



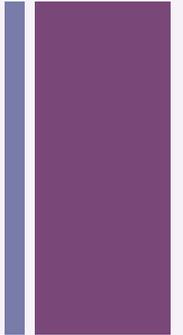
# Traduzione, politica ed etica dell'ospitalità: la mediazione linguistica dai porti ai centri di detenzione e di accoglienza

**Annarita Taronna, Dipartimento FORPSICOM, Università of Bari**

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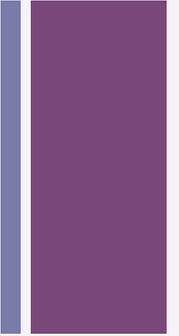


# Introduzione



1. Relazione tra **traduzione, politica ed etica dell'ospitalità** e implicazione dei flussi migratori attraverso le rotte Afro-Mediterranee:

- definizione di nuovi **ethnoscapes** (Appadurai, 1996), **translationscapes** (Taronna, 2009), **sea(e)scapes** (Carbonara & Taronna 2011);
- acquisizione ed uso dell'**inglese** (francese/arabo) come **lingua franca**, cioè veicolare alle istanze del nuovo paradigma della mobilità (Hannam, 2006) e all'elaborazione di pratiche trans-idiomatiche dei soggetti/parlanti deterritorializzati (Jacquement, 2005)



- Analisi delle **narrazioni dei mediatori/interpreti/traduttori** nei contesti migratori d'emergenza = testimonianza della pratica di traduzione come negoziazione, attivismo e resistenza;



2. Perché i porti, i CIE e i CARA? **Traduzione/Intrepretazione/mediazione nei contesti migratori ≠ negli stati di emergenza** (vulnerable places/spaces, **stati d'eccezione**, Giorgio Agamben, 2003):

**-Language is never innocent or neutral:** la lingua segnata dall'esperienza migratoria, dalla retorica discriminatoria, emergenziale e securitaria delle politiche governative e dalle asimmetrie del potere egemonico che si insinua tra territori e residenti.

**-ELF:** lingua ponte o barriera? Inclusiva o esclusiva?

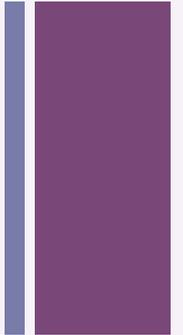
Elisa Fedele: The English language we use to communicate with the migrants is necessarily a simple one but also a mixed code composed of some words or expressions from other languages (ex.: French, Spanish or even Arabic).



### 3. Indagine/riflessione sulla definizione del ruolo dei traduttori/mediatori linguistico-culturali:

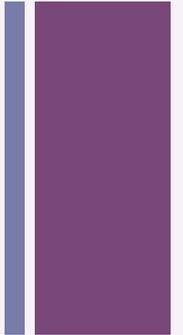
#### - Ricerche/articoli recenti e più significativi sul tema:

- James Archibald and Giuliana Garzone (2014) *Conceptualising linguistic and cultural mediation in Lingue Culture Mediazioni / Languages Cultures Mediation* – 1 (2014) 1-2.
- Gavioli, L. (2014) *La mediazione linguistico-culturale: una prospettiva interazionista*, Perugia: Guerra edizioni.
- Merlini, R. (2009), “Seeking asylum and seeking identity in a mediated encounter”. *Interpreting* 18(1): 57-92.





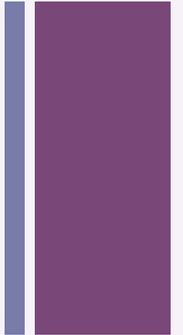
- Rudvin, M. and Spinzi, C. (2013), *Mediazione linguistica e interpretariato*, Bologna: Clueb.
- Mette Rudvin and Cinzia Spinzi (2014) *Negotiating terminological borders of 'language mediation' in English and Italian. A discussion on the repercussions of terminology on the practice, self-perception and role of language mediators in Italy* in *Lingue Culture Mediazioni / Languages Cultures Mediation* – 1 (2014) 1-2.
- Rudvin, M., Tomassini, E. (2008). “Migration, ideology and the interpreter-mediator: The role of the language mediator in educational and medical settings in Italy”. In C. Valero-Garces, A. Martin (eds), *Crossing Borders in Community Interpreting*. Amsterdam and Philadelphia: John Benjamins Publishing Company. 9-27





- **Ricerca su “Re-defining the role of language and cultural mediators beyond the ‘host-guest’ dichotomy. Italy, Spain and the UK: a comparative case-study”** (Dora Renna and Annarita Taronna):

- Definizione e ruolo del mediatore non nativo (del paese d’arrivo e utilizzo delle lingue franche)
- Il ruolo del mediatore nativo (del source country): dalla *shared migratory experience* alla pratica di mediazione nei porti/CARA/CIE e SPRAR
- La (necessaria) complementarità dei due ruoli: verso un modello di integrazione linguistica e culturale inclusivo?



