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MONIQUE PFAU

**CULTURAL TRANSLATION IN THE HUMAN SCIENCES:
BRAZILIAN CASE STUDIES**

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BRAZILIAN CASE STUDIES

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**CULTURAL TRANSLATION IN THE HUMAN SCIENCES:
BRAZILIAN CASE STUDIES**

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ABSTRACT

The pressure for internationalisation of local research is a common phenomenon for researchers all over the world. In spite of that, the translation problems entailed by this practice were rarely ever the object of scrutiny, although miscommunication can occur when transferring knowledge from one language to another. The research reported in this thesis deals with a cultural analysis of twelve Brazilian research articles in the Human Sciences translated into English. The purpose is to understand how specific cultural manifestations have been academically represented in the lingua franca that English has now become. The possible effects of these translations on an international audience, which varies in nationality, scientific knowledge and familiarity with Brazilian culture are here analysed. The theoretical foundations of this research are based on German Functionalist Translation Theory (Nord, 1991/2005, 2001, Vermeer, 1980, Reiß & Vermeer, 1996, Reiß, 2000) so as to understand the purpose of translation and to establish translation categories. In order to establish cultural categories and to understand the universe of small and large cultures where every individual is inserted in we relied mainly on research by Hofstede (1980) and Holliday et al (2004) . In addition, Foucault (1966/2000) and Bakhtin (1979/2011) were useful to understand the representation of the Human Sciences in language, whereas Swales (1990) and Marcuschi (2008) were relied on for discussions related to 'genre', specifically the academic one. The whole analysis was based on ascertaining cultural categories and observing the strategies used to translate them. Results show that the translators tended not to interfere in the text, mainly using strategies of 'calque' and 'loan'. However, the same translation strategy does not have the same effect in every situation, since context and the knowledge of the target text reader on the topic play a sizeable role. We also observed that the cases where translators interfered as critical readers they substantially contributed to a better understanding of the text by the international readership. Therefore, we are convinced that translation interferences are suitable and recommendable for the translation of academic articles on the Human Sciences, as long as the target text keeps its informative and argumentative function.

Keywords: Translation Studies; Human Sciences; internationalisation; functionalism; interculturality; translation interferences.

ABSTRACT

In de huidige academische wereld beslaat de druk om te internationaliseren alle soorten onderzoek, ook datgene dat oorspronkelijk werd geschreven voor een lokaal publiek. Nochtans zijn de problemen die voortvloeien uit deze internationaliseringspraktijken – de vertaling– slechts zelden het voorwerp van onderzoek geweest, hoewel hierbij makkelijk miscommunicatie kan optreden. In dit proefschrift worden twaalf artikelen geanalyseerd van twaalf Braziliaanse onderzoekers in de Humane Wetenschappen die vertaald werden in het Engels. Het doel is te begrijpen hoe specifieke culturele academische aspecten zijn vertaald in de lingua franca die het Engels is geworden. De mogelijke effecten van deze vertalingen op een internationaal publiek, dat varieert in nationaliteit, wetenschappelijke kennis en vertrouwdheid met de Braziliaanse cultuur, worden hierbij geanalyseerd. De theoretische basis van dit onderzoek gaat terug op de Duitse functionalistische Vertaaltheorie (Nord, 1991/2005, 2001, Vermeer, 1980, Reiß & Vermeer, 1996, Reiß, 2000) om zo het doel van de vertaling beter in te schatten en vertaalcategorieën vast te stellen. Om culturele categorieën te definiëren en het universum van kleine en grote culturen te begrijpen werd vooral een beroep gedaan op het onderzoek van Hofstede (1980) en Holliday et al (2004). Ten slotte werd gebruik gemaakt van de theorieën van Foucault (1966/2000) en Bakhtin (1979/2011) om de betekenis van de Humane Wetenschappen in de taal te begrijpen, terwijl Swales (1990) en Marcuschi (2008) werden gebruikt voor discussies aangaande het academische 'genre'. De hele analyse is gebaseerd op het vaststellen van culturele categorieën en het observeren van de strategieën die worden gebruikt om ze te vertalen. De resultaten laten zien dat de vertalers eerder de neiging hebben zich niet te mengen in de tekst, en voornamelijk werken met behulp van strategieën als *calque* en *loan*. Diezelfde vertaalstrategie heeft echter niet hetzelfde effect in elke situatie, aangezien de context en de kennis van de doelgroep voor het onderwerp een aanzienlijke rol spelen. Er werd ook opgemerkt dat de gevallen waarin vertalers optreden als kritisch lezers, zij een belangrijke bijdrage leveren aan een beter begrip van de tekst voor het internationale lezerspubliek. Daarom zijn wij ervan overtuigd dat interventies in de vertaling van wetenschappelijke teksten die gaan over Humane Wetenschappen meestal aangewezen zijn, zolang het doel van de tekst behouden blijft en zijn informatieve en argumentatieve functie.

Keywords: Vertaalstudies, menswetenschappen; internationalisering; functionalisme; interculturaliteit; interferenties.

RESUMO

A internacionalização da pesquisa local é o objetivo de instituições acadêmicas e de pesquisadores no mundo inteiro. Cientistas e periódicos têm a possibilidade de atingir o diálogo internacional e visibilidade através de publicações em inglês, a língua franca acadêmica (Meneghini e Packer, 2007). Nesse sentido, a tradução de textos acadêmicos aparece como uma prática comum nas várias áreas do conhecimento. Ainda que a tradução acadêmica aconteça em grande escala nas comunidades científicas, atualmente há poucos estudos sobre este assunto. A falta de análise, reflexão e discussão sobre a tradução de textos científicos pode causar problemas de comunicabilidade na transferência de conhecimento de uma língua para outra.

Esta pesquisa discute questões culturais sobre a tradução de textos científicos em Ciências Humanas no Brasil, em uma interface entre Estudos da Tradução e Estudos Culturais. Para isso, utilizamos a Teoria de Tradução Funcionalista alemã (Nord, 1991/2005, 2001, Vermeer, 1980, Reiß & Vermeer, 1996, Reiß, 2000) para compreender o propósito da tradução e elencar categorias de análise textual dos texto-fonte e alvo. Além disso, nos baseamos em Estudos Interculturais pela abordagem de Hofstede, (1980) fornecendo um método de analisar categorias culturais, e Holliday et al. (2004), oferecendo ferramentas discursivas para compreender o universo de comunidades culturais de pequena e grande escala onde os indivíduos estão inseridos. Além disso, utilizamos Foucault (1966/2000) e Bakhtin (1979/2011) para compreender a representação das Ciências Humanas na língua, bem como Swales (1990) e Marcuschi (2008), para discussões relacionadas a gênero textual, especificamente o acadêmico.

Com o corpus delimitado em doze pares de artigos acadêmicos de História, Antropologia, Ciências Políticas e Estudos de Gênero disponíveis no portal *SciELO*, nossa análise se baseia no confronto de categorias culturais encontradas nos textos-fonte em português e sua tradução para o inglês. Para isso, identificamos as estratégias tradutórias realizadas pelos tradutores para resolver conflitos culturais no texto. Com isso, pudemos compreender possíveis as pressuposições do tradutor em relação ao seu público-alvo nas tomadas de decisão. Para compreender os possíveis efeitos da tradução de categorias culturais, levamos em consideração a heterogeneidade cultural do leitor internacional, considerando variáveis tais como nacionalidade, conhecimento prévio e familiaridade com a cultura brasileira.

Nosso objetivo foi perceber se os tradutores dos textos analisados mostram tendências de estratégias tradutórias neste gênero e se interferências tradutórias conscientes podem colaborar com a função informativa e argumentativa do texto de modo que a pesquisa brasileira em Ciências Humanas tenha condições de ser amplamente lida, compreendida, utilizada e citada por leitores internacionais. Assim, mesmo percebendo que há uma predominância de estratégias tradutórias de tradução literal e empréstimos nos textos estudados, o efeito da tradução nem sempre é o mesmo, pois depende do contexto que circunda a categoria cultural no texto e do conhecimento prévio do leitor sobre o assunto. Nossa análise também revela que quando os tradutores interferem no texto enquanto leitores críticos de um artigo científico de âmbito local e consideram leitores internacionais de comunidades culturais variadas, suas estratégias tendem a ampliar as possibilidades de comunicabilidade do texto. Interferências tradutórias clarificadoras e explicativas são adequadas para o gênero acadêmico e recomendáveis para propostas de internacionalização de uma pesquisa.

Palavras-chave: Estudos da Tradução; Ciências Humanas; internacionalização; funcionalismo; interculturalidade; interferências tradutórias.

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1. INTRODUCTION

My interest in the translation of academic texts in the Human Sciences arose in part from my educational background, as I hold a degree in History, and in part from my professional career as a freelance translator, which started a few years before joining this PhD programme. As a History student, I came across several academic texts on these or related areas, both in the original language and translated. As a translator, I had the opportunity to translate several different genres including academic texts, which particularly caught my attention.

The academic texts I had the opportunity to translate belonged to different fields of knowledge. As a science translator, I worked with texts in the Engineering, Pharmacology, Physical Education, Gender Studies, and Arts. This brief experience with different fields of knowledge showed me that, in spite of the fact that they all use specific terminology, academic texts involving 'Human Sciences' tend to be more culturally complex than academic texts in the so-called 'Hard Sciences' and 'Natural Sciences'. This means that texts in the Human Sciences show cultural specific subtleties that go beyond language. These cultural subtleties are living elements with a historical background which are provided by a researcher who supposedly shares a similar cultural background to his/her source text readers. However, these elements can be completely new to the target text readers.

This observation, combined with my personal enthusiasm for the Human Sciences, sparked my interest in researching translation in this area. In addition, little has been discussed about the translation of sciences, and even less about the translation of Human Sciences, irrespective of its frequent occurrence.

As I had worked with the German Functionalist Translation Theory for my Master's degree in Translation Studies, thinking of translation as a purposeful activity, this theory also seemed to be suitable for a textual analysis of the Human Science genre. Thus, this research proposes to observe how translators deal with cultural issues in research articles in this genre, and how they try to achieve the translation purpose. Therefore, this research is a contribution for discussion on the translation of academic texts in the Human Sciences, reflecting on the specific cultural issues that are an intrinsic part of the genre. Hopefully this work is only the beginning of a discussion in the area.

1.1. TRANSLATING HUMAN SCIENCES

The internationalisation of local research has been an objective of academic institutions and researchers all over the world. This normally happens through English. Thus, the translation of scientific texts appears as a common practice and on a large scale in several areas of knowledge. Scientists and journals have the chance to achieve international dialogue and visibility through publications in English (Meneghini & Packer, 2007).

Still, as much as academic translation has become a common practice within the scientific communities, there is still little study on this subject. The lack of analysis, reflection, and discussion on the translation of scientific texts can cause gaps in its practice since neither the journals nor the researchers or translators formally discuss the implications that arise when transferring scientific knowledge from one language to another.

This research aims to discuss issues particularly involved with the translation of scientific texts in the Human Sciences in Brazil with an interface between Translation Studies and Intercultural Studies. Thus, we seek an understanding of cultural aspects regarding the translation of research articles in the Brazilian Human Science area. We develop our research from samples of published bilingual texts in order to understand how the translation of this genre has been faced and dealt with in Brazil, bearing in mind a context of local knowledge exportation to international scientific communities all over the globe.

In this introduction, we discuss initial questions concerning the translation of academic texts in the Human Sciences in Brazil. We begin our discussion with general and introductory themes related to this research. In the first section, we discuss the role of English as a *lingua franca* and Portuguese as a local language, the general characteristics of the *SciELO* platform from which we extracted our corpus, *SciELO*'s policies of multilingualism, issues concerning the translation of the Human Sciences, and the general features of the texts we selected for analysis. In the second section, we present our justification, the general and specific objectives, and the research hypothesis. Finally, in the last section we present the structure of this research with brief discussions of each chapter.

1.1.1. The role of English and Portuguese in Brazilian academic research

The globalization of publishing has increased the role of English as the lingua franca of scientific communication in a multilingual world, but it has not entirely displaced regional languages in specific situations. (Packer, 2009, p. 121)

To start the discussion on the translation of Brazilian Human Sciences, we begin with a general topic that concerns the roles of Brazilian Portuguese and English in the Brazilian and international scientific communities. Thus, we can contextualise political and ideological matters involving bilingualism--or multilingualism--in the academic sphere.

Historically, according to the applied linguist Moita Lopes (2008), English has been gradually assuming more importance in an international scenario since the rise of the British Empire in the nineteenth century (p. 315). Similarly, he argued that the global dominance of the U.S. economy in the twentieth century after World War II also contributed to the influence of English all over the world and that, currently, English appears as a worldwide language of communication in various social spheres such as academic, tourist, and business communication. Moita Lopes compared the current domain of English to other languages that were once used as lingua franca in other historical periods. Thus, he stated that no language has ever conquered such a territory as English does nowadays, embracing almost the entire planet (Moita Lopes, 2008, p. 315).

Thus, we can notably observe the importance of English in a global perspective and more precisely in Brazil. Moita Lopes (2008) emphasised the relevant role of English as an additional language in Brazilian language schools. Furthermore, he stated that English is evident in Brazil in the country's cultural, economical, and political manifestations.

Concerning scientific publication, Portuguese is less expressive from an international scope. Considering that English is the academic lingua franca, Meneghini and Packer (2007) stated that Brazilian researchers should be encouraged to publish in both languages, Portuguese and English. In this sense, they argued that local research would be able to dialogue with local academic communities as well as with international ones. As a consequence, Portuguese would maintain

its visibility at least within the local academic sphere (Meneghini & Packer, 2007, p. 114).

To Meneghini and Packer (2007), scientists' linguistic competence in English is part of a country's scientific capabilities of communication. Communication, dialogue, and international scientific recognition may be conquered through the language (Meneghini & Packer, 2007, p.112). For this reason, nowadays we can find journals from several different countries whose official language is not English publishing exclusively or partly in English. In *SciELO's* collection, which we discuss in the next section of this introduction, there are several Brazilian and other Latin American journals that publish in English.¹

However, by being the current academic lingua franca, English is also susceptible to cultural variations from researchers whose native language is not English. Momem (2009) raised this issue concerning the use of English by different non-native speaker communities in different parts of the planet:

Communication in the current lingua franca of scientific research therefore becomes imperative. English has evolved to fit this role, but as ever-increasing numbers of scientists whose mother tongue is not English undertake research, the strain on the language is beginning to show. (Momem, 2009, p. 654)

Momem (2009) did not specify how the strain on the language has been perceived. However, we can presuppose that it concerns the language hybridisation in local academic discourse. Both in syntactic and pragmatic aspects, the massive use of English by researchers of different cultural backgrounds may result in its heterogeneity.² Because it is a language of international use, English continually risks suffering local mutations. Also, English is often used to communicate local issues regarding non-native English speaking cultures by non-native English speaking researchers. Thus, it is possible that sometimes English is not able to deal with the cultural specificities which are necessary for this

¹The journals 'Vibrant: Virtual Brazilian Anthropology', from Brazil and 'Mutatis Mutandis', from Colombia, for example, publish in several languages and 'Journal of Theoretical and Applied Electronic Commerce Research', from Chile, publishes exclusively in English.

² English hegemony in translation is discussed in Chapter 2.2. with Venuti (1998/2002).

communication. Therefore, English sometimes needs to be 'reinvented' for a particular purpose.

Moita Lopes (2008), however, saw the English domain from another perspective. He held a critical view on problems related to power relations and stated that while English may be useful for different purposes regarding communication through linguistic borders, the use of one single language may also diffuse a 'single way of thinking' which may contribute to capital interests and social inequality (Moita Lopes, 2008, p. 317).

Taking these reflections into the scientific field, and more precisely into the Human Sciences, what happens to the communicative function of local research articles which are translated into a lingua franca? Such texts involve reconstructing, through translation, local discussions on particular societies which were primarily written in a local language. Although the academic text genre requires some standardisation, texts in the Human Sciences incorporate the researchers' own experiences and values when representing their objects of study. This is our object of study, the voices of Brazilian human scientists whose discussions concern Brazilian cultures. They write in the local official language, Brazilian Portuguese, to discuss with their academic counterparts issues related to Brazil. Through translation, these voices can speak to external academic communities. It depends on how translators represent them in English.

1.1.2. SciELO

All research articles in English and most research articles in Portuguese examined in this study are available on an open access full-text database online platform. The research articles in Portuguese that are not available on this platform are in the journals' independent publications, also in open access. So, for this research, we focus particularly on one platform, *SciELO*, and its policies of multilingualism and corpus selection. *SciELO* (Scientific Electronic Library Online) is an open access platform that includes a selection of Brazilian, South American, Central American, and, more recently, South African, Portuguese, and Spanish journals.³

The project was created in Brazil and launched in 1998 through a partnership between FAPESP (*Fundação de Amparo à Pesquisa do Estado de São Paulo*) with Bireme (Latin American Information Center

³See <http://www.scielo.org/php/index.php>

and Caribbean Health Sciences). Today it also has the support of CNPq (*Conselho Nacional de Desenvolvimento Científico e Tecnológico*).⁴ The purpose of the *SciELO* project is to offer an electronic publishing model for developing countries, which, according to the organisation's own website, suffer from serious barriers to the dissemination and distribution of scientific information that is locally produced.⁵

SciELO was developed to disseminate open access scientific research through a standardised methodology: "The project purpose is to develop a common methodology for the preparation, storage, dissemination and evaluation of scientific literature in electronic format".⁶ *SciELO* publishes complete editions of scientific journals, also providing the following possibilities:

[...] basis for organization of bibliographic databases and full-text, text retrieval by the content, preservation of electronic archives and production of statistical indicators of use and impact of scientific literature. Its methodology also includes criteria for journal evaluation based on international standards of scientific communication.⁷

Thus, *SciELO* came to supply the scientific needs of Brazil and other developing countries, as Meneghini and Packer (2007) pointed out:

⁴See http://www.scielo.br/scielo.php?script=sci_home&lng=pt&nrm=iso (accessed on 23/11/2015)

⁵See <http://www.scielo.org/php/level.php?item=1&lang=pt&component=56> (accessed on 23/11/2015)

⁶Our translation. All citations in languages other than English have been translated into English for this research. The source text citation found in italics in footnotes: "*O Projeto tem por objetivo o desenvolvimento de uma metodologia comum para a preparação, armazenamento, disseminação e avaliação da produção científica em formato eletrônico*". Retrieved from http://www.scielo.br/scielo.php?script=sci_home&lng=pt&nrm=iso (accessed on 23/11/2015)

⁷"[...] a organização de base de dados bibliográficos e de textos completos, a recuperação de textos por seu conteúdo, a preservação de arquivos eletrônicos e a produção de indicadores estatísticos de uso e impacto da literatura científica. A Metodologia também inclui critérios de avaliação de revistas, baseado nos padrões internacionais de comunicação científica." Retrieved from <http://www.scielo.org/php/level.php?item=1&lang=pt&component=56> (accessed on 23/11/2015)

A few Brazilian journals, which are run by dedicated individuals with limited financial support from government agencies, publish good quality papers; the condition of journals in other Latin American and Caribbean countries is similar. But—with a few exceptions—this mode of operation is insufficient to improve these journals further; consequently, a new approach was conceived. (p. 113)

Thus, *SciELO* came with the purpose of promoting Brazilian, Latin American, and Caribbean science in an internationally standardised publication format.

SciELO's policy of multilingualism

Packer (2014) discussed the *SciELO* case through its policies of multilingualism in terms of local research visibility in international publishing standards to open up a global dialogue through English. In his latest article on this subject, he stated that in Brazilian scientific publications "English is used in 60% of the articles, which reflects the remarkable progress considering the total was 48% in 2007" (Packer, 2014, p. 308). Similarly, Packer (2014) saw this movement of the 'internationalisation' of local Brazilian research through *SciELO* as:

[...], the most visible aspect of internationalization is the publication of articles in English, which has been increasing in *SciELO* journals, including simultaneous publication in two or more languages. In fact, as of 2012, *SciELO*'s collection began publishing over 50% of its articles in English. Within the next three years, this percentage is likely to rise to 70% of all articles being published in English, and at least 20% being published simultaneously in English and Portuguese. (p. 319)

For the internationalisation of the 'Human Sciences' and 'Social Sciences', *SciELO* and the *Centro Edelstein de Pesquisas Sociais* created the project *SciELO Social Sciences English Editions*. *SciELO* presents a page in Portuguese on this project which outlines the following purposes: "to promote international access to scientific journals of Social Sciences in Latin America. Its main feature is the

availability of texts in English, free of charge in order to increase visibility and accessibility”.⁸

The *SciELO Social Sciences* project included journals from Brazil, Chile, Argentina, Uruguay, Paraguay, and Bolivia in its early stages. *SciELO* does not report the date this project started, however, we observed that the oldest publications in *SciELO*'s 'special editions' date from 2005. We also noticed that the latest editions are from 2010. That is, the project promoted five years' worth of research publications in English. We contacted Abel Packer, the current coordinator of the *SciELO/FAPESP* program, and he told us the *SciELO Social Sciences* project was suspended due to a lack of resources.⁹ Therefore, this project is no longer operational. Our research concerns the available material from the five years the project promoted English versions of scientific articles.

1.1.3. Human Sciences

As Joëlle Rey Vanin (2014) observed, scientific activity has become increasingly visible and researchers are somehow obliged to provide information on their findings, applications and arguments:

This explains why in recent years the science disclosure has had an unprecedented boom and that the translation of scientific texts have registered a significant increase because, in the globalized world in which we live, knowledge circulates unhindered from one country to another translated into other languages.¹⁰ (Rey Vanin, 2014, p. 60)

⁸ “*SciELO Social Sciences English Edition tem como objetivo promover o acesso internacional as revistas científicas em Ciências Sociais na América Latina e sua principal característica é a disponibilização dos textos em inglês, gratuitamente com vistas a aumentar a visibilidade e acessibilidade*”. Available on <http://socialsciences.scielo.org/?lng=pt> (accessed on 25/11/2015)

⁹ Find Packer's e-mail from 09/07/2015 in Appendix A.

¹⁰ “*Esto explica que en los últimos años la divulgación científica haya tenido un auge sin precedentes y que la traducción de este tipo de textos haya registrado un aumento importante pues, en el mundo globalizado en el que vivimos, los saberes circulan sin trabas de un país a otro y se traducen a diferentes lenguas*”.

Among the academic areas of study, writing and translating Human Sciences has specific characteristics that differentiate them from other academic areas belonging to the so-called 'Hard Sciences' or 'Natural Sciences'. Taking into consideration linguistic and cultural aspects, writing on Human Sciences entails implications when the researcher is going to express his/her own findings or discourse. If Human Sciences discuss the enunciation of human culture within specific social groups, the use of some specific kinds of language might be required.

The Brazilian historian Sandra Pesavento (2006) talked about the act of writing History, linking it to cultural issues. She stated that: "[...] working with culture is to be attentive to the different lines and shapes to tell the reality, but without ever losing its identity [...]"¹¹ (2006, p. 46). Pesavento also discussed representation when writing History which, for this study, extends to the whole area of Human Sciences. She observed that when a researcher writes his/her study, s/he is rediscovering his/her own way of seeing the world. The researcher represents the object of study by choosing if s/he will have closer or further relations with it (Pesavento, 2006, p. 49).

Based on this information, it is possible to observe that when a researcher on Human Sciences analyses his/her own society, s/he assumes a closer relationship with the object represented than any other human scientist of any other nationality. In this case it is a 'local voice' representing and arguing about its object of study. In case of bilingual publications in local language and lingua franca, this voice will be present in both the author's native language and English. The native language text can dialogue with its counterparts for internal purposes of local issues, and English can speak to worldwide readers who are culturally more distant from the object of study. Therefore, translating local Human Sciences, which were originally written in the local language by local researchers in local communities, requires, among other skills, not erasing this 'local voice' despite all the linguistic and cultural implications in communication.

Translating Brazilian Human Sciences implies cultural commitments for the translator, as there is a local culture to be represented in a global universe through the academic lingua franca. So, how can one translate a local voice when it is known that the target audience comes with cultural barriers regarding the text's object of

¹¹ “[...] *trabalhar com cultura é estar atento às diferentes falas e formas de dizer a realidade, mas sem jamais perder a sua identidade [...]*”

study? How to keep cultural references that differentiate the discourse of a local scientist from others who undoubtedly bring their own external viewpoints? These are questions we asked of each text analysed in this research in order to understand how some translators have already achieved it.

Terminological choice

To start with, we should be aware of what Human Science, as a combination of disciplines, represents in writing and discourse and thus in translation. Yet, it seems the term does not present a properly defined and consensual concept, at least not in dictionaries. In English, it is often referred to as 'Humanities'. The term is usually found as the plural form of *Humanity* in dictionaries, such as in the definition from the *Oxford Dictionary*: "Learning or literature concerned with human culture, *esp.* (now in *pl.*) the branch of knowledge that deals with Latin and Greek classics:[...]" (Trumble & Stevenson (ed.), 2002, p. 1284); or the online version of *The Free Dictionary, Dictionary/Thesaurus*: "Those branches of knowledge, such as philosophy, literature, and art, that are concerned with human thought and culture; the liberal arts."¹² Here we can notice that dictionaries do not clearly include the disciplines that take part in this area of knowledge.

Although we wish to avoid getting stuck on the controversial and vague definitions of 'Humanities' given by dictionaries, we must point out that its concept as an academic area of knowledge is by no means homogeneous. 'Humanities' may often be referred to together with the concept of 'Social Sciences', for example.¹³ The borders that determine whether a field of knowledge belongs to one or the other are not clearly defined. Furthermore, there are discussions around whether 'Humanities' is a science or not.¹⁴

In the case of the corpus we analyse in this research, *Portal SciELO* categorises all its data from electronic journals into links according to areas of knowledge. In the English version these areas are referred to as follows: 'Agricultural Sciences', 'Applied Social Sciences', 'Biological Sciences', 'Engineering', 'Exact and Earth Sciences', 'Health

¹² See <http://www.thefreedictionary.com/humanities> (accessed on 25/11/2015)

¹³ University departments refer to themselves as '(School of) Humanities and Social Sciences' (such as University of Cambridge or New York University, for example)

¹⁴ Foucault (1966/2006) discusses this issue arguing that 'Human Sciences' must have the status of science. This discussion is found in Chapter 2.3.

Sciences', '*Human Sciences*', and 'Literature and Arts'.¹⁵ By calling it 'Human Sciences' instead of 'Humanities', the portal takes the position that this area is actually considered a science. Still, we can also notice that 'Literature and Arts' is found in a different link, differently from the concepts suggested for 'Humanities' provided by the dictionaries mentioned above. We can also notice there is a link for 'Human Sciences' and another for 'Applied Social Sciences'. The distinction between these on *SciELO*, however, is not clear since there are journals which are available at both links.¹⁶

As we agree with Foucault's (1966/2006) arguments of Human Sciences as a 'science'¹⁷ and *SciELO*'s political position towards its nomenclature, we decided to use the term 'Human Sciences' instead of 'Humanities', even though the term 'Humanities' seems more popular in English.¹⁸ Thus, in this study, the term 'Human Sciences' is used to group the four fields of knowledge we observe in our analysis: History, Anthropology, Political Sciences and Gender Studies. We do not consider that these fields of knowledge are the only ones covered by the entire area of Human Sciences, which includes, among other fields of knowledge, Psychology and Sociology, for example.

In addition, Human Sciences tend to be interdisciplinary. Several journals available in the *SciELO* links of 'Human Sciences' and 'Applied Social Sciences' are described as studies that interact either with 'Human Sciences' or 'Social Sciences' and other fields of knowledge. There are journals interfacing with Mathematics, Physics, Biology, Agricultural Sciences, Law, Psychology, Philosophy, Education, Economics, Philology, Geography, Theology, International Relations, Ethics, Tourism, Library Sciences, Social Services, Information Sciences, Architecture, Business Administration, and Medicine.¹⁹ Therefore, we

¹⁵ See <http://www.scielo.org/php/index.php?lang=en> (accessed on 25/11/2015)

¹⁶ It is the case, for example, of journals 'Revista Estudos Feministas' and 'Horizontes Antropológicos' whose regular editions are available in the 'Human Sciences' link whereas the 'special editions' are available in the 'Applied Social Sciences' link.

¹⁷ Foucault's argument concerning the status of Human Sciences is discussed in Chapter 2.3.

¹⁸ Also, the term '*Ciências Humanas*' (Human Sciences) in Portuguese as well as '*Sciences Humaines*' in French is the designation of it for academic purposes.

¹⁹ See <http://www.scielo.org/applications/scielo.org/php/secondLevel.php?xml=secondLevelForSubjectByLetter&xsl=secondLevelForSubjectByLetter&subject=Human%20Sciences> for all journals available in the 'Human Sciences' link of *SciELO* and

decided not to make a distinction between 'Human Sciences' and 'Social Sciences' for this research. The four fields of knowledge selected for research will always be mentioned as belonging to the area of 'Human Sciences'.

Analysis

Our analysis includes twelve pairs of research articles from Brazilian journals available on *SciELO*. The twelve target texts are available in the 'special editions' in English. We selected these texts both from the link 'Human Sciences' and the link 'Applied Social Sciences'.

We based the text selection on four fields of knowledge: History, Anthropology, Political Sciences, and Gender Studies, with three pairs of texts for each.²⁰ All the texts deal with Brazilian cultural manifestations. Thus, we were able to analyse how Brazilian cultures can be represented in English. We confronted each pair of texts based on a functionalist and intercultural analysis of cultural categories in cultural translation.²¹

The source texts of our corpus are based on Brazilian research articles written by Brazilian researchers for a Brazilian academic readership in Brazilian Portuguese. These research articles deal with different kinds of Brazilian culture. In this sense, the texts are samples of local Brazilian research. This means that the authors and idealised source text readers have similar cultural backgrounds. By writing on his/her own cultural background, the researcher presupposes that the language and other cultural aspects are easily understood by readers from other Brazilian academic communities. In this sense, the researcher represents his/her object of study according to his/her own background knowledge, which supposedly is similar to the readers'.

These local pieces of research have been translated into English, the academic lingua franca, with the purpose of internationalising local communication. Hence, texts whose initial purpose was to be discussed within the Brazilian academic sphere, now are represented in a free language to reach academic communities worldwide. However, these

<http://www.scielo.org/applications/scielo-org/php/secondLevel.php?xml=secondLevelForSubjectByLetter&xsl=secondLevelForSubjectByLetter&subject=Applied%20Social%20Sciences> for all journals available in the 'Applied Social Sciences' link (accessed on 17/04/2015)

²⁰ Chapter 3 explains the methodological aspects of text selection.

²¹ Chapter 2 explains the theoretical aspects of our analysis.

texts present cultural-specific aspects that may be exclusive to the source culture and do not exist in the target cultures.

1.2. RESEARCH OBJECTIVES

Justification

By observing how local academic research all over the world has been published in English in large quantities, we believe that there is a current need to develop more research regarding the translation of scientific texts. Thus, our research concerns the internationalisation of local scientific texts through English translations, the academic lingua franca.

In this sense, according to the review of literature, we found a gap in academic research on cultural translation of scientific texts in the Human Sciences. As regards our research into Brazilian bilingual texts from a cultural perspective, we found no publications that resembled ours. In the theoretical chapter, we mention some scholars who have dealt with the translation of sciences from other perspectives, mainly from linguistic aspects and patterns of academic writing in different languages.²²

This research can open a door for this type of study, a reflection on the representation of Brazilian cultures in the translation of sciences. For this, we analyse a group of bilingual Brazilian research articles in four fields of study within the Human Sciences. To do so, we needed to establish categories of analysis from an intercultural perspective to observe how Brazilian cultures have been represented in the lingua franca in order to understand how communication happens in an international sphere.

Moreover, this may lead to similar analysis in other parts of the world for researchers who are interested in working with cultural issues in the translation of academic texts considering their own cultural references. This study focuses on the international communication of local research through English. In this sense, researchers in cultural translation who analyse Human Science research whose source texts were not written in English but were further translated into English may find this research useful.

This work could also inspire research in the cultural translation of scientific texts in areas of knowledge not addressed. Every translator of

²² See the review of literature on science translation in Chapter 2.3.

a scientific text which observes specificities from a certain culture may encounter a cultural clash in his/her task. Therefore, we contribute to this reflection on cultural translation considering who the final reader is, to what extent this reader is aware of the source text culture, and how the target text reader should profit from the text's information and the author's argumentation. Our research deals exclusively with the genre of research articles but our reflection is not limited to it. Every scientific genre such as a book, review, thesis, or dissertation in the Human Sciences can be observed through our categories of analysis.

Our research is justified by the possibility of contributing to the discussion on the translation of academic texts. This research aims to propose a reflection on communication to facilitate dialogue among researchers in Human Sciences from different cultural backgrounds. In this sense, we reflect on the cultural translation of academic texts and on how the decision-making process in translation may affect the function of the text, which is mainly to inform and argument with the reader.²³ With this research, we consider the function of academic texts and the idealised readers for whom these translations are performed.

Finally, we also consider that this research can collaborate with the multilingual policies of *SciELO* and possibly other platforms which are interested in scientific multilingualism. We believe that a collection that offers bilingual scientific texts for international purposes should be concerned with an international readership, so its content can be actually read and used for academic purposes. Academic texts are supposedly clear and informative, even when they present cultural oddities to the target text reader. That is where the translator and all agents involved in a scientific translation should reflect on the effects of the text.

1.2.1 Objectives

General objectives

This analysis focuses on where the possible cultural conflicts of communication are located in the translation of scientific texts. Our corpus presents research articles that have been translated into English with the purpose of being internationalised.²⁴ Thus, with the purpose of finding cultural conflicts and analysing how translators attempt to solve them, we include several samples of translation possibilities in our

²³The academic text function is discussed in Chapter 2.3.

²⁴As we have stated earlier in this Introduction.

analysis. Therefore, the general objective of this research is divided into two parts. The first part aims to find out if translators tend to follow a pattern when translating research articles in the Human Sciences. In this sense, we wanted to know whether there are tendencies of translation strategies in the corpus of twelve bilingual research articles.

Based on that, we consider that possible international readers hold heterogeneous cultural backgrounds such as nationality, background knowledge of Brazilian national culture and the topic of the text, and academic proficiency. Therefore, the second part of the main objective aims to understand whether there are specific translation strategies that can be used to reach a wide and culturally heterogeneous audience of researchers who are interested in reading Brazilian research articles in the Human Sciences.

In this sense, this research aims to contribute, with a reflection on translation, to all those entities involved in the translation process of bilingual publications in the Human Sciences. Specifically, *SciELO*, as the means of communication; journals, as the senders; scientists from the Human Sciences, as the authors; target text readers, as the audience; and translators, as the agents of the whole process.

Therefore, if the target text reader is able to understand the specific cultural information presented in academic texts, there is a greater possibility of establishing a dialogue between Brazilian and international academic communities. Similarly, if a text which features cultural references is translated into a widely understandable form according to the genre, Brazilian research is likely to 'find a wider place in the sun'.

Specific objectives

In order to reach the general objective, we had to break it up into specific objectives that show more distinct proposals. These proposals agree with the general objective. They are:

1. To catalogue and categorise cultural manifestations in academic texts of Brazilian Human Sciences;
2. To catalogue translation strategies of cultural categories in academic texts in the Human Sciences;
3. To analyse the effects of translation strategies on different profiles of target text readers;
4. To contribute to a reflection on the translation of Brazilian academic texts in the Human Sciences with the purpose of the internationalisation of Brazilian academic research;

5. To show the possibilities of looking for cultural information when translating texts in the Human Sciences.

The first three specific objectives are within the textual analysis: to identify cultural categories for translation analysis, the translators' approaches, translation strategies, and to discuss these findings according to the theoretical reference used for this research. However, the last two specific objectives go beyond textual analyses: to show the importance of exploring research in translation concerning this genre and present possibilities in which the translator and others involved in the translation process can look for information for a more conscious decision-making process. In the case of the last specific objective, we drew up a sample of research possibilities for cultural translation through the methodology we used to understand the translation strategies of each case analysed in each research article.

