by no means certain that the translation teacher standing in front of a “Who will take the next sentence?” classroom⁴ is actually aware of the history and traditions that I am suggesting lie behind the long-standing

⁴ This refers to the article by Christiane Nord: “Wer nimmt mal den nächsten Satz” (1996), in which she explains this widespread didactic technique and goes on to outline a plethora of alternatives for the translation studies classroom. For a constructive critique of Nord’s didactic proposals, see Kiraly (2000, 57–62).

tradition of “training” future language professionals in this fashion. And yet, it has been well established in various sub-fields of education that conventional “chalk-and-talk” teacher-centred instruction is based on an *objectivist* or *positivist* worldview that sees the sources and locus of knowledge in a “realist” manner (knowledge understood as a true reflection of the objectively real and directly perceivable world) (Doll 1993; Davis and Sumara 1997).

To reiterate: from this perspective: 1) knowledge is to be found in individual minds (particularly in the teacher’s mind in an educational setting); and 2) it represents objective truth about the world that is discoverable through reason and/or through the careful observation of reality. There is surely also at least a tacit understanding that the teacher’s professional experience may well have contributed to his or her relevant knowledge. But a quintessential characteristic of this sort of folk pedagogy is that the teacher’s expertise can be reduced to axioms, principles, guidelines, rules, and perhaps hints and tricks—in any event “words of wisdom” that can be received—conduit fashion—by individual learners and stored in the black box of their mind, located in turn within their brain.

From this perspective, translation students’ actual experience in dealing with the authentic, situated work of the translator would be of negligible relevance for the learning process—at least during class. Authentic experience might, of course, still be considered an important part of a student’s learning activities outside of the classroom, for example during a work placement or once they begin working on the job. But within the programme of study per se, it is the students’ ability to cognitively retrieve and integrate the truths transmitted by the teacher that really counts. From a positivist educational perspective, learners do not need to experience the messy, complicated real world of professional translation for themselves; it is far more expedient for teachers to distil, simplify and transmit knowledge and skills: the mainstay if not the very essence and *raison d’être* of modern institutionalized education.

It is interesting to note that the “method” Nord (1996) proposes to move beyond the folk pedagogy underlying the who-will-take-the-next-sentence teaching approach is fully compatible with Ramus’, Taylor’s and Tyler’s pedagogical approaches. She proposes identifying specific sub-domains of the translator’s target competence and specifying the precise content that needs to be taught to build up overall translation competence. She suggests using a Socratic approach to interaction in the classroom (based on Socrates’ rationalist view that truth could be known by the teacher and deduced by the students through logic and with the teacher’s

guidance). I believe that Nord's method does indeed represent a step beyond folk pedagogy, beyond an a-theoretical, a-systematic teaching approach towards an actual educational pedagogy, one that acknowledges its underlying epistemology and builds on a coherent and logical set of principles that can be discussed and assessed by the community of translator educators. And while this is a method that is very much at odds both with a social constructivist and an emergentist approach to facilitating learning, it does represent an epistemologically grounded model for instructionism that may well suit certain teachers, learners and learning situations—particularly early stages of learning within an institutional setting. What is important, in my view, is not having one particular epistemology or attempting to promote learning in one particular way, but creating and applying coherent and principled pedagogical approaches that can be demonstrated to be viable tools in educational praxis.

Some teachers will surely find that their personal beliefs about the nature of knowing and learning led them beyond a reductionist, Ramist didactic approach of the type that Nord proposes. Both conventional folk pedagogy, and positivist instructionism⁵ are sharply at odds with an increasingly widespread post-positivist worldview—not only in education but also in philosophy and the social and even the natural sciences. From a post-positivist perspective, most knowledge is not something that can be discovered empirically or rationally; instead, “knowing” is a non-linear process of context-dependent, embodied and enactive meaning-making (or -construal) involving a myriad of inter-related knowing systems, from neurons to brains to individual minds through communities of practice and on to cultures and societies (and in fact the environment as a whole). I believe that two major strands of post-positivist educational thought have been evolving in education for some time now and which I will refer to here as: *social constructivism* and *emergentism*. The former served as the basis for my original collaborative approach to translator education centred on authentic project work (Kiraly 2000) and the latter has been guiding my pedagogical thinking as I have moved beyond social constructivism (Kiraly 2012a, 2012b).