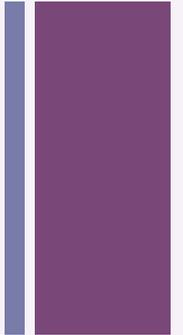
# + Metodologia

- Mediatori/traduttori/interpreti selezionati secondo **due criteri**: a) esperienza lavorativa nei contesti migratori d'emergenza e b) storia migratoria condivisa ed esperienze simili;
- Alcuni mediatori/traduttori/interpreti **intervistati di persona** (tape recorded), altri per email o skype;



## Giuseppe Ponzio:

“The perverse process combining my need of income, the state of emergency, and the needs of the contracting service provider couldn’t but lower the professional expectations of the staff, including my own. I had never served in this kind of organisation, never worked in an immigration reception centre, as I was just a student attending Università del Salento Master’s program in Intercultural Mediation in Lecce, and my only competence – since I spoke no French – was knowledge of Classical Arabic and Egyptian dialect. **Until then**, I had always thought that a good translation required **a strong knowledge of both source and target languages and cultures**. But then **the “camp” rules came along and changed my** – a bit too academic – **belief about the translator as a mediator ....**

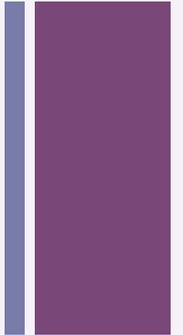


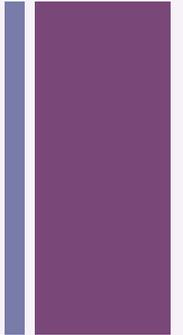


# Key-concepts/Provisional findings:

- What did language and cultural mediation mean to you before your first experience with these migrants?
- How has your understanding of language and cultural mediation changed since you started working as a mediator in the settings of emergency and first reception?

**Experiencing language and cultural mediation in the context of migration emergency:** a collective project/an intercultural and political 'agenda'/ restricted by the 'camp' rules/ neutrality vs advocacy;





- Do you talk, exchange ideas, or have relationships with other language and cultural mediators?
- Do you perceive yourself as belonging to a community of activists who share the pros and cons of the work you do?

**Feeling a reassuring sense of belonging to a 'living' network:** socialization process of translation practices and strategies/ sharing feelings, hardships, misunderstandings, distress..;



- Have you ever subscribed to or empathized with the migrants' stories you translate, interpret, or mediate?
- Do you think empathy is an obstacle for mediation?
- Many institutions discourage “taking a stance” in the work of mediation. What do you think about this principle of neutrality?

### **Facing dilemmas:**

Empathy vs distance

Shared migratory history vs institutional duties

Creating expectations vs breaking trust;

- + ■ Could you conceive of your language and cultural mediation as an activist practice of “unconditional hospitality”?

**Practicing language and cultural mediation as activist “unconditional hospitality” draws on the undeniable and controversial sense of participation and identification with the migrants that triggers a reflection on**

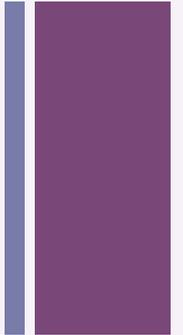
a) the relationship between translation, identity and the politics of hospitality in the Mediterranean;

b) the extent to which volunteers, translators and cultural mediators can ‘humanize’ the migrants’ transfer to, and internment at, the different detention centers across Italy;

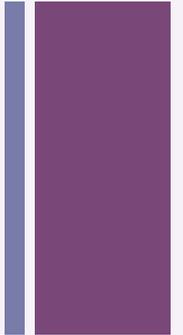
c) the practices of translation and mediation in the state of migration emergency and how these inform “unconditional hospitality”



# Conclusions: outlining questions for future research and analysis



- The provisional findings suggest that the process and the experience of **translating/interpreting/mediating in a state of migration emergency** profoundly **shapes how we think about** terms like ethics, objectivity, and neutrality, and shapes **how we think about the roles of the translator and interpreter as mediators** in building effective cross-border solidarity networks in real time.

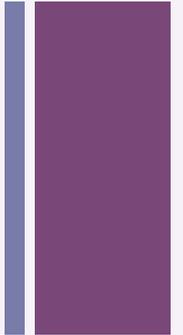


- In light of such conditions and discursive relationships, this paper has attempted to show the extent to which the interviewed translators and cultural mediators construct **a community of activists who engage in translation as a practice of unconditional hospitality and work as a 'living' network** held together by a balanced but also controversial sense of identification with a set of common values and powerful narratives that underpin a new sense of transnational and translocal citizenship.



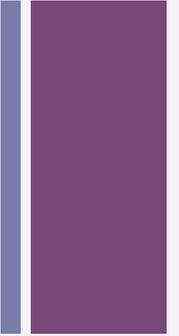
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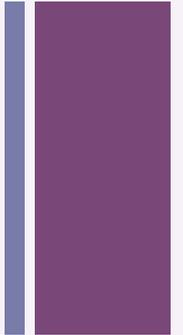


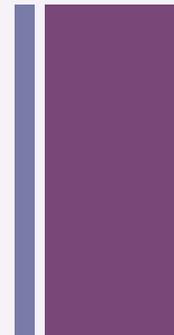
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**Thank you!**