1.2.2. Hypothesis

Assuming that there are several ways to translate the same text if we consider variables such as the target audience, purpose, translator, time, means of communication, and place (Nord, 1991/2005), we believe that, depending on the situation, some translations are more functional than others. In this research, we found several cases in the cultural categories analysed which translators dealt with by applying strategies that they probably believed to comply with the 'communicative function' of the target text. Possibly, all translation strategies, or at least most of them, comply with their communicative function depending on who the reader is. Still, our research attempts to predict the widest international audience possible. According to the translation proposal we found on *SciELO*, the translation of research articles into English is an attempt to internationalise Brazilian research (Packer, 2011). For this reason, we know that possible target text readers may have different cultural backgrounds among themselves such as nationality, academic experience in the Human Sciences, and knowledge of Brazilian culture.

In this sense, we believe that some translation strategies used in the texts analysed can communicate with a wider audience than others. This happens whenever cultural manifestations in the text require more specific cultural knowledge of the reader. This means that a situation where Brazilian cultures are expressed in specific ways for specific

situations may not be understandable for the target text reader, depending on their specific knowledge on the subject.

Translation strategies are used to consider the possibilities for reflection on translation of future academic texts in the Human Sciences. Therefore, our hypothesis is based on the assumption that there are tendencies of translation strategies for cultural translation of academic texts in the Human Sciences. Also, we believe that the translator's conscious interference in the text content helps a wider readership to access the target text due to its more explanatory nature.

We intend to propose a reflection that lists types of cultural categories, translation strategies, and their possible effects in translation for this specific genre. These categories can serve as a guide for the multilingual policies of *SciELO*, journals, authors, and translators of scientific texts. With this research, we believe we can contribute to those involved in the translation of scientific texts as a reflection. In this sense, translators and other agents can think of ways to find translation strategies that convey the information and argumentation of Brazilian academic discourse for an idealised international and heterogeneous audience. The transmission of information and argument, according to the conventions of a scientific text, should be clear and objective (Swales, 1990). Still, the translator must take into account the cultural characteristics of the text without risking its identity as a characteristic that makes up the nature of a particular research article. Thus, we believe that besides the translator's creativity and competence, all those involved in the translation of a research article must consciously work together. As a consequence, the target texts will have more opportunities to share the information and argumentation brought to the source text by the author. We believe that translated Brazilian scientific texts in the Human Sciences can have their access optimised to be used as a source of knowledge for the target text reader.

Therefore, for the reflection on the translation of Brazilian scientific texts in the Human Sciences, we present the cultural problems encountered in our analysis and their respective translation strategies, questioning the possible effects on potential readers from different cultural backgrounds.

1.3.THESIS STRUCTURE

This research is divided into five parts: this introduction, the theoretical framework, the methodological aspects, the text analyses, the results, and the final remarks.

1.3.1. Theoretical aspects

This research is mainly supported by two different approaches, the German Functionalist Translation Theory in the area of Translation Studies, and Cross-Cultural Communication in the area of Intercultural Studies. These two approaches are combined for the text analysis of translated research articles in the Human Sciences. Our theoretical framework comprises three sections, the first for Functionalist Translation Theory, the second for Intercultural Studies, and the third for a discussion of Human Sciences and language.

The first theoretical section is based on the German Functionalist Translation Theory. Christiane Nord (1991/2005, 2001), Katharina Reiß (1976/2000), and Hans Vermeer (1986) are the main authors who contributed to our study in this chapter. This chapter presents a brief historical context of the Functionalist Theory of Translation by Vermeer (1986) with the *Skopostheorie*, where the translator's main focus is on the translation 'purpose'. Among the approaches of the Functionalist Theory, we focus on Reiß and Vermeer's (1996) discussion on text types in translation in order to understand the textual function of a scientific text. Nord (2001, 1991/2005) contributed to this study primarily through the extratextual and intratextual factors of analysis. With that, we mainly focus on the source and target text 'audience', 'motive' and author's and translator's 'presuppositions' in order to understand the textual function of the research articles we analysed. In this chapter, we also present Anthony Pym's (1993, 2011) criticism of the German Functionalist Translation Theory.

In this first section we address two issues that are also part of the discussion on German Functionalist Translation Theory: the 'principle of loyalty' and the 'cultural references'. The 'principle of loyalty' is crucial to understand that there is an ethical responsibility between the translator and those involved in the translation process, which in our analysis is the reader, the author, the journal, and *SciELO*. On 'cultural references' in translation, with the contributions of Mayoral Asensio (2000), Nord (1994, 1991/2005) Nadal (2009), and Molina Martinez (2001), we approach a discussion concerning specific cultural manifestations in the text. The discussion of cultural references in translation has been historically, conceptually, and terminologically mapped to enable us to analyse cultural categories in the texts we selected. With that, we also describe the types of translation strategies of Mona Baker (1992/2005) and Vinay and Darbelnet (1958/1995) in order

to define a suitable model to observe translation strategies in our analysis.

The second theoretical section is on Intercultural Studies. This study is from a sociological perspective adapted to our analysis of Translation Studies. Based on Hofstede (1980/2000), Hofstede et al. (2002, 2010), Hall (1973/1989), Holliday et al. (2004), and Trompenaars and Humpden-Turner (1997) we build the foundations to discuss interculturality in translation. In this chapter, we discuss the complex concept of 'culture', as approached by different scholars since the nineteenth century in the fields of Sociology and Anthropology (Tyler, 1871/1920; Linton, 1936; Trompenaars & Humpden-Turner, 1997; Hall, 1973/1989; Hofstede 1980/2000).

From a reflection on the concepts of 'culture', we move our discussion on to situations concerning cultural encounters. Hofstede (1980/2000) provided the theoretical basis to explore cultural encounters in our analysis, which is mainly based on his model of 'cultural layers' showing different degrees of cultural clashes. Like Hall (1973/1989), Hofstede raised possibilities of observing different situations that occur in encounters between different national cultures. Hofstede's research as well as Trompenaars and Humpden-Turner's (1997) focused primarily on organisational national cultures within social enterprises. In this chapter, we also present criticism to Hofstede's theory, mainly from Jones's (2002) article, which compiled the criticism that this theory has received since its first publication.

Holliday et al. (2004) contributed with distinctions between 'large cultures'--such as national or religious groups, for example--and small cultures--such as family environment, school, or work. Holliday et al. (2004) also called attention to the danger of cultural stereotyping. Further in the second theoretical chapter, we move our discussion on to specific issues in intercultural communication to finally reflect on translation from a cultural perspective. For this discussion, Pym (2004) addressed general issues on cross-cultural communication, Venuti (1998/2002) proposed a reflection on translation and power relations, and Campos (1992/2006) discussed dialogical relations in translation.

The third and final theoretical section proposes a discussion on Human Sciences and its representation in language. In this chapter we discuss the speech genre 'Human Science', its academic status and conventions. For this, we bring Foucault (1966/2006) and Bakhtin (1979/2011) into play, since both discussed the role of Human Sciences as a representation of the human being in text. Foucault dealt with Human Sciences from a historical academic background, its concept and

its status as science. Bakhtin discussed the relationship of the Human Sciences with other academic areas, their relationship with text, and its functionality as a 'speech genre'. This discussion allows us to reflect on the concept of 'representation' in scientific texts in the Human Sciences.

From this discussion on 'speech genre', we discuss the role of formal aspects of Human Sciences in the text. Marcuschi (2008) presented a more pragmatic view of what we call here 'textual genres' and 'text types'. From that, we briefly discuss the textual genre 'research article', which concerns the form of the texts that we analysed. Swales (1990) provided formal information about the composition, information, and argumentation of academic texts. Marcuschi also contributed to our understanding of 'intertextual intergenres', which are sub-genres found within a 'textual genre'. The research articles analysed in this research show a large number of intertextual intergenres.

Finally, the last part of the third theoretical section is a review of literature on discussions we found about translation and science. Rey Vanin (2014) and Heim and Tymowski (2006) are the main scholars who contributed to our research, although we also present other scholars with specific research on this subject (Serpa, 2012; Pisanski Peterlin, 2008, 2013). Rey Vanin presented a collection of publications about the translation of 'semi-specialised science' regarding specific terminology and rhetorical aspects of translation. Heim and Tymowski put forward a prescriptive guideline on the translation of the Social Sciences. These guideline prescriptions led us to raise questions on the reality within the texts we analysed. This section of the third theoretical chapter shows what has been discussed and analysed on 'Translation and Science' as well as filling in some remaining gaps.

1.3.2. Methodological aspects

The chapter on the methodological aspects of this research explains the criteria and methods used for this research.

In the first section we locate the research within the field of Translation Studies according to the corpus and the analysis proposed. Then, we justify our theoretical choices according to the research hypothesis and objectives. In this section, we discuss themes concerning our corpus such as 'lingua franca', 'translation and science', 'cultural references', 'Human Sciences and language' presenting references and justifying our choices.

In the following section, we present the criteria for the corpus selection. To do this, we show how we collected data regarding research

articles in the Brazilian Human Sciences in English available on *SciELO*. We also present the criteria for a sample selection of texts for analysis.

The last section of the methodological chapter explains how we analysed the twelve pairs of texts based on the theoretical concepts and the research hypothesis and objectives. This section also shows how we carried out the confrontation between the source and target texts. Finally, we discuss the methodological aspects that led us to achieve our results after the individual twelve analyses.

1.3.3. Analyses and discussion

This chapter comprises 13 sections. The first chapter shows the analysis patterns used for the twelve pairs of texts. The next twelve chapters are the individual analyses of each pair of texts, and the final chapter presents our results and final discussion.

The first section explains how we performed the text analyses. This chapter provides a pattern analysis that repeats in each text analysis. In it, we show how we applied the theoretical framework to the analysis categorisations.

The twelve other chapters show the individual analyses of each pair of texts selected. We carried out these analyses mainly according to the 'extratextual and intratextual factors' suggested by Nord (1991/2005) and the 'cultural layers' proposed by Hofstede (1980/2000) and adapted to text analysis in translation. These analyses show the cultural categories found in the texts and the translation strategies performed in each case analysed. At the end of each chapter of analysis, we present the preliminary conclusions on the individual analysis of each text.

Chapter 5 is a general and conclusive analysis of the twelve individual analyses. Through an overview of all the analyses, we were able to discuss the hypothesis and objectives raised in this introduction. By observing each case analysed, we conclude that there are general tendencies of translation strategies for cultural categories. From these results, further analysis reveals that the 'translation effects' vary according to the translation strategy combined with the context provided by the author in the source text and the specific characteristics of the target text readers. Thus, we can reflect on the internationalisation of Brazilian Human Sciences in order to present research that reaches a large number of international readers.

2.THEORETICAL FRAMEWORK

This chapter is divided in three sub-areas. The first concerns the Translation Studies, more precisely focused on the German Functionalist Translation theory. The second discusses Intercultural Studies, mainly from a sociological perspective to be reflected on cross-cultural communication. The third reflects on the concept of Human Sciences as an academic area and its representation in language and text.

2.1. TRANSLATION STUDIES FROM A FUNCTIONAL PERSPECTIVE

In order to understand the ‘communicative function’ of the research articles we analyse in this research, we relied mainly on the German Functionalist Theory as proposed by Vermeer (1986), Vermeer and Reiß (1996), and Nord (1991/2005, 2001).

In this chapter, we introduce basic features of this theory from a historical perspective which provides supportive concepts for our analysis, as well as categories suggested by Nord (1991/2005), and an insight into the ‘loyalty principle’, concerning ethical issues relating to all agents involved in the translation process (Nord, 2001).

2.1.1. *The Skopostheorie*

In this section, we present a brief history of the origin of Hans Vermeer's (1986) *Skopostheorie*. We also refer to Vermeer and Reiß (1996) who contributed to the theory of scope with concepts about text types, conventions, and textual functions for the application of specific methods.

Vermeer drew attention to "cross-cultural communication" (1986, p. 6) assuming that communication interacts across borders through language in the cultural sphere. Hence, wherever there are people with different languages and cultures, translators and interpreters undertake crucial roles as intermediaries for the purpose of communication. Consequently, Vermeer described some priorities that these professionals must deal with when exercising their tasks.

In general, Vermeer (1986) identified two possible methods of translation: 1- literal translation, or 2- measuring the distances between the texts. According to him, if the ‘intention’ of translators and interpreters is to communicate cross-culturally, they will measure the distance between the texts and focus on the target text and the text

receiver. To do so, they must first understand the message conveyed by the source text in order to communicate it to their target readers (Vermeer, 1986, p. 7). Vermeer proposed that the translators' focus should be on the 'purpose' that they want to achieve with a translation. He does not believe that any translation is possible if there is not a well-defined purpose. In this sense, he stated that the target text is more important than the source text, and that translators should be guided by the objective they intend to achieve with this text (Vermeer, 1986, p. 8).

Vermeer (1986) also pointed out the importance of investigating for what reason one wants to communicate with someone else. People and situations are variables that co-determine the way a person conceives an idea and produces a text in the same way that someone else interprets it (Vermeer, 1986, p. 12). That is, the author believes that every act of the way one receives a text is individual and unique. Moreover, Vermeer's theory also noted the importance of the act of translating a text as a whole. This means the text cannot be seen in fragments of words or phrases. According to Vermeer, only whole texts can be translated; they must be defined by their purposes, and the situation in which the translation happens must be taken into account (p. 13). Thus, fidelity is no longer a priority because translators must be concerned with formulating a new target text and not with reproducing accurately the original text, since they will be concerned with possible objectives such as transmitting information, persuading the reader, presenting the ideas and/or the style of the author (p.16).

With regard to the translation process, Vermeer (1986) suggested three ways of reading the source text before producing the target text: 1- global knowledge on the subject; 2- the idea of the author's intention when s/he wrote the text; and 3- an understanding of the text structure, the syntactic and stylistic forms (p. 20). In addition, translators should be familiar with both languages and cultures alike:

The translator (or interpreter) must be expert in both cultures and their respective languages and, in particular, the matter referred in the text to be translated. By translating, the translator does not know everything or has to revive passive knowledge. There are needs of general and specific research to understand and interpret the

source text and produce the target text. (Vermeer, 1986, p. 28)²⁵

Finally, Vermeer presented various ways of seeking knowledge whilst stressing that the dedication of translators or interpreters is fundamental in order for the translation to achieve its ‘purpose’.

Text type

Reiß and Vermeer (1996) realised that there are difficulties in classifying text types through the observation of structures and characteristics (149-150). They drew upon a general framework to classify types of texts, proposing three fundamental dimensions: (i) reference (representations that refer to processes, objects, and circumstances); (ii) interpersonal (communication that attempts to influence the receiver); and (iii) formal (product of a specifically linguistic structure) (Lux, as cited in Reiß & Vermeer, 1996, p. 153).

Reiß and Vermeer (1996) used Lux’s (1981) approach as a useful reference for translators to recognise text types in ‘communication schemes’ when alluding to the speaker’s individual linguistic competence acquisition. Translators, in addition to having the linguistic and cultural skills in the reception context, need to be aware of the capacities that surround the text type they deal with (Reiß & Vermeer, 1996, p. 154 -155). Reiß (1971/2000) also identified three main types of text: ‘informative’, ‘expressive’, and ‘operative’ (p. 163). The first provides informative content, the second artistic content, and the third persuasive content. She elaborated on these categories later, as Nord (1991/2005) observed:

Reiß made a distinction between informative texts (e.g. news or scientific articles), expressive texts (e.g. works of literature), appellative or operative texts (e.g. advertisements), and subsidiary or audio-medial texts (e.g. songs or radio plays, whose realization involves media other than print). (p.23)

As soon as translators become aware of the text type, they also need to become aware of the textual conventions involved. Reiß &

²⁵ “*O tradutor (ou intérprete) tem que ser versado em duas culturas e suas respectivas línguas e, muito particularmente, no assunto de que trata o texto a traduzir. Quando se põe ao trabalho, não sabe tudo ou terá que reavivar conhecimentos passivos. Há que proceder a pesquisas gerais e específicas para compreender e interpretar o texto de partida e produzir o texto de chegada*”.

Vermeer (1996) defined the conventions as communicative situational regularities where almost everyone agrees on the same conditions. There are conventions at different levels: grammar, vocabulary, syntax, organisation, structure, form, punctuation, etc. This is where the text type of a particular culture accepts certain placements because they are more 'conventional' than others to communicate in a given textual situation (Reiß & Vermeer, 1996, p.159-160). They cited three functions that exist in convention: (a) recognition signs--of type or class--; (b) trigger expectations--stylistic and functional characteristics--; and (c) signals that guide the understanding of the text--individual elements that characterise text (p. 164). According to them, in this triple function, the possibility exists to maintain, replace, or introduce new conventions in the target culture since they are recognisable in the target culture and in their text type.

Finally, Reiß and Vermeer (1996) highlighted the importance of questioning the textual function of the source text. However, in a translational context, it is also crucial to know which function the translation of this source text should perform: "It is essential to know what the function of the source text is as well as its status in the source culture to be able to grasp the meaning and the value that the individual text elements have in the text constitution."²⁶ (Reiß & Vermeer, 1996, p. 185).

2.2.2. From Christiane Nord

Nord (1991/2005, 2001) based her theory on Vermeer's *Skopostheorie*. In this sense, if a text needs to be translated for whatever reason, it should in principle establish some kind of relationship with its target text so that the receiver interprets it as "consistent with the situation" (Nord, 1991/2005, p. 27). Nord argued that if a translation is guided by the scope, its priority is the execution of its purpose. According to Nord, this is even more important than the intratextual coherence with the source text because the translation purpose may not be the same as the purpose when the source text was written (p. 29).

Concerning text type, Nord (1991/2005), along with Reiß and Vermeer (1996), identified text typology as a functional classification. According to her, text types can be informative, expressive, persuasive,

²⁶ "Es imprescindible conocer la función del texto de partida y su status en la cultura de partida para poder captar el significado y el valor que los elementos textuales individuales tienen en la constitución del texto".

descriptive, narrative, or argumentative (Nord, 1991/2005, p. 22), as she recalled:

[...] Reiß and Vermeer (1984) also refer to Reiß' functional text typology, stressing the view by assigning the source text to one of these text types the translator can decide on the hierarchy of equivalence postulates which has to be observed in TT production. This points to the fact that a typology which is intended to be basis for translation strategy will only make sense if the TT skopos requires "equivalence" (in the sense of text-type analogy) between source and target texts. (Nord, 1991/2005, p. 23)

Nord agreed that the idea of correlating text typology and translation method to a theory is useful if the desired function of the target text is to reproduce the equivalence of text typology between the source and target texts. If the function is not the same, analysis of textual types can no longer provide decisive criteria for methodological choices (Nord, 2001, p.10).

Reiß (1971/2000) had already highlighted this problem in text typology by stating that "in that case, a typology of translation should replace the text typology in order to supply suitable criteria for the mode of translation" (p. 170). Accordingly, Reiß recognised that the text can be adequate for the 'foreign function' in order to attain functional equivalence. However, our analysis does not present changes in typology from source to target text and for this reason we will not go further into this discussion. Most importantly, the functionality proposed by Nord (1991/2005) is characterised by a combination of features that may either consist of extratextual (e.g. pragmatic) and intratextual elements (semantic, syntactic and stylistic) (p. 20). Nord suggested the following to contribute to the German Functionalist Translation Theory:

By means of a comprehensive model of text analysis which takes into account intratextual as well as extratextual factors the translator can establish the function-in-culture of a source text. This is then compared with the (prospective) function-in-culture of the target text required by the initiator, identifying and isolating those ST elements which have to be preserved or adapted in translation. (2005, p. 24)

Categories of text analysis

In the German Functionalist Translation Theory, Nord (1991/2005) pointed to some important tasks that translators must perform before initiating the translation process. Nord argued that the first step is a detailed analysis of the source text, which includes reading the text carefully and reflecting upon intratextual and extratextual factors. Secondly, she stated that translators idealise a translation project, listing the same categories of analysis observed in the source text. This second step is considered a factor of critical analysis, because the target texts have already been produced and published. Through reading the target texts, Nord observed how they fulfil the categories of analysis and, therefore, which translational function they perform.

Concerning the categories of analysis, Nord (1991/2005) designed them based on question-words, which unlock the crucial factors involved in the production of a text: who? (idealised receiver); why? (reason); how? (the medium), where? (the place); when? (time); etc. (p. 40). Thus, Nord drew categories of analysis, which are subdivided into extratextual and intratextual factors, as in the following table:²⁷

Table 1 - Categories of text analysis 1

	Source text	Target text
Extratextual factors		
Sender		
Intention		
Audience		
Medium		
Place		
Time		
Motive		
Function		
Intratextual factors		
Subject		
Content		
Presuppositions		
Composition		
Non-verbal elements		

²⁷We have kept Nord's (1991/2005) nomenclature.

Lexis		
Sentence structure		
Suprasegmental features		
Effect		
Effect		

Source: Christiane Nord, 1991/2005

The following paragraphs discuss briefly each of the categories shown in the table above. For our analysis, we focus our discussion more intensively on two categories selected from the table: ‘motive’ and ‘presuppositions’. However, all of them hold degrees of importance in our discussion, especially with regards to the ‘audience’, which we take into account throughout.

Extratextual factors

1- Sender: someone or something that uses the text to convey a message to someone else. It could be the author, the translator, the publisher, an institution or even a person who is not the author but is interested in sending the text to someone else for some reason. The sender has an intention when addressing the text to their audience. The intention of the initiator makes a translation possible.

2- Intention: is defined by the sender and is the “function the sender intends the text to fulfil, and what effect on the receiver s/he wants to achieve by transmitting the text.” (Nord, 1991/2005, p. 53). It determines what text structure, content, and form the translation is supposed to take. If the intention is accomplished, the sender is successful.

3- Audience: according to Nord (1991/2005), in a translational situation, the audience is the factor that will always present different features in the source and target texts. The audience is the receiver for whom the text is written. In considering the audience, translators have to be aware of cultural differences that vary, for instance, in age, sex, education, social background, geographic origin, and social status; they also need to find all possible information about this public²⁸ (Nord, 1991/2005, p.59). The audience is a crucial element for our analysis because it enables us to understand the ‘communicative function’ of the target texts.

²⁸ Chapter 2.2. discusses intercultural communication.

4- Medium: is where and how the text is available to its audience: oral or written, printed or digital, the means of communication, etc. This factor can provide information for the translators such as features of the audience, some clues about the senders' intentions and possible motives for these translations.

5- Place: in contrast with the medium, the place is also *where* the text will be made available. This is a geographical position, including nations, cities, and regions where linguistic and cultural aspects of source and target texts influence translation decisions.

6- Time: situates the text accordingly to the period of its publication. It may be a text from another century or contemporary. It gives a historical perspective for translators. The sender is also able to imagine a situational time for his/her intention while the translator explores it.

7- Motive: is directly related to the intention, which is the intended reaction of the audience. The motive concerns the reason why the text is produced. Nonetheless, it takes into consideration the occasion for which a text is produced. This occasion is related to the text's situational time, medium, and place. It introduces certain features of the text's conventions which cause the receiver to raise expectations. The target text is not always produced for the same purpose as the source text. Although if the purpose for both texts is the same, translators should think of the strategies they need to use to achieve this purpose considering the expectations of their audience, which is not the same as for the source text (Nord, 1991/2005, p. 75). The motive is an important factor for the present research because we relate the text analysis to the situation of our corpus. According to our study of *SciELO* and the internationalisation of sciences, the investment of time, energy, and money in translations that are published in open access reveals purposes which are crucial for our discussion.

8- Function: the text function relates to what Reiß and Vermeer (1986) said about text typology. Nord emphasised that the text function does not refer to genre--which we discuss separately in Chapter 2.3. According to Nord, the function defines the form and the standards of a text. The function tells us the situation of the text type.²⁹ These basic text types were proposed by Reiß (1971/2000), as we have previously mentioned. Nord, however, observed that there may be more types, such as the argumentative, and agrees with Reiß that one single text can also present more than one type.

²⁹ We deal with basic differences of text type and genre in Chapter 2.3.

Intratextual factors

9- Subject: consists of the themes discussed in the texts. From the subject matter, translators can observe text coherence, particular cultural contexts, their own background knowledge on the subject, and possible ways of translating the text.

10- Content: the content is determined by “[...] the semantic information contained in the lexical and grammatical structures (e.g. words and phrases, sentence patterns, tense, mood, etc.) used in the text” (Nord, 1991/2005, p.99). It is also defined by the combination of phrases and ideas within the text and, at times, even external to the text. By understanding the content of the text, translators can think of coherent and cohesive ways to perform their tasks.

11- Presuppositions: the sender and the text producer--who may be the same person--assume the audience has background knowledge of certain features of the text: “In everyday communication it is usually the factors of the communicative situation which are presupposed to be known to the participants and which are therefore not mentioned explicitly” (Nord, 1991/2005, p. 105). When writing, the text producer assumes the audience is aware of certain elements such as historical facts and cultural references. They presuppose it is not necessary to go further in this discussion, assuming the audience is aware of these elements. In other words, presuppositions are all pieces of textual information which the sender believes to be known or not by the idealized audience. They refer to factors and conditions that are part of reality in the situational and historical context of the source culture which the senders must know in order to decide on their presuppositions. Depending on the textual function, translators must explain or repeat to better contextualise for their receiver (Nord, 1991/2005, p. 106-107). We dedicate special attention to the category of presuppositions because the texts analysed are written for a specific audience of academics of Human Sciences who are used to reading research articles. However, as they are from different national and linguistic cultural backgrounds, the translators’ presuppositions are not always the same as the authors’ presuppositions were when they produced the texts. The category of presuppositions extends our discussion into observing cultural references³⁰ and translation strategies in each text.

12- Composition: is marked by the continuity or discontinuity of tenses. Texts may present “sub-texts” or “in-texts” within the text (Nord,

³⁰ ‘Cultural references’ are discussed later in this chapter.

1991/2005, p. 112), which means that they are sometimes divided into segments which may determine the text function as well as its effect. This is the case with footnotes, titles, and headlines, for example. According to Nord (1991/2005), this also determines in what form the text is presented, which could be in titles and paragraphs, for example, and varies according to its genre (p. 112), which means that they are sometimes divided into segments which may determine the text function as well as its effect.

13- Non-verbal elements: some texts also present non-linguistic signs or codes which are used to illustrate, disambiguate, or intensify the message of the text playing a complementary role in verbal communication (Nord, 1991/2005, p. 118). Texts which display these elements also speak through images, thus, translators should be aware of what these images represent for their target audience. They also should reflect upon the images attentively, to determine whether or not they are suitable for the intention and motive of the translation.

14- Lexis: defined by the level of formality as well as semantic, stylistic, and grammatical characteristics in the text such as connotations, semantic fields, and register. In the translational situation, lexis shows the attitudes of writers facing their audience, while translators can consciously plan their target texts in a similar or different style to the source text.

15- Sentence structure: there are formal, functional, and stylistic aspects of sentence structure. This is also defined by the length, complexity, main and subordinate clauses, and cohesive linking devices which are considered relevant to the text oriented analysis.

16- Suprasegmental features: these are features which organise the text overlapping the boundaries of lexical and syntactical segments, “framing the phonological “gestalt” or specific “tone” of the text” (Nord, 1991/2005, p. 132). They are exemplified by capital letters, inverted commas, bold, italics, and so on.

17- Effect: a category apart from extratextual and intratextual factors, effect is the impact on the reception of the content that goes according to or against the audience’s expectation deriving from the analysis of the situational factors and their background knowledge. It is an overlapping category with all the categories above. It is the relationship between the text and its users and the result of the communicative process.

Extratextual and intratextual factors analysis

In order to have a general overview of every source and target text, all the categories listed above are taken into account in our analysis. They are displayed in the table suggested by Nord (1991/2005) with the particular characteristics of each pair of texts. Furthermore, they are discussed according to the necessity of our analysis. Considering the objective of this research, some categories are more important for our analysis than others. We constantly refer to the sender, intention, audience, function, subject, content, and possible effects to understand some features of our corpus. In this sense, we do not extend our discussion to lexical and syntactical discussions.

Also, there are two categories to which we pay special attention; these are ‘motive’ and ‘presuppositions’. Both lead us to reflect on our objects of analysis in cultural terms. The motive is the main purpose of the translation coupled with ‘intention’, ‘function’, ‘audience’, and ‘sender’. This provides us with the situational framework in which these texts were produced, and the reason and goal they aim to achieve. ‘Presuppositions’, in conjunction with the ‘subject matter’, ‘content’, and ‘effect’ enables us to carry out our analysis of ‘cultural references’ and their respective translation strategies based on Cultural Studies, discussed in Chapter 2.2.

In general, Nord (1991/2005) recognised all categories as a way for translators to examine a text in detail from many different angles. It helps them construct their translation competence. In an article, Nord spoke about the meaning of being a functional translator: s/he knows the variety of meanings that exist in ‘communicative functions’, and has the professional knowledge to recognise the linguistic and non-linguistic signs that constitute the cultural and situational factors. S/he can understand and address the possible cultural conflicts that may appear, and at the same time be aware that the grammatical structures need not necessarily be used with the same frequency as s/he knows the specific conventions of the cultures being dealt with. Moreover, the translator has functional writing skills, that is, s/he represents the function of text independently from the original. This translator is always up to date with changes in conventions and has knowledge of the topic in question or the skills necessary to research it.

Loyalty Principle—Considering All Agents Involved in Translation Process

Nord (2001) established a concept that works with translation ethics and the translation process within the Functionalist Translation

Theory. She advocated a relationship of responsibility between the translator and all those involved in the translation process: sender, audience, author, and anybody else who takes part in the process. The translator is committed to both sides--the source and the target:

The loyalty principle takes account of the legitimate interest of the three parts involved: initiators (who want a particular type of translation), target receivers (who expect a particular relationship between original and target text) and original authors (who have a right to demand respect for their individual intentions and expect a particular kind of relationship between their text and its translations). If there is any conflict between the interests of the three partners of the translator, it is the translator who has to mediate and, where necessary, seek the understanding at all sides. (Nord, 2001, p. 127-128)

In this sense, we introduce the loyalty principle to clarify that there is a link between all those involved in the text, and also to emphasise that it is the translator who mediates this relationship, even if the purposes of the source and target texts are different. In the case of the corpus analysed in this study, that is, bilingual academic texts from Brazilian Human Sciences, there is on one side, the author, the journal, and *SciELO*, and on the other, the target text audience. The translator is one of the agents responsible for establishing a dialogue between author and reader according to their expectations. Therefore the task to make a text in the Human Sciences useful for an international audience is in the translator's hands. However, the editorial board, the proofreader, the author, and *SciELO* also have responsibilities to make it happen.

The loyalty principle is used in our research with the purpose of taking into consideration not only the texts, but the people involved in the process as well. It is about the relationship between the sender and the audience.

Criticism to the Theory

Pym (2011), observed the main paradigms of Western translation theories in Translation Studies from the 1960s onwards: 'Natural Equivalence', 'Directional Equivalence', 'Purposes', 'Descriptions', 'Uncertainty', 'Localization', and 'Cultural Translation'. When discussing 'Purposes', he explained the 'Functionalist Translation

Theory' proposed by a group of scholars including Hans Vermeer, Katharina Reiß, Christiane Nord, Justa Holz-Mänttari, and Hans Hönic and Paul Kussmaul.

Pym (2011, p. 55) compared the differences between Vermeer's *Skopostheorie* to 'theories of equivalence'. He said that when a translational analysis is based on equivalence modes with the source text, it is based on the linguistic level; however, if the analysis focuses on the target text and the purpose, the linguistic aspect remains in the background. In this case, according to Pym, analyses using the *Skopostheorie* approach would be more concentrated in Applied Sociology, Marketing, Communication Ethics, and different possibilities of 'Cultural Studies'. Pym did not see, however, a mismatch between them.

Pym (2011) did question the theory of scope in relation to the purpose of the target text. For him, it is unclear what would happen if there were no clear agreement on the purpose among all parties involved in the translation process. According to Pym, among the functional scholars surveyed in this research, he found "little agreement on this question" (2011, p. 60).

In this regard, following the words of Margret Ammann, Pym (2011) recorded that while Vermeer's *Skopostheorie* emphasises the translator's freedom and power, Nord was more emphatic concerning the sender's instructions, which demand a translation from the *brief* (p. 61). According to Pym, Nord sees that, the purpose is defined from the 'translation brief', implicitly or explicitly. Thus, the final say belongs to the client, not to the translator. Pym questioned, among theorists of functionalist translation, who is right here, since there is a discrepancy among them.

In respect to this discussion, following Nord (2001), we understand that translation is always commissioned by someone. As the client initiates the process and the translator is hired by this initiator to provide a service, the translator has already received a job with certain stipulations --such as deadlines, medium of publication, audience, purposes, text size, key tags, etc. This, however, does not mean that the translator cannot be creative and propose suggestions for the translation according to his/her professional experience. The translator is also sometimes the initiator of the translation process, establishing, his/her own purpose.

Pym (2011) also commented on the 'loyalty principle', which is the ethical obligations of the translator, not only to the text, but also to the people involved in the translation process: the senders, clients, and

receivers. Pym questioned Nord's response to the criticism she received after publishing the New Testament documents translation:

Interestingly enough, when she herself was criticized as co-translator of New Testament documents (cf. Nord 2001), Nord's response was not particularly in terms of loyalty (why should she not have been loyal to the translation critics?) but in terms of marked functionality as a question of being honest. If the translators' preface says the purpose of the translation is to work in a certain way, then, says Nord, the translation cannot be criticized for working in that way. If you do what you promise to do, that is the purpose (Pym, 2011, p. 54)

Pym (2011) believes that the principle of *Skopos* is not guaranteed by a hierarchical power structure in translation. That is, by following the purpose of the client, translators may end up not being trained to think beyond the textual surface. At the same time, he stated that Nord had argued that translators have the right and the responsibility to do what they think is appropriate which, according to Pym, follows the sovereignty of the translator proposed by Vermeer (1986) and may not match the purpose of the client.

By reviewing Nord's *Text Analysis in Translation* (1991), Pym (1993) recognised the competence and usefulness of Nord's work in the field of translation training. However, Pym took into account the fact that Nord had tried to foresee general solutions for all translational situations with her theory: "Nord sometimes seems afraid to recognise any indeterminism or subjectivity in translation. Indeed, the fact that individuals might actually interpret texts in individual ways is regarded as a difficulty to be averted" (Pym, 1993, p. 17). Nord claimed that to solve this problem. The reception of the source text should be controlled by a rigid model of analysis as well as the translational instructions which define the prospective function for the target text.

Finally Pym (1993) argued that, despite being based on an intercultural positioning in practice, Nord's work does not explore intercultural theory (p. 87). Considering that the categories of Nord's analysis are "the categories by which we perceive the world" (Nord, 1991, p.42 cited by Pym, 1993, p. 189), Pym questions whether Nord puts cultures into non-spatiotemporal categories or if space and time are not culturally perceived in certain situations.

Regarding this last criticism raised by Pym (1993), we agree that there is a gap in Nord's theoretical intercultural studies despite the frequent use of the term 'cultural translation' in her discourse. In trying to avoid this caveat, we provide a chapter on Intercultural Studies from a social and anthropological perspective discussing the concepts of 'culture' and 'cross-cultural communication' in order to support the textual analysis, which is focused on cultural studies in translation.

2.1.3. Cultural References

Contrary to what bilingual dictionaries seem to suggest, there is no such thing as an "ordinary" TL equivalent for a linguistic and/or cultural unit in the ST; the "extra-ordinary" case is what constantly occurs in the practice of translation. (Nord, 2001, p. 28).