2. Social Constructivism: Beyond Instructionism and Radical Constructivism

Before moving on to summarize briefly the underlying epistemological tenets of social constructivism, it is important here, I feel, to reiterate some

⁵ The term *instructionism* is attributed to Seymour Papert (1993).

of the key differences between Piaget's radical constructivism and Vygotsky's social constructivism. While the former can be seen as still being tied to a rather positivist worldview, the latter I construe to be firmly in the post-positivist realm. Both theories suggest that we learn most often not by ingesting truth discovered empirically or rationally, but by creating our own understandings of the world. For Piaget, this was largely a process of individual cognition (which, in turn, allows for social interaction), whereas for Vygotsky, it is social interaction that precedes and sets the stage for thought. For Vygotsky, learning is much more a matter of *construing* (that is, interpreting) the world than it is a matter of *constructing* knowledge about the world.

In the social constructivist theory that is closely linked to the Russian polymath Lev Vygotsky, the world is interpreted by individuals in and through social interaction.⁶ The first radical constructivist perspective, dating back to ancient Greece, has been attributed to the Sophist Protagoras in the fifth century BC. Protagoras is famous for a statement to the effect that: "Man is the measure of all things", which has been interpreted as suggesting a relativist philosophical view of man's relationship with knowledge. During the Enlightenment period, it was Giambattista Vico (1668–1744), an Italian political philosopher, rhetorician, historian and jurist, who developed an epistemology that represented a distinct contrast to reductionism. In one of his major works, published in 1710, Vico introduced and defended his famous *verum factum* principle (stating that only that which is made can be known to be true), which was based on the view that knowledge derives from creation or invention and not from observation.

Vygotskian understandings of learning, the mediational role of culture, scaffolding (interactive support for learning provided by more knowledgeable others) and the *zone of proximal development* (ZPD) have been adopted and adapted for educational applications in a wide number of pedagogical domains, including mathematics and science education. Along with Lev Vygotsky, one of the two most important thinkers associated with social constructivist epistemology is the American philosopher, psychologist and educational reformer, John Dewey. One of the three principle representatives of American pragmatist philosophy (along with Charles Peirce and William James), Dewey rejected the "spectator view of knowledge" and believed that knowing emerges through action. While he firmly believed

⁶ Space limitations prohibit me from reviewing the social constructivist perspective in detail. The reader is referred to *A Social Constructivist Approach to Translator Education* (Király 2000) for a thorough discussion of social constructivist theory and its application to translator education.

in the utility of the scientific method, he saw the goal of its application not as the discovery of truth about the world but instead viable explanations which communities of thought and practice can agree to use. Learners, in his view, need to be situated, involved and implicated in relevant authentic activities rather than be passive recipients of teachers' knowledge. The social constructivist approach I proposed for translator education (Kiraly 2000) was inspired largely by the work of Vygotsky and Dewey, and was focused on the mainstays of learner autonomy, cognitive apprenticeship and authentic collaborative project work in the classroom. Active and interpersonal cognition in an authentic learning environment was the crux of this social constructivist view of learning. As Dennis Sumara and Brent Davis have put it:

For the constructivist [...] cognition is not a process of "representing" a real world that is "out there" waiting to be apprehended but, rather, is a process of organizing and re-organizing one's own subjective world of experience. (Sumara and Davis 1997, 409)

Sumara and Davis succinctly identify the quintessence of the paradigm shift entailed in constructivist thought in general: the abandonment of the belief held by the rationalist and empiricist philosophical traditions that objective truth can be found "out there" in the world and either transmitted or ingested:

... constructivism suggests that ideas and beliefs [...] emerge because they are personally viable in a given context, not because they are ideal. In terms of social interaction, such subjective constructions need only be compatible with the constructions of others, for the measure of viability is not a match with some externally determined standard, but the maintenance of one's integrity in a given context. (ibid.)

From such a perspective, learning is far less a matter of acquisition or the intake of input, and far more a process of contextualized, situated, re-construction of the self (a more experienced, competent, autonomous self). While both radical and social constructivism emphasize the need for embodied action as the basis for learning, social constructivism adds the primordial interpersonal component in coming to know and becoming. It is dependent on authentic and collaborative interaction as an essential feature of an effective learning environment.

As they prepare to introduce their readers to post-constructivist educational theory, Sumara and Davis state that a remaining problem with (radical) constructivism is that it supports an intrapersonal (if not intracranial) view of cognition:

...while constructivism represents an important departure from cognitivism and other representational models of cognition, it shares one fundamental tenet [...] that the locus of cognition is the individual. (ibid.)

Although social constructivism holds that sense and knowledge are created through interaction with one's social environment and hence emerge from the interstices of interpersonal interaction, in the end, the individual mind is still the place where knowledge is "constructed" and stored. In addition, the *construction* metaphor still emphasizes the reification of knowledge and the understanding that the processes at work are largely mechanical: simple or *complicated* at best. As I hope to show in the final section of this article, the step beyond constructivism towards *emergent* knowing represents a significant move beyond the mechanistic, positivist, reductionist worldview that has dominated education for centuries—towards an approach that acknowledges the non-linear and unpredictable nature of authentic (non-reductionist) learning systems.

3. From Teaching and Acquisition to an Emergent Learning Perspective in the Post-positivist Era

In addition to his contribution to social constructivist thought, Dewey's work on metaphysics has also been identified as an important contribution to the *process philosophy* that initially developed at the end of the 19th century and was championed by the renowned British mathematician and philosopher, Alfred North Whitehead (Whitehead 1950). This philosophical perspective sees the world in evolutionary terms as being in constant flux—as Heraclitus did in ancient Greece according to the dictum attributed to him to the effect that "no man can step into the same river twice". Process philosophy re-emerged late in the 20th century as complexity science and thinking, which are currently being investigated in a range of natural and social science domains. In the following, I will revisit complexity theory and the concept of *emergence* as I have started to apply them to translator education (see Kiraly 2012a, 2013, 2014).

In this section, which, because of space limitations, can at best whet the appetite of readers interested in delving deeper into post-positivist options in translator education, I have taken the liberty of quoting others extensively in order to introduce readers to a few of the many eloquent voices in the domains of educational philosophy and pedagogical research that are contributing to dialogue within post-positivist communities of educational theory and practice in a number of domains. I believe that these voices can contribute to a viable epistemological foundation for at

least some of those translation teachers who find themselves disenchanted with chalk-and-talk transmissionism in the classroom and who find themselves drawn towards collaborative, situated, praxis-oriented pedagogy. The first voice is that of Hanna Risku, who, to my knowledge, is one of the very few translation studies scholars to date who has come out unequivocally in favour of adopting a post-positivist epistemology for furthering translator education.

Due to the major role played by the environment, any attempts to explain translation by describing processes in the mind of an individual alone are bound to fail. The mind is only one part of the story. We need to find out not only what happens in a translator's mind, but also what happens elsewhere, e.g. in their hands, and their computers, on their desk, in their languages or in their dialogues. **Translation is not done solely by the mind, but by complex systems.** These systems include people, the specific social and physical environments and all their cultural artefacts. (Risku 2010, 103) (My emphasis)

Risku's perspective on translation processes echoes the ecological views of Leo Van Lier on second language learning:

An ecological approach ... shifts the emphasis from scientific reductionism to the notion of emergence. Instead of assuming that every phenomenon can be explained in terms of simpler phenomena or components, it says that at every level of development properties emerge that cannot be reduced to those of prior levels. Second, ecology says that not all of cognition and learning can be explained in terms of processes that go on inside the head. (Van Lier 2000, 248)