Considering that the corpus of analysis for this research reveals specific studies on aspects of Brazilian culture, this section theorises the concept of 'cultural references'. In it, we introduce the perspectives of some researchers who have previously worked with this concept in similar ways, albeit with different terminologies, in their analyses.

Mapping

Mayoral Asensio (2000) mapped this concept of 'cultural references' in translation held by several scholars or groups of scholars such as the Soviet school, Leipzig school, Granada school, and scholars such as Vinay and Darbelnet (1965), Reiß (1971), and Nord (1997). Similar concepts are differently defined according to the author and the approach to the phenomenon. Mayoral Asensio found terms such as 'culturemes', 'realia', 'specific names', and 'cultural words'. These are also terms which are specific depending on the focus adopted by the scholar and which are not supposed to be used in a universal model.³¹

Nadal (2009) also discussed definitions established by some scholars as well as her own conception of what she calls 'cultureme', following the terminology used by Molina Martínez (2001). Nadal spoke about the usefulness of the term and realised there is a need for

³¹ For a thorough study about these categorizations, approaches and terminology elucidated by each (group of) scholar(s) on the subject, see Mayoral Asensio, Roberto. (2000) *La Traducción de Referencias Culturales*. Sendebarr, Universidad de Granada, Spain.

more studies and disciplinary integration in order to better define the concept, as it does not yet seem to be well established in the field of Translation Studies.

For Nadal, a cultureme shows the close relationship existing between language and culture while a cultureme corpus is defined by studies on phraseologism, cultural words, Keywords, proverbial comparisons, proverb jokes, allusions, songs, clichés, slogans, etc. (2009, p. 94). The study of culturemes proposes the 'real' and 'contemporary' study of words, phrases, or fragments, unlike definitions found in encyclopaedias and dictionaries that do not work with cultural contexts.

After an analysis based on how other theorists have been dealing with such cultural matters in translation, Nadal broached the conceptualisation of culturemes:

[...] any culture specific symbolic element, simple or complex, which corresponds to an object, idea, activity or deed that is sufficiently known among the members of a society having a symbolic value and apt to be used as a guide, reference, and interpretation or action model to the members of a given society. (2009, p. 97)³²

Nadal (2009) tried to encompass all specific manifestations of a culture which, in a translational context, constitute an issue where translators find themselves obliged to make a sensitive decision in order not to decontextualize the target text readers, taking into account that they do not share the same knowledge implicit in the culture of the source text. According to Nadal, such implicit knowledge comes from symbols that speakers of a language get to know when they learn their own culture (p. 97).

In our research, these symbols will be referred to as 'cultural references' as defined by Mayoral Asensio (2000), and not 'culturemes' as Molina Martínez (2001) and Nadal (2009) suggested. Our justification is that cultureme, according to Els Oksaar (1958, cited by Nord, 1994), is situated at the social and not at the textual level. According to Oksaar and Nord, *Kulturem* means the study of a social

³² “[...] cualquier elemento simbólico específico cultural, simples o complejo, que corresponda a un objeto, idea, actividad o hecho, que sea suficientemente conocido entre los miembros de una sociedad, que tenga valor simbólico y sirva de guía, referencia, o modelo de interpretación o acción para los miembros de dicha sociedad”.

phenomenon of one given culture related to another (Mayoral Asensio, 2000, p. 7) and lies within norms of behaviour of a cultural practice:

Culturemes, like "expressing thankfulness" or "establishing contact", are realized by certain means of behaviour (Oksaar speaks of "behaviouremes"), which can be either verbal (e.g. words or phrases), non-verbal (e.g. facial expressions or gestures) or para-verbal (e.g. voice qualities or intonation) or a combination of the three. Some culturemes cannot be called "communicative" in the strict sense, such as the behaviour in time (e.g. different concepts of "punctuality", Poyatos 1983 speaks of "chronemics") or space (e.g. the preference of distance or proximity, Poyatos 1983: "proxemics"). (Nord, 1994, p. 540)

Moreover, in an interview, Nord mentioned again that the use of the term *culturema*, in Spanish, is not the same as in German. In the following excerpt, Nord mentioned Hurtado Albir, Molina Martínez's supervisor:

[...] Amparo Hurtado uses this "*Kulturem*" or "*culturema*" in the sense of references to a cultural specific something in a text, what you have in language. And that's what I would call "cultural references". [...] Because the cultureme is not in the text, I can't find it, it is not in words. [...] So, it is actually a concept for comparing cultures. And if it is used like Amparo Hurtado does, then it is not a concept for comparing cultures, that's something to deal with in-texts. And I think this should be kept apart. (Pfau & Zipser, 2014, p. 333- 314)³²

As we work on the textual level, whether in a word unit, or even larger units such as phrases or sentences, we prefer Asensio's (2000) term 'cultural reference', which is also suggested by Nord in the above citation.

As Nadal (2009) suggested, cultural references exist through a network of shared ideas like values, principles of action, advice, explanations, anticipations that express malice, generosity, and social messages, whether good or bad. In her view, their function is to present a real and immediate situation, to better acquaint the reader with her/his

surroundings or of the source text reader's self-understanding of how the world is, either in the short or long term. For Nadal, they arise from tales, history, or moments and practices which are known by the community which uses these references to compare or evaluate everyday situations. When translating, translators must know how to evaluate which cultural references the new audience shares and how use them to achieve their purpose in the text (Nadal, 2009).

Mayoral Asensio (2000) acknowledged that there are cases where translators face a variety of different cultural references and it is possible that their strategies will be plural or even contradictory. That is, a single text can carry several cultural references and the translator will possibly use different strategies in an attempt to solve the problems which arise during his or her task. Translators' particular decision-making may influence the text as a whole if the cultural references are not compatible with each other. Translators must be aware of how to represent cultural references in the target culture but also in their decisions within the text as a unit, considering whether these cultural references agree with the purpose of the translation.

Nord (1991/2005), considered the audience's linguistic and cultural diversity, noting that the translation problems of the same text will not necessarily be the same for any culture. Some cultures share certain values, norms, conventions, and customs while others do not. She suggested that for such problems, it is necessary to go through "cultural comparative studies" claiming that all translation raises problems of this nature, but depending on the situation and cultural groups, there are different ways to deal with them (p. 175)

2.1.4. Translation Strategies

In order to understand how translators performed in different cultural categories³³ in our analysis, this section reviews the discussion of scholars who classified types of translation strategies. We emphasise, however, that these authors do not work specifically with translational contexts of cultural references, but with general contexts in translational situations from a linguistic perspective.

First of all, we examine Vinay and Darbelnet's work (1958/1995) on translation strategies which they called 'methods of translation':

³³ 'Cultural categories' are different levels of 'cultural references' and translator's 'discourse' as shown in chapter 4.1.

In the process of translating, translators establish relationships between specific manifestations of two linguistic systems, one which has already been expressed and is therefore given, and the other which is still potential and adaptable. Translators are thus faced with a fixed starting point, and as they read the message, they form in their minds an impression of the target they want to reach. (Vinay & Darbelnet, 1958/1995, p. 30)

From a linguistic approach, Vinay and Darbelnet (1958/1995) believe that ‘methods of translation’ can be classified into seven categories, and that each corresponds to a higher degree of complexity. They can be used on their own or combined with others. (Vinay & Darbelnet, 1958/1995, p. 31).

Methods of Translation: Vinay and Darbelnet

1- Borrowing: as the word implies, this method consists in using the item of the source language in the target text. Translators often use this method to fill a gap of an unknown concept or process in the target language.

2- Calque: like borrowing, but with the literal translation of the source language element in the target language.

3- Literal translation: the ‘word for word’ concept in a direct transfer of the source language which is grammatically and idiomatically appropriate in the target language.

4- Transposition: involves the substitution of one word class for another keeping the meaning of the message.

5- Modulation: a variation of the form of the message that can be achieved through a change in the point of view. This happens when a literal translation or transposition results in an utterance which is linguistically inappropriate.

6- Equivalence: similar situations in the source and target cultures using completely different stylistic and structural methods.

7- Adaptation: in cases of unknown situations for the target culture, translators create new situations that may be considered equivalent – *situational equivalence*.

In addition to the list proposed by Vinay and Darbelnet (1958/1995), we also sought out a more contemporary scholar for our analysis of translational strategies. Mona Baker contributed to this

subject with eight "strategies used by professional translators" (1992/2005, p. 28-42).³⁴

Strategies used by professional translators: Mona Baker

1- Translation by a more general word (superordinate): happens when translators use a more general word to overcome the lack of a specific word in the target language. Example: shampooing is a kind of washing, but it is more specific.

2- Translation by a more neutral/less expressive word: given the context, this occurs when an equivalent term in the target language does not mean the same in the source language and would be lost in translation. Example: the word home in English used in a zoological context for the sentence: "The panda's mountain home is wet and lush". The correspondent in Chinese for this context was translated as habitat or settlement, making the sentence more formal and less expressive.

3- Translation by cultural substitution: similar to what Vinay and Darbelnet (1958/1995) called 'Adaptation', this replaces an item or specific cultural expression with another which is more common in the target language. It does not have the same propositional meaning, but it is likely to cause a similar impact on the target reader. Example: the author exemplifies a translation from English of Cream Tea expert into Italian as expert in pastry.

4- Translation using a loan word or loan plus explanation: similar to Vinay and Darbelnet's strategy of 'Borrowing'. However, this translation strategy shows two possibilities, one gives the explanation of a 'loan' and the other does not. The translation keeps the term in the source language to fill in a gap of a concept or process from the source culture. Baker (1992/2005) used the same example of 'Cream Tea' from the previous category-'translation by cultural substitution'--which was kept in English for a translation into German.

5- Translation by paraphrase using a related word: the concept in the source text exists in the target language but is lexically different in form. It is similar to Vinay and Darbelnet's "Transposition"(1958/1995). The difference is that Baker uses two different categories of translation strategies to exemplify this case in more detail--see also the next category, number 6. This is the case when translators use similar words.

³⁴ For more details of those examples and others in each category, see Baker, Mona. (1992/2005) *In other words: a course book on translation*. Routledge: New York.

Example: when translated from English into Chinese, the sentence: “[...] giant pandas are related to bears”; the term *related* was translated as something correspondent to “[...] big pandas have a kinship relation with bears”.

6- Translation by paraphrase using unrelated words: like the previous one, it gives a similar concept from the source text but with unrelated words. Example: the sentence in English: “You can even dine alfresco in the summer on our open air terrace” was translated into German as something which literally corresponds to “In the summer you can also sit and eat on the terrace in the open”. The word ‘alfresco’, which is a loan in English, means ‘in the open air’ whereas the same word in German means ‘unpacked’, thus, it would not be suitable for the translation.

7- Translation by omission: this occurs when translators do not find an item vital for the target text and they consider that its omission will not change the meaning. Example: In the sentence: “The panda’s mountain home is rich in plant life and gave us many of the trees, shrubs and herbs most prized in European gardens”, for the translation into Chinese, the underlined words were left out corresponding to something as: “The mountain settlements of the panda have rich varieties of plants. There are many kinds of trees, shrubs and herbal plants that are precious regarded by European gardens”.

8- Translation by illustration: this occurs when translators use images to explain a situation given in words by the source text. Example: for the Arabic-speaking audience, the concept of a tagged tea bag was dealt with an image instead of a possibly long explanation for it.

The list proposed by Mona Baker (1992/2005) is the closest we have found that encompasses the translation strategies for cultural categories observed in our analysis. Yet, we still needed to add one concept of translation strategy from Vinay and Darbelnet's (1958/1995) list, which is calque. Also, we added a new item, which we found necessary while analysing our corpus. Adjustments were necessary in order to be in accordance with this particular research. In Chapter 4.1., the methodology of the analysis, we present the translation strategies used for this research.

2.2. INTERCULTURAL STUDIES

*A real understanding of what culture is should
rekindle our interest in life, an interest which is*

often sorely lacking. It will help people learn where they are and who they are. (Hall, 1973/1989, p. 213).

In order to support our research in Translation Studies focused on Cultural Studies, this chapter proposes a discussion on interculturality. We consider this an important approach for our research because our main investigation targets readers of different cultures in a translational environment.

First of all, we discuss certain convergent concepts of culture and society by introducing scholars who have discussed this particular theme. Then we move on to interculturality, the main topic of this chapter. Hofstede (1980/2000), Hofstede, Pedersen and Hofstede (2002), Hofstede, Hofstede and Minkov (2010), Hall (1973/1989), and Holliday, Hyde and Kullman (2004) are the foundations upon which we can build our model of intercultural analysis, also including other authors who have provided a broader overview on this topic. Finally, in the last section, we introduce interculturality in translation in order to discuss our purpose.

2.2.1. Conceptions of Culture and Society

CULTURE or CIVILIZATION, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society. (Tylor, 1871/1920, p.1)

Since the time the anthropologist Tylor (1871/1920) wrote his book *Primitive Culture: Researches into the Development of Mythology, Philosophy, Religion, Language, Art, and Custom*, which was an attempt to formally organise the concept of ‘culture’, much research has been carried out in order to define ‘culture’. Tylor provided a general definition of culture which can still be considered relevant. However, as Hall (1973/1989) pointed out, “[...] , though the concept of culture was first defined in print in 1871 by E. B. Tylor, after all these years it still lacks the rigorous specificity which characterizes many less revolutionary and useful ideas” (p. 44). Hall understands that culture is a very complex concept which anthropologists agree on only superficially. Upon deeper analysis, its conceptual precision vanishes.

Likewise, Linton (1936) tried to understand the concept by dividing ‘culture’ into two terms: the first as a ‘general’ concept (culture) and the second as a ‘particular’ concept (a culture). According to the author, the general term ‘culture’ is a social heredity of mankind whereas ‘a culture’ is a particular strain of social heredity: “Thus *culture*, as a whole, is composed of a vast number of *cultures* each of which is characteristic of a certain group of individuals” (Linton, 1936, p. 78). For that reason, other authors such as Hofstede (1980/2000), and Trompenaars and Hampden-Turner (1997) agreed that it is difficult to put *one* specific kind of culture into a box with the expected characteristics of a certain group; this kind of attempt is what Holliday, Hyde and Kullman (2004) called stereotyping.

We have to bear in mind that social groups comprise individuals, and each individual has his/her own particular life experience through interaction with several different other groups constituting their cultural background: language, family, nation, neighbourhood, school, working environment, gender, generation, and so on. In the same sense, Trompenaars and Hampden-Turner (1997) perceived culture as a shared system of meanings among members of a group. These meanings are essential to the individual’s existence in this group even if s/he is not aware of it:

A fish only discovers its need for water when it is no longer in it. Our own culture is like water to a fish. It sustains us. We live and breathe through it. What one culture may regard as essential, a certain level of material wealth for example, may not be so vital to other cultures. (Trompenaars & Hampden-Turner, 1997, p. 20)

In this regard, the term ‘culture’ is strongly associated with ‘society’. Linton (1936) perceived society as a constitution of communities specialised in different things. These communities together transmit specific elements which build the culture of this society (Linton, 1936, p.84). Thus, members of a society need to acquaint themselves with certain aspects of its culture to fit into a particular place in community life and the environment where it is placed (Linton, 1936, p.86). According to Linton:

A *society* is any group of people who have lived and worked together long enough to get themselves organized or to think themselves as a social unit with well-defined limits. [...]The life of

thoroughly organized, stabilized societies is so complex that it is difficult to determine which of the many elements present are really vital to the society's existence. (p. 91)

Linton (1936) defended the idea that a society comprises individuals who are physically and psychologically distinct. He held that in spite of being able to retain independent thoughts, feelings, and actions, individuals may have associations and emotional responses in common as well as some activities and unconscious habits; their behaviour must be psychologically adapted in order to live in a group. Life in society, according to Linton, is a compromise between the individual's and the group's necessities (p. 108). Individuals tend to be dominated and shaped by their social environment, although, under favourable conditions, they may change or mould it, too (Linton, 1936, p. 95).

Hall (1973/1989) knew what Linton's thoughts about culture and society were. However, Hall criticised Linton for trying to understand cultures using bipolar ways of analysing events (Hall, 1973/1989 p. 86). Taking a different path, Hall was more focused on cross-cultural communication. According to him, no-one can ever talk about other cultures if they do not know their own culture first. In other words, we would be naïve if we tried to be neutral towards our own cultural background(s) in order to analyse others:

Culture hides much more than it reveals, and strangely enough what it hides, it hides most effectively from its own participants. Years of study have convinced me that the real job is not to understand foreign culture but to understand our own. (Hall, 1973/1989, p.53)

Thus, understanding ourselves helps us to understand others. On this subject, Hall (1973/1989) stated the importance of taking other cultures as seriously as ours; all societies are equally complex albeit in very different ways (p. 54).

2.2.2. Interculturality

Several scholars have worked with Intercultural Studies but we have chosen those who have specifically dealt with the subject in organisational cultures in order to discuss academic communication from a cross-cultural angle, which we explain in detail in the next

section. In Hofstede et al's (2002) introductory chapter, the authors stated:

Cross-cultural misunderstanding is a much-underestimated cause of trouble. If we, inhabitants of the globe, do not acquire an awareness of our mutual differences, knowledge of basic cultural variables, the skills to communicate effectively across boundaries and the will to do so, our world will be the worse for it. We need to communicate effectively with people who were raised in ways utterly unlike our own. (p. xviii)

Our analysis is based on communication between academic groups worldwide and this is our main concern. Hofstede (1980/2000) started his discourse by making a distinction between three concepts which are important in his study: 'mental programs', 'culture', and 'values'. A 'mental program' is a metaphor for how culture is connected to people's minds, as if it were a computer programme--the software of the mind:

The source of one's mental programs lies within the social environments in which one grew up and collected one's life experiences. The programming starts within the family; it continues within the neighbourhood, at school, in youth groups, at the workplace, and in the living community. (Hofstede et al., 2010, p. 5)

Hofstede (1980/2000) saw 'mental programs' developed at the 'individual', 'collective' and 'universal' levels: the 'individual' level shows the differences in capabilities and temperament between individuals raised in very similar environments; the 'collective' level is where most of our mental programming is learnt and shared with those who have gone through the same learning process; while the 'universal' level is shared by all humans, for instance, biological human needs. (p. 3).

Hofstede understood that 'culture' is a 'collective' programming of the mind which is able to distinguish individuals from a group in categories (1980/2000, p. 6). Like the other authors mentioned in this chapter, he recognised that the term 'culture' has been defined in many ways and he mentions some definitions which are compatible with his own view on culture. However, for his analysis he defined culture as follows: "In this book I treat culture as the collective programming of

the mind that distinguishes the members of one group or category of people from another". (Hofstede, 1980/2000, p. 9)

Hofstede (1980/2000) also understood 'values' as the deepest layer of a culture, where the desired or the desirable is found; this may, at times, also be invisible. 'Values' engender a tendency to prefer certain states of affairs over others, such as in people's beliefs and attitudes, they tend to be irrational and determine a superficial definition of rationality--which may even be conflicting (Hofstede, 1980/2000, p. 5). We take a closer look at 'values' in the next section when we discuss cultural layers.

Using a quantitative method of analysis, Hofstede (1980/2000) examined intercultural research carried out in corporate environments. In an earlier book, the author had used a large-scale analysis conducted through questionnaires with IBM workers from fifty different countries. His analysis has been replicated in other cultural groups from different nationalities such as other corporations, groups of teenage girls, school children, mothers, and so on. (Hofstede et al., 2010).

Organisational cultures

There are no universal solutions to organization and management problems. (Hofstede, 1980/2000, p. 373)

Hofstede et al. (2010), as well as Trompenaars and Hampden-Turner (1997), focused their research mainly on corporate culture which, according to Holliday et al. (2004) is a 'small culture'. Perhaps the inclusion of scientific publications and translation into the theory of organisational cultures may be in recognition of the fact that research is a matter of 'business' and not 'scientific contribution'. However, we can find similarities in certain aspects. There are, for example, private publishers, journals, and online search engines which can profit from this activity as the final reader has to pay to have access to an online or printed scientific text. Moreover, even if we do not think in terms of actual financial gains through research, researchers, journals, and sponsoring institutions do look for (international) visibility. In this aspect, they have to 'sell' their product by being persuasive and convincing.

Reflecting on the concept of 'organisational culture', Hofstede (1980/2000) observed how it has been conceived by other authors such as Benedict (1934/1959) and Bateson (1942/1973), and he concluded that there is no standard definition for such a concept. There is,

however, some consensual agreement stating that organisational culture has all of the seven following characteristics: it is 'holistic', 'historically influenced', 'related to anthropological concepts', 'socially constructed', 'soft', and 'relatively stable' (Hofstede, 1980/2000, p. 393). Just as Hofstede saw culture as the 'software of the mind', he perceived organisational culture as the "collective software of the mind" (1980/2000, p. 393).

Regarding cultural layers of the mind, organisational cultures are situated on a more superficial level. Hofstede (1980/2000) stated that in the first years of our lives we acquire parts of our mental software through our families, social environment, schools, and national culture. According to him, these are the elements that build most of our basic values; organisational culture is acquired later in our lives, at the moment we join an organisation. Our values are already firmly in place, so the organisational culture is built on a more superficial level, at the level of 'practices', according to the figure of the onion previously described in this chapter (Hofstede et al., 2010, p. 346).

As Hofstede et al. (2010) stated, companies have their own particular systems which are developed within the social group they come from. Sometimes, according to Hofstede, in the case of internationally standardised companies, there may be some adaptations to the national culture in order to make their 'practices' be more in line with their 'symbols', 'heroes', 'rituals' and, if possible, 'values'.

Thus, Hofstede et al. saw culture as influencing our behaviour and also explaining it (2010, p. 327). Similarly, Trompenaars and Hampden-Turner (1997) perceived cultural variables by observing how people in different social contexts deal with a given 'global' product, for instance. To illustrate this idea, they mentioned different reasons why people used Walkmans to listen to music: in certain cultures it is to avoid disturbing others, whereas in other cultures it is so as not to be disturbed by others. Thus, the physical object may be the same, but it has different meanings: "[...], the essence of culture is not what is visible on the surface. It is the shared ways groups of people understand and interpret the world" (Trompenaars & Hampden-Turner, 1997, p. 3).

Therefore, in a business context, Trompenaars and Hampden-Turner (1997) understood that communication can only be successful if there are common expectations and beliefs. If there are none, there will be cultural conflicts which may be solved by the way people interact and determine their further interactions (Trompenaars & Hampden-Turner, 1997). The authors appreciated that organisational interculturality works in the same way as other culturally reconciled

dilemmas because they saw that business can only succeed to the extent that reconciliations occur, and this can happen by discovering how the Others reached their own positions. (1997, p. 183).

Trompenaars and Hampden-Turner (1997) also perceived that ‘difference’ may be a positive factor. Even though other cultures may seem strange, ambiguous, and shocking, it is through them that there is such a lot to exchange. Hence, mistakes, confusions, and misunderstandings are possibly unavoidable, but it is also possible to learn from them and become prepared for reconciliation:

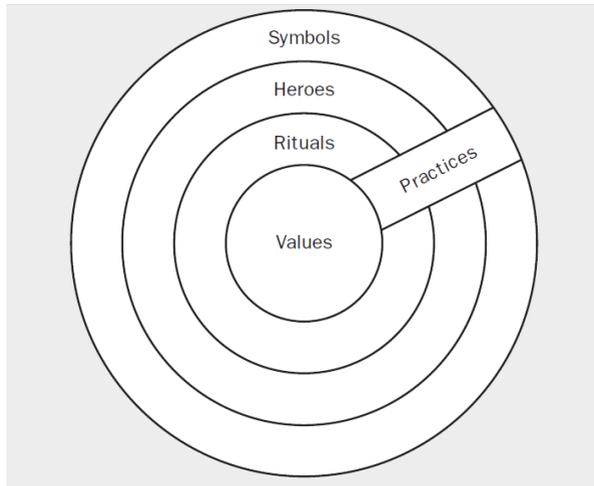
We need a certain amount of humility and a sense of humour to discover cultures other than our own; a readiness to enter a room in the dark and stumble over unfamiliar furniture until the pain in our shins reminds us where things are. World culture is a myriad of different ways of creating the integrity without which life and business cannot be conducted. There are no universal answers but there are universal questions or dilemmas, and that is where all need to start. (Trompenaars & Hampden-Turner, 1997, p. 194)

As Trompenaars and Hampden-Turner (1997) stated, it may never be possible to be fully informed of cultural differences since there is an infinite range of potential errors, but it is possible to respect differences through situations of misunderstanding (p. 197). Along these lines, Hofstede et al. (2010) concluded similarly: “Peoples will differ, but they have to learn to coexist without wanting others to become just like them. Any other road is a dead end.” (p. 477).

Cultural layers

Hofstede (1980/2000) subdivided ‘culture manifestations’ in layers, from the most perceptible level to the most invisible one. Hence, we adopted his figure of cultural layers for the present research. The figure is like an onion cut in half with a set of layers. From here, it is possible to visualise from the most superficial cultural layer to the deepest, which means, from the easiest way to perceive a cultural manifestation to the most difficult one, according to Hofstede.

Figure 1 - The “Onion”: Manifestations of Cultures at Different Levels of Depth.



Source: Hofstede, 1980/2000.

The first layer, ‘symbols’, includes words, gestures, pictures, objects with particular meanings, language in use, jargon, clothes, hairstyles, status symbols, etc. These items are included in the first layer because they are easily detected and copied by others. This same level, however, is vulnerable to outside influences.

The second layer, ‘heroes’, includes people who represent the cultural group; they may be alive or dead, real or imaginary; they serve as models of behaviour. They are somehow praised by the group, for their physical appearance, behaviour, intelligence, and so on. The third layer, ‘rituals’, is about collective activities which are socially essential within the culture. These may include greetings, social and religious ceremonies, business, and political meetings. The core, ‘values’, includes broad tendencies of preferences. These are feelings which indicate the evil and the good, the dirty and the clean, the dangerous and the safe, the forbidden and the permitted, the decent and the indecent, the moral and the immoral, the ugly and the beautiful, the natural and the unnatural, the normal and the abnormal, the logical and the paradoxical, the rational and the irrational, and so on.

The first three layers are subsumed by the term ‘practices’. According to Hofstede et al. (2010), ‘practices’ are visible to outsiders; yet their cultural meanings are invisible to them. The insiders are the ones who interpret the meanings, as in the case of ‘symbols’, where

'practices' are visible through products and words; 'heroes', where 'practices' may be seen through television shows or movies; or in 'rituals', where 'practices' can be noticed through sports and leisure activities. Still, they do not reach the core of a culture as Hofstede et al. pointed out:

These relatively superficial manifestations of culture are sometimes mistaken for all there is; the deeper, underlying level of the values, which moreover determine the meaning for people of their practices, is overlooked. Studies at the values level continue to show impressive differences among nations; this is true for not only the IBM studies and their various replications but also the successive rounds of the World Values Survey based on representative samples of entire populations. (2010, p.347)

To measure values in his questionnaires, Hofstede (1980/2000, p. 396) used questions which approached beliefs, goals, attitudes, and personality. Still, he knew that his own cultural background had somehow influenced the way he conducted the questionnaires, thus the results are approximate.

Cultural layers are used for studying situations of cross-cultural encounters where the foreigner is inserted into a new cultural environment so suffers a culture shock and is in need of acculturation. As Hofstede et al. (2010, p. 368) stated, the first three layers, 'symbols', 'heroes,' and 'rituals' are cultural levels which help a foreigner learn something about his or her new environment; they make it possible to learn new words, learn how to greet people, learn how to compliment, and so on. However, according to the authors, the values underneath are more difficult to recognise. In this sense, Hofstede et al. (2010) compared the mental state of an outsider to that of a child, where the simplest things must be learned and explained again.

Therefore, Hofstede et al. (2010) observed that intercultural communication has three moments: 'awareness', 'knowledge', and 'skills'. According to them, 'awareness' means recognising what is in the software of the mind of the Other, and 'knowledge' is about learning the cultural symbols, heroes, and rituals; and perhaps getting an intellectual grasp of where the values differ, even though it may never be possible to share them completely. The concept of 'skills' implies the practice and the experience the outsiders get in this new environment (Hofstede et al., 2010, p. 419).

Hall (1973/1989) had a somewhat different view on this matter. He observed the adaptation phases of the foreigner in a different cultural environment and developed them into ten situations called 'Primary Message Systems' (Hall, 1973/1989, p. 62).

Hall's Primary Message Systems

Table 2 - Hall's primary message system

1-Interaction	Living and interacting with the social group
2-Association	Understanding how the social group is structured and organized in situational contexts.
3-Subsistence	Making a living in the social group: eating, feeding, working, etc.
4-Bisexuality	Observing how the gender differentiation, roles, and behaviours are.
5-Territoriality	Finding a 'place in the sun', being safe in specific situations.
6-Temporality	understanding cycles, rhythms, age groups, mealtimes, relationships between events, etc.
7-Learning	Comprehending the principles of learning given by the social group.
8-Play	Recognising humour, vulnerabilities, amusement, etc.
9-Defence	Perceiving how law enforcement, religion, medicine, science, sports, and so on work in the social group.
10-Exploitation	Conceiving the way the group uses materials, such as clothes, houses, furniture, money, etc., to explore the environment.

When the outsider arrives in a different culture, there may be a culture shock, especially at the level of values. Hofstede (1980/2000) developed six categories in an attempt to understand the basic national cultural inequalities that are found at deeper or shallower levels among countries. Through his analyses, Hofstede gave examples from nation states classifying them at a certain level for each of his categories. We do not go more deeply into this classification because we are working with translated texts which target worldwide readers from different cultural backgrounds. It is not our objective to understand one particular national culture, except for the Brazilian one, which we deal with throughout our analyses. Additionally, we agree with Holliday et al. (2004) who stated that cultures cannot be put into 'boxes'. There are cultural varieties according to the individual's social background. This will be discussed further in this chapter. However, we believe that

Hofstede's categories can be put to good use in the kind of research we conducted and that they are helpful in taking into account the different features that characterise intercultural communication. Trompenaars and Hampden-Turner (1997), by the way, presented similar categories. However, according to Hofstede et al. (2010), Trompenaars and Hampden-Turner did not support their categories with a database, as Hofstede did.

Hofstede's Cultural dimensions

Hofstede (2000) distinguished six different cultural dimensions:

1- Power distance: societies vary in levels of handling human inequalities, which means, prestige, wealth, status, and physical or mental advantages for specific purposes. It considers how unequal individuals of a given society behave when they relate to each other. It is a matter of how people's roles in a society are handled by the population involved in contexts such as family (parents or older relatives), workplaces and schools (bosses and teachers), law enforcement (judges and police officers), and so on. Some cultures balance these roles with different status and restraint whereas others tend to minimise the distance with interdependence among the parts involved in the group. The two extreme sides vary respectively between obedience to an authority on a hierarchical level, and equality roles of convenience.

2- Individualism and Collectivism: these are two extremes that describe the relation between the individual and his or her collectivity. Individuals from certain societies tend to be more attached to their groups than others. Individual societies tend to present people with different value standards within the same group; they do not necessarily share similar views, as collectivist societies do. Also, they do not mind their ideas being confronted, which is a sign of honesty, whereas collectivist societies prefer to avoid confrontation in order to preserve the harmony of the group. Furthermore, collectivist societies tend to be more reluctant to ideas originating from an outsider. Regarding family; for example, individuals from collectivist societies tend to look after each other because their lives are closely attached. This is quite different from individualistic societies, where people tend to lead separate lives.

3- Femininity and Masculinity: generally, feminine societies tend to be more equal in gender roles than masculine societies. Masculine societies demand more assertiveness, ambition, and toughness for men, and tenderness and care in relationships for women. On the other hand,

feminine societies tend to equalise these roles, both in professional and personal lives, sharing finances and feelings. At work and school, masculine societies praise the strongest, and feminine societies help the weakest. Masculine societies look for opportunities and money, whereas feminine societies pursue interests and leisure. As for immigration, while masculine societies believe immigrants have to assimilate to the new culture, feminine societies believe they should be integrated into their new culture.

4- Uncertainty avoidance: this can be defined as the extent to which members of a given culture feel threatened by unknown situations and by their ability to live with uncertainty. Weak uncertainty avoidance accepts things as they come, and strong uncertainty avoidance fights changes. The former feels comfortable with risks and accepts novelties, whilst the latter fears and is hesitant about new situations. Weak uncertainty avoidance is also tolerant of religious beliefs, outside ideas, and is not attached to many laws, whereas strong uncertainty avoidance is more conservative and lead by precise and strict laws.

5- Short and long term orientation: short term orientation, as the name suggests, tends to plan only immediate events, and long term orientation plans for a more distant future. Regarding resources, like money, for example, the former feels a social pressure to spend, whereas the latter feels a social pressure to spare it. Moreover, while the first expects fast results, the second is more perseverant. Short term cultures are also more traditional and are concerned with personal stability, whereas long term cultures respect more the circumstances and feel more adapted to them. The first also appreciates leisure time, and the second gives more importance to education, for example.

6- Indulgent and restrained: in a general sense indulgent societies feel they have more personal life control than restrained societies, whose individuals tend to blame and/or credit others. In this sense, indulgent societies have a more positive attitude towards life and thus, tend to be more extroverted. Restrained societies tend to be more pessimistic.

There are two elements of adaptation we have to consider for this investigation, though. The first one is translators' ability to deal with Brazilian and non-Brazilian cultures. The second is about the acceptability of translated texts in different cultures. For that reason, we keep in mind all the factors previously listed by Hall (1973/1989) and Hofstede et al. (2010) for our specific context. In other words, because the texts we analyse are for international purposes, all the factors previously listed may influence the readership in different ways.

2.2.3. Large Cultures and Small Cultures

Bearing in mind that individuals belong to several cultural groups at different levels such as national, ethnic, religious, linguistic, gender, generation, social class, and organisational, Holliday et al. (2004) also perceived such phenomena and classified them as two different kinds: 'large cultures' and 'small cultures'. The former may be identified in larger segments such as ethnical or national groups; for example, whereas the latter is about smaller segments such as residents of specific areas of a city, researchers in a particular field, sales people of a given company, parents of children who go to the same nursery school, and so on (Holliday et al., 2004, p. 64).

Each individual participates in one or more large cultures and, at the same time, in a set of small cultures. Some belong to more groups than others. Some have more access to other groups than others. But one's culture cannot only be explained by his or her nationality, gender, educational level, language, religion, or profession. It is the combination of all of these and other experiences that builds someone's cultural background.

Holliday et al. (2004) also considered that societies suffer constant influences from one another, especially nowadays with the globalisation phenomena. There is a 'range of products'--in some cases more than others--that can be incorporated into them. Still, new features tend to be adapted to their own values (Holliday et al., 2004, p. 64).

Cultural stereotypes

All the categories presented in Hofstede's (1980/2000) 'Cultural layers' section are important in understanding that cultural groups have different ways of dealing with and evaluating the world around them. It is dangerous, however, to put groups into limited boxes judging them as one type and not the other. Hofstede et al. (2010) recognised that there are variations in levels. However, Holliday et al. (2004) did not to classify them as strictly into categories.

In this sense, Holiday et al. (2004) discussed 'essentialist' and 'non-essentialist' views on culture. An 'essentialist' view tends to stereotype whilst a 'non-essentialist' sees movements towards cultural tendencies. They observed four forms of 'essentialist' views about cultures:

1. Stereotyping: an ideal characterisation of the foreign Other;

2. Prejudice: a judgment based on interest rather than emergent evidence;
3. Otherising: a reduction of the foreign Other to less than the insider;
4. Culturism: a reduction of a group of Others to pre-defined characteristics of a cultural label.

According to Holliday et al. (2004), when groups from different backgrounds meet, they somehow find a common ground. This happens in several kinds of situation, perhaps because they are travelling or in a business meeting, for instance. In this sense, they have a common ground to share, even though their backgrounds have been built from different values of family, religion, educational background, and so on. If an individual assumes the Other is not aware as much as s/he is about the common ground that brings them together, s/he might be acting as a racist, sexist, or culturist.

Thus, Holiday et al. (2004) warned about the stereotypes created by media or other sources from which we learn about other cultures: "Be aware of dominant discourses which are easily perpetuated by the media, and which lead us to 'think-as-usual' that familiar images of the foreign Other are 'normal'" (p. 47).

Taking into account that in intercultural communication, every culture is equally complex, even if they are very different from each other, Holliday et al. (2004) questioned the categories about cultures created by Hofstede and other authors in respect to the danger of conceiving them in strict ways. They criticized situations when these constructs are interpreted as facts by other writers who make generalizations about cultural groups (p. 146).

Criticism to Hofstede's Theory

In addition to issues related to Holliday et al.'s (2004) stereotypes of cultures, Hofstede received more criticism. In Jones (2007) the most criticised parts of his research include the questionnaires. The fact that the same ones were used for all nationalities may have caused inaccuracies, errors, and misinterpretations since the same object can be interpreted from different points of view (Jones, 2007, p. 3).

Moreover, Jones (2007, p. 5) pointed out that some authors question the mere possibility of measuring culture. According to Jones, the most common criticism of Hofstede's work concerns the generalisation of national culture, classifying all individuals of a nationality within a cultural group and ignoring the many communities

and existing variations within a single nation. In addition, some authors such as Graves (1986), Olie (1995), and Søndergaard (1994) criticized the use of a single corporation in research and stated that the data are outdated. Jones (2007) stated that Hofstede had defended himself by arguing that cultures do not change very quickly and that his work could be replicated nowadays in other societal segments.

This kind of criticism, although relevant, does not influence the purpose of our research. It is enough to know that there are cultural dimensions that distinguish social groups—whether they are national cultures or smaller communities. Hofstede's (1980/2000) most important contributions to this research were the 'cultural layers' which, combined with the 'German Functionalist Translation Theory' (Chapter 2.1.), give us support for a textual analysis within a particular cultural level: academics in the Human Sciences. Hofstede's 'Cultural dimensions' serve only to realise cultural varieties, and to keep in mind that there is no universal solution covering all target text readers.

2.2.4. Intercultural Communication

The Translation Studies has to come to realize that its findings can be used to look beyond the confines of a strictly text linguistic methodology and seek new dimensions of research by combining linguistic and cross-cultural (intercultural, interethnic) aspects of the translation process. (Wills, 1999, p. 133-134)

The definition of Cultural translation may be a controversial concept in the Translation Studies. By the time the discipline of Translation Studies emerged, Holmes (1975) observed there was a need of having cultural perspectives on translation beyond the linguistic aspects. Since then, a lot has been problematized in cultural translation. Conway (2012) observes that cultural translation is a concept that comes from two different disciplines: the Anthropology and the Cultural Studies. In this sense, the use of the expression 'cultural translation' in the Translation Studies may have different approaches. In summary, cultural translation means descriptions of members of a given culture from the perspective of Anthropology. From the perspective of Cultural Studies, cultural translation means different forms of cultural negotiations by the agents involved in the process. For this particular research, we deal with this concept from the perspective of Cultural Studies, particularly from Buden and Nowotny's view:

Cultural translation, in their view, involves acts of hospitality and cannot be separated from the ethical dimension of people's encounter with cultural "others." Because of this necessary ethical dimension, cultural translation holds the potential to bring about positive social change. (Conway, 2012, p. 23)

The last section of this sub-chapter on Interculturality illustrates a more specific view on interculturality in communication. Pym (2004) clarified some basic characteristics regarding cross-cultural communication and translation. Textual cultural aspects on translation as seen by Venuti (1998/2002) and Campos (1992/2006) are also discussed:

Cross-cultural communication can be characterized by a relatively high degree of effort required to reduce complexity, by relatively high transaction costs, by relatively low trust between communication partners, and by relatively narrow success conditions that create points of high-risk discourse. (Pym, 2004, p. 1)

According to the statement above, intercultural communication is a difficult and costly task. In such a context, Pym (2004) saw texts as objects which may be interpreted in different ways and for different functions with the possibility of being independent from the original intention (p. 3).

In order for successful communication to occur, all participants must benefit from the communication act (Pym, 2004, p. 4). The complexity of the communication also varies depending on the values involved. In this sense, and following the patterns established earlier in this chapter, the author perceived that cross-cultural communication "tends to deploy overt calculation and explicit values more than internalized cultural predispositions, for reasons that are in addition to the greater complexity" (Pym, 2004, p. 6).

Thereby, the translator's role is crucial. According to Pym, this involves trust in the same way that it requires facilitating cooperation for everyone's benefit: "A successful translation is one that meets its corresponding success conditions" (Pym, 2004, p. 7). In fact, all participants involved in this kind of situation have definite roles to play in order to have a successful communication; they are senders from the

source-culture, receivers in the target-culture, and mediators somewhere in between (Pym, 2004, p.16).

Interculturality in translation

When analysing bilingual publications of Brazilian academic research, we have to consider that there are not only two cultures at stake. Lawrence Venuti (1998/2002), and Haroldo de Campos, (1992/2006) focused on literary translation. Although we do not analyse this genre, we believe we can adopt and adapt their ideas because the Human Sciences and Literature have a convergent point when they deal with cultural aspects. Texts on the Human Sciences are results of academic research and are presented in formal academic texts such as research articles, theses, or academic books, with all the required academic norms. Literary works, on the other hand, tend to be fictional and the author may not have to do any research. Even if the author searches for real evidence, the work is presented in different forms and formats which do not abide by academic norms. However, some parallels can be drawn. We also bear in mind that cultural aspects of literary translation have been widely discussed. Moreover we present a review of literature in science and translation in Chapter 2.3. However, if we observe intercultural analysis in academic texts and compare it with literary translation theories, the study of the translation of sciences is still in a timid beginning.

Post-colonial theories such as the ones proposed by Venuti (1998/2002) and Campos (1992/2006), according to Gentzler (2003), suggested hegemonic breaks, reflections upon the translation phenomena, and question unilateral strategies which do not work equally well for every culture (Gentzler, 2003, p. 33).

Venuti (1998/2002) discussed linguistic and cultural issues within U.S. American literary translation. He spoke about the hegemony of English in the United States and how the U.S. North American literary industry operates in the country with its domesticating tendencies of marginal literature. Thus, Venuti observed the standard dialect in the country which, in spite of being determined within U.S, American society, often suffers influences from regionalisms, slang, jargon, clichés, slogans, etc. (p. 24). So, this standardised American English is affected by the heterogeneity of its linguistic variations and by other languages through translation. As a consequence, language suffers processes of delegitimation, deterritorialisation, and alienation (Venuti, 1998/2002, p. 26).

In order to unbalance the English language hegemony, Venuti (1998/2002) suggested that the translator must act strategically in two situations: when choosing what is going to be translated and how to perform this translation, which means, how the text will be written in the target text. He states that translation, like any other use of language, is a dispute in power relations. In this sense, from what he calls a ‘minoritizing translation’, he proposes breaking with authority of a standardizing language (Venuti, 1998/2002, p. 61).

In this sense, when we think of the internationalisation of Brazilian research articles that discuss local issues, it is also possible to think of minoritizing translation, but in the academic sphere. At the same time, cultural translation plays an important role when discussing local Human Sciences. It raises a reflection on the translation of local cultures into the academic lingua franca--English. In such cases, the translator has to deal with cultural aspects regarding the gaps between the source culture and the target language.

Taking this into account, Haroldo de Campos (1992/2006) looked back to the 1920s in Brazil when there was a need among artists and theorists to reflect upon a national Brazilian culture in a dialogical relation with the universal one. According to Campos, this movement was by Oswald de Andrade as ‘Anthropophagy’: The Oswaldian *Anthropophagic* theory

[...] is the critical devouring thought from the universal culture legacy. It does not come from a submissive and reconciling perspective of a “good savage”, idealized from the model of European virtues in the Brazilian nativist romanticist literature of Gonçalves Dias and José de Alencar, for example. It is from an insolent “bad savage” point of view, someone who devours the white people, an anthropophagist. It is not a submissive situation (a catechism); it is a transculture, even better, a “transvalue”. [...] Every past that is the “other” for us deserves to be eaten, devoured. This is an illustration taken from the cannibal [...], but also an “anthologist”, which means a person who only devours enemies who were considered braves, so they could take the protein and the

marrow to enhance and renew their own natural strengths. (Campos, 1992/2006, p. 234)³⁵

Genzler (2003) discussed ‘Cannibalistic’ translations by Campos and his brother, Augusto de Campos, in the resurrection of the modernist movement from the beginning of the 20th century. They did not perceive a Cannibalistic translation from the European point of view, which meant something as uncivilised or underdeveloped as Native American Indians (*Tupis*) devouring people. For the natives, this practice meant nutrition and bravery in a religious act. From such assimilation of an anthropophagic metaphor, there was an attempt to recreate Brazilian culture not only from a European perspective but also from a local one.

Campos (2006) insisted on reflecting upon the differences, upon nationalism as a rupture, upon an evolution against the prestigious and glorious canon (Ibid, p. 237). We can analogise this theory if we bring it to the translation of academic texts in the Human Sciences. Translating Brazilian scientific texts into English means integrating the local view into an international environment. This is where local communities can demonstrate how they see their own societies, differently from non-Brazilian Human Scientists who research the cultural features of the country’s societies and see them as the Other, different from them--as a savage in the Anthropophagy. First of all, in our corpus, we have source texts where Brazilians are dialoguing with other Brazilians. Then, we have these local views translated into a prestigious lingua franca, English, and that is when the Brazilian voice will be heard internationally. This Brazilian voice, however, discusses with ‘European accents’ because it has been previously nourished by ‘Western thoughts’. Still, the target-text readers are now the Others because the

³⁵ “A “Antropofagia” oswaldiana[...] é o pensamento da devoração crítica do legado cultural universal, elaborado não a partir da perspectiva submissa e reconciliada do “bom selvagem” (idealizado sob o modelo das virtudes européias no Romantismo brasileiro de tipo nativista, em Gonçalves Dias e José de Alencar, por exemplo), mas segundo o ponto de vista desabusado do “mau selvagem”, devorador de brancos, antropófago. Ela não envolve uma submissão (uma catequese), mas uma transculturação; melhor ainda, uma “transvalorização. [...] Todo passado que nos é “outro” merece ser negado. Vale dizer: merece ser comido, devorado. Com esta especificação elucidativa: o canibal era um “polemista” [...], mas também um “antologista”: só devorava os inimigos que considerava bravos, para deles tirar proteína e tutano para o robustecimento e a renovação de suas próprias forças naturais”.

texts were not originally written for them; they were written to dialogue within their own national academic community. In this sense, the target-text readers have the opportunity to learn how the local researcher sees and discusses a piece on his or her own national society, from a local point of view. Finally, now it is the target-text readers who are able to 'devour' and get 'nourished'. To do so, the translator has to be creative and informed to make the target text readers profit from such local discussion and points of view from the texts.

In Literature, Campos observed translations that present "creative errors" (1992/2006, p. 95). These 'creative errors' are translations that destroy or do not take into account some aspects of the text. By observing several text particularities, Campos suggested that there is a general truth in these 'creative errors'. This fact leads to a new and peculiar view on the text which, according to Campos, shows the essence of the text. One example cited by Campos is translations of classical texts from Latin and Greek into Portuguese. The translator Odorico Mendes was once criticised for having Latinised and Hellenised Portuguese. However, Campos positively commented on this phenomenon of hybridisation as a text enrichment. Campos sees the translator as a text transcreator (1969/1977, p. 110).

Applying this reflection to the translation of academic texts in the Human Sciences, we can see that 'creative errors' may be a dangerous expression for this genre, since the function of a scientific text is to inform and interact with the reader. The creativity of the translator in dealing with specific cultural situations can help the target text to comply with its textual function. Specific cultural manifestations may be an important feature of the text and the translator should find a way to transmit them even if this may 'foreignize' the text, as long as the text information and argumentation are clear for the target text reader.

Finally, the analysis proposed in this chapter provides a background for working with the cultural features brought up in our corpus. Although our audience comes from different cultural backgrounds, it is still possible to establish some limitations when considering 'large' and 'small' cultures with respect to their national and educational backgrounds. We can also look through the texts to identify different 'cultural layers'--'symbols', 'heroes', 'rituals' and 'values'--in the research articles analysed and then observe how the translators deal with them.

Pym, Venuti and Campos gave us a brief overview of the intercultural aspects of translation, their complexity and political ideologies in the source and target languages. We are aware that

academic texts in the Human Sciences have their own patterns and particularities regarding the readers' expectations. We also know that this specific genre brings about cultural conflicts in translational situations. Thus, the translator has inevitably to take a political posture which balances the formalities of academic texts and the specific cultural manifestations from the source culture. Considering the target language, the academic lingua franca, translators' challenges in texts of this genre depend on specific cultural categories to communicate, clearly and objectively, with a broad multi-cultural international audience.

2.3. HUMAN SCIENCES: CONCEPTS AND FORMS

In this chapter, we introduce the concept of Human Sciences as an area of knowledge, its historical development, its conventions, and its place in science in general. The purpose is to understand its representation through language and text. In this comparative study, we consider mainly the insights of two scholars, Foucault (1966/2006) and Bakhtin (1979/2011), to support the interface between two areas of knowledge: Human Sciences and Linguistics, in order to understand how research in the Human Sciences is represented in language. Afterwards, we will present the definition of the genre as proposed by Bakhtin.

We also introduce the difference between 'textual genre', as proposed by Marcuschi (2008) and 'speech genre' as proposed by Bakhtin (1979/2011). We also discuss Marcuschi's (2008) differentiation of 'text type' and 'genre', as proposed in the previous chapter when we mentioned Reiß' text typologies. Moreover, we also use Swales (1990) to understand the main features of a 'research article' to gain a clearer understanding of the Human Sciences in this specific academic format. Finally, we review the literature on what has been written on the translation of sciences.

Although Bakhtin (1979/2011) saw Linguistics as a constituent area of the Human Sciences and Foucault (1966/2006) considered it separately, their theories are related and complementary for the purpose of this research. With respect to the translation of sciences, we found no specific material associated with the translation of the Human Sciences or with the cultural aspects related to the translation of scientific texts. In terms of literature, we found only a few pieces of research. One is a rather prescriptive guideline for translating the Social Sciences. We also

collected some material on other researchers who dealt with science translation from different perspectives.

2.3.1. The Concept of Human Sciences in Foucault

Foucault (1966/2006) discussed the relationship between the Human Sciences and other forms of science. He observed the boundaries that compose different academic areas of knowledge and related them to the Human Sciences. Foucault set out to give a historical explanation of the status of the Human Sciences in the academic sphere to demonstrate how the human is investigated as an object of study. Individually or as part of a group, the human being has become an empirical object, that is, it has become an object of science.

Foucault noted that each area of the Human Sciences emerged due to a problem, a need, a theoretical or practical obstacle. As an example, Foucault stated that in the new industrial society, forms of behaviour were imposed on individuals which led them to establish Psychology, for example, as a science. At the same time, the threats to social equilibrium posed by the new bourgeoisie generated reflections of a sociological nature (Foucault, 1966/2006, p. 475).

In the field of modern *episteme*, Foucault (1996/2006) situated the Human Sciences among three dimensions of knowledge: 1- mathematics and physics; 2- language, life, production and distribution of wealth, and 3- philosophy. The first dimension is a deductive and linear chain with evidence or verified propositions; the second dimension is the relationship between discontinuous and analogous elements to establish causal relationships and constant structures between them; the third dimension involves the development and formalisation of thought (Foucault, 1966/2006, p. 478-479). According to Foucault, the Human Sciences cannot be found in any one of these dimensions, but in the range that exists between them, which makes the Human Sciences a difficult discipline to define. Foucault (2006, p. 479) suggested that the space between these dimensions is where the Human Sciences use, on one level or another, some kind of mathematical formalisation and procedural models, and concepts of Biology, Economics, and Linguistics, in accordance with the purposes of Philosophy.

Still, despite claiming that the Human Sciences may be related to Mathematics through their use of instruments and procedures under certain conditions to mathematise many of their results--like the calculation of political probabilities, the logarithmic relationship

between the growth of human needs and values, as well as theories of information used for understanding a learning phenomenon³⁶--Foucault (1966/2006) believed that efforts to relate mathematical formalisms to the Human Sciences are not likely to yield any results. He held that the establishment of a relationship between human beings and the Human Sciences is a way of '*demathematising*' sciences (Foucault, 2006, p. 481 and 482).

In Foucault's (1966/2006) perception, human beings as objects of research can only be studied as they live, speak, and produce; they have functions and needs, produce objects and utensils, exchange, organise networks of whatever they consume, and are themselves an exchanging element. They, according to Foucault, observe that their existence is somehow linked to the existence of other human beings; they have a language, build a symbolic universe related to their past, to things, and manage to build something on top of previous knowledge. For Foucault, this is the space where there are possibilities for research in the Human Sciences (1966/2006, p. 484).

Foucault (1966/2006) reminded us that the human being, according to the Human Sciences, is not a living being with a different form from other living beings. He stated that a human being is a being which consists of representations and is able to represent (Foucault, 1966/2006, p. 486).

Foucault categorised the Human Sciences in two domains that are defined by the triple relationship of Human Sciences to Biology, Economics, and Language: 1- the psychological domain --related to the extension of human functions, neuromotor systems, and physiological adjustments--; and 2- the sociological domain--work, human production and consumption, representations of society, groups, individuals, imperatives, sanctions, rites, celebrations, and beliefs (1966/2006, p. 490-491). These two domains form the triple relationship called 'constituent models' of the Human Sciences. These are models taken from the fields of Biology, Economics, and Language that help us come up with sets of phenomena and objects linked to the empirical and to experience (Foucault, 1966/2006, p. 492).

In the field of Biology, human beings appear as beings that have 'functions' with stimuli that they respond to, adapt to, evolve from, and they find 'norms' to adjust their functions. In the field of Economics, human beings are individuals who have needs and desires in an irreducible situation of 'conflict' which establishes a set of 'rules' that

³⁶These examples are given by Foucault himself. (Foucault, 1966/2006)

are the limitations and expansions of said conflict. In the field of Language, human behaviour appears with intentions of meaning, where there is a ‘meaning’ in the establishment of a ‘system’ of signs.

Thus, Foucault believed that the three pairs--‘function and norm’, ‘conflict and rule’, ‘meaning and system’--cover the knowledge domain on the human being (1966/2006, p. 493). For him, these three categories can organise the whole field of Human Science because they are means by which human beings can be perceived and studied in the psychological and social dimensions which limit them as an object of study (Foucault, 1966/2006, p. 501).

The ‘conflict-rule’ category, representing Economics, involves human needs, desires and interests. That is, the notion of conflict-rule emerges from the necessity to understand how societies organise economic conflicts of work and production to meet their needs and demands. The pair ‘norm-function’, representing Biology, searches for the representation of life structures, that is, how the function happens, its own possibilities, and the limits of its use. The pair ‘signification-system’ represents Language: meaning always originates with its background: it is never new or totally contemporary; it derives from a preceding system which constitutes its epistemic origin. The system happens unconsciously because it appears before the signification, which is carried through the system. Together, these three categories also define a fundamental limit that can be added to the empirical representation of Human Sciences:

Western culture has constituted, under the name of man, a being who, by one and the same interplay of reasons, must be a positive domain of *knowledge* and cannot be an object of *science*. (Foucault, 1966/2006, p. 506, emphasis added)

Thus, Foucault criticised the fact that the status of science is often not attributed to the Human Sciences. He insisted that this representation is a condition of possibility and an empirical phenomenon which is produced through the human being.

The relationship between the Human Sciences, Language and text

In this section, we discuss the Human Sciences' relationship with language and text, according to the assumptions of Bakhtin (1979/2011) and Foucault (1966/2006). Bakhtin discussed this relationship within the common range of Linguistics, Philology, and other Human Sciences. His starting point was the encounters among their borders, where they

cross and join, and the relationships they establish with the text. Foucault's view regarding the disciplines that compose the Human Sciences was not exactly the same as Bakhtin's since, for Foucault, 'Language' is among one of the three constituent elements of the Human Sciences, as noted in the previous section.³⁷

According to Bakhtin (1979/2011), a text on the Human Sciences is a text created from other texts: thoughts from other thoughts and experiences from other experiences. That is, Bakhtin believed that the thought of the Human Sciences, as well as discourse in general, comes initially from previous thoughts, exposures, desires, demonstrations, human expressions, and even distrust of previous thought built up over time (Bakhtin, 1979/2011, p. 307).

Bakhtin (1979/2011), unlike Foucault, distinguished between the Human Sciences and natural disciplines. For Bakhtin, a text in the Human Sciences is a text where the author expresses the human being in his/her human specificity through language. While the human being is the object of study for the researcher, the text is its object of representation. Bakhtin discussed specificities of thoughts, senses, and intended meanings. In the text, the researchers' intentions and the realisation of these intentions are condensed. In this regard, the text assumes a universally accepted system, the language system. Still, each text is unique (Bakhtin, 1979/2011, p. 309 and 310). Bakhtin also stated that the text is always developed on the frontier of two consciousnesses, where two subjects meet: the 'text', as an object of study and reflection, and the 'context', which frames the text in a given environment.

Foucault (1966/2006) suggested that research in the Human Sciences is possible as long as the researcher seeks a definition of how individuals or groups are represented through words, form, sense, and discourse. That is, where humans show, and hide, what they think, and say what they intend. These thoughts, according to Foucault, must be decrypted and returned to their representative reality as much as possible. Foucault did not see language as an object of the Human Sciences; he saw language as a tool to represent meaning (p. 488).

³⁷ As observed by Santos (2010) when analysing similarities and differences between the concepts brought by the two authors, Bakhtin is more pragmatic, considering the context of the statements and the parties involved whereas Foucault is more epistemological, prioritizing enunciative properties that link to knowledge.

2.3.2. Genre

Bakhtin's speech genre

According to Bakhtin (1979/2011, p. 261), speech genres represent the multiplicity of the various uses of language. They are all marked in relatively stable enunciations, although there are endless possibilities created by human activities.³⁸ These enunciations take place under specific conditions and with specific purposes, and are determined by the content, language style, use of lexical resources, phraseological and grammatical language, and compositional construction.

Bakhtin (1979/2011) divided speech genres into primary, characterised by immediate communicative situations; and secondary, as a result of a developed and organised cultural interaction characterised by, for example, scientific research and literature (p. 263). For the present study, the secondary speech genre applies. Bakhtin stated that the function a text performs, for instance, scientific, technical, advertising, literary, etc., and the circumstances of discursive communication in the field, classify the genre. According to Bakhtin, this occurs because different genres require different guidelines and the different speech projects of speakers or writers (p.272). The speech genre is determined by the specificity of a discursive communication in the field, the theme, the concrete situation of communication, and the participants (Bakhtin, 1979/2011, p. 282).

Bakhtin (1979/2011) observed that each text is a combination of previous texts with individual features. Through the style, worldview, and other characteristic elements, one text is distinguished from another. Each text is also intertextual because it is somehow linked to the same discursive communication process of a cultural field. Thus, texts are influenced by preceding works, and parallel texts on the same subject or related matters, even if one text is contrary to another one in terms of ideas (Bakhtin 1979/2011, p. 279).

³⁸ According to Bakhtin, *enunciation* characterizes the unit of human discursive communication. The limit of each concrete enunciation is defined by the alternation of the subjects -speakers or writers- in discourse. This can also be applied to the most complex scientific and artistic works where the author reveals his/her individuality in their own style, worldview and all the elements of his/her work. (Bakhtin, 1979/2011, p.278-279)

‘Speech genre’ and ‘textual genre’

Marcuschi (2008) used the term ‘textual genres’³⁹ in order to differentiate from ‘literary genres’. We use the term ‘textual genres’ in a quite different way from ‘speech genres’, proposed by Bakhtin (1979/2011). However, we also use the term ‘genre’ to refer to a general idea which would fit both Bakhtin's and Marcuschi's conceptions.

A textual genre enunciates the communicative situation of a verbal or non-verbal text (Marcuschi, 2008). In other words, communication can only happen through a genre. It is the genre that can reach specific linguistic objectives in particular social situations:

[...] Textual genres are historically constructed by the human being and are connected to everyday situations such as: letters, e-mails, recipes, phone calls, jokes, journalistic news, tourist brochures, comic strips, medicine instructions, and so on.⁴⁰ (Folster, 2013, p. 49)

Marcuschi held that textual genres cannot be determined by formal aspects, but only by functional aspects. They are functionally integrated into the societies that have developed them, and they are characterised by their communicative function, not by their linguistic specific functions. Textual genres reflect the typical structures of a particular group to be observed in real language use, and never isolated from a context. In other words, communication can only happen through a genre. It is the genre that can perform linguistically specific goals in particular social situations.

Genre and type

For the translational analysis proposed in this research, we first need to contextualise the roles of the texts selected as a ‘type’ and ‘genre’. According to Marcuschi (2008), while type is the linguistic nature of the composition of a text, genre lists the communicative situation of a verbal or nonverbal text. Text types, according to Marcuschi, are used to designate the lexical and syntactic aspects, verbal tenses, and logical relationships. Text types, in contrast with genres, cover around five known categories such as narration, argumentation,

³⁹ Translated from “*gênero textual*” in Portuguese.

⁴⁰ “[...] os gêneros textuais são construídos historicamente pelo homem e estão ligados a situações do cotidiano, como: carta, e-mail, receita, telefonema, piada, notícia jornalística, folheto turístico, tira cômica, bula de remédio, entre outros”.

exposition, description, and injunction. Genres, however, are numerous: they may be a commercial letter, a research article, a telephone call, an e-mail, a contract, etc.

According to Nord (1991/2005), the German Functionalist Translation Theory discusses text typology introduced by Reiß and Vermeer (1996). Nord argued that in translation it is only possible to relate the text type with the *Skopostheorie* if the target text corresponds to the same text typology as the source text. This is the case in this research where the source and target texts are of the same type and genre.

In terms of text types, Marcuschi (2008) and Reiß (2000) did not use exactly the same nomenclature. In Chapter 2.1., we showed how Nord (1991/2005) presented the nomenclature that Reiß had suggested for six text types: informative, expressive, persuasive, descriptive, narrative, and argumentative. As all the texts we analysed are of the ‘informative’ and ‘argumentative’ type, we do not need to distinguish which terminology to use.

Research article as a genre⁴¹

According to Bakhtin’s precepts, we classify a ‘research article’ as a secondary speech genre that occurs in a specifically structured and organised situation of interaction, which is the publication of a result of a scientific experiment or a piece of scientific discourse. It is typical of a particular medium, that is, academic journals, and takes predetermined forms such as those imposed by academic writing and publication norms. Like any other genre, ‘research articles’ are historically constructed and determined by the need for human communication. Research articles are informative and argumentative because they inform on the results of an investigation as well as try to persuade the reader of their correctness.

To define the characteristics of research articles, we use the features observed by Swales, (1990) who conceptualised them through the textual construction of Introduction, Methods, Discussion and Conclusion. Still, as Possamai (2004, p. 55) observed, in reality research articles hardly include these formal divisions as precisely.

⁴¹ Names for this genre may vary –e.g.: scientific article, academic article, research article, research paper, etc.- and there may be different concepts for them depending on the approach. For this research, we adopt the term *research article* used by Swales (1990).

A research article has several characteristics that distinguish it from other genres. It is a written text and, although it can display non-verbal elements, it is usually limited to a few thousand words. It reports on a research project and generally shows the results obtained from a theoretical and methodological dialogue with other researchers. It is published in a journal or in a book with topics divided into chapters that provide norms and policies within the disciplinary paradigms (Swales, 1990, p. 93). Swales also observed that, besides representing a laboratory or fieldwork as traditionally conceptualised, a research article can also be thought of as a form of discourse on how scientists reflect on their actions and beliefs in a context (p. 117 and 118). In the case of the Human Sciences, we can assume that academic publications reflect the two types of representation mentioned by Swales: there is research based on fieldwork or laboratory analysis in a more logical and deductive way, and also work of a more philosophical and discursive nature, where the development and formalisation of thought can be found.

Swales (1990) also went into a formal and thorough discussion of each constituent part of a research article, as well as the language regarding the specific procedures of American English. He noted that most of the northern hemisphere prefers to publish in English (p. 97). Furthermore, as the focus of this research is to observe how cultural aspects are represented in translations of research articles into English, we will neither focus on such formal issues concerning proper academic language, nor on the correspondent formats of a translated research article to the standards of the English language.

Genres within a genre

When analysing the texts selected for this research, we came across other genres within the genre 'research article'. Apart from citations from other academic papers, some texts include academic interviews, journalistic interviews, reports, part of the Brazilian Constitution, conversations, a prayer, and excerpts of plays. This makes a difference in the analysis of textual translation because the characteristics that form other genres differ from those forming the research article in degrees of formality or academicism. Some other genres, for example, set out cultural aspects that academic texts would normally not allow. However, as these other genres are part of the text, they have to be taken into account. Marcuschi (2008, p. 12) called this hybrid phenomenon 'intertextual inter-genres', that is, a genre with the function of another genre. For Marcuschi, this phenomenon does not

complicate the interpretation, since the predominant function overcomes the method in determining the genre.

2.3.3. Representing the Human Sciences in a Research Article

The Human Sciences lie in between the academic dimensions of Biology, Economics, and Language (Foucault, 1966/2006). In the dimension of Biology, where human beings are defined from the perspective of life, survival, and development, they function through necessities, stimuli, and responses, and from there they create norms for adjustments and adaptations to live and evolve. In the dimension of Economics, where human beings are defined from the perspective of work and production, conflicts are their needs, desires and ambitions, which lead to creating rules to supply, limit, conquer or expand their social organisations. In the dimension of Language, where human beings are defined from the perspective of social beings who live in groups and communicate, they present senses that are intended meanings and from there they create sign systems to represent them. In addition, Bakhtin (1979/2011) observed that the Human Sciences are represented through the text. He observed how human beings, within their human qualities, are realised in language. Thought is represented in language, and it comes from other previous thoughts that frame the text, whether in favour or contrary to the researchers' thoughts, even though each text is unique.

The genre research article, from a more formal perspective, is what carries the scope of the Human Sciences from a field of knowledge to a real and actual format of its representation. As we have previously seen in this chapter, a research article is an informational text type that demonstrates reflection on observational or discursive research. Even though research articles have an academic format, we must take into account that each publisher has its own submission norms for publication. Research articles, as well as other academic research formats such as books, reviews, theses, and dissertations, impose limitations on the form the representation the research may take. These limitations concern topics such as language, a minimum and maximum word count, references, citations of other authors, sub-divisions, format, and so on.

Human Science research articles have discursive characteristics constructed in a standardised way. The object of study, the human being, demands a language of communication with the function of representing his/her activities and thoughts delimited in time and space.

Foucault (1966/2006) believed that representations of life, work and language are explained historically because they are based on past actions and thus, they express a meaning. Bakhtin (1979/2011) also argued that texts are products of preceding texts, past thoughts and previous experiences. This may explain the standardisation of scientific texts, as they are generated from earlier incarnations that resulted in a conventional structure, which is not static, and may be modified according to necessity.

Both Foucault and Bakhtin emphasised the idea that the representation of the human being happens through words, form, sense, and discourse; it is a decryption and restitution of thoughts through senses and meanings. Bakhtin (1979/2011) also observed that through text this representation occurs because text is a universally accepted system.

Representation

Makowieky (2003) discussed text and image in academic production in the Human Sciences through the relationship with art and aesthetics. She observed how objects of study are represented in the author's discourse. Bringing to light previous discussions on texts on History and Sociology, she explained that representations are covered in a fictional universe of ideologies, myths, mythology, utopias, and memories. Thus, these representations can build multiple meanings for the same subject matter. Makowieky stated that representation is a process where the researcher is the one who represents, from his/her point of view, a certain limited context for the represented object (p. 4). In this sense:

Whatever the discourse or the medium is, what we have is the representation of the fact. Representation is a reference and we have to get closer to it, in order to approach the fact. The representation of real or imaginary facts is, in itself, a transformation element of reality and it attributes meaning to the world.⁴² (Makowieky , 2003, p.5)

⁴² “*Seja qual for o discurso ou o meio, o que temos é a representação do fato. A representação é uma referência e temos que nos aproximar dela, para nos aproximarmos do fato. A representação do real, ou o imaginário é, em si, elemento de transformação do real e de atribuição de sentido ao mundo*”.

Following scholars such as Castoriadis, Le Goff, and Gilbert Durand, the Brazilian historian Pesavento (1995), claimed that societies build their existence through a reality represented by a system of 'image-ideas' that give meaning to reality. In order to understand how the social world is represented, one can seek the 'context'--which is economic, social and/or political--and the 'text', mediated by language--which is the discourse on the context (Makowieky, 2003, p.6).

We can see that the Human Sciences shed light on a language loaded with specific meaning which is represented by the author and decoded by the reader. However, the materialisation of these discourses through scientific articles introduces, at the same time, a series of norms that standardise the discourse and the text format, limiting authors to making their representations within certain parameters.

Still, even if it is written in academic language, discourse in the Human Sciences represents the human being within a single social context. In translation, the author is re-represented by a translator who has to deal with specific situations in his/her decision making process.

Zipser (2002), whose doctoral research was on the interface between journalism and translation, suggested that the representation of a journalistic fact can be considered a translation. Her argument is based on the fact that journalists develop texts through their cultural and ideological backgrounds as well as the environment in which they are inserted (p. 162). Thus, the same fact is represented in different ways by different journalists. In this sense, we can extend this concept of Zipser's cultural representation to scientific research in the Human Sciences: researchers are the ones who represent the particular communities they choose as research objects. From this point of view, we can state that the first translation--or representation--takes place between the research and the discourse represented by the researchers in their respective publications.

The texts that compose the corpus of this research are representations that the researchers give to the texts. Then, translators re-represent them in another language. These translators are, therefore, new agents who represent the views of the researchers and their discourses in a different language, with cultural implications, such as political, historical, and identity issues.

2.3.4. Translating Science – Review of Literature

This literature review is divided into two sub-sections that demonstrate different approaches relating to different scientific fields.

The first section concerns specifically translation of the Social Sciences, and the second section widens to the translation of sciences. The first section is divided into two items. The first concerns a prescriptive guideline on how to translate texts on the Social Sciences. The second is a summary of a master's thesis published in Brazil regarding the translation of a well-known Brazilian anthropologist into English. The second section is divided into two parts. The first part is about the investigation of writing conventions in translated research articles on Geography and Linguistics. The second covers the work of Rey Vanin, who has devoted her professional life to the analysis of translations of scientific texts, especially semi-specialised scientific texts.

We have not found anything specifically related to 'cultural references' regarding the translation of scientific texts. They adhere to the more specific terminology of the scientific areas or linguistic cases of academic writing in different languages.

Guideline for translating the Social Sciences

Hein and Tymowski (2006) presented the results of three meetings between agents who deal with the translation of Social Sciences. They formed a project to encourage communication of the Social Sciences through translation. The text is aimed at editors, translators, and readers. For the editors, the text aims to show how they can deal with translators in terms of forwarding the job, communicating, assisting, and assessing their translations. For the translators, the text aims to help them cope with the peculiarities and regulatory criteria for this kind of translation. For the readers, the text proposes to help them read the translations with more sensitivity and understanding.