Let us take a closer look at the points Risku and van Lier raise here. First of all, there is the question of "complexity". The distinction between *complicated* and *complex* systems has been attributed to the early computer scientist Warren Weaver (1948). Complicated systems, according to Weaver, are mechanical, much like a clock or any type of machinery (or a computer for that matter) and reducible to their component parts. A competent technician can break them down into their individual pieces, repair or replace them with identical spare parts if necessary and put them back together and they will still function as they did before. Complexity, however, refers to systems that have a very large number of component parts and, most importantly: that are not reducible to those parts; they exhibit *emergent* (unpredictable, self-organizing, self-generating) properties, resulting in their being more than the sum of their parts. Prime examples of complex systems are anthills, all living organisms and the brain. Complex systems are dynamic and tend to be nested inside other

systems. As an example, mathematics educationalist Brent Davis has noted that:

The brain [...] is not a static form, but a vibrantly changing system that is fractally organized: neurons are clustered into mini columns, mini columns into macro columns, macro columns into cortical areas, cortical areas into hemispheres—and at every level agents interact with and affect other agents. (Davis 2004, 101)

It is in contexts involving such complex systems that tidy positivist reductionism and Euclidean flowchart-type models may prove to be of very limited value. The *fractal* (recurrent and infinitely self-similar at all scales) nature of complex systems complements the essential complex-system nature of self-organization or “autopoiesis” (Maturana and Varela 1980). It is interesting to note that fractal geometry, which has since been used to explain an enormous array of natural phenomena, was only construed as a mathematical system in the late 20th century by the mathematician Benoît Mandelbrot (1983) (even though its roots date back to the 17th century). The very structure of a complex system changes as it interacts with other systems—that is, as it learns. In applying these features of complex systems to learning processes, Davis states:

This is one of the reasons that **the cognitivist brain-as-computer metaphor is problematic**. Each event of learning entails a physical transformation of the brain; hence subsequent events of learning are met by a different brain. On the biological level, **personal learning is not about acquisition, processing or storing, but about emergent structuring**. (2004, 101) (My emphasis)

In the context of educational philosophy, the post-positivist mind-set encourages us to view cognition itself as just such an emergent adaptive system. It does not involve static *knowledge* as much as it does dynamic *knowing*—constantly changing, imminently situated and embodied thinking-in-action:

Knowing is fractal-like: a continuous, re-iterative event through which one knits together one’s history, one’s immediate situation, and one’s projects. Such knowing is never fixed, never stable. (Davis and Sumara 2000, 831)

From this perspective, learning in classrooms becomes a radically different affair from the often passive ingestion of predetermined knowledge that is the focus of reductionist epistemology. A fractal, self-similar view of learning suggests that an embodied approach to classroom

practice will be reflected in a less artificially structured curriculum as well (for a more detailed discussion of this point, see Kiraly 2012a):

The postmodern perspective of curriculum respects the messiness of the whole and does not try to justify and segment parts of the whole into closed boxes. In this open framework, there is room for play, chance, and the turmoil inherent in learning. Learning does not always have to proceed in sequential steps, but is complex and moves in fits and starts. The postmodern paradigm embraces exceptions and does not feel a need to find the ultimate truth. (Lewis 2004, 121–122)

William Doll has summed up the essence of the postmodern classroom in terms of a departure from conventional chalk-and-talk pedagogy as follows:

Learning now occurs, not through direct transmission from expert to novice, or from teacher to student, but in a non-linear manner in a class exploring a situation/problem/issue together, and indeed from multiple perspectives. (Doll 2008, 193)

This brings us back to the kind of collaborative, authentic-project-based pedagogy to which I hope to have contributed through *A Social Constructivist Approach to Translator Education* (Kiraly 2000) and that has begun to flourish in 21st century translator education. Within translation studies per se, contributions to the literature on post-instructionist approaches to translator education up to the turn of the millennium were limited to the work of Mackenzie and Nieminen (1997) and Jean Vienne (1994), which were not overtly grounded in any particular epistemology, world view or pedagogical theory, but which nevertheless served as an important source of inspiration for my own approach, which was grounded in social constructivist principles. The theoretical perspective provided by *emergence* yields an even more powerful incentive for undertaking authentic project-work in the classroom than social constructivism did. The near-authentic working conditions that emerge from work on a real project in the classroom reflect the understanding of cognition and learning as embodied action rather than the accretion of bits of knowledge and skills. As Risku has stated:

If learning is situated and context-dependent instead of abstract and decontextualized, the management of different professional situations becomes the primary educational objective [...]. Therefore it is of paramount importance that teachers of translation and interpreting integrate authentic or near-authentic translation tasks into their teaching. (Risku 2010, 101)

An emergentist view not only allows but requires teachers to climb down from their pedestals of omniscient authority, and it implies an obligatory change in their roles from distillers and transmitters of knowledge to guides and companions on the students' road to experience and expertise. From this perspective, syllabus design is no longer a task to be accomplished by a teacher alone prior to the start of a course; it becomes a tentative plan that emerges with new challenges and unexpected turns—a dynamic plan leading to unpredictable outcomes as a course progresses. Learning objectives become far more difficult to specify because they will differ from student to student and will, in the best of cases, evolve in a unique manner for each student throughout each course and throughout an entire programme of studies. A change in our underlying pedagogical epistemology, in our basic understanding of what it means to learn how to function as language-mediation professionals, would bring with it a plethora of new challenges for teachers, learners and our educational institutions themselves. This, however, would be a small price to pay for a pedagogy that is far better suited than mere chalk-and-talk to the still-emerging post-positivist *Zeitgeist*.

By way of concluding this introduction to emergent pedagogical epistemology, which serves as the foundation for the deliberations on curriculum development and instructional design in Chapters 4 and 5 of this volume, I would like to propose the following dynamic vortex model of learning processes, which for me reflects the essence of learning in terms of a non-linear, embodied, enactive and autopoietic (self-generating and self-sustaining) system. It assumes that learning systems are fractal and the model can hence depict learning within an individual, a class session, a group or even a community of practice. Rather than focusing on static states, without depending on computer-like metaphors like inputs and outputs, and without focusing on initial states and learning outcomes, the model attempts to depict learning as emerging incessantly through lived experience in an ever-changing environment that both simultaneously hosts learning and is changed by and through that learning. In this view, learning is not caused by teaching, cannot be caused, designed or engineered by efficient didactic transmission of knowledge. Instead, it can be understood to be “occasioned”, that is, emerge surprisingly and unexpectedly from intended and unintended efforts and circumstances (Davis 2004). Or, drawing on an analogy with a phrase often attributed to Heraclitus, we might say that learning “bubbles forth”⁷ from the complex of affordances, or “possibilities for action” brought forth by the

⁷ By analogy with the statement attributed to Heraclitus: “the world bubbles forth”.

dispositions, resources, activities and lived *experiences* that contribute to *experience*.

In institutional settings, unlike naturalistic ones, like the environment in which small children almost universally acquire tremendous communicative competence in their native language(s) without formal instruction, a *curriculum* is most often used in an attempt to streamline, regulate and unify learning processes. In Chapter 4, we will look at an example of curriculum development in translator education from the perspective of the emergent view of learning presented here.