Hein and Tymowski (2006) examined several approaches which are crucial for texts in the Social Sciences. First, they argued the need to study the interface between the Social Sciences and Translation due to the globalisation of communication. Hein and Tymowski suggested the ideal profile of a translator for this genre. It would be someone specialised in the Social Sciences as well as being trained in translation techniques. However, they are aware that it is very difficult to find the combination of both skills in one single professional, in contrast to literary translators, for example. Moreover, translators should only translate into their native languages. They also suggested different steps on how the editors, translators, and authors could work in cooperation in order to optimise the translation of the text. They also presented specific characteristics of Social Science texts, concluding that they are not

standardised, because they deal with cultural, political, and social contexts, differently from most texts in the natural sciences:

Theories of natural science typically achieve a high level of generality and at times approach universality. While social science theories may aspire to generality, they are often stymied by particular political, social and cultural contexts. (Hein & Tymowski, 2006, p. 4)

Throughout the text, Hein and Tymowski addressed issues of domestication and foreignization and how to deal with them. They asked how much in a Social Science text is conveyed by the form and to what extent the form is related to the content. As there is not a precise answer for this because it depends on the genre and the author, translators should find a balance between form and content to produce the target texts. Hein and Tymowski also highlighted the risks involved in this kind of translation: there may be errors in the source text and the translator should not interfere with them as much as the editor. When translators encounter difficulties in translating concepts, they can, for example, write footnotes or even an introduction providing definitions. Also, the concepts and the author's argumentation must be preserved in the target text. Hein and Tymowski also drew attention to the dangers of false cognates, style, terminology, language, and technical terms:

Social science discourse is also distinctive in that it communicates through concepts that are shared (or contested) within a specific community of scholars or groups—such as governmental and non-governmental organizations—sharing common goals. Concepts tend to take the form of technical terms, which in turn tend to be culture-specific. Their specificity may be linked to the period in which they originate as much as to ethnic or ideological characteristics. (2006, p. 5)

The above citation describes specificities concerning the scope of discourse in the field of the Social Sciences, emphasising the importance of cultural studies in performing translations. It also shows that the use of certain terms, phrases, or language may end up becoming standard in the source culture; which does not mean that it also happens in the target culture. Therefore, the translators are the ones who make decisions on how to deal with these issues in the translation of the texts. In such

cases, we can observe the fundamental role of the translator in bridging the gap between the target and the source cultures.

The guideline proposed by Hein and Tymowski (2006) is useful for our research in that they raise practical questions about the different translational needs of the Social Sciences as opposed to the natural sciences. However, as it is a text of prescriptive nature whose purpose it is to provide translation guidelines in the area of Social Sciences, while this research is of a descriptive nature, we use the article with restrictions.

Translation of a Brazilian anthropologist into English

Through the Descriptive Translation Studies and Translation Studies based in corpora, Serpa (2012) analysed English translations of some books written by the Brazilian anthropologist Darcy Ribeiro in order to investigate the linguistic, translational, and social behaviour of two translators. Her purpose was mainly to observe the translation found in Ribeiro's books from a terminological perspective, and check the translation process where Brazilianisms and neologisms had been drawn up by Ribeiro. Serpa investigated the translators' linguistic and cultural behaviour by examining the decisions taken as well as the features of simplification and clarification. Serpa has also put together two bilingual glossaries for anthropological terminology. Her results used the translators' different lexical choices to show that they held socio-cultural differences and similarities.

Serpa (2012) compared the formulating data and social changes in terminology and concepts presented in the source and target texts. She found that both features of simplification and clarification were present. Serpa also considered whether the terms used by the translators corresponded with terms used by anthropologists and English-speaking social scientists through analysis of comparable corpora. In addition, she noted possible changes of direction in lexical choices for terms and expressions frequently used in texts on the Social Sciences and Anthropology.

As Darcy Ribeiro's text contains several Brazilianisms and neologisms, Serpa (2012) realised the possibility of there being new linguistic elements in the Social Sciences. Thus, Serpa found that it is not possible to find a fixed standardisation of language in Social Science texts. In her analysis of the translations, Serpa identified translation strategies such as omission, subtle semantic changes, and cultural distance when the anthropological concepts were not universal.

Translation of sciences

In this section we will present the work of researchers who analysed the translation of scientific texts. The first item regards the translation of abstracts of academic texts in Linguistics, the second discusses language conventions in translated research articles on Geography and Linguistics, and the third item concerns the translation of semi-specialised 'hard sciences' texts.

Writing conventions in translation of research articles of Geography and Linguistics

Pisanski Peterlin (2008, 2013) dealt with the translation of academic texts on Geography and Linguistics from Slovenian into English. Due to the large demand for scientific publications in English, Pisanski Peterlin sees translation as a common practice used by researchers. Still, Pisanski Peterlin criticized the lack of attention that has been paid to this in Translation Studies. Her research is mainly based on the linguistic conventions of academic texts in English and Slovenian and the reflections of these conventions in translations.

Pisanski Peterlin (2013) argued that lexicogrammatical elements can be easy for translators to detect and decide whether to interfere with them or not. However, on the level of discourse there is a greater challenge because intercultural differences in rhetorical conventions may be less obvious for translators (Pisanski Peterlin, 2013, p. 128). Using Wordsmith as a research tool, Pisanski Peterlin analysed sentence structures and lexical and collocational items of 104 research articles on Geography and Linguistics. By comparing these items with authentic texts written in English, she realised that the texts translated into English tend to follow Slovenian writing conventions (p. 134). Pisanski Peterlin, then, concluded that:

Since it seems that interference was the most prominent factor contributing to the differences between translations and comparable originals, it seems possible that translators in general are only vaguely aware or even completely unaware of the reader and writer responsibility, and the differences in this respect between Slovene as a source language and English as a target language. (2013, p. 136)

In another research article, Pisanski Peterlin (2008) examined the use of the 'thesis statement'⁴³ in a corpus of 90 academic texts on Geography, divided into three categories: authentic English texts, authentic Slovenian texts, and translations from Slovenian into English. The result of this research shows that thesis statements tend to be more used in texts originally written in English rather than in Slovenian or translations from Slovenian. When comparing the results, she observed that texts translated into English tend to correspond more with the structures of the source texts in Slovenian. As a conclusion, Pisanski Peterlin noted a great deal of literal translation in the cases she registered (p. 19). Pisanski Peterlin's articles show that many translators tend to follow the written conventions of the source language instead of the target language.

Translation of popular science

'Traducir Ciencia: del entorno cognitivo al texto' (2014) is a compendium of several scientific articles published by Rey Vanin between 1996 and 2010. In addition, we use two of her other research articles that do not appear in the book. Joëlle Rey Vanin focuses on the translation of 'semi-specialised' scientific texts, mainly from and into Spanish and French but also from and into English. 'Semi-specialised scientific articles' are published in magazines of easy access whose target public are experts in the field and lay people interested in scientific discoveries.

Rey Vanin focuses mainly on lexical issues of translation, for example, explanatory particles, modalizations, prepositions, and connectors. In addition, Rey Vanin deals with the specific terminology and rhetorical elements of a text. Rey Vanin has noted that the problems of terminological aspects have been largely ignored in the research on translating sciences. She argued that the extensive theories developed for the translation of literature and socio-political texts should be used for scientific texts (Rey Vanin, 2000, p. 64). She observed in her corpus of analysis that:

Between two close languages such as French and Spanish, it is often inaccuracies or clumsiness in translating which reveal issues in terms of culture and clearly show that cultural issues do not only arise in highly subjective literary texts but are also

⁴³ A thesis statement is one or two sentences that tell the reader what the essay is about.

manifest in scientific discourse generally regarded as ‘objective’ and neutral. (Rey Vanin, 2014, p. 8)
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Rey Vanin (2014) defined scientific texts as texts aimed to extend knowledge to the reader in a didactic dimension. She stated that the vision of scientific texts is a dialogic structure which lies within the current consensus on the discussion of scientific discourse (Rey Vanin, 2014, p. 15). These are texts generally considered informative, both on the epistemological and the communicative levels, whose main function is to transmit knowledge and interact with the reader's cognitive universe. This process introduces new concepts related to a specific domain (Rey Vanin, 2014, p. 45). Thus, scientific texts are written to transmit the knowledge, experiences, and research results of a specialised field. They require a significant cognitive effort from the readers who must incorporate new knowledge of a particular subject with their prior knowledge (Rey Vanin, 2000, p. 65).

These are texts in which authors try to demonstrate the validity of their hypotheses and justify the accuracy of their conclusions, basing this demonstration essentially on experiments aimed at confirming and illustrating. This process involves several linked discursive movements coupled and articulated by links that support the argument that give instructions so as to facilitate reading. It is therefore a type of discourse in which the argumentative aspect is as important as the informational aspect; [...] (Rey Vanin, 2014, p. 97)⁴⁵.

⁴⁴ *“Entre deux langues proches comme le français et l’espagnol, ce sont souvent des imprécisions ou des maladresses dans la traduction que révèlent ces problèmes de type culturel et qui permettent de constater que les aspects culturels ne se posent pas seulement dans des textes littéraires éminemment subjectifs mais qu’ils se manifestent aussi dans des discours scientifiques considérés généralement comme “objectif” et neutres”.*

⁴⁵ *“Se trata de textos en los que el autor trata de demostrar la validez de sus hipótesis y de justificar la exactitud de sus conclusiones, basando esta demostración esencialmente en experimentos cuya finalidad es confirmar a la vez que ilustrar. Este proceso supone varios movimientos discursivos enlazados y articulados por nexos de conexión que soportan la argumentación dando instrucciones que facilitan la lectura. Se trata pues de un discurso en el que el aspecto argumentativo es tan importante como el aspecto informativo; [...]”.*

Rey Vanin (2000) also observed that scientific texts are sense-making processes from specialised terms and reconstruction of textual coherence (p. 65). Thus, 'scientific text' is the term used to designate a group of texts that deals with issues related to science. This designation, according to Rey Vanin, is based on a criterion of content which does not take into account the communicative situation, although the author should consider the cognitive content and rhetorical mechanisms when writing (p. 68).

With respect to the discourse of 'semi-specialised' scientific texts, Rey Vanin (2014) notes that such texts show argumentative and subjective features. The argumentative dimension of scientific discourse occurs because it is expressed and communicated from a language that reflects the speaker's intentions (Rey Vanin, 2014, p. 10). Rey Vanin believes that the intentions of scientific discourse do not differ much from other types of speech considered more openly argumentative, such as political and advertising texts with intentions of *faire croire*. Texts also express subjectivity through the fact that language is not neutral and there is the possibility of a text being interpreted in different ways by different readers (Rey Vanin, 2014, p. 11). Chen (2013) delved deeper into the subjectivity of 'semi-specialised' scientific texts through 'shifts' and stated that:

Evaluative shifts, [...], focus especially on the shifts that pertain to evaluative expressions. Specifically, the term evaluative shifts means shifts in evaluative expressions between source text and target text, which include the change of evaluative expressions or the adjustment of the degree of evaluative meaning. (2013, p. 7)

Rey Vanin (2000) concluded that the operation of translating scientific texts takes place on the word level, and also on the level of textual structure. It corresponds to the various actions of the speech in order to have the same function in different languages for the same genre (Rey Vanin, 2000, p. 78-79). Therefore, Rey Vanin believes that translators often have to adapt texts by adding or deleting elements to transform them and make them compatible with the new extra-linguistic situation (2014, p. 24).

However, when analysing original texts and their respective translations, Rey Vanin and Tricás (2006, p. 2) realised that translators focus on the transfer of information and often tend to apply global interpretive strategies without realising that introductions and

conclusions require specific treatment because both are situated in two key areas: the opening and closing of the act of communication. These two parts of the text are segments where there is an increased frequency of persuasion, highlighting the importance of the exposed text. Therefore, according to Rey Vanin and Tricás, these segments require interpretive strategies tailored to their specific requirements (2006, p. 4). Regarding the translations of the texts they analysed, Rey Vanin & Tricás highlighted the cases where the translator does not distinguish the functions of language causing misinterpretation of results that modifies the author's intention. Sometimes the original appears in a way to attract the reader's attention and to communicate the relevance of its claims while the translator may choose to use words that, although they are semantically similar to the original text, do not have the emotional strength of the original. They tend to be associated with the purpose and stiffness of science that the author of the source text wanted to get away from in these segments (Rey Vanin & Tricás, 2006, p. 4). They claimed that the translator must be aware of the argumentative structure of the article, as well as the coherence of the communicative act, the polyphonic structure, and rhetorical elements in the interpretative process: "Reading a scientific article or other text considered informative must allow the integration of new knowledge into the knowledge already acquired by the reader (Rey Vanin & Tricás, 2006, p. 9)."⁴⁶

With regard to 'cultural references', Rey Vanin did not talk much about these cases, because the texts she analysed were studied within the sphere of the 'hard and natural sciences' and we believe that they occur less often than in texts on the Human Sciences. However, Rey Vanin spoke briefly about references to certain elements that are part of shared knowledge as an effective resource. She stated that allusions, such as making reference to a national phrase, celebrity, or literature, establish some complicity with the reader (Rey Vanin, 2014, p. 65).

The review of literature and this research

Heim and Tymowski's (2006) guideline for translating texts in the Social Sciences, although prescriptive, showed current problems that we found in the translation of the speech genre of the Social Sciences and presented solutions that can be useful to the area. Still, the guideline did

⁴⁶ "La lecture d'un article scientifique ou de tout autre texte considéré comme informatif doit permettre au lecteur d'intégrer des connaissances nouvelles dans des connaissances déjà acquises".

not show clear evidence of the problems that Hein and Tymowski (2009) assumed to exist. However, this guideline is useful for our research when analysing some extratextual variables in our chosen texts, for example, the translators' nationalities and academic backgrounds, whenever we found them. In Serpa's master's thesis (2012), we can find real evidence of cultural elements translated into English, from an anthropological perspective. Serpa's research supports these studies as her work pointed out Brazilianisms and cultural references--although she does not call them 'cultural references'--that sometimes present correspondent terms in English, sometimes similar correspondents, and sometimes no correspondents. Her work is encouraging to our research in the way it demonstrates the instability of languages. Also, cultural specificities are crucial to take into account in the field of translation of sciences.

Pisanski Peterlin and Rey Vanin have both expressed concerns regarding literal translations in scientific texts. Still, although Pisanski Peterlin's work does not present the same approach of analysis as ours, it also put forward the argument that there has been an increasing need for research into the translation of academic texts. More than that, her analysis showed that there is a lack of awareness of the translation of academic discourse. From this, we realise that there are several cultural approaches in the translation of academic texts in the Social and Human Sciences that need to be academically discussed.

Rey Vanin's discussions, although they did not focus on the same speech and 'textual' genre that this research does, help us to appreciate that scientific research--and we include the Human Sciences in scientific research--is not only the informational type, but also argumentative. With that, we are able to understand the role of research articles in the Human Sciences for its target-public and thus, discuss translations of this genre.

3. METHODOLOGICAL ASPECTS

Our analysis uses a qualitative approach, based on observation and interpretation of reality in order to develop a theory to explain what was observed (Newman & Benz, 1988, p. 3). According to Williams and Chesterman (2002), qualitative research “can lead to conclusions about what is possible, what can happen, or what can happen at least sometimes; it does not allow conclusions about what is probable, general, or universal” (Williams & Chesterman, 2002, p. 64).

3.1. RESEARCH AREA

For this research, our aim is to find translation tendencies for certain situations within the selected genre. For this reason we chose twelve pairs of texts to analyse. It is possible that a greater number of Brazilian bilingual research articles in the Human Sciences, and native and non-native speaker translators with or without certifications in areas related to the Human Sciences could give us more accurate data for analysis. However, as we intended to find authentic specific cultural evidence in Brazilian bilingual research articles, we limited the corpus to twelve textual analyses. Thus, although the results cannot be considered universal, they do point out probabilities. That is, according to Williams and Chesterman (2000), 'conceptual and empirical research' seeks evidence to support or refute hypotheses. With that, it is possible to establish classification systems by defining categories of analysis, interpretation of test results, and investigation of new ideas in order to obtain new results (Williams & Chesterman, 2000, p. 58 & 60).

3.2. THEORETICAL SURVEY

We fragmented our research into theoretical fields that compose all the aspects of this research. Therefore, our concern was to survey theoretical bases in Translation Studies, Intercultural Studies, and Human Sciences in order to build the interface here proposed.

In addition to the main theories we use in this research, which we comment on in more detail in the next item, we looked for references that deal with the particularities making up the analysis. The corpus of analysis comprises twelve bilingual Brazilian research articles in the Human Sciences. Our proposal was to find cultural references and translation interferences in the texts and classify them on intercultural levels. Thus, we observed the translation strategies used to deal with

cultural manifestations in the texts. Having established these observations, we discussed possible presuppositions that the authors and translators had regarding the target-public of their texts. Finally, we tried to understand if there are tendencies in the translation of cultural references in the academic texts in the Human Sciences that we analysed. Thus, we can predict the effect on different profiles of target text readers.

In order to achieve this purpose, we sought information on several topics that gave us the support to make this research possible. First, we selected the general theory that gave us the main support to conduct research of this nature. For this we used the German Functionalist Translation Theory. As our research is based on cultural issues in translation, we were also supported by Intercultural Studies in order to have a consolidated framework in this area. Also, we searched for literature on other aspects of this research: English as the academic lingua franca, the translation of sciences, cultural references, and translators' decisions in texts in the Human Sciences and its characteristics as a genre. The next items describe how we dealt with each element listed in the previous paragraph.

Theoretical Bases

Our research is mainly supported by the German Functionalist Translation Theory combined with 'Intercultural Studies'. We also discuss the role of the Human Sciences through Foucault (1966/2006) and Bakhtin (1979/2011) and its representation in the language in order to understand how the discourse is built in the text.

The German Functionalist Translation Theory assisted in our understanding that every translation has a specific purpose for a specific audience that takes place under specific conditions. With this theory, we can have a deeper appreciation of the internal circumstances that make translation happen. This theory helped us work with the analysis of cultural references and translation strategies bearing in mind given audiences under given situations.

With regard to 'Intercultural Studies', we reflected on the controversial concept of 'culture' and the encounters of different cultures in different situations. This study helped us to form categories of textual cultural levels.

Translation of Sciences

In order to find out what has been done in translation of sciences and translation of Human or Social Sciences in Brazil, we used the

database of theses and dissertations from CAPES (*Coordenação de Aperfeiçoamento de Pessoal em Nível Superior*), a Brazilian government agency linked to the Ministry of Education, which has a collection of master's dissertations and doctoral theses defended in Brazilian institutions.⁴⁷ In the CAPES database, we searched using keywords. We did not find significant results with '*tradução textos científicos*'--translation scientific texts--or '*tradução ciências humanas*' --'translation human sciences'. Through the Keywords '*tradução ciências sociais*' 'translation social sciences'--we found a master's dissertation from the *Universidade Estadual de São Paulo* which deals with the translation of a Brazilian anthropologist, Darcy Ribeiro (Serpa, 2012).

On the international level, we also sought academic literature on the interface of translation and science, and the translation of Human or Social Sciences. To this end, we conducted a thorough search in all editions of two well-known international journals in Translation Studies: *Target*, the international journal of translation studies, and *Meta*, the translator's journal. For the *Meta* journal, we selected the material for this study by checking all the titles of all *Meta's* editions from 1966 to 2015. There we found Rey Vanin (2000) writing on textual and cognitive structures in translating scientific texts, available in open access. In the case of the *Target* journal, we had access to all the titles and abstracts that have been online since 1989. There we found Pym (2004), criticising the German Functionalist Translation Theory, and again Rey Vanin (2000), analysing cognitive processes in translation of scientific texts.

In addition to specific journals, we also found publications on similar topics through online searches with more general search engines using Keywords. Still, we found little literature on translation of academic texts and even less on Human or Social Sciences.

Cultural References

In order to understand how cultural references are set in Translation Studies, we briefly mapped out what has been done in this regard as well as the concepts provided by some scholars such as Mayoral Asensio (2000), Nadal (2009), Molina Martínez (2001), and Nord (1994). In order to classify 'types' of cultural references, we were grounded in our own findings in the texts and used the 'cultural layers' proposed by Hofstede (1980/2000) to organise them into a logical sequence.

⁴⁷ See <http://bancodeteses.capes.gov.br/> (accessed on 03/10/2015)

Besides classifying the cultural references into cultural layers, we analysed the translation strategies used to solve the cultural conflicts they caused. Through the analysis of translation strategies, we managed to discuss each case of cultural conflicts selected for this research. In order to list a group of translation strategies, we used Baker's (1992/2005) and Vinay and Darbelnet's suggestions (1958/1995), whose definitions are closest to our findings.

3.3. CORPUS SELECTION CRITERIA

First of all, the idea for working with the analyses of translated research articles in the Human Sciences came from my background in History and my master's dissertation during which I worked with Translation Studies and Gender Studies. Moreover, while the interdisciplinary knowledge of matters related to the Human Sciences has always caught my personal interest, I also had the opportunity to translate a few academic texts in this area as well as texts in the well-known 'hard sciences'. This contrastive experience of translating academic texts from different fields of knowledge showed me that the translation of texts in the Human Sciences presents challenges that go beyond the specific terminology of the area, which is often an issue in academic texts (Rey Vanin, 2014). Translating Human Sciences has given me personal experience that there are a larger number of cultural references in the texts if compared to texts in the 'hard sciences'. This is probably due to the fact that texts in the Human Sciences usually delimit the communities and the geographic space where social and psychological behaviours happen or happened. In this sense, beyond the lexical search for specific terms and jargon in the area, translating Human Sciences is to 're-represent' a cultural community in another language.

In what follows, we explain the corpus selection criteria, the borders established to limit our possibilities of analysis, and the final selection of the texts. We must say that, although we consider the translator bio details to be important in understanding the reasons for translation decisions in the texts, we do not give priority to this variable. Despite having the translators' names displayed on every target text, we were not able to find much background information about them. Still, we dedicate one paragraph in each text analysis to the translators' details, such as nationality and educational background, whenever we were able to. In the final analysis, we go back to these details in order to

understand the translators' profiles according to Heim and Tymowski (2006) mentioned in the previous chapter.

SciELO

With the purpose of working with the translation analysis of scientific texts within the area of Human Sciences, first it was necessary to find a source from where the texts could be extracted. As our objective was to find texts bilingually published in Portuguese and English, we chose *SciELO* for its wide variety of journals that offer Brazilian research articles published in more than one language. One of the reasons for choosing *SciELO* as the source for our corpus is that *SciELO*'s files are available in a standard format according to its own criteria.⁴⁸ Still, the main reason for selecting *SciELO* was the vast availability of bilingual texts, which is one of the development policies of the portal:

Provide multilingual publication, especially in English, Portuguese and Spanish. This has been crucial to give Latin American journals the ability to reach different audiences, especially because the articles are published simultaneously in two or three languages. (Packer & Meneghini, 2014, p. 24-25)⁴⁹

Thus, *SciELO* demonstrates this concern for the internationalisation of research, in spite of the project 'SciELO Social Sciences' being discontinued for lack of funds, according to Abel Packer.⁵⁰

Bilingual research articles available on SciELO

SciELO's home page provides links to access the journals by areas of knowledge. These areas are available in English as follows: 'Agricultural Sciences', 'Applied Social Sciences', 'Biological Sciences',

⁴⁸ See the notice for journals applying for *SciELO*'s assessment: http://www.scielo.br/avaliacao/20141003NovosCriterios_SciELO_Brasil.pdf (accessed on 06/10/2015)

⁴⁹ "Fornecer publicação multilíngue, principalmente nos idiomas inglês, português e espanhol. Isso tem sido crucial para dar aos periódicos latino-americanos a capacidade de alcançar diferentes públicos, especialmente porque os artigos são publicados simultaneamente em duas ou três línguas".

⁵⁰ See Abel Packer's e-mail in Appendix A. This subject is discussed in the Introduction.

'Engineering', 'Exact and Earth Sciences', 'Health Sciences', 'Human Sciences', and 'Literature and Arts'.

In the case of 'Human Sciences', it often happens that the same journal is available in two areas of knowledge at *SciELO*, the 'Human Sciences' and 'Applied Social Sciences'. Some examples are the journals *Cadernos Pagu*, *Revista Estudos Feministas*, and *Horizontes Antropológicos*, whose regular issues are found in 'Human Sciences' and whose special editions in English are in 'Applied Social Sciences'.

Our search was limited to two links: 'Human Sciences' and 'Applied Social Sciences'. In 2012 we found a list of 245 journals from various Brazilian and non-Brazilian academic institutions. From these, we only selected Brazilian journals (Pfau, 2013). We made the selection criteria through the names of the promoting academic institutions. If a Brazilian locality was informed as a headquarter, the journal was selected.

Still, not all journals have special editions in English. After searching one by one, we found 18 Brazilian journals that have at least one issue published as 'special edition'. Below is a list of the 18 journals, their respective areas of expertise, and the number of research articles available in 'special editions' in English of each journal:⁵¹

Table 3: Journals with publication in 'special editions'

Journal	Field of study	No. of articles
Revista Ambiente & Sociedade	Social Sciences (Environment)	18
Brazilian Political Science Review	Political Sciences	40
Cadernos Pagu	Gender Studies	11
Dados	Social Sciences	35
Estudos Feministas	Gender Studies	35
Estudos Sociedade e Agricultura	Social Sciences (Agriculture)	28
História	History	7
Horizontes Antropológicos	Anthropology	42
Mana	Anthropology	25
Novos Estudos (CEBRAP)	Interdisciplinary (Sociology, Political Sciences, Anthropology and Human Sciences)	16

⁵¹ The areas of knowledge are shown according to the journal's own description.

Religião & Sociedade	Social Sciences (Religion)	9
Revista Brasileira de Ciências Sociais	Social Sciences	46
Revista de Sociologia e Política	Political Sciences and Social Sciences	13
Sociologias	Sociology	19
Sur – Revista Internacional de Direitos Humanos	Human Rights	30
Tempo Social	Sociology	12
Teoria & Sociedade	Social Sciences	12
TOPOI – Revista de História	History	11

After finding the journals and research articles available in 'special editions', we needed to know which texts would be adequate for our analysis. The criterion for selection was only research articles addressing Brazilian issues, either at local or national levels, individually or including other nationalities. We analysed the title and abstract of each research article found in the 'special editions' mentioned in the table above. Thus, of the 409 research articles found in 18 journals, 267 were selected. The method we used to consider that a research article deals with Brazilian issues was defined by finding the following references in the title or abstract: 1- spaces: the title or abstract includes the name 'Brazil' or another Brazilian geographic region; 2- people: politicians, writers, musicians, or other public figures; 3- social manifestations: dance, music and literature, gastronomy, religion, and other rituals; 4- facts: political, historical and social events; and 5- language: jargons or typical expressions of Brazilian culture.

However, not all of these 267 articles are bilingual. Some of them were only written in English and there are not translations from Portuguese. There are also cases of research articles published in 'special editions' which were originally written in Portuguese, but their respective source texts are not found on *SciELO*. In such cases, the source texts were published outside *SciELO*. There is still a group of texts published in 'special editions' which are also bilingual and of which both source and target texts are available on the platform. For the analysis, we considered the two groups of texts published bilingually, with the source text either inside or outside *SciELO*. We took the decision to include bilingual research articles whose source text is not published on *SciELO* when we started searching for individual texts. At that moment, we realised that there are a significant number of research articles where the source text is published outside *SciELO*, usually by the same journal and in open access, but in an independent publication.

Fields of study

With the data shown above, we decided on four fields of study within the Human Sciences. Most of the texts are interdisciplinary, i.e., the texts usually interface with other fields of study. Still, each text shows tendencies to emphasise one field of study over the others. Therefore, within the main approach of each text, the corpus consists of twelve research articles; three texts in four fields of study. The fields are History, Anthropology, Gender Studies, and Political Sciences. Below, we briefly justify the selection of each field of study.

History is culturally reconstructed on perspectives from sociological, philosophical and psychological roots. The critical eye of a local researcher on the past of his/her own national culture can be best recognised by a fellow researcher who is familiar with Brazilian culture, academic concepts, and local language. Furthermore, an academic text on History is usually a patchwork of other historical fragments that compose the object studied. A text that deals with a historical event is explained and put into context by a trade of other events. In this sense, texts on History compose a historic track in which the reader needs to follow in order to follow the writer's arguments. This "track" of parallel historic knowledge may be facilitated by the author and/or the translator, making it explicit or implicit to the reader.

Gender Studies, besides being an interdisciplinary field dedicated to represent gender identities, it analyses local communities according to their specific gender relations in society. Moreover, writing texts on Gender Studies requires the researchers' positioning towards writing, in order to include minorities such as different ethnicities and social classes bringing such specificities to the text. Also, texts on Gender Studies present cultural characteristics represented by the researcher's local view that are a rich source for translation analysis.

We chose Anthropology because of its nature of opposing the 'self' to the 'other' as "[...] the discipline constructs a knowing Self which is opposed to an Other that is actively denied selfhood whilst being simultaneously constructed as a site of instruction" (Tremlett, 2003, p. 20). In this sense, this perspective is constructed in texts on Anthropology showing the researchers' viewpoint to individuals' or groups' cultural characteristics analysed in a specific context. Through the relationships of individuals with a social group and with their environment, texts on Anthropology present their own cultural peculiarities.

Finally, we chose Political Sciences because an academic text that approaches a local political context tends to highlight specific political organisations and processes. This is also a counterpoint to Anthropology and Gender Studies, which tends not to approach social groups from ethnical or identitary perspectives, but rather institutional, legal and organisational. In this sense, texts on Political Sciences give us cultural references that compose the local political background of the object discussed. Thus, cultural events from political, social, and historical perspectives encompass the object discussed by the researcher. In a translational situation, these events may be more easily recognised by the source text reader than the target text reader.

Besides that, all the fields of study selected present cultural references that belong to their specific fields or the disciplines they interface with. These cultural references are recognised as jargon and concepts academically built, either locally or internationally. Thus, these fields of knowledge are potentially rich in cultural references of different natures.

Still, other fields of study would be similarly useful for the study of cultural references in the translation of academic texts in the Human Sciences. However, as we had to delimit the corpus, we chose these four fields of study believing that texts on these fields could give us samples to discuss translation in the Human Sciences from a cultural perspective.

Selection of texts

We decided that there should be an equal number of texts for each field of study in order not to give preference to any field. We considered that twelve pairs of research articles would be a manageable amount to be thoroughly analysed according to the theoretical background and our objectives. This number, although not meaningful for quantitative research, is a representative sample.

First, the research articles selected had their source and target texts available in open access. In addition, research articles were selected exclusively from the themes addressed in the text. Our purpose is that all the research articles together could consider a range of variables and recurring topics in the Brazilian academic sphere. In other words, we selected texts whose topics were recognisable by the source text reader. Thus, the topics included in the research articles selected deal with religion, behaviour, sexuality, popular culture, politics, history, law, language, racism, art, slavery, and social class. Other subjects could likewise be familiar to the source text reader who is ideally a Brazilian researcher in Human Sciences. Even so, the

combination of the topics approached in the corpus was deliberately determined in a way that the possibilities for and diversification of cultural references were potentially high.

3.4. CORPUS ANALYSIS

We divided the text analyses into thirteen units. The first unit explains how the analysis of the twelve research articles is structured and how the German Functionalist Translation Theory and Intercultural Studies are used in the analysis. We also comment on how the extratextual and intratextual factors suggested by Nord (1991/2005) are organised. In this part we also make the adaptation of Hofstede's 'cultural layers' (1980/2000) for the analysis as well as the categories of translation strategies used for discussion.

The twelve other parts are the individual analyses of each research article selected. The analyses are placed in order of field of knowledge, starting with the three articles on History, followed by Anthropology, Political Science, and Gender Studies. We draw preliminary conclusions for each analysis on the particular research article studied. Finally, after these thirteen parts, we discuss the findings of the analyses as a whole.

In this section we elaborate on how we used the theoretical framework in the source and target text analyses. We also show how we read and catalogued the texts for analysis. Finally, we describe how we conducted the search and discussion in order to understand the translation strategies for cultural references and the translators' approaches.

Analysis based on theoretical support

For our method of analysis, we sought out translational situations that involved possible cultural clashes for the target culture. For this, we catalogued 'cultural references' and 'Translator's approaches' that could influence the informative and argumentative function of the research article. This research does not deal exclusively with 'cultural references', we also found many cases which cannot be considered cultural references that influence the informative and argumentative function of the target text; we call them 'Translator's approaches'. Such cases are not particularly related to Brazilian cultural contexts. Therefore, we dedicated part of each analysis to discussing cases of this nature.⁵²

⁵² See details regarding these categorisations in Chapter 4.1.

In order to discuss these issues, we relied on Nord's (1991/2005) text analysis of extratextual and intratextual factors mainly focused on an idealised audience, the motive for which the texts were published, and the authors' and translators' presuppositions when writing their texts.⁵³ To classify the 'cultural references' and the 'translators' approaches', we relied on the 'cultural layers' model proposed by Hofstede (1980/2000). These layers show the cultural manifestations at four levels.⁵⁴ These levels demonstrate the intercultural conflicts. We adapted the layers to the textual situation in translation according to our findings concerning the text.⁵⁵ This method of classifying 'cultural references' and the 'translators' approaches' enabled us to organise our findings in a pattern of analysis.

Text analysis

We analysed the selected texts through individual readings of source and target texts as well as the confrontation between each pair of texts. When reading the source texts, our purpose was to find fragments which had specific cultural references to Brazilian culture. We read target texts similarly, searching for fragments that represent specificities of Brazilian culture, and, whenever found, we highlighted them in the text. Next, we confronted the highlighted segments in each source and target text, followed by a parallel reading of the two texts. At this time, we listed the cultural references and translation interferences that caught our attention in a file and saved with opening remarks for further analysis. These remarks assisted us in categorising translation strategies, as many strategies tend to repeat in different texts and with different translators. We gave, then, the lists of cultural references and translation interferences new cataloguing data at this moment. We would also like to emphasise that this cataloguing happened through the researcher's human eye. We did not use any corpora program to assist us, since we were open to finding non-established cultural references and translation interferences.

After analysing all the texts, many cultural references and translation interferences showed a similar nature, thus they could be grouped into the 'cultural layers' we adapted from Hofstede (1980/2000). We defined the categories by the nature of cultural categories found in

⁵³According to Chapter 2.1.

⁵⁴According to Chapter 2.2.

⁵⁵Chapter 4.1. explains how this adaptation of Hofstede's cultural layers happened for this research.

the source texts.⁵⁶ Within the categories, the translation strategies for each situation were analysed one by one. Through this process, we were able to understand what communicative function these translation strategies perform for specific audiences and what the translators' presuppositions were that made him/her decide on the solutions verified in the texts.

Authors' and translators' presuppositions and translation strategies

By analysing the translation strategies, we were able to observe the translators' possible presuppositions regarding their ideal audiences. For this reason, we decided to categorise the translation strategies as they tend to follow patterns. These patterns have been previously discussed in a similar way by Baker (1992/2005), and Vinay and Darbelnet (1958/1995),⁵⁷ and they are used for this research with a few adjustments due to the particularities of the genre studied here.

In order to understand the authors' and translators' presuppositions as well as the translation strategies chosen by the translators, we needed to perform parallel research on each segment selected for discussion. The purpose of researching parallel data was to understand how these selected segments were used in the written form of the source and target languages. To do this, we used several English and Portuguese dictionaries as well as virtual encyclopaedias. In cases of academic expressions, jargon, and concepts, for example, we searched for how these expressions are used in scientific texts, such as books, theses, dissertations, reviews, and research articles in the Human Sciences, or even other fields of knowledge, depending on the individual needs of each case. We often used journalistic sources to find occurrences of certain expressions too. For popular expressions used in daily language, we also sought cases in social networks, related blogs, online forums, and search engines. All the sources used for this parallel research are detailed in footnotes throughout the analysis. We present virtual sources with their electronic addresses as well as the accessing date.