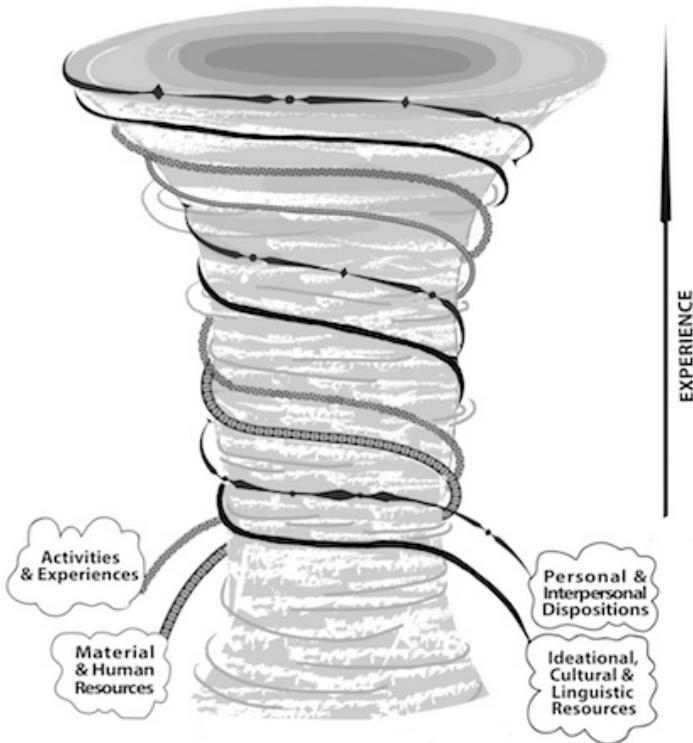


Figure 1-1: A dynamic single-vortex model of non-institutionalized learning

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CHAPTER TWO

THE QUESTION OF AUTHENTICITY IN TRANSLATOR EDUCATION FROM THE PERSPECTIVE OF EDUCATIONAL PHILOSOPHY

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1. Introduction

Translator education increasingly resorts to authentic translation work to create meaningful, occupation-related learning experiences (Amman and Vermeer 1990; Baer and Koby 2003; Galán-Mañas 2013; González Davies 2004; Hagemann and Neu 2013; Kelly 2005; Kiraly 2000, 2005a, 2005b, 2012a, 2012b 2013, 2014; Mitchell-Schuitevoerder 2013). As the theme of this volume suggests, one way to implement authentic translation work in the classroom is to use a real-project based methodology with near-professional working conditions, a learning-centred approach to translator education and a conceptualization of learning as emergent and embodied action (Kiraly 2014). This methodology offers a framework for translator education that is based on “learner empowerment” (Kiraly 2000, 17), which means that by doing authentic translation work, students can be expected to gain control over their own learning process and also have an influence on social and political forces in their educational environment.

The objective behind undertaking authentic translation work within the educational setting is to strengthen the links between theoretical reflection and practical know-how in order to develop self-reflective professional translator expertise and general skills like creativity, critical thought, autonomy, responsibility, cooperativeness and professionalism in a holistic way (Mitchell-Schuitevoerder 2013, 127–128). Adopting a holistic approach to translator education means educating each student “in an all-round manner [...], as a ‘whole person’ [...] and as a well-rounded translation specialist” (Tan 2008, 597). During their education, students

grow as translators in their abilities and skills; rather than closing in on a predetermined ideal outcome, they are encouraged to evolve as unique, yet interconnected emergent selves.

My goal in this chapter is to investigate the nature of authenticity in translator education from the perspective of educational philosophy. In order to begin this exploration, I will first need to make some distinctions regarding the very concept of “learning”. While there may be a variety of suppositions about what learning entails, authenticity in translator education implies particular epistemological assumptions about this term. This aspect will be explored in this first section. Next, I will outline some of the background behind the term “authenticity” as it has been the focus of considerable philosophical debate. In discussing this term, I will attempt to engage with some of the scholars that have dealt most directly with matters of authenticity on the one hand and translator education on the other. Finally, I will focus on other educational questions like the purposes of education and the relationships between educational agents and their environment. With these final considerations I hope to illuminate some of the implications of authenticity for the field of study and enterprise of translator education.

2. Learning in Translator Education

Exploring the notion of authenticity from an educational perspective leads us first to critical reflection on the epistemological foundations of “learning”. According to Biesta’s deconstructive interpretation (2006), learning is frequently understood as an “economic transaction”, in which:

...the learner is the (potential) consumer, the one who has certain "needs", in which (2) the teacher, the educator, or the educational institution is seen as the provider, that is, the one who is there to meet the needs of the learner, and where (3) education itself becomes a commodity—a "thing"—to be *provided* or delivered by the teacher or educational institution and to be consumed by the learner. (Biesta 2006, 19–20)

This economic conceptualization of learning views both knowledge and skills as consumer goods that can be transmitted from educator to student, and as student needs to be met by educational institutions. This concept of learning suggests a framework in which education can be reduced to a matter of technical implementation of a programme that defines the learner’s needs before they even begin the educational process (Biesta 2006, 21). Furthermore, once these needs are identified, they can be met by transmitting units of objective knowledge to the would-be