Through parallel research we were able to reflect on the authors' and translators' presuppositions. Moreover, it was possible to understand what kind of target text reader is more conditioned to dialogue with each translation strategy observed in our analysis. This reflection considered readers with different background knowledge of the subject as well as

⁵⁶ The cultural categories are explained in Chapter 4.1.

⁵⁷ See chapter 2.2.

how our parallel research addressed the use of written cultural references in use in the target language

Final analysis

Having analysed all the research articles as individual cases, we were able to organise all the data collected and draw the final analysis for this research. The final analysis is based on the results of analyses of all data obtained from the cases discussed in the twelve research articles.

The chapter 'General Results' discusses whether there are tendencies of translation strategies among cultural categories in the twelve pairs of texts analysed. The second step analyses the effects of translation of cultural categories depending on the context and the target text readers' profiles. Finally, we present and discuss the results of our analyses based on the purpose of translating academic texts in the Human Sciences. This analysis allowed us to discuss how and when translation interferences contribute to the cultural translation of this genre in order to comply with its function.

The analysis of results starts from three analytical tables that confront the twelve research articles with the respective cultural categories and translation strategies. These tables allow us to see if there is some sort of tendency in the translation strategies in the texts we analysed. We also analysed how different translators behave in cases where the same or similar cultural references occur regarding individual presuppositions about the target text reader.

This analysis suggests that although there are general tendencies in the translation strategies in the analysed texts, individual cases show that the translation effect is different depending on the text's context already provided in the source text. Thus, the second part of the chapter lists the results of the general translation effects for target text readers with different background knowledge. This list was created after re-analysing all cases of cultural categories. The possible effects on cultural translation of academic texts in the Human Sciences lead us to reflect on desirable translational situations according to the text function of this genre.

These general results allow us to reflect on the translation of Human Sciences. We also consider the translators' profiles. To do so, we used the information on the research articles' translators in order to think of the translation reality in this area in Brazil. We discuss, then, the possibilities of cultural translation for texts of this genre to be able to communicate with a wide international audience of readers. This discussion is based on the translators as critical readers. We adapted the

post-colonial critical theory of literary translation by Lawrence Venuti (1998/2002) and Haroldo de Campos (1992/2006)⁵⁸ for the genre to support our argument that the translator must be an active, creative, and critical agent with the responsibility of communicating local research internationally.

The translator, however, is only one of the agents responsible for the target text. SciELO, the journals' editorial board, the proofreader and the author are also agents responsible for the final product. We do not consider here variables that evidently influence the final result of the target text such as deadlines, translation conditions, translation briefs (if any), and the revisions the target texts go through.

⁵⁸ See chapter 2.2.

4.TEXT ANALYSIS

In this chapter, we outline our methodology for this research, as well as present our confrontation of the 12 pairs of texts.

4.1. METHODOLOGY OF ANALYSIS

In this section we discuss the texts separately, and after that we reach some conclusive points. Our analysis consists of three different parts; i) analysis of extratextual information; ii) analysis of extratextual and intratextual factors, and iii) analysis of cultural references. Each part leads to a deeper level of analysis to reach our purpose of observing translation strategies on the cultural level.

4.1.1. Analysis of Extratextual Information

The first level of analysis, which precedes the actual confrontation between the source and the target text, considers the extratextual information about the research article. Each article, published through *Portal SciELO*, is preceded by a title page that displays some standardised features, including some brief information about the journal where each article was published, the bibliographical references the authors composed for their articles, and, whenever possible, some brief information about the translators.⁵⁹

Prior to this analysis of extratextual information, we would like to outline some features that we are *not* going to include in our analysis. We do not intend to focus our analysis on translational errors; however, we did find some mistakes within the text, such as, problems in format, grammar, punctuation, and structure. We also found sentences repeated twice, Portuguese sentences from the source-text in the middle of the target-text, statistical confusion with numbers and categories, and so on. Some texts presented more problems than others, but this is part of human error, not only from the translator, but a possible proof reader--or the lack of one--as well as the editors--and maybe even the author, if s/he had access to the article after it was translated and before it was published.

Furthermore, the texts selected for our analysis also present ethical problems regarding translation. According to the Brazilian style

⁵⁹ Every target text displays the translator's name but information about them was not always reachable.

manual (ABNT – *Associação Brasileira de Normas Técnicas*), when an author translates a citation from a foreign source, s/he must state that the fragment has been translated:

Paragraph 5.8: When a citation includes a text translated by the author, it should be followed by ‘our translation’ in brackets. Example: *não fazê-lo pode estar envolto em culpa, perversão, ódio de si mesmo [...] pode julgar-se pecador e identificar-se com seu pecado.* (Rahner, 1962, v. 4, p. 463, our translation)⁶⁰

In this regard, very few authors respected this norm when they wrote the source-texts. We noticed this by verifying the references where the titles were in foreign languages and the citations were in Portuguese. This means that the cited fragment was translated, possibly by the author, without acknowledging it.

This negligence also occurred when citations from the source text were translated or back-translated in the target-text. In this case, none of the translators indicated that the citations were translated or back-translated.

These issues have been raised in order to illustrate other possible kinds of research for the same corpus and may well be an object of analysis in future research. Nevertheless, these issues will not be dealt with in the present analysis as our main purpose is interculturality.

4.1.2. Analysis of Extratextual and Intratextual Factors

In this section, we provide a detailed source and target-text analysis according to Nord (1991/2005). We will achieve this by considering the categories of extratextual and intratextual factors as presented in a table format for an easier confrontation. The theoretical chapter that concerns the German Functionalist Translation Theory (Chapter 2.1.) is the basis for this analysis. As an introduction to our analysis, we present now a general view of the table of analysis for the

⁶⁰ ABNT-Associação Brasileira de Normas Técnicas. Informação e Documentação (2002) – Citações em Documentos. Rio de Janeiro. "*Paragraph: 5.8 Quando a citação incluir texto traduzido pelo autor, deve-se incluir, após a chamada da citação, a expressão tradução nossa, entre parênteses. Exemplo: não fazê-lo pode estar envolto em culpa, perversão, ódio de si mesmo [...] pode julgar-se pecador e identificar-se com seu pecado.* (Rahner, 1962, v. 4, p. 463, our translation)."

twelve pairs of texts. We also present this table separately in the analysis of each pair of texts. As we can see below, as the source and target-texts are of the same type,⁶¹ several categories present the same result for both columns. The following table, then, shows general results in order to consider the main points our set of texts have in common, and the subsequent tables, for each separate text analysis, show the specificities of each text.

Table 4 - Corpus general text analysis

	Source text	Target text
Extratextual factors		
Sender	1-Researchers 2-The journals 3- <i>SciELO</i> (not always)	1-Researchers 2-The journals 3- <i>SciELO</i> 4-Translators with different nationalities and educational backgrounds
Intention	Disseminate an investigation about Brazilian Human Sciences	Disseminate internationally an investigation about Brazilian Human Sciences
Audience	Brazilian researchers, scholars, and students of Human Sciences	International researchers, scholars, and students of Human Sciences who are proficient in English and not proficient in Portuguese
Medium	A Brazilian online journal through <i>SciELO</i> or not	A Brazilian online journal through <i>SciELO</i>
Place	Brazil--an open access journal	Brazil--in an online open access library
Time	Between 2000 and 2010	Between 2004 and 2010

⁶¹ According to the text type approached by Reiß and Vermeer (1996) discussed in Chapter 2.1.

Motive	1-National visibility 2-Scientific legitimacy of Brazilian communities and practices	1-Spread internationally the author's research as well as increase the journal's visibility 2-Scientific international legitimacy of Brazilian communities and practices
Text function	Informative Argumentative	Idem
Intratextual factors		
Subject	Brazilian Human Sciences	Idem
Content	Research in Human Sciences about Brazil	Idem
Presuppositions	The authors presuppose the readers are aware of academic language and Brazilian cultural references	The translators presuppose the readers are aware of academic language and some Brazilian cultural references. This varies according to the text and situations. This is the main objective of our analysis
Text composition	Research articles: title, author's name, abstract, Keywords, headlines, paragraphs, endnotes/footnotes, references.	Idem
Non-verbal elements	Most articles do not present any (one presents two images)	Idem
Lexis	Formal, academic with specific vocabulary	Idem
Sentence structure	Simple. Some sentences are linked to citations, footnotes/endnotes and references.	Idem
Suprasegmental features	Titles, author's name and headlines are usually in bold, emphasis in inverted commas or italic, foreign words in inverted commas or	Idem

	italic, with small variations	
Effect	Spreading new ideas or emphasising old ones about studies on Brazilian Human Sciences	Idem

The objective of this research mainly focuses upon two of the categories presented above. Thus, we extend our discussion beyond the table for these two items for the purpose of justifying our results. We also take into account the other items from the table in order to have a clear overview of the whole translational situation.

In order to confront the original and its respective translated text, two items from Nord's (1991/2005) table are discussed more in detail: 'motive' and 'presuppositions'. Therefore, we also include the 'audience' as a key-factor in the analysis. Nonetheless, the other items are also important according to the necessity of discussing them in the analyses. The 'sender', for example, which we divided into three parts for the source text and four parts for the target text, relates to the 'intention' that the institutions involved--*SciELO* and the journals--and the authors of the respective articles have for its publication. As we discussed in the Introduction, there is a political reason behind these publications. We also consider the translator to be the fourth 'sender' for the target text. Out of all parties involved, s/he is possibly the least interested member in disseminating that particular research; however, as his or her name is mentioned in the article, the translation is also a way of advertising his or her work.

We also keep in mind the 'function', which is the same for all texts but is crucial when considering the text typology as well as its genre. We discuss the 'subject matter' and the 'content' through the analysis of cultural references because they demonstrate the specificities of each text. They help us understand the possible 'effect' of the text on the target audience.

In respect to the 'audience', we do not propose a separate discussion for each analysis because they all present similar aspects. According to Holliday et al. (2004), in terms of 'large culture', the idealised audience for the source and target texts' have different national and linguistic cultures, for example, the former is a Brazilian Portuguese speaker whereas the latter is undefined--they can be originally from different linguistic groups and nationalities. In terms of 'small culture', both source and target readers are from a similar working environment.

Hence, both audiences have one aspect in common. This means that, in spite of several cultural differences, the texts were originally written and translated for people who are used to this text genre and type in their working environment.

Still, we must bear in mind that in spite of the texts being written for a particular audience of academics, both source and target texts may be read by people with different degrees of academic and Brazilian cultural experience. A prospective reader may be either an expert researcher familiar with the cultural aspects provided in the text or a neophyte student, who is engaging with the subject for the first time.

With this in mind, the translators do not have a well-defined audience in order to plan their translations. They may know, from the text type and genre, that they would possibly be read by other academics, but they can never predict exactly who these academics will be, where they come from, and, consequently, what their background knowledge is. They translate these texts for a very wide audience of nationalities with a similar small culture. Because this kind of situation is the same for all the pairs of texts in the sample, we do not discuss the audience separately like we do with the other two elected categories: 'motive' and 'presuppositions'. However, the notion of 'audience' will be intrinsic in the discussion of these categories as well as in the discussion of cultural references. As each text approaches different subject matters within Brazilian History, Anthropology, Gender Studies, and Political Sciences, each text is directed at readers interested in one of these specific areas and/or approaches.

The first item discussed is the 'motive' for communication. More generally, the purpose is to show scientific--international--legitimacy of Brazilian communities from historical, social, and psychological perspectives. In all cases studied in this research, these texts were translated to promote the international academic visibility and prestige of the senders: the author, the journal, *SciELO*, and possibly the translator.

However, beyond this general purpose, we also analyse the particularities of each text, that is, the reason each article was selected for translation. As we mention in the Introduction, the articles are part of *SciELO*'s 'special editions'. We analyse this purpose in each text analysis. The source text presuppositions are from the perspective of the author, and the target text presuppositions are from the perspective of the translator. This refers to textual elements that the text producer (author or translator) presumes their audience already knows. In other words, authors do not explain matters they believe readers are aware of;

they suppose the readers have prior knowledge of cultural references and historical facts. Translators may presuppose their audience has different background knowledge and thus, they write in a more explicative way.

The study of presuppositions in our analysis links to the next section which scrutinises each text for cultural references and how they were translated. There, we can see in detail the authors' and translators' presuppositions for each cultural item we bring into discussion. Therefore, our overall purpose is to understand the translators' position towards the texts.

4.1.3. Analysis of Cultural Categories

Having defined the categories of analysis for the source and target texts, our analysis moves to the particularities of each text observing text fragments and their respective translation strategies. To do so, we use categorisations to understand the corpus and to carry out the research. With Nord's (1991/2005) text analysis and Hofstede's (1980/2000) cultural layers, we can define textual segments under the correct cultural category. We also take into consideration the idealised audiences for each text according to the view of Holliday et al. (2004) regarding the similarities and disparities between source and target text audiences. From a 'small culture' perspective they are both academics of the Human Sciences, and from a 'large culture' perspective, they are from different nationalities and linguistic groups.⁶²

By reading and confronting source and target texts, we underline the 'cultural category found in the text according to intercultural layers represented by the onion model proposed by Hofstede (1980/2000),⁶³ starting with the most superficial layer and moving towards the inner core: 'symbols, heroes, rituals, and values'. The category of 'values' is the only one that is not a 'cultural reference'⁶⁴ because it is not a culturally specific manifestation; it is a matter of authors' and translators' discourse in the text as we discuss later in this chapter.

We would like to emphasise that we thoroughly analyse the articles without sub-genre classifications such as introduction,

⁶²See Chapter 2.2, section "Large cultures and small cultures"

⁶³See Chapter 2.2: "The "Onion": Manifestations of Cultures at Different Levels of Depth"

⁶⁴As we have seen in Chapter 2.1.

methodology, literature review, results, conclusion, and abstracts. However, some parts of the text contain more cultural references than others: the introduction, conclusion, and results. The literature review and methodology usually contain fewer cases of cultural references. Abstracts on the other hand, quite often point out cultural references, but as they reappear in the text, we usually prefer to use the ones from the body of the text as they are examples situated within a larger context than shown in the abstract. The main reason for not indicating in which sub-genre a given cultural reference is situated is that sub-genres are not always clearly separated in the articles. Nevertheless, we indicate the page and also if the reference is found in the title, headline, citation, footnote, or endnote.

Regarding the abstracts, the source text usually presents an abstract in Portuguese and its translation into English. The source text abstract in English is usually not the same in the target text. When the article is fully translated, the abstract passes again through a process of translation or retextualisation. The differences between the source text abstract in English and target text abstract are only commented on in this research if they fit within any of the 'cultural layers'.

Below, we define cultural categories. They are divided into cultural layers, from the most evident to the most intrinsic. We classify them according to the results obtained from the reading and confrontation of the texts. We also present some categories adapted from Mona Baker (1992/2005) to classify translation strategies which correspond to our findings.

Cultural references

A thorough definition of cultural references is found in Chapter 2.1. However, in a book chapter published in 2015, we presented this concept as “textual manifestations in words, sentences or fragments that express cultural knowledge that is shared within one or more cultures” (Pfau, 2015, p. 95). Our analysis focuses on the Brazilian cultural references found in the corpus. Some belong to the particular subfields of Human Sciences (the main interdisciplinary areas used to build the articles) and others to general popular Brazilian culture. In other words, the cultural references we analyse may come from the specific terminology of Brazilian Human Sciences, from other disciplines such as Law or Economy, or even from popular Brazilian knowledge, disseminated by local media or traditional folklore, for instance.

We categorise the different cultural references found in our corpus according to their features. To analyse them, we focus on their

‘communicative function’ (Nord, 1991/2005) in an intercultural situation (Hofstede, 1980/2000). Despite some scholars having already proposed models to categorise cultural references for other text genres, we notice that this particular genre of analysis requires some adaptations in order to have its exact ‘function’ understood. In this sense, for each cultural layer, we name one or two subgroups of categories found in the confrontation of source and target texts.⁶⁵

First layer: symbols

As Hofstede (1980/2000) states, this is the easiest cultural level to observe. Symbols are the way people speak, dress, and behave and are more easily copied or imitated by people from different cultural backgrounds. Hence, we have two types of cultural references regarded as symbols: ‘cultural registers’ and ‘keywords’.

Cultural registers

Cultural registers can be classified from two different perspectives in this analysis. The first one means words or fragments with two or more meanings. In other words, a written fragment can generate different meanings according to the context in which it is written, or the source text writer may even have written it with the purpose of giving two or more interpretations for it. To exemplify this case, we found the term ‘*pardos*’ in two different source texts; in one they were translated as ‘mulattoes’ and in the other they were translated as ‘gray’. Both translations are appropriate for the context, since in the first text it is a classification of a racial group in Brazil and the second is talking about the colour of cats.⁶⁶

The second perspective of cultural registers suggests specific interpretations for the source culture which are not always found, for instance, in dictionaries. An example is the term ‘*passse*’ from an article on Anthropology where the author explains a religious group’s ritual in Brazil. The word is found in dictionaries with several other meanings

⁶⁵ These categories are an improved model of a previous book chapter of ours published in 2015 (Pfau, 2015). Since then, our analysis has evolved in terms of interculturality, and thus, the categories are not exactly the same as in this chapter.

⁶⁶ This analysis is shown in more details in each text analysis, “The dynamics of slavery in Brazil: resistance, the slave trade and manumission in the 17th to the 19th centuries” and “Witchcraft, territories and marginal resistance in Rio de Janeiro”, respectively.

but this is specific for the context.⁶⁷

In translation contexts, cultural registers may be a challenge since “their rendering depends on knowledge as to what extent these meanings can be transferred to the target text and what the primary meanings according to the translation purpose are” (Pfau, 2015, p. 96). We also include figures of speech, idioms and proverbs which were not frequently found in our corpus but were used by some authors.

Keywords

Keywords are words in the source language which are essential for the text information. That is, this kind of cultural reference involves terms and concepts from the source culture which are necessary to compose and understand the text. In such cases, the translators may use the term in the source language and contextualise it (or not) for the reader. Sometimes, the translator decides to leave out the keyword in order to replace it, for example, for a more general term. An example of a ‘keyword’ case is the term ‘*licenciatura*’ in Portuguese. This term is used for undergraduate courses in which future teachers earn degrees in different areas of knowledge such as History, Geography, Languages, Mathematics, etc. That part of the text talks specifically about these cases in Brazil.⁶⁸ In this case, the translator decided to leave the word and provide a brief explanation in the text.

Second layer: heroes

Hofstede et al. (2010) considered ‘heroes’ as a cultural layer of people who influence modes of behaviour in a certain culture. In this case, for our analysis, we have two sub-categories for this layer: ‘characters’ and ‘locations’. We called the first category ‘characters’ in order to soften the semantic value of the word ‘heroes’, which suggests a model of behaviour to be followed by others, a social example for the community. The articles tend to deal with personalities. They are not always examples to be followed, and their behaviour might not have influenced others nationally, although they might. The criterion is that they are well-known Brazilians. This layer also includes ‘locations’, places influential in the source-culture.

⁶⁷ See text analysis of “An ethnography of reading in a spiritist study group”

⁶⁸ See text analysis of “Inequality in education and quotas for black students in universities”

Characters

Characters are people, contemporary or not, real or unreal, who are present in the text. We do not consider referential authors cited in the texts as characters, but only people who are the object of study. These people may be individuals, such as a president, or groups, such as a social class. When the source-text audience reads their names, they supposedly know who they are. One example is the name Chico Xavier in a text on Spiritism, whose name will not require any contextualisation in Brazil.⁶⁹

Locations

Locations are countries, states, provinces, cities, villages, rivers, forests, mountains, or any geographical accident with political or natural borders. They are easily recognised in the source-culture also by being a landmark: wars, deals, ceremonies, myths, legends, births, deaths, and so on.

An example is '*Terra de Santa Cruz*', which was the first name given to Brazil by the Portuguese colonisers in the sixteenth century.⁷⁰ Brazilians who know a little of their country's history do not need any additional information.

Third layer: rituals

Regarded as collective activities such as ceremonies and meetings (Hofstede et al., 2010), this layer represents a category which we call 'cultural knowledge'. When writing a piece of research, human scientists tend to focus on one or more objects of study. However, in an intertextual way, they use other objects to provide references. Sometimes, the author understands that his/her audience is aware of the other objects

Cultural knowledge

Cultural knowledge is shared knowledge concerning past or present situations or events. This category involves social, historical, political, and economical issues related to Brazilian culture. It may be historical or legendary, popular or scientific, within a definite time frame or not. The community that shares this kind of knowledge has

⁶⁹ See text analysis of "Ethnography of reading in a spiritist study group" References?

⁷⁰ See text analysis of "Witchcraft, territories and marginal resistance in Rio de Janeiro"

heard and internalised it through the national or local media; through other pieces of (un)published research; or even through other mediums, such as lectures, social networks, or simply life experience. This category also concerns folkloric stories passed through generations within the same community. It may be a short story or even only a word. However, it is the way this word or story is inserted in the context that makes it historical, as the example below demonstrates.

In a History text, the author cited Brazilian regional wars, well-known by Brazilian historians who are aware of when, where, and why they happened.⁷¹

Fourth layer: values

According to Hofstede et al. (2010), values are the unconscious preferences and feelings of people from a certain culture. They are the core of the ‘*onion*’, thus, this cultural layer is the hardest to notice because it implies feelings of what is good or bad, what is moral and immoral.

Translator's approaches

We call this category ‘translator's approaches’ in order to adapt it to a translational context. It is dealt with a little differently from the other layers, since we elect fragments of the text in order to recognise how some pieces of the authors’ discourses are approached in the source text and how they are represented by the translators in the target-texts. Here, we are not dealing with cultural references anymore. We observe how the discourse has been manipulated and what possible effects this could have on the target text audience. This category allows us to analyse the translators’ interference into what they seem to believe about the authors’ discourses as being more correct or more appropriate for the text. The reasons for the translational interference will not be possible to clarify in this research, since this would require further analysis about the translators. However, our goal is to show interference in the author’s discourse and how it happens.

We can cite the example of a History text on slavery where the author mentions a group of slaves and refers to ‘*identidades*’. The

⁷¹ We talk more about this case in the text analysis of “The dynamics of slavery in Brazil: resistance, the slave trade and manumission in the 17th to 19th centuries”

translator, instead of translating *'identidades'* as 'identities', chose 'ethnicities'.⁷²

We summarise the cultural layers proposed by Hofstede (1980/2000) and how we dealt with them in the text analysis for this research in the following table:

Table 5: Cultural layers in the text analysis

Cultural layer	Cultural categories	
	Cultural reference	Discourse
Symbols	Cultural registers Keywords	
Heroes	Characters Locations	
Rituals	Cultural knowledge	
Values		Translator's approaches

We discuss cultural categories according to the excerpts extracted from the source and target texts in order to analyse them in context. Thus, occasionally two cultural categories from different categories meet in the same excerpt. When this happens, we discuss both categories in the same item. There is an example of this situation in "Intellectual history in Brazil: rhetoric as a key to reading" where an excerpt contains a 'cultural register' and a 'keyword' in the same sentence. In that case, we discuss both cultural references in the 'cultural register' item.

Analysis of translation strategies

The analysis of the corpus combines the observation of cultural categories and their respective translation strategies. Cultural categories and their respective translation strategies are observed simultaneously in the text analyses.

In respect to the cultural layers used to analyse cultural categories from the previous section, we establish a list of translation strategies adapted from Mona Baker's model (1992/2005). These categories can only be applied for the three first cultural layers: 'symbols', 'heroes', and 'rituals'. As Hofstede (1980/2000) suggested, these three layers are, on different levels, the ones which are more noticeable to the outsider. According to the author, the fourth layer or the core, 'values', is more

⁷² We talk more about this case in the text analysis of "The dynamics of slavery in Brazil: resistance, the slave trade and manumission in the 17th to 19th centuries"

difficult to perceive and, if noticed, more difficult or impossible for the outsider to incorporate.

Bearing this in mind, we noticed that the first three cultural layers can be analysed from a given set of categories of translation strategies because they are small pieces of text which are easier to visualise. For the core, ‘values’, we cannot classify the pieces selected in one of the translation strategies because it is more a matter of discourse in the Human Sciences. In general terms, the translators coped with the authors’ discourses and kept them as they are written in the source texts. There is, however, the possibility of different effects on the target text audience, and this is what we discuss as a strategy for values.

As we mentioned in Chapter 2.1, we employ Mona Baker’s model to understand the translators’ strategies in the target texts (1992/2005). However, for this specific genre and purpose of analysis, we adapted some of the items to work more accordingly to this research, so we adapted all the names as well. First of all, our analysis is not only based on the word level; we often mention fragments of sentences or even full sentences for the first three cultural layers. For that reason, we prefer to use ‘terms’ in the plural form instead of ‘word’ in the singular. Secondly, to encompass the strategies we found in our corpus, we borrowed one of the ‘methods of translation’ categorised by Vinay and Darbelnet (1958/1995) in order to add one extra strategy called ‘calque’, a literal translation of the cultural reference, not mentioned by Baker. We also did not consider Baker’s category ‘translation by illustration’, because we did not find this type of strategy in our corpus. The final list of translation strategies is as follows:

1- More general terms: when the translation uses a more general term that gives less context but is more likely to be recognisable in other cultures. Example: the source text uses the term ‘*vestibular*’, which is a university entrance exam in Brazil. The exam has its own particularities compared to other countries. The author decided to translate it as ‘entrance exam’, which is more general.⁷³

2- More neutral/less expressive terms: when the source text mentions specificities which sometimes cannot be reached by the target culture and the translator gives an idea of them. Example: in a citation of girls’ reading material, the author in the original mentioned “*Grande Hotel, revistas de fotonovela, folhetins*”. The first term is the title of a specific

⁷³ See text analysis of “Inequality in education and quotas for black students in universities” for further details of this analysis.

fotonovela pamphlet in Brazil, the second means *fotonovela* pamphlets in general, and the third a feuilleton, also in a Brazilian style. The translator decided to translate this fragment as “movie magazines and gossip rags”.⁷⁴

3- Cultural substitution: this is used to translate a cultural reference that is specific in the source culture by using another that is found in the target culture. Example: the translator translated a Brazilian project of law for homosexual union called ‘*Parceria Civil Registrada*’ as ‘Civil Partnership Registration’--the title of a similar law in Ireland.⁷⁵

4- Loan: this is the term from the source language untranslated in the target text. This category we divided in three sub-categories because it occurs very frequently in this genre but with three main different characteristics:

4.a- Loan without further information: the translator copies the cultural reference and does not provide the context, assuming the reader will understand it. Example: the translator left the original name of a political period in Brazil: ‘*Primeira República*’.⁷⁶

4.b.- Loan with further information in a translator’s note: the translator leaves the cultural reference in the source language and adds a translator’s note explaining it. Example: the translator kept the cultural reference of an object called *fita do bomfim* and added the following note: “Fita do Bomfim is a coloured wish-ribbon to be worn around the wrist, where it reads ‘Souvenir from Senhor do Bomfim’”.⁷⁷

4.c- Loan with further information in the text: the translator uses the cultural reference in the original language and adds a brief explanation in the text, in brackets or by making the sentence longer. Example: the translator translated the cultural reference ‘*pretos-minas*’ as ‘slaves from

⁷⁴ See text analysis of “Stolen beauty: gender, aesthetics and embodiment in Brazilian drama” for further details of this analysis.

⁷⁵ See text analysis of “A (Anti) homosexual familism and regulation of citizenship in Brazil” for further details of this analysis.

⁷⁶ See text analysis of “Public bureaucracy and ruling classes in Brazil” for further details of this analysis.

⁷⁷ See text analysis of “We, the others: construction of the exotic and consumption of Brazilian fashion in France” for further details of this analysis.

the Coast of Mina' in order to make explicit what is implicit in the source text.⁷⁸

5- Paraphrase using related terms: this is the case when the translator looks for a term that is related to the cultural reference in the text and adapts the sentence to achieve the same context. Example: the translation of '*carioca*'--which is a person or a thing from Rio de Janeiro--as 'Rio de Janeiro'. The translator may add another word like 'people', 'citizens', 'communities', etc.⁷⁹

6- Paraphrase using unrelated terms: the translator uses another term to express the same idea in the text. Example: the translation of '*aqui*'--here--as 'Brazil'. The translator understands the author is speaking to Brazilians in the source text and gives the spatial context to the target text readers.⁸⁰

7- Omission: when the translator decides the fragment is not essential to be translated. Example: the fragment "*a reunião animou-se e subiu de tom*" is translated as "the meeting got animated" without the underlined cultural reference.⁸¹

8- Calque: when the translator literally translates the cultural reference to the target language. We divided this into three categories:

8.a.- Calque without further information: the translator translates the cultural reference literally and does not provide the context, assuming the reader will understand it. Example: the translation of the religious leader of Afro-Brazilian religions '*pai-de-santo*' translated as 'father-of-saint'.⁸²

8.b.- Calque with further information in a translator's note: the translator translates the cultural reference literally and adds a translator's note explaining it. Example: the translator literally translated the

⁷⁸ See text analysis of "The dynamics of slavery in Brazil: resistance, the slave trade and manumission in the 17th to the 19th century" for further details of this analysis.

⁷⁹ There is more than one text which deals with the same cultural reference in this way. One of them is "Witchcraft, territories and marginal resistances in Rio de Janeiro".

⁸⁰ There are several texts with this example; one of them is "Public bureaucracy and ruling classes in Brazil".

⁸¹ See text analysis of "Stolen beauty: gender, aesthetics and embodiment in Brazilian drama".

⁸² See text analysis of "Witchcraft, territories and marginal resistance in Rio de Janeiro".

explanation of how an actress has strange Portuguese pronunciation and added the following note: “In Portuguese, it’s common for the accent to fall on the penultimate syllable”.⁸³

8.c.- Calque with further information in the text: the translator translates the cultural reference literally and adds a brief explanation in the text, in brackets or by making the sentence longer. Example: For the translation of a Brazilian proverb manipulated by the author, the translator literally translated the proverb and added “as the Brazilian saying goes”, between commas.⁸⁴

However, for the cases of ‘loan’ and ‘calque’, we may also use just the general categories, ‘Loan’ or ‘Calque’ in two situations: 1- when the translator does not explain the cultural reference him/herself but there is already an explanation about the cultural reference to be translated from the source text; 2- for the cultural layer of ‘Values’, because this category does not necessarily deal with cultural references, but with a comparison between the author’s and the translator’s discourse. Example (first situation): a loan with the acronym in Portuguese and where the explanation in brackets is a translation from the source text: “AI-1 (First Institutional Act dealing with the new government).”⁸⁵ Example (second situation): a calque of ‘*racismo*’, in Portuguese translated as ‘racism’.⁸⁶

9- Addition: the translator finds it necessary to add one or more informational words which are not found in the source text.

Example: the source text includes one place where gossip rags are sold while the target text includes two: ‘*bancas de jornal*’ as ‘newsstands and checkout counters’.⁸⁷

We also found mixed translation strategies such as ‘Loan without further information’ followed by ‘Calque without further information’, in cases where the translator uses the cultural reference in Portuguese

⁸³ See text analysis of “Stolen beauty: gender, aesthetics and embodiment in Brazilian drama”.

⁸⁴ See text analysis of “Witchcraft, territories and marginal resistance in Rio de Janeiro”.

⁸⁵ See text analysis of “History and political cultures: the legal conceptions evoked by the military governments while score of getting legitimacy”

⁸⁶ See text analysis of “Inequality in education and quotas for black students in universities”, section “values”

⁸⁷ See text analysis of “Stolen beauty: gender, aesthetics and embodiment in Brazilian drama”.

with its literal translation in brackets.

By comparing the cultural references and their respective translation strategies, we can reflect on possible reasons the translator had to perform the way s/he chose and also possible effects this may have on idealised target audiences for every cultural category. With that, we can observe how the ‘communicative function’ (Nord, 1991/2005) of these references and their respective translation strategies perform in the text as a whole. At the end of each analysis, we also provide a preliminary conclusion. This conclusion is exclusive to the pairs of text dealt with in the analysis. The main conclusion will be outlined in the final chapter of this research.

4.2. TEXT 1 (HISTORY)

THE DYNAMICS OF SLAVERY IN BRAZIL: RESISTANCE, THE SLAVE TRADE AND MANUMISSION IN THE 17TH TO THE 19TH CENTURIES

A DINÂMICA DA ESCRAVIDÃO NO BRASIL: RESISTÊNCIA, TRÁFICO NEGREIRO E ALFORRIAS, SÉCULOS XVII A XIX - Rafael de Bivar Marquese

Extratextual information

Both source and target text are available on *SciELO* and were published in 2006. Briefly, the article by Rafael de Bivar Marquese discusses research on the slavery period in Brazil, in particular on resistance, manumission, and economic representations of the slave trade in that period.⁸⁸

The article was published in a journal called *Novos Estudos – CEBRAP*. In the English version on the main page of the journal available on *SciELO*, its mission is provided:

To introduce to a broader audience the most sophisticated production in its fields of interest. Following the intellectual debate, in Brazil and abroad, it contributes to the circulation of ideas

⁸⁸ See http://www.scielo.br/scielo.php?script=sci_arttext&pid=S0101-33002006000100007 for the source text and http://socialsciences.scielo.org/scielo.php?script=sci_arttext&pid=S0101-33002006000200004 for the target text. (accessed on 20/02/2015)

and to make the academic environment in the country more stimulating.⁸⁹

Revista Novos Estudos is a CEBRAP (*Centro Brasileiro de Análise e Planejamento*—Brazilian Centre of Research and Planning) journal from São Paulo that has been publishing for over thirty years.⁹⁰ Its first publication on *SciELO* was in 2005 with two editions, and from 2006 to 2014 it published three editions a year. The journal also published four annual ‘special editions’ in English, from 2005 to 2008.

Moving back to the current case study, the article presents thirty-three bibliographical references in footnotes throughout the article. Twenty-three of these references are from Brazilian authors with titles in Portuguese; one title is in English. The other ten references are in other languages; seven titles were translated into Portuguese. From this, we can already infer that the author’s work was more influenced by Brazilian academic references than foreign ones.

The translator is Anthony Doyle. We were not able to obtain much information about him, because he does not provide an open access online curriculum that would facilitate our understanding of his previous professional experience. However, his name is cited in *Brazilian Literature in Translation* (2001) for having translated Bernardo Teixeira de Carvalho’s book *O Filho da Mãe* (2009). This page contains a small note about the translator with the following information:

Anthony Doyle was born in Dublin, Ireland in 1973 and has been living and working in São Paulo, Brazil, since 2000. He holds a degree in Literature and a master’s degree in philosophy. He translates fiction and non-fiction in various fields, including architecture, art, design, fashion, film, history, literature, philosophy, photography, sociology and travel, as well as film scripts and treatments. He is the author of a forthcoming children’s book.⁹¹

We also found his name on other websites where he is presented

⁸⁹ See http://www.scielo.br/scielo.php?script=sci_serial&pid=0101-3300&lng=en&nrm=iso (accessed on 20/02/2015)

⁹⁰ See the journal’s independent website: <http://novosestudios.uol.com.br/v1/Pages/view/sobre-a-revista> (accessed on 25/02/2015)

⁹¹ See <http://www.machadodeassismagazine.bn.br/editions-the-book-motherland.php> (accessed on 27/01/2015)

as a translator with similar publications.⁹² Assuming this information is accurate; we can infer that the translator is part of the ‘native speaker’ group of translators who also holds a degree in an area related to the Human Sciences.

Extratextual and intratextual factors

In this section, we analyse the extratextual and intratextual factors of the source and the target texts following the model proposed by Nord (1991/2005). The categories are presented in table format. Our discussion then extends to three factors from the table that we consider crucial for this research: audience–or target-public--, motive for communication--or purpose--, and presuppositions. The target-public is the one the journal’s editorial board may have idealised when they decided this text should be selected for the ‘special edition’ issue of 2006. This ideal audience supposedly comprises readers from university Human Science departments across the world who are used to reading scientific texts of this speech genre.

The motive for publishing this article in English is the reason why this particular article was chosen for translation and publication in the 2006 special edition. Among other articles available, this was one of the chosen texts. We can infer from this that for some reason the journal’s editorial board believed that this particular piece of research should be read internationally.

The translator’s presuppositions about the audience’s previous knowledge are also an important factor for further discussion. Below we present a table analysing the features proposed by Nord (1991/2005), then we further discuss the ‘motive’ and ‘presuppositions’ of the author and the translator of this particular article.

Table 6: Analysis of “The dynamics of slavery in Brazil: resistance, the slave trade and manumission in the 17th to the 19th centuries”

	Source-text	Target-text
Extratextual factors		
Sender	1-Rafael de Bivar Marquese 2- <i>Novos Estudos</i> – <i>CEBRAP</i>	1-Rafael de Bivar Marquese (author) 2-Anthony Doyle (translator)

⁹²See <http://wordswithoutborders.org/contributor/anthony-doyle> and <http://www.companhiadasletras.com.br/autor.php?codigo=03241> (accessed on 22/05/2015)

	3- <i>SciELO</i>	3- <i>Novos Estudos-CEBRAP</i> 4- <i>SciELO</i>
Intention	Disseminate the author's research	Disseminate the author's research internationally
Audience	Brazilian researchers interested in the history of slavery in Brazil	International researchers interested in the history of slavery in Brazil
Medium	Online academic journal: <i>Novos Estudos-CEBRAP</i>	Idem
Place	Brazil - online open access journal	Ibid
Time	2006	2006
Motive	Show the author's position against studies that defend any benefit granted from this period for those who were enslaved.	1-Spread internationally the author's research as well as increase the journal's 2-Show the author's position against studies that defend any benefit granted from this period for those who were enslaved. 3-Show that this phenomenon in Brazil was not passive.
Text function	Informative Argumentative	Idem
Intratextual factors		
Subject	History of slavery in Brazil	Idem
Content	Slave trade in Brazil/slave trade in other American countries/ slave resistance and rebellions/ economy of sugar cane and gold mining / Dutch invasion in the North East of the country / miscegenation / Brazilian colony, monarchy, and republic / diplomatic laws concerning slavery	Idem
Presuppositions	Awareness of Gilberto Freyre's book (<i>Casa Grande & Senzala</i>) and other authors who discuss	Awareness of Gilberto Freyre's book (<i>Casa Grande & Senzala</i>) and other authors who discuss the

	the positive side of slavery in Brazil / awareness of Brazil's transition from a colony into a monarchy and then a republic (cities, states and regions) / awareness of slave rebellions on the American continent, slave escapes, the Portuguese Royal family moving to Brazil to escape Napoleon / awareness of the British anti-slavery campaign.	positive side of slavery in Brazil / awareness of Brazil's transition from a colony into a monarchy and then a republic / awareness of places (cities, states and regions), slave rebellions on the American continent, slave escapes / awareness of the Portuguese Royal family moving to Brazil to escape Napoleon / awareness of the British anti-slavery campaign. The translator also presupposed that words and concepts that could be anglicised would be better comprehended by the reader, even if these concepts are more specific in the source language.
Text composition	Title, author's name, abstract and keywords in Portuguese, abstract and keywords in English, headlines, paragraphs and footnotes (which are explicative and also show the bibliographical references).	Title, author's name, abstract and keywords in Portuguese, abstract and keywords in English, headlines, paragraphs, footnotes (which are explicative and also show the bibliographical references) and translator's name
Non-verbal elements	None.	Idem
Lexis	Formal, academic with specific vocabulary	Formal, academic with specific vocabulary
Sentence structure	Simple. Some sentences are linked to citations, footnotes and references.	Idem
Suprasegmental features	Title and headlines in bold, citations in italic, emphasis in inverted commas or italic	Idem
Effect	Brazil still encounters the consequences of slavery in contemporary society	Slaves in Brazil did not respond pacifically to their situations

Motive

As with every text studied here, one of the purposes of this translation was to ‘internationally spread the author’s research as well as increase the journal’s visibility’. This has already been discussed in Chapter 4.1.

For the source and the target text, the purpose is also to ‘show the author’s position against studies that defend any benefit granted from this period for those who were enslaved’. The author held that, despite some Brazilian and foreign studies that present a good side to this compulsory migration to Brazil like, for example, so-called *racial democracy*, or the large number of *manumissions* and some other *rights* that African descendants acquired over the years, this event was a real crime. In this sense, for both the source and the target text audiences, the author wanted to transmit this message to the reader. But there is one more reason the journal selected this particular research for translation. Related to the second motive for communication, which demonstrates the author’s position against some reputable studies, the purpose is to ‘show that this phenomenon in Brazil was not passive’ since it has often been nationally and internationally represented as being just that, according to the author. The author was able to demonstrate through the text that this general and traditional discourse of slavery in Brazil, which tries to find a balance with some advantages for the fact, is not unanimous. The author disagreed with the overriding Brazilian discourse by presenting alternative research.

Presuppositions

To write his text on slavery, the author used bibliographical references, related historical facts, mentioned specific locations in Brazil and abroad, and brought up historical characters that influenced this moment in history. For some of his presuppositions, the author presented more detailed information to contextualise the reader, whereas for others the author presupposed the reader was able to understand the meaning. Whenever the author presupposed the reader was aware of a certain event, he did not provide further information.

In the table, we give the same information regarding presuppositions for both source and target texts. The source text column contains the author’s presuppositions concerning his idealised reader, while the target text column shows the translator’s presuppositions. The table only shows general presuppositions, because the translator tended to follow the source text’s form quite strictly. However, when we confront the details of the texts, we can see the translator sometimes had

different presuppositions from the author. The translator also presupposed that words and concepts that could be anglicised would be better comprehended by the reader, even if these concepts are more specific in the source language. In this sense, as we will see in the next section, some specific vocabulary items regarding the history of slavery in Brazil were generalised, employing English terms that comprehend the History of slavery in America. Firstly, we would like to discuss the general presuppositions, which both author and translator had in common.

In both cases, we fill this category with six different elements: 1- 'Awareness of Gilberto Freyre's book (*Casa Grande & Senzala*) and other authors who discuss the positive side of slavery in Brazil', 2- 'Brazil's transition from a colony into a monarchy and then a republic', 3- 'places (cities, states, and regions)', 4- 'slave rebellions in the American continent, slave escapes', 5- 'the Portuguese Royal family moving to Brazil to escape Napoleon', and 6- 'the British anti-slavery campaign'.

For the first item, 'Awareness of Gilberto Freyre's book (*Casa Grande & Senzala*) and other authors who discuss the positive side of slavery in Brazil', the author presupposed that the audience would already be familiar with this literature before reading the article. He believed that the reader would have already come across at least one of these works that proposed to soften the tragic consequences for Africans and African descendants during the slavery period in Brazil. The reader must be aware of this literature, because the author has positioned himself on the opposite side of it. So, if the reader is not aware of this discourse concerning the benign side of slavery, s/he will not be able to follow the author's position against it. If the reader is facing this discourse for the first time through this article, s/he will get to know it very superficially, and the author's arguments against it may not seem as relevant as he had planned. As the translator took the same path as the author, he had the same presupposition for the target text reader: s/he must also be acquainted with the opposing discourse.

The second item, 'Brazil's transition from a colony into a monarchy and then a republic' means that the different political regimes Brazil has gone through are mentioned in the text in order to contextualise the reader temporally. That is, the author was not interested in discussing this part of Brazil's history because he focused on something else. In this sense, he presupposed that his readers were aware of these political changes in the country, especially because this subject is usually studied in Brazilian schools and more deeply by those

who choose to take History as part of higher education in the country. Thus, the translator presupposed the same for his idealised readers. He believed his public to be readers who were aware, at least, of the basic political History of Brazil.

The third item, ‘places (cities, states and regions)’, is discussed in more detail when we mention the ‘cultural references’ in this pair of articles. The author defined his study in spatial terms. For that, he used the names of cities, states, valleys, regions, countries, and so on, which helped him discuss where some facts happened. Internationally, when the Netherlands, Africa, and Portugal are mentioned, for example, the target text reader can easily comprehend as much as the source text reader. However, when the source text mentions particular regions within Brazil, the author assumed that his audience was aware of what these places represent, both historically and geographically. The translator ‘generally’ assumed that the target text reader has enough historical and geographical knowledge of different regions of the country, too. His strategies for different locations are shown next section.

The fourth, fifth, and sixth items, ‘slave rebellions on the American continent, slave escapes’, ‘the Portuguese Royal family moving to Brazil to escape Napoleon’, and ‘the British anti-slavery campaign’, also require some historical knowledge. Again, these facts are studied in Brazilian schools and in more detail by future historians and history teachers at university. The author did not find it necessary to contextualise the motives for slaves running away or rebelling against their ‘owners’, or why the Portuguese Royal family moved to Brazil in the nineteenth century for some years, or why England conducted an anti-slavery campaign during the Industrial Revolution. He assumed that the reader had the necessary background knowledge, as did the translator.

Cultural categories and translation strategies

In a more detailed analysis, the purpose of this section is to highlight the cultural references in the source text and how they were translated for the target text. Then, we address the category of the translation strategy and comment about that according to the context of the articles. The cultural references are organised in the categories of cultural layers previously given and explained in Chapter 4.1., along with the list of translation strategies.

1. First layer: symbols

Cultural registers

The cultural register of this research reveals that in Portuguese there are different ways to refer to a person whose ascendancy is both black and white, depending on the situation:

First case:

[...] isto é, os crioulos e, sobretudo, os pardos: este grupo constituiu 69% do universo de alforrias, contra apenas 31% de africanos libertados. (p. 114)

[...] meaning the Creoles and, principally, the Mulattoes – were likewise statistically privileged, accounting for 69% of manumissions against 31% for African slaves. (p. 8)

For the first reference, '*pardo*', according to IBGE (Brazilian Institute of Geography and Statistics), is nowadays considered a person who has black and white ancestry. However, the same institute has considered the same term differently in history. In the 1940s, for example, it was understood to mean anyone of a 'mixed race' (IBGE, *Notas Técnicas*, p. 3).⁹³ Also, in general, the term '*pardo*' can be used as an undefined colour which varies between gray, yellow, black, and brown. However, in Brazil and in racial conditions, this is currently the official word to classify descendants of black and white people. There is also the term '*Mulato*' in Portuguese, but it is not as official, it is a term used in daily life in the country, perhaps even more than '*pardo*'. According to the translation strategy identified as '1. More general terms', the translator possibly had only one choice to translate this cultural reference. The etymology of the word '*Mulatto*' is Portuguese and Spanish,⁹⁴ and according to our research in online English dictionaries and encyclopaedias, there are no synonyms to introduce this concept with a different register, as happened in the source text.

Keywords

The current source text has one keyword that is repeated

⁹³ Document available online: http://www.ibge.gov.br/home/estatistica/populacao/caracteristicas_raciais/notas_tecnicas.pdf (Accessed on 01/03/2015)

⁹⁴ According to '*The Shorter Oxford English Dictionary*'.

throughout the text. In the source text, the reference is ‘*Quilombo*’ and the term appears for the first time in the abstract:

O artigo examina as relações entre o tráfico negreiro transatlântico para o Brasil, os padrões de alforria e a criação de oportunidades para a resistência escrava coletiva (formação de quilombos e revoltas em larga escala), do final do século XVII à primeira metade do século XIX. (p. 1)

The article examines the relationships between the Brazil-bound transatlantic slave trade, manumission patterns and the creation of opportunities for collective slave resistance (formation of Maroon slave communities and large revolts), from the end of the 17th Century to the first half of the 19th Century. (p. 1)

In the abstract, the translator decided to use a term that is more commonly used in English to express the kind of community where runaway slaves hid themselves. On the first page of the article, when the same concept is mentioned for the first time in the text, the translator decided to use the name in Portuguese with the translated expression of ‘maroon community’ or ‘maroon slave community’:

Ainda que as estimativas das fontes coevas e dos historiadores sobre o número total de habitantes diverjam bastante — de um mínimo de 6 mil a um máximo de 30 mil pessoas —, não há como negar que as comunidades palmarinas, dada a extensão territorial e a quantidade de escravos fugitivos que acolheram, tornaram-se o maior quilombo na história da América portuguesa. (p. 1)

Though population estimates by coeval sources and historians vary wildly – from as few as 6 thousand to some 30 thousand people –, there is no doubt that the Palmares communities, given their sheer territorial extension and the number of fugitive slaves they absorbed, constituted the largest ‘Quilombo’, or Maroon slave community, in the history of Portuguese America. (p. 1)

For all the next occurrences, he solely used the English expression ‘Maroon (slave) community’ and no longer mentioned

'quilombo'. With the exception of the translation presented above, which also used a '4. Loan' from the Portuguese word, the translation strategy for this cultural reference in the abstract and the rest of the text was a case of '3. Cultural substitution'. That means the term 'Maroon slave community' in English is used with the same purpose as the term in Portuguese: they are hidden places all over America to where slaves who refused to continue living under the slavery system formed independent communities. (Price, 1996, p. xi).

The Brazilian word '*Quilombo*', however, is accepted by the '*Shorter Oxford English Dictionary*': "*Hist. In 18th and 19th cent. Brazil, an organised community of escaped slaves*".⁹⁵ Hence, the concept of '*Quilombo*' has its own particularities for being formed under the Brazilian slave trade; in comparison with Mexico, Jamaica and the United States, which certainly have their own particularities. That is probably the reason why the translator gave the Brazilian name with the term 'maroon communities' when it appears for the first time in the text. By giving the source text word in the beginning of the text, the translator conjures up the Brazilian environment. However, he may have presupposed that the reader might not feel comfortable with the Brazilian word and he used a more familiar definition for this concept throughout the rest of the text.

2. Second layer: heroes

Characters

There are three 'types' of persons who represent this category in the article. The first one *capitão-do-mato*, is a man whose job was to track down escaped slaves in the jungle in order to give them back to their 'owners'. Like the previous reference, this one is mentioned several times in the text. The other two appear just once, the first is a group of slaves taken from Africa, and the other is a specific character known by the combination of his behaviour with his skin colour:

First case:

[...], houve uma progressiva especificação do capitão-do-mato – responsável legal nas diferentes localidades da América portuguesa pela captura de escravos fugitivos - [...] (p. 108)

[...], the functions of the slavehunter (the capitão-do-mato, or 'bush captain', responsible for

⁹⁵ Shorter Oxford English Dictionary (Fifth Edition) on CD-ROM version 2.0

tracking down runaway slaves in various regions of Portuguese America) underwent progressive specification, [...] (p. 2)

In the next occurrences of this term, the target text refers to these people only as 'slavehunters'. The translation strategy employed in the excerpt above demonstrates the use of the cultural reference in the source language supported by possible translations into the target language, identified as a combination of '4. Loan' with '3. Cultural substitution' whereas in the rest of the text is only '3. Cultural substitution'. The name '*capitão-do-mato*' is used to designate a person who is rewarded for capturing runaway slaves in the jungle. Thus, the translator decided to use two different words in English to explain who this person is: 'slavehunter' and 'bush captain'. The terms 'slavehunter', all together, as well as 'slave hunter', in two separate words, were found in several articles, although the latter was more frequent.⁹⁶ However, 'Bush captain' was also found in two articles in English. Schwarz (1970, p. 322), referred to this person in Portuguese, '*capitão-do-campo*' (a synonym for *capitão do mato*) with a literal translation in brackets, 'bush captain'. Meier and Bracey (1981) used all the possibilities interchangeably--*capitão do campo*, *capitão-do-mato*, *slave hunter* and *bush captain*. Also '*The Historical Encyclopedia of World Slavery*' (Rodriguez, 1997, p. 125) explains in English the meaning of a *capitão-do-mato*--in Portuguese--by referring to them as *bush captain* or *slave catcher*.

The translator chose 'slavehunter' to be the official word used for the rest of the text, which is an accepted term in English according to our research. However, 'slavehunters' are less specific than 'bush captains' because 'bush captains' have a defined place to look for slaves--the jungle--whereas 'slavehunters' do not.

Second case:

A dispersão espacial das lavras auríferas, a possibilidade de os trabalhadores se apropriarem de parte dos resultados da extração ou o próprio controle que detinham sobre o processo de trabalho (como no caso notório dos pretos-minas, reputados como grande mineradores no período)

⁹⁶ We searched on Google Scholars with the entry 'slave hunters' https://scholar.google.com.br/scholar?q=slavehunter&btnG=&hl=en&as_sdt=0%2C5 (accessed on 22/05/2015)

ampliaram sobremaneira a autonomia escrava.
(p. 115)

That the gold mines were scattered throughout the captaincy, that the workers could receive a stake in the yield and that they enjoyed ample control over their own work (as in the case of the slaves from the Coast of Mina, who were famed for their mining skills) conferred a considerable degree of slave autonomy.(p. 9)

The term ‘*pretos-minas*’ is often used in the field of History to indicate a particular group of African slaves in order to differentiate them from other groups as Soares (2002) explained:

More than being a way of differentiating, this is a resource to classify and organize African slaves brought to America. Once settled in the city, Africans interact in several spheres of urban life creating social spheres which, based on a common precedence, enable them to share different ways of organizations and build a social group, in professional, religious and parental levels. These are effective forms of organization in captivity which are important for the study of organized populations⁹⁷. (Soares, 2002, p.119)

The translator’s strategy, identified as ‘5. Paraphrase using related terms’ intended to explain this cultural reference by emphasising the geographical origin of these slaves, which is nowadays part of Gulf of Guinea. It was also his strategy to remain linguistically closer to the source text since there is no expression in English to refer to this group of slaves through other levels of complexity—such as social, religious, and parental levels.

⁹⁷ “*Mais que uma forma de diferenciar, este é um recurso para classificar e organizar a escravaria traficada da África para a América. Uma vez estabelecidos na cidade, os africanos interagem em várias esferas da vida urbana, criando esferas de sociabilidade que –com base na procedência comum –lhes possibilitam compartilhar diversas formas de organização, passando a construir um grupo social seja de caráter profissional, religiosos ou de parentesco. São estas formas efetivas de organização no cativo as que importam ao estudo das populações organizadas”.*

Third case:

Citation in the source text: mulatos, cabras e crioulos forneciam o grosso dos homens empregados no controle e repressão aos africanos. (p. 121)

Citation in the target text: Mulattos, Cabras and Creoles were the majority of those employed in controlling and repressing the Africans. (p. 14)

Literally, ‘*cabra*’ is an animal, a goat. However, in this context, it means a person. The author referred to three groups of people in that sentence: *Mulattos*, people with African and European ascendancy, *Creoles*, people with local ascendancy and European ascendancy, and *Cabras*, people recognised by their “mixed race” combined with their specific kind of behaviour.

Cabra in the sense provided in the text is normally defined as:

1. Mulatto. 2. A ruffian and defiant individual. 3. Anyone. 4. A bandit, henchman. 5. (*inf.*) A denunciator, a dangerous witness. 6. (*inf.*) A spy. 7. The same as *cábrea*, meaning.⁹⁸ (emphasis added)

We did not find this term in English. Therefore, through the translation strategy ‘4.a. Loan without further information’, the translator borrowed the term from Brazilian Portuguese keeping its form and decided not to explain its meaning. So, he presupposed that his readers would either be familiar with the term because they are aware of some Brazilian specific items or that it would be understood in the context.

Locations

The text mentions several different geographical locations both within Brazil and abroad. In the present research, we focus only on the Brazilian areas:

⁹⁸“1 Mulato. 2 Indivíduo valentão ou provocador. 3 Qualquer -indivíduo. 4 Cangaceiro, capanga. 5 gír Denunciante, testemunha comprometedora. 6 gír Espião. 7 O mesmo que *cábrea*, acepção.” http://michaelis.uol.com.br/moderno/portugues/definicao/cabra%20_920212.html (accessed on 02/03/2015)

1. a *quilombo* or maroon slave community: *Palmares* and *Comunidades palmarinas*
2. a city: *Salvador* and *Campos dos Goitacazes*
3. a national state (province): *Bahia*, *Pernambuco*, *Rio Grande do Sul*, *Minas Gerais*, *São Paulo* and *Rio de Janeiro*
4. parts of national state(s) or regions: *Recôncavo Baiano*, *Vale do São Francisco* and *Zona da Mata in Pernambuco*
5. people from a national state (province): *baianos*

The translator kept the proper names of cities, national states, and regions as they were mentioned in the source text, using the translation strategy '4.a. Loan without further information'. The translator presupposed that the readers would understand the meaning behind places, both geographically and historically, without any need for further information.

For *Comunidades palmarinas*, translated as *Palmares communities*, we consider this translation strategy to be '8.a Calque without further information' because the translator had already presupposed that the reader was familiar with *Palmares*, a cultural reference mentioned above which was written with no further information. These communities are related to this, the largest maroon slave community in Brazil.

For *Vale do São Francisco* translated as *São Francisco valley*, the translation strategy identified was '8.a Calque without further information'. This region is irrigated by a large and famous river, the São Francisco that crosses four Brazilian states. The translator considered it important to retain this reference as a 'valley' as in the source text. Still, the translator believed that his readers would know that '*São Francisco*' is a river and that they are also aware of its large economical importance for the country.

For *Baianos* translated as *Bahia*, the translation strategy implemented was '5. Paraphrase using related terms'. The '*baianos*' are people who are born in Bahia, one of Brazil's national states. According to our analysis, the translator presupposed that the reader was familiar with the national state of Bahia, and for that reason, changed the people for a place. In the original fragment, the author stated how these people reacted to the demise of gold mining, whereas the translator stated how the national state of Bahia responded to the same fact:

Para fins deste ensaio, interessa examinar o caso da resposta dos baianos, de grande relevo para a linha central de sua argumentação. (p. 120)

For the purposes of this essay it would be interesting to examine the response from Bahia, as this will prove to be central to its argument. (p. 13)

This translation strategy allowed the translator to limit the situation spatially, because the response of persons who belong to the state of Bahia is what matters in this extract. Thus, through this replacement with a word most likely to be familiar to the target text reader, the translator maintained the informative quality and argumentation of the text.

3. Third layer: rituals

Cultural knowledge

This text talks about a few wars or battles that happened in the Brazilian slavery period. The author contextualised his research with a general overview of other wars that happened in other American countries during the slavery period--for example, the Jamaican Maroon War and the Saramacca campaign. Again, our study focuses on historical events that happened within Brazil. The three examples mentioned here are well-known by most Brazilian academics.

1- '*Guerra dos Palmares*', translated as the 'Palmares War':

A Guerra dos Palmares foi um dos episódios de resistência escrava mais notáveis na história da escravidão do Novo Mundo. (p. 107)

The Palmares War was one of the most notable episodes of slave resistance in the history of the New World. (p. 1)

2- '*Guerra dos Emboabas*' translated as the 'War of the "Emboabas":

No caso específico de Minas Gerais, capitania criada em 1720, o processo tumultuário de ocupação de seu território se traduziu no aguçamento dos conflitos: carência alimentar, que provocou fomes terríveis nos primeiros anos e a que se sucederam ações especulativas no abastecimento de gêneros de primeira necessidade para a região; embates entre os

primeiros descobridores-povoadores (paulistas) e os adventícios, tanto da Colônia como do Reino, que explodiram na Guerra dos Emboabas; esforços da Coroa para impor seu poder na região, com a criação de vilas e a instalação de um aparato burocrático, acompanhados em contrapartida por resistência aguda dos colonos a tal política de normatização (p. 115)

In the specific case of Minas Gerais, a captaincy established in 1720, the tumultuous nature of its occupation caused an escalation in conflicts: food shortages sparked terrible famines during the first years, followed swiftly by price speculation on the staple foods brought into the region; clashes between the first discoverers/settlers (from São Paulo) and the various blow-ins from the rest of the Colony and from Portugal led to the War of the “Emboabas”; The Crown’s normative efforts to impose its power in the region by establishing villas and installing a bureaucratic apparatus were met by stiff resistance from the settlers. (p. 8)

3- ‘*Revolta dos Malês*’ translated as the ‘Malês Revolt’ :

Com efeito, entre 1807 e 1835, a Bahia viveu um período de rebeliões contínuas dos escravos africanos, cujo ápice foi a Revolta dos Malês, “levante de escravos urbanos mais sério ocorrido nas Américas”. (p. 121)

From 1807 to 1835 Bahia endured a period of continuous rebellions by African slaves, the zenith being the Malês Revolt, “the most serious urban slave uprising ever staged in the Americas” (p. 14)

For the intended primary readers of this article these conflicts are common knowledge. The author did not need to go into detail about the reasons involved in them. The translator presupposed that his target audience would also be familiar with these events, since he kept the original names and translated them as ‘war’ or ‘revolt’ according to translation strategy ‘8.a. Calque without further information’. The translator could have given a brief background for each war, but by relying on the circumstances already provided by the source text, he

probably did not see any need to do so.

4. Fourth layer: values

Translator's approaches

By analysing how discourse is represented in the source text and translated into the target text, we selected some excerpts of the text to discuss. This does not mean, however, that they are the only extracts that are worth considering. This analysis includes three extracts taken from different parts of the current pair of articles. The following extracts have been provided in both source and target texts. We have underlined the words about which we would like to develop a further discussion. As part of this discussion, we have provided a possible translation of the underlined segments which may differ from the target text but is aimed at contextualising the reader in English.

First case:

We start this discussion with the sociological concepts of 'identity' and 'ethnicity' to understand the translator's choice for the following excerpts:

Esses grupos egressos da Costa de Mina, sob diferentes identidades (Nagô, Hauçá, Jeje, Tapa), promoveram o maior ciclo de revoltas africanas de que se tem notícia na história do Brasil. (p. 120)

These groups plucked from the Coast of Mina, from various ethnicities (Nagô, Hauçá, Jeje, Tapa) were responsible for the gravest spate of African slave revolts in the history of Brazil. (p. 14)

Concerning the underlined words in the excerpts--'identidades' and its translation as 'ethnicities'--the text is talking about African slaves who came from the Coast of Mina, in the Gulf of Guinea, as previously mentioned in the 'Cultural registers' section. The author reminded his readers that these slaves cannot all be classified in the same group because they belonged to different 'identidades'--identities. In the target text, the translator chose to translate 'identidades' as 'ethnicities' instead of 'identities'.

In order to understand the translator's position in this situation, we looked up how concepts of 'identity' and 'ethnicity' are used in scientific texts on Anthropology and Sociology. To do so, we found

definitions and uses in authentic academic texts⁹⁹ in Portuguese and English as well as a specialised website, the *Sociology Guide*.¹⁰⁰ The concepts of ‘identity’ and ‘ethnicity’ are similar, but they are not the same.

Through our research into parallel academic texts where the texts dealt with concepts of ‘identity’ and ‘ethnicity’, we realised that the concept of ‘identity’, both in Portuguese and English, is normally associated with a group that qualifies its identity, for example, ‘ethnic identity’, ‘national identity’, ‘cultural identity’, ‘religious identity’, ‘sexual identity’, etc.

Montero (1997) showed that in Brazil the different attitudes of anthropologists regarding an ‘African identity’ led them to abandon an essentialist view of ‘identity’ to think in a more relational way (1997, p. 61).

Concerning ‘ethnicity’, Luvizotto (2009) discussed a specific Brazilian social group, and she presented a retrospective overview of various theoretical concepts that have dealt with the concept of ‘ethnicity’ in the second half of the twentieth century:

We must agree with Barth that *ethnicity* is a form of social organization based on categorical assignment that classifies people according to their supposed origin, which is validated in social interaction of cultural signs which are socially different. (Luvizotto, 2009, p. 30-32, emphasis added)¹⁰¹

Eriksen (1991), Williams (1989), Poutignat and Strieff-Fenart (1988), Glazer and Moynihan (1975), Cohen (1974), and Gordon (1964) contributed to the construction of the concept of ‘ethnic identity’, which, following the precepts of Barth (1998) as mentioned above, is the ability to define an ethnic group as a form of social organisation expressing a different identity compared to other groups or to the wider society.

In English, we also found that the expression ‘identity’ is usually related to a variety of groups that are also qualified by common features involving, for example, ethnic, national, tourist, or religious aspects.

⁹⁹ The expression ‘authentic text’ in this research means non-translated texts.

¹⁰⁰ See <http://www.sociologyguide.com/>.

¹⁰¹ ”*Há que convir com Barth, que a etnicidade é uma forma de organização social, baseada na atribuição categorial que classifica as pessoas em função de sua origem suposta, que se acha validada na interação social de signos culturais socialmente diferenciadores*”.

However, we found a terminology guide written for Sociology students which makes a distinction between ‘identity’ and ‘ethnicity’:

The term *ethnicity* has been defined in broader sense to signify self-consciousness of a group of people united or closely related by shared experience such as language, religious belief, common heritage etc. While race usually denotes the attributes of a group, ethnic identity signifies creative response of a group who consider themselves marginalized in society.

The identity of a group is defined vis a vis another community and how this identity becomes psychologically and socially important for a member or members of a community. (emphasis added)¹⁰²

In scientific texts where these concepts are employed, we found researchers who defined the concept of ‘identity’ and ‘ethnicity’ in order to work with their objects. Le Page and Tabouret-Keller (1985), for example, reflected on the use of a model of identity to work with Creole cultures:

What common model will accommodate both the search for *identity* in social terms (ethnic, racial, national), any linguistic symptoms of that search and the stereotyped views we all have upon some aspects at least of the subject? (p. 15, emphasis added)

Thus, it seems that the use of the term ‘identity’ does not have a solid definition from a sociological point of view. As for the concept of ‘ethnicity’, Le Page and Tabouret-Keller comprehend it as:

[...] the model may in some societies derive strong reinforcement from concepts of family or caste or clan. It may also be strongly reinforced by certain physical traits. It may, or may not, subsume language differences. (1985, p. 244)

In addition, Sánchez (1995) discussed Mexican groups and Mexican descendants who live in Los Angeles. To work with ‘ethnicity’, Sánchez based his understanding on Michael M. Fischer (1986) who considered ‘ethnicity’ to be something passed down from

¹⁰² See <http://www.sociologyguide.com/ethnicity/definition-of-ethnicity.php> (accessed on 23/05/2015)

generation to generation, taught and learned. It is also something that one can hardly repress or avoid, because it is powerful even when not consciously taught. As for ‘identity’, in this case, Sánchez works with ‘cultural identity’. Sánchez, by following Stuart Hall (1990), considered ‘cultural identity’ to be something that is constantly changing, by situating humans in juxtaposition to their past (Sánchez, 1995, p. 11-12).

From all the examples given of authentic scientific texts in Portuguese and English, we can see that the concepts of the two terms, ‘identity’ and ‘ethnicity’, are complex and interrelated. We also realised through this brief review of literature that both concepts present nuances, regardless of their use in Portuguese or English. Furthermore, the expression ‘identity’ is normally accompanied by an adjective which limits its use according to the purpose--‘ethnic identity’, ‘cultural identity’, etc.--as the term seems broad or vague if used alone.

For this reason, as the understanding of the expression ‘identity’ in Sociology and Anthropology is broad and not precisely defined, it is possible that the translator chose to use ‘ethnicities’ instead of ‘identities’ in order to be more accurate, although there is a subtle difference between the two. Assuming that the author had followed approximately the concept of Le Page and Tabouret-Keller (1985), the ‘various ethnicities’ of slaves brought from Coast of Mina relate to differences of clans, castes, family concepts, and possibly physical traits and language. Thus, by employing the translation strategy ‘1. More general terms’, the translator avoided committing to the exact type of identity of these African slaves by using the expression ‘ethnicities’.

Second case:

Os membros e acionistas da Companhia das Índias Ocidentais holandesa (WIC), contudo, na época em que comandaram a invasão das regiões produtoras de açúcar no Brasil, desconheciam por completo os segredos da produção do artigo, que se resumiam basicamente a três aspectos: as técnicas de processamento da cana-de-açúcar, as técnicas de administração dos escravos e a organização do tráfico negreiro transatlântico. (p. 111)

However, the members and shareholders of the Dutch West India Company (WIC), which commanded the invasions of the Brazilian sugar producing regions at the time, did not possess a thorough knowledge of the secrets behind the

commodity's production, which boiled down to three basic necessities: techniques for processing sugar cane; techniques for administrating slaves and the ability to organize a transatlantic slave trade. (p. 6)

The article examines the period of Brazilian history when the Dutch invaded the Northeast of Brazil in order to establish their own sugar cane production.

In the source text, the author stated that the Dutch “*desconheciam por completo*”, which means that they were totally unaware of the secrets of sugar cane production. The translation, however, stated that the Dutch 'did not possess a thorough knowledge' of it, which suggests that they did have some knowledge, but perhaps not enough. This excerpt demonstrates that the translator softened the lack of knowledge of the Dutch.

Through the employment of strategy ‘2. More neutral / less expressive terms’, the translator put the adjective 'thorough' in a position that changes the information in the source text. If the translator made this change intentionally, it means he questioned the information provided by the source text, softening the author’s discourse. In this way, the text would be non-committal if it were to be challenged by another researcher who found evidence to the contrary.

In the second underlined part, we have a similar situation where the author again subtly imposed his own view. The source text indicated that there were three needs regarding sugarcane production and transportation in Brazil. The way in which the author and translator expressed these three needs was different.

In the source text, the underlined extract stated that these needs ‘*se resumiam basicamente a três aspectos*’. Literally, the author stated that these necessities ‘were basically boiled down to three dimensions’. However, by using the strategy of ‘5. Paraphrase using related words’, the translation stated that these necessities were ‘boiled down to three basic necessities’. The translator positioned the adjective ‘basic’ before ‘necessities’ and not before ‘boiled down’ (with an adverb, ‘basically’, for example). Thus, he turned the necessities into ‘basic’ necessities, which is different from the source text. The author did not claim that these needs were basic, but rather that the needs were limited in number.

Here we pose the same question we asked just some paragraphs ago: to what extent did the translator interfere in the translator's discourse? To what extent has the translator’s work interfered with the communicability of the text?

Preliminary conclusion

When taking into account that the idealised audience of the target text is specific and international, that is, a group of international researchers and academics interested in the history of slavery in Brazil, it becomes clear that it is not possible to foresee the communication effect of this translation on the actual reader, because we do not know who has actually read this article. The reason is that these groups of academics vary in background knowledge, linguistic proficiency, and research experience. We also do not know if this text has ever been read in English by any member of this idealised audience, and, if so, for which actual purposes they did this. In respect to the cultural references, we noticed that the author supposed his audience had more previous knowledge than the translator. As previously mentioned, the author's and translator's presuppositions were similar. However, considering the degree of background knowledge required, we can infer that the article is easier to understand for a Brazilian ideal reader than for a reader who was raised and educated outside Brazil.

Thus, if a translator intends to translate a text so as to be useful for a large international audience, s/he may try to be more explicative when providing context for his/her readers. That is the case of this translation, where the translator replaced Brazilian cultural references with English words that he assumed expressed the idea in the source text ('moderating power', 'maroon slave communities', etc.). He also assumed that some cultural references could not be represented in English and decided to use them in Portuguese ('*cabras*', '*War of Emboabas*') or to rephrase a concept in order to be clearer ('*slaves from the Coast of Mina*'). This decision-making process always depends on the ideal reader the translator has in mind, or an ideal reader provided by the journal or the author.

At a discursive level, we can see the translator as a critical reader in this text. Bearing in mind that he has a degree in Literature and a master's degree in Philosophy, he probably had a critical view when translating the text. It is not by accident that someone translates '*identidade*' as 'ethnicity'. Following his own knowledge and (academic) values, the translator believed that 'ethnicity' would be more appropriate. The translator was not neutral in the translation process and he 'discretely' inserted his own interpretation for the new readers, causing some slight different effects in the text.

4.3. TEXT 2 (HISTORY)

HISTORY AND POLITICAL CULTURES: THE LEGAL CONCEPTIONS EVOKED BY THE MILITARY GOVERNMENTS AS INSTRUMENT OF LEGITIMACY ACQUISITION

HISTÓRIA E CULTURAS POLÍTICAS: AS CONCEPÇÕES JURÍDICAS EVOCADAS PELOS GOVERNOS MILITARES ENQUANTO INSTRUMENTO DE OBTENÇÃO DE LEGITIMIDADE - Márcia Pereira da Silva

Extratextual information

Originally published in 2007, and its translation in 2008, this article is a historical analysis of the military coup that took place in Brazil in 1964 and the dictatorial period that lasted until 1985.¹⁰³

The research was written Márcia Pereira da Silva and approaches a political vision that shows the legal concepts which legally legitimised the seizure of political power in Brazil beyond arbitrary factors. The author was guided by theories of constitutional law based on the thought of two German theorists, Carl Schmitt and Hans Kelsen.

This article was originally published in the journal *História*. On *SciELO*, the journal has been publishing since 2003 with two issues per year. The journal also has four ‘special editions’ on the portal, two in 2006, one in 2008, and one in 2010.

História is published by the *Universidade Estadual Paulista* - UNESP:

História (São Paulo) is proud to be one of the oldest academic periodicals published by UNESP and also one of the oldest in circulation in the realms of Brazilian historiography. The magazine first appeared in 1982, resulting from the union of two periodicals of the area: *Anais de História*, published by the School of Philosophy, Science, and Language Arts of Assis, and *Estudos Históricos*, published by the School of Philosophy, Science, and Language Arts of Marília. The former circulated from 1969 to 1977,

¹⁰³ Access http://www.scielo.br/scielo.php?script=sci_arttext&pid=S0101-90742009000200002 for the source text main page and http://socialsciences.scielo.org/scielo.php?pid=S0101-90742008000100002&script=sci_arttext for the target text main page. (accessed on 12/05/2015)

reaching 9 issues; the latter, created in 1963, reached 16 issues and was published up to 1977.¹⁰⁴

The article has 29 references. Seven of them are Brazilian authors, one of which was co-written by the same author of the article here analysed and another researcher. The other references are not by Brazilian authors. Out of the 21 non-Brazilian works, three were mentioned in their original languages, English, Spanish, and French, and two were translations from German into Spanish. All other 16 works were translated into Portuguese. The author relied primarily on foreign works to build her discourse.

The translator is Hamilton Robin. We did not find any information on him.

Extratextual and intratextual factors

This article presents fragments of another genre: an article from the Brazilian constitution of 1946, and an excerpt of the first Institutional Act in Brazil, which were norms and decrees in the dictatorial period. Thus, this article presents a hybrid genre (Marcuschi, 2008) as we discussed in chapter 2.3. However, unlike the other articles with hybrid genres analysed in this doctoral research, the genre 'legal text' does not present any cultural references for analysis here due to its legal vocabulary. To analyse the translation of these parts of the Constitution, it would be necessary to conduct another study targeted at the legal terminology used by the translator. Our study, however, does not focus on this area.

Before presenting the analysis of extratextual and intratextual factors of the source and target texts, we will present some of its characteristics. Many of the direct citations in the source text were transformed into indirect citations in the target text. Thus, the translator paraphrased the citations. However these paraphrases are translations--often literal translations--of the citations in the source text. One reason for the translator to have taken this stance may be that s/he would not have to show that the passage is a translation or a back translation in cases of works originally published in English and translated by the author from the source text. Still, s/he did not take the same attitude for all direct citations. When maintaining the form of a direct citation, the translator did not mention him/herself as the translator, in keeping with all the other translators of the articles analysed in this research.

¹⁰⁴ See <http://www.scielo.br/revistas/his/iaboutj.htm> (accessed on 12/05/2015)

We also found a few typos in the target text, such as repetition of words – “an an” - and uppercase letters in the middle of sentences – “[...], Neither”; “The Replies”. These errors stem from the lack of a (proper) revision before the publication of the target text.

The source text presents names of theories approached by non-Brazilian scholars that had been previously translated into Portuguese. The translator was careful to find the names of these theories in English and write them according to the names which have already been established in English. Some examples are the book *Pure Theory of Law* by Hans Kelsen (1934)--*Reine Rechtslehre*, in German--and the theory of ‘Positive School of Law’, adopted by Hans Kelsen.

Table 7: Analysis of “History and political cultures: the legal conceptions evoked by the military governments while score of getting legitimacy”

	Source-text	Target-text
Extratextual factors		
Sender	1-Márcia Pereira da Silva 2-Journal: <i>História</i> 3- <i>SciELO</i>	1-Márcia Pereira da Silva (author) 2-Hamilton Robin (translator) 3-Journal: <i>História</i> 4- <i>SciELO</i>
Intention	Disseminate the author’s research	Disseminate the author’s research internationally
Audience	Brazilian researchers interested in the history of dictatorship in Brazil	Worldwide researchers interested in the history of dictatorship (particularly in Brazil, but also in Latin American countries or other places which have been under dictatorship)
Medium	Online academic journal: <i>História</i>	Idem
Place of communication	Brazil--in an online open access library	Idem
Time of communication	2007	2008
Motive for communication	Show the coup d’état in Brazil was not only a forced and violent act but was also supported by laws and theories to legitimate the action.	1-Spread internationally the author’s research as well as increase the journal’s visibility 2-Show the coup d’état in Brazil was not only a forced and violent act but was also supported by laws and theories

		to legitimize the action. 3-Show the particular case of dictatorship in Brazil that happened almost simultaneously in several other Latin American countries.
Text function	Informative Argumentative	Idem
Intratextual factors		
Subject	Political history of Brazil: theories that support the reason for a coup d'état in the country	Idem
Content	Political history of Brazil / military government / Brazilian constitutions during monarchy and republic / Brazilian presidents / theories to legitimize the coup d'état	Idem
Presuppositions	'Awareness of Brazilian history' (colony, kingdom, and republic) / awareness of the political system of ' <i>coronelismo</i> '.	Awareness of what an Institutional Act means / 'awareness of Brazilian history' (colony, kingdom, and republic).
Text composition	Title, author's name, abstract and keywords in Portuguese, a footnote with the author's background, headlines, paragraphs, one table, references, and endnotes.	Title, author's name, author's background, abstract and keywords in English, headlines, paragraphs, one table, references, endnotes, and translator's name
Non-verbal elements	None	Idem
Sentence structure	Simple. Some sentences are linked to citations, endnotes and references.	Idem
Lexis	Formal, academic with	Idem

	specific vocabulary	
Suprasegmental features	Title and headlines in bold, emphasis in inverted commas, italic or bold; small citations in italic (which do not come in separate paragraphs), long citation indented, German titles in italic with its translation into Portuguese in brackets, French terms or sentences in italic	Title, headlines, and author's name in bold; emphasis in inverted commas, italic or bold; some small citations in italic, long citations indented, German titles in italic with its translation into English in brackets
Effect	There is a supporting theory behind the coup d'état in Brazil in 1964. Also, the Brazilian constitution tends to be more 'amendable' than other countries', such as the USA.	Idem

Motive

The target text was translated and published in English in order to 'spread internationally the author's research as well as increase the journal's visibility', like all the other texts analysed in this research.

However, when the author submitted her research for publication, she wanted to 'show the coup d'état in Brazil was not only a forced and violent act but it was also supported by laws and theories to legitimate the action'. This reason was not only the motive for publishing the source text, but also the target text. When the author wrote the text in Portuguese, she intended to promote further discussion of the dictatorship in Brazil. This is usually portrayed in the Brazilian media and in school history textbooks as being characterised by censorship, indirect elections, threats to and violence against citizens opposed to the new regime, and the fear the middle class had concerning the implementation of a communist regime in Brazil.¹⁰⁵ However, the

¹⁰⁵ As an example, we looked up at two websites that summarise the dictatorial period in Brazil for school students: <http://www.sohistoria.com.br/ef2/ditadura/> and <http://www.historiadobrasil.net/ditadura/> (accessed on 13/05/2015)

author wanted to emphasise the theoretical aspects of the coup d'état that gave legitimacy to the new political system in the country.

Presuppositions

According to our analysis, the translator assumed his audience had the same background knowledge as the original audience. In general, we find the same presuppositions except for one. However, we examine other details in the next section concerning the translation strategies for cultural references and the discourse of the author in the target text. This section is just a general introduction of these and other presuppositions that we exemplify later in this chapter.

First of all, we comment on the presuppositions that the author and the translator had in common. The first was 'awareness of what Institutional Act means'. The source text does not explain its meaning since the author presupposed that a reader interested in a text on military dictatorship in Brazil would have knowledge of the decrees that prevail in the country's constitution. Besides, the author used acronyms in Portuguese for each Institutional Act (AI-1 and AIs) assuming that the reader would know these abbreviations. The translator kept the acronyms, as we shall see in the next section.

The second presupposition that both texts had in common was 'awareness of Brazilian history' as the research provides an analysis of Brazilian politics since Brazil's independence from Portugal, including the monarchy and the republic. Neither the author nor the translator explained these political changes; they only mentioned the political period to address other issues related to Brazilian laws and policies. A presupposition that the author made about her audience which was not shared by the translator was 'awareness of the political system of *'coronelismo'*, a Brazilian concept that defines a power structure dominated by landowners. The concept is better explained in the next section. The translator did not assume that his/her reader was aware of this system and he tried to contextualise the reader.

Cultural categories and translation strategies

1. First layer: symbols

Cultural registers

For the category 'cultural registers', we found a problem with semantics when the theory of the German Hans Kelsen is mentioned:

Argumenta Kelsen que o bem, o bom, o mal e o mau são valores históricos, variáveis em

concepções e conteúdos através dos lugares e do tempo e que o Direito deve se tornar um campo de conhecimento universalmente válido e aplicável. (p. 32)

Kelsen argues that the good, good, the evil and bad are historical values, concepts and content variable in space and time and that the law should become a field of knowledge universally valid and applicable. (p. 10)

As illustrated in the text, this fragment explains the German theorist Kelsen's values, which are historically variable in concepts and contents according to time and space. The author presents four values in the source text: 'bem', 'bom', 'mal' and 'mau'. In English, these terms are not as clearly distinguished as they are in Portuguese. For this reason, using the strategy '8.a. Calque without further information', the translator chose to translate 'bem' as 'good' as well as 'bom' as 'good', causing a semantic confusion in the sentence.

The term 'bem', as the opposite of 'mal', in this context, is a noun that means something commendable, fair, kind.¹⁰⁶ The term 'bom', as the opposite of 'mau', is an adjective that expresses something that has goodness, with positive qualities.¹⁰⁷ In English, but not in Portuguese, there is one single term, 'good', which can be used in both situations. The target text sentence, then, was inconsistent precisely because 'bem' and 'bom' were translated as 'good', twice in a row. As for the terms that express negativity in the source text 'mal' and 'mau', the translator found two different terms, 'evil' and 'bad', to represent Kelsen's conception. Still, these two terms can be used as synonyms in English not, however, in Portuguese.

Keywords

Here we comment on a case of how specific amendments to the Brazilian Constitution are presented in the source text and consequently how the translator dealt with them in the target text.

Nesse sentido, o objetivo desse texto é avaliar as concepções jurídicas difundidas e/ou utilizadas pelos governos militares. Para tanto, recorreremos aos preâmbulos dos Atos Institucionais e aos discursos dos generais presidentes. (p. 18)

¹⁰⁶ See <http://www.priberam.pt/dlpo/bem> (accessed on 14/05/2015)

¹⁰⁷ See <http://www.priberam.pt/dlpo/bom> (accessed on 14/05/2015)

In this sense, the aim of this text is to evaluate the legal conceptions spread and/or used by the military governments. Therefore, we make use of the preambles of the Institutional Acts and of the speeches from the president generals. (p. 2)

The ‘Institutional Acts’ are part of the whole discursive trajectory of the article we analysed. The fragments cited above show the first time the term appears in both source and target texts. The ‘Institutional Acts’ are special amendments to the Brazilian constitution. They were made during the first decade of the dictatorial period in Brazil. The term ‘Institutional Act’ exists in English, too, and it is usually used to refer to these amendments that took place in the Brazilian constitution. The *Encyclopaedia Britannica*, for example, offers three articles in English on ‘Institutional Acts’ and they are all about the history of Brazil.¹⁰⁸

We also found the term ‘Institutional Act’ in English on some North American and European university websites referring to the internal legislation of their exams,¹⁰⁹ and again, in English, but in lowercase--‘institutional act’--in some articles. One of them, on Philosophy, explains an ‘institutional act’ through a question:

What kind of obligation or requirement does a person create when he performs an *institutional act* such as promising, or bidding at an auction, or when he engages in an institutional activity such as a game or a conversation? (Cameron, 1972, p. 318, emphasis added)

Another article, in the area Legal Ontology, made a distinction between ‘institutional act’ and ‘physical act’:

The second distinction is between *institutional acts* and *physical acts*. The former are legal (institutional) interpretations of the (physical) acts

¹⁰⁸ See <http://www.britannica.com/EBchecked/topic/289305/Institutional-Acts> (accessed on 15/05/2015)

¹⁰⁹ See http://www.washington.edu/oea/services/testing_center/exams/iact.html (University of Washington), <http://ung.edu/testing/institutional-act.php> (University of North Georgia), <https://www.ohiochristian.edu/undergraduate/event/institutional-act-testing/2015-05-16> (Ohio Christian University), and <http://www.asser.nl/media/1630/cleer2012-1web.pdf> (T.M.C. Asser Instituut: Inter-University Institute for Public & Private International & European Law) (accessed on 15/05/2015)

that occur in the real world (more precisely: an institutional act is a legal classification of a physical act). For example, the physical act of homicide may be any of the institutional acts of murder, manslaughter, or justifiable homicide. (Visser & Bench-Capon, 1996, p. 2, emphasis added)

The term in English may be used with different proposals about what it means in the history of Brazil, bringing a constitutional significance. Nonetheless, the article argued that ‘Institutional Acts’ are not only ‘simple’ amendments to the constitution as they are categorised separately:

During the military governments it was produced 01 Constitution, 17 institutional Acts, 105 Supplementary Acts and 42 Constitutional Amendments, including the Amendment nº01/69 that was so long that it was known as Constitution of 1969 (p. 4)

The target text reader interested in this text possibly has sufficient knowledge of the Brazilian history of this period and may be familiar with the term in this context. Therefore, with the translation strategy ‘8.a. Calque without further information’, the translator did not presuppose there was a need to explain more about the meaning of ‘Institutional Act’.

Moreover, the term ‘Institutional Act’ also appears as the acronym ‘AI’ in the source text--an abbreviation of *Ato Institucional*--or ‘AIs’ for the plural. The ‘AI-1’ was the first of five ‘Institutional Acts’ that took place in the period. In the target text, the translator retained the acronyms provided by the source text:

Como esperamos deixar claro neste artigo, os preâmbulos dos Atos Institucionais e os discursos dos generais presidentes autorizam a afirmação de que os governos militares (e/ou os autores da legislação no período) conheciam as diferentes concepções do Direito Constitucional, a ponto de alegar que “o governo Revolucionário de 1964 era portador do poder constituinte originário”, afirmação do preâmbulo do AI-1. (p. 25)

As we hope to clarify in this article, the preambles of the Institutional Acts and the speeches of the

general presidents allow the assertion that the military governments (and / or the authors of the legislation in the period) were aware of the different conceptions of Constitutional Law as to claim that "The Revolutionary government of 1964 was carrying the original constituent power", a statement from the preamble of the AI-1. (p. 6)

The 'AI-1' was mentioned a few times in the source text as an acronym for '*Ato Institucional*'. In such cases, the translator copied the acronym from the source text. The next excerpt shows how the translator copied the collective acronym for all '*Atos Institucionais*' of this dictatorial period in Brazil:

Neste trabalho, abordamos apenas o primeiro, tendo em vista que consideramos que nas publicações dos AIs os autores mencionaram as reflexões jurídicas de Kelsen e não suas abordagens sobre a democracia. (p. 33)

Here we approach just the former, for we believe that, in the publications of AIs, the writers mentioned Kelsen's legal reflections and not their approaches on democracy. (p. 10)

The translator kept the acronym in Portuguese through the strategy '4. Loan'. The acronym in Portuguese was also kept in authentic texts written in English about this period of History in Brazil, such as the book *The Muffled Cries: The Writer and Literature in Authoritarian Brazil, 1964-1985* (Baden, 1999). The first time the acronym 'AI-5' appears, Baden explained it as the fifth Institutional (Baden, 1999, p. 52), and from then on the term appeared alone, without any further information. There is also a segment in Shaw and Dennison's book: *Pop Culture Latin America!: Media, Arts and Lifestyle* (2005), in which the authors used the acronym unexplained: "[...], particularly after the so-called AI-5 of 1968 [...]" (Shaw & Dennison, 2005, p. 250).

Therefore, the target text reader receives the same context about the concept of an 'Institutional Act' as the source text reader, considering that the source text provides some explanation about it as well as its acronym. Also, through observation of how the acronym 'AI' is written in authentic texts in English, the translator respected and contributed to the consecration of the Portuguese acronym in English.

2. Second layer: heroes

Characters

In this section we comment on the translation strategy for the treatment of the last democratically elected president of Brazil before the coup d'état.

O governo estava na mão de João Goulart, que tinha grande oposição interna, tanto da direita (que o acusava de ceder demais aos anseios populares), como da esquerda (que não via concretizadas as prometidas reformas). (p. 30)

Following paragraph: No início do ano de 1964, Jango foi acusado de permitir o crescimento da ameaça comunista, o que era considerado ameaça à segurança do país. Portanto, o Chefe de Estado no Brasil estava longe de ser compreendido enquanto o portador da soberania nacional. Aliás, o dever de manter a ordem e defender a soberania já tinha sido atribuído às Forças Armadas pelas constituições brasileiras. (p. 30)

The government was in the hands of Joao Goulart, who had great internal opposition from both the right (who accused him of yielding to the wishes of the people), and the left (who did not see promised reforms realized). (p. 8)

Following paragraph: At the beginning of 1964, Janio was accused of allowing the growth of the communist threat, which was considered a threat to national security. Therefore, the head of state in Brazil was far from being understood as the bearer of national sovereignty. Moreover, the duty to maintain order and defend the sovereignty had already been assigned to the Armed Forces by the constitutions of Brazil. (p. 8)

‘João Goulart’, the president who was overthrown by the military in 1964, was often referred to by his popular nickname: ‘Jango’. For this reason, the author mentioned the first president by his official name in the first paragraph illustrated above and then immediately by his nickname, as is common and appropriate in Brazil. The author also

presupposed that the reader was aware that ‘João Goulart’ and ‘Jango’ were the same person.

In the target text there was a confusion of names. The translator translated the nickname ‘Jango’ as the first name ‘Janio’. In Brazil there was a president named ‘Janio Quadros’, who resigned after a few months, passing on the presidency to his vice, ‘João Goulart’ or ‘Jango’. It is possible that the translator thought the author was referring to ‘Janio Quadros’ in that fragment and not to ‘João Goulart’, mentioned in the previous paragraph. If this is the reason, the translator tried the translation strategy ‘4.a. Loan without explanation’. In Brazil it is common to refer to the names of public people by their first names.

Therefore, as the names were mixed up, the information changed. This may mislead the target text reader, since the president’s name in the second paragraph does not match with the president’s name in the first paragraph.

Locations

We did not find cultural references related to ‘Locations’. The text does not talk about specific places in Brazil, but only about Brazil as a political unit.

3. Third layer: rituals

Cultural knowledge

In this section we present four cases involving knowledge of the history of Brazil. The first case concerns the name of a constitution from the Brazilian monarchy period. The second is about a fourth power, besides the existing Legislative, Executive, and Judicial ones, which existed in the monarchical period in Brazil. The third case regards a typical, landowner ruled, power system in Brazil. The fourth case is a collection of fragments involving prior knowledge of periods that mark the political history of Brazil: colony, monarchy, and republic, as well as the transitional periods between them: independence, regency, and the provisional government between the first and second reigns. For the first two cases, we display one single fragment but we analyse them separately:

Em setembro de 1823, o primeiro projeto de Constituição do Brasil foi vetado pelo Imperador D. Pedro I, a chamada Constituição da Mandioca. Um ano depois, outro texto foi outorgado como a Constituição de 1824. Esta ampliou o poder do Imperador, em relação ao

primeiro projeto, ao criar o Poder Moderador. (p. 19-20)

In September 1823, the first project of Constitution of Brazil was vetoed by the Emperor D. Pedro I, the so-called Constituição da Mandioca (Constitution of the Manioc). One year later, another text was granted as the Constitution of 1824. This one expanded the Emperor's power in relation to the first project creating the Moderating Power. (p. 3)

First case:

The '*Constituição da Mandioca*' was an attempt to form a constitution after Brazil achieved its independence from Portugal in 1822. The name '*mandioca*', comes from a tubercle which can be represented as 'manioc' or 'cassava' in English. This name was chosen for this constitution because there was a constitutional project that required a minimum income to vote and to be voted for in Brazil. This income, however, was estimated by the annual net income of cassava flour, excluding many people. (Bercovici, 2004, p. 96)

In this case, the translator used a combination of strategies: '4.a. Loan without further information' and '8.a. Calque without further information'. S/he used the official name of the constitution in Portuguese followed by a literal translation in English in parentheses. Possibly, the target text reader has no need to know the historical context that lies behind this name, since this fragment merely intends to show that the first attempt to draw up a constitution in Brazil was vetoed by D. Pedro I, the emperor at that time. Still, the translator made sure there was a literal translation for the name of this constitution, even considering that the concept behind the term was not important. This means, for the reader who is not aware of this part of Brazil's history, the literal translation works as a 'dictionary' only for the reader to know what '*mandioca*' means.

Second case:

Still regarding the abovementioned fragments, the text shows that one year after the attempt to instigate the '*Constituição da Mandioca*', another constitution was granted and this contained a fourth power beyond the Legislative, Executive, and Judiciary: the '*Moderating Power*'. The '*Moderating Power*' was the emperor's power which was above all other powers established by the Constitution:

All powers would be subordinate to the political community, except the Emperor, who symbolized the general will "of the people" and supervised that no power would exceed its limit through the Moderating Power. The Emperor legitimized the Brazilian state, not vice versa¹¹⁰. (Bercovici, 2004, p. 99)

The term translated as ‘Moderating Power’ occurs in parallel scientific texts in English. We found it both in translated texts from Portuguese and authentic material in English. In History books, the term sometimes comes with its original in brackets. Below, we found two citations from different sources that use the term as the translator did in the article we analysed. The first citation is from a book translated into English, *A Concise History of Brazil* while the second is a book originally written in English, *A History of Brazil*:

The notion of instituting a *moderating power* is owed to the French writer Benjamin Constant, whose books were read by Dom Pedro and by many contemporary politicians. Constant defended a separation between executive power and what could rightly be called imperial power.” (Fausto, 1999/2014, p. 80, my emphasis)

In addition, article 98 of the Constitution gave the emperor the ‘moderating power’ (*poder moderador*).” (Smith, 2002/2014, p. 132, emphasis added)

We also found the term used in a scientific text on History that does not concern the history of Brazil, like in this fragment about the Army in Spain:

The prominence of the Army in public affairs was due not to the wisdom of its leaders or to the efficiency of its organization, but simply to the fact that it was an armed force capable, at least temporarily, of sustaining or repressing other factions. Yet the Army found it difficult to serve

¹¹⁰ “*Todos os poderes estariam subordinados à comunidade política, exceto o Imperador, que simbolizava a vontade geral “dos povos” e fiscalizava para que nenhum poder ultrapasse o seu limite por intermédio do Poder Moderador. O Imperador legitimou o Estado brasileiro, não o contrário*”.

as a *moderating power*. (Payne, 1967, p. 4, my emphasis).

In this case, as the term is possible in English and also not only for that specific part of the history of Brazil, using the translation strategy ‘8.a. Calque without further information’, the translator of the article analysed here employed a term that is already being used in English by scholars of History, thus, the translator presupposed that there was no need to specify its meaning.

Third case:

Nosso hábito cultural não abarca, infelizmente, a prática de recorrer à justiça para resolver atritos entre os membros da sociedade, já que nesses casos costumamos apelar para os favores, numa prática político-pessoal que remonta aos tempos do coronelismo. (p. 22)

In many ways, we, Brazilians, are accustomed to the guardianship of the State, expressed into public laws concerning the social rights. Our cultural habit does not include, unfortunately, the practice of using justice to solve conflict among members of the society, since we are, in these cases, used to appealing to favors, in a political-personal practice that dates back to the tié of the political barons. (p. 4)

This excerpt was selected for the term ‘*coronelismo*’ and its translation as ‘political barons’. Moreover, we must also comment about the beginning of this sentence. This part should actually be discussed in the item ‘Translator’s approaches’ because it is the translator’s position regarding the author’s discourse and not a cultural reference. However, as this part appears next to the cultural reference ‘*coronelismo*’ which is a ‘Historical Fact’, we briefly comment on the translator’s position in this fragment before discussing the cultural reference.

When the author started the sentence above by saying: “*Nosso hábito cultural*”--which is literally, ‘our cultural habit’--she was talking to her readers about a habit she claims to be typically Brazilian: not to resort to the law to resolve conflicts, but to seek out politicians or influential people who can help through exchange of favours. When translating this segment as ‘we, Brazilians’, the translator, in a translation strategy identified as ‘6. Paraphrase using unrelated words’ no longer included the target text readers as part of this situation, but

placed them as the Others, who presumably do not have the same habit for solving their social problems as the Brazilian population. Thus, while in the source text the author approaches the readers, in the target text she moves away as a different person along with the rest of the Brazilian nation.

Finally, this discussion about the Brazilian habit of not making the law prevail leads the text to the historical question of *'coronelismo'*. *'Coronelismo'* is a concept similar to universal practices such as *'clientelism'* and *'patrimonialism'*, but it is more specific for the Brazilian context of the First Republic, between 1889 and 1930. *'Coronelismo'* is a political system with a complex network of relationships that goes from the *'coronel'*, a proprietor of extensive pieces of land, to the president, involving reciprocal commitments. The head of the republic was elected only by state parties and around this there were the local oligarchies, mainly represented by *coronéis*. Thus, the landowners and the government alternated power:

In this conception, *coronelismo* is then a national political system, based on bargaining between the government and the *coronéis*. The state government guarantees the power of the *coronel* over their dependents and their rivals, especially giving them the control of civil services from the police chief to the schoolteacher. *Coronéis*, then give support for the government, especially through votes. The state governors also give their support to the president of the Republic who recognizes their domain in the state. *Coronelismo* is the longest relationship between landowners and the government that has ever happened. (Carvalho, 1997, para. 6, emphasis added)¹¹¹

¹¹¹ “Nessa concepção, o coronelismo é, então, um sistema político nacional, baseado em barganhas entre o governo e os coronéis. O governo estadual garante, para baixo, o poder do coronel sobre seus dependentes e seus rivais, sobretudo cedendo-lhe o controle dos cargos públicos, desde o delegado de polícia até a professora primária. O coronel hipoteca seu apoio ao governo, sobretudo na forma de votos. Para cima, os governadores dão seu apoio ao presidente da República em troca do reconhecimento deste de seu domínio no estado. O coronelismo é fase de processo mais longo de relacionamento entre os fazendeiros e o governo”.

In English, we found texts where the term ‘*coronelismo*’ was used in Portuguese. Hagopian (2007, p. 47), for example, used the term in italics introducing it by making a comparison with ‘clientelism’. Roniger (1987) used the term in the title of his article: *Caciquismo and Coronelismo: contextual dimensions of patron brokerage in Mexico and Brazil*.

Although the term ‘*coronelismo*’ appears in texts originally written in English, the translator chose not to use it by employing the strategy ‘6. Paraphrase using unrelated words’. The translator decided to mention people who are involved in this system of ‘*coronelismo*’ instead of using the name in Portuguese. ‘*Coronelismo*’ is a system where the ‘*coronel*’ rules. This term may be translated as a ‘colonel’, but it also points towards the political chief or landowner.¹¹² By using the term ‘baron’ in the target text, the translator changed the meaning slightly, as the closest definition for ‘baron’ in this context is: “One having great wealth, power, and influence in the specified sphere of activity: *an oil baron.*”¹¹³ In this case, the translator was concerned with showing that these men were men with political influence in the country, although not necessarily suggesting land ownership.

Fourth case:

This case reveals several different fragments of text that require the reader to have some knowledge of the history of Brazil. We only show fragments from the target text because our intention is not to examine translation strategies here.

The first Brazilian Constituent Assembly was convened in 1822, before the Independence. (p. 3)

During the first Reign, regarding the Constitutional Law, it was published minutes (1822), two Proclamations (1823), one Manifest (1823) and one Law (1828). In Regency, three Laws (1832/34 and 40); in the second Reign, the Law in [sic] 1841. (p. 3)

The Legislation previous to the publication of the Constitution refers to the provisional government and to the first months of the Republic. It was published with the objective of allowing the

¹¹² <http://www.dicio.com.br/coronel/> (accessed on 18/05/2015)

¹¹³ <http://www.thefreedictionary.com/baron> (accessed on 18/05/2015)

Republican regime organization while the constitutional text was prepared. (p. 3)

The underlined expressions are part of Brazilian history. Using a ‘Calque without further information’, the translator used English expressions, so both the source text and the target text require a prior knowledge of Brazilian history.

4. Fourth layer: values

Translator’s approaches

In this section we present a socio-legal concept that defines the behaviour of citizens in accordance with the law. This concept is one of the key terms of the research analysed here.

Este artigo se propõe a analisar o período dos governos militares brasileiros (1964-1985) sob a ótica da cultura da legalidade. (p. 17)

The aim of this article is to analyze the period of the Brazilian military governments (1964- 1985) under the viewpoint of the legality culture. (p. 1)

This fragment is part of the abstract of the text. In this sentence, the author proposed to analyse the period of the Brazilian military governments from the perspective of the ‘*cultura da legalidade*’ –or ‘legality culture’--as the translator suggests. This concept is not properly defined in the text, as the author and translator presupposed their readers to be aware of it. The same term appears in several articles and Brazilian academic books in the area of law and the like, but none of them explains the concept.¹¹⁴ We found this definition in a Brazilian dictionary of concepts:

The notion of *cultura da legalidade*, therefore, is linked to the principles that people have to the law and the bodies responsible for running it. These values are reflected in people's behaviour, which may be related/linked or not to the establishment of legal order. [...] Ideally, *cultura da legalidade*

¹¹⁴ We searched the term through ‘Google Scholar’: https://scholar.google.com.br/scholar?start=40&q=%22cultura+da+legalidade%22&hl=pt-BR&as_sdt=0,5 (accessed on 20/05/2014)

must be developed on solid principles which are acceptable to the population. (emphasis added)¹¹⁵

We found ‘legality culture’ in English in five scientific articles originally written in English on legal issues in Italy¹¹⁶ and in Israel.¹¹⁷ We also found scientific texts in Spanish whose translations of abstracts into English mentions this term.¹¹⁸ Moreover, we found some websites where the term appears, but they are bilingual websites from Italy and Colombia.¹¹⁹ The Italian website also explains the term in brackets as ‘ethics integrity’. As we could not find an isolated definition in English, we conclude that this term is not proper English. However, Michaels

¹¹⁵ See <http://conceito.de/cultura-de-legalidade> (accessed on 20/05/2015). "A noção de cultura da legalidade, por conseguinte, está vinculada aos princípios que as pessoas têm relativamente à lei e aos organismos encarregues de as executar. Esses valores traduzem-se no comportamento das pessoas, que pode estar relacionado/vinculado ou não ao estabelecido pela ordem jurídico. [...] Idealmente, a cultura da legalidade deve desenvolver-se sobre princípios sólidos e que sejam aceitáveis para a população".

¹¹⁶ See: Bull, M. J., & Rhodes, M. (Eds.). (2009). *Italy: A contested polity*. Abingdon: Routledge.; Cotella, G. (2011). EU cohesion policy in the light of Lisbon and Gothenburg objectives: The case of Italy. *Discussion Papers*.; Paoli, L. (2007). Mafia and organised crime in Italy: The unacknowledged successes of law enforcement. *West European Politics*, 30(4), 854-880.; Varriale, L. (2013). E-mentoring, e-learning and e-teaching in the school system: A multiple case study.; and Paoli, L. (2008). *The decline of the Italian Mafia* (pp. 15-28). Springer New York. (accessed on 20/05/2015)

¹¹⁷ See Jackson, Vivienne. "Belonging against the National Odds: Globalisation, Political Security and Philippine Migrant Workers in Israel." *Global Society* 25.1 (2011): 49-71.

¹¹⁸ See: Martínez Garza, F. J., Lozano Rendón, J. C., & Rodríguez Elizondo, F. A. (2012). Cobertura de la violencia y la cultura de la legalidad en los medios fronterizos México-Estados Unidos de Norteamérica. *Anagramas-Rumbos y sentidos de la comunicación*-, 11(21), 21-40.; Kala, J. C. (2015). En Torno a la Cultura de la Legalidad. *Revista Direitos Emergentes na Sociedade Global*, 3(2), 308-335.; Araque Hernández, J. E. (2012). La cultura de la legalidad en el marco de la paz y la reconciliación. *Desarrollo, Economía y Sociedad*, 1(1), 125-132.; Orozco, O. B. O. (2011). El plagio, una práctica cotidiana que atenta contra un derecho fundamental: El derecho de autor. *TECNOLOGÍA &*, 2145, 549X.; and Garza, F. J. M., Rendón, J. C. L., & Elizondo, F. A. R. (2012). Cobertura de la violencia y la cultura de la legalidad en los medios fronterizos México-Estados Unidos de Norteamérica. *Anagramas*, 11(21).

¹¹⁹ See <http://corpovisionarios.org/index.php/en/> (Colombia) and <http://www.ctmtermodeco.it/en/about-us.php> (Italy).

(2011) discussed the term ‘legal culture’ and gave several definitions for different contexts. Among them, one definition is from the sociological perspective:

Legal sociologists especially understand legal culture as the values, ideas and attitudes that a society has with respect to its law (*Lawrence M. Friedman, James Q. Whitman*). Sometimes legal culture itself is seen as a value and placed in opposition to the barbarism of totalitarianism (*Peter Häberle*). (Michaels, 2011, p. 1.)

Nelken (2004) also wrote about the concept of ‘legal culture’ giving a definition similar to the definition of ‘*cultura da legalidade*’ in Portuguese:

Legal culture, in its most general sense, is one way of describing relatively stable patterns of legally oriented social behaviour and attitudes. The identifying elements of legal culture range from facts about institutions such as the number and role of lawyers or the ways judges are appointed and controlled, to various forms of behaviour such as litigation or prison rates, and, at the other extreme, more nebulous aspects of ideas, values, aspirations and mentalities. Like culture itself, legal culture is about who we are not just what we do. (Nelken, 2004, p. 1)

Both authors, Michaels and Nelken, defined ‘legal culture’ on the level of ‘values’ and ‘behaviour’ as in the definition of ‘*cultura da legalidade*’ provided above. Using an ‘8.a. Calque without further information’, the term was translated from Portuguese without a definition of what it might actually mean. This term appears again in the text:

Na última década o conceito ganhou elasticidade e profundidade, passando a abarcar comportamentos, crenças, símbolos, práticas e representações políticas predominantes em determinados grupos sociais num dado momento histórico. Cada sociedade desenvolve uma série de culturas políticas que se interiorizam e acabam sendo a ossatura do comportamento político de seus membros. Na década de 1960, a cultura da

legalidade já integrava a cultura política brasileira. (p. 19)

In the last decade the concept got elasticity and profundity, starting to comprise behaviours, beliefs, symbols, practices and political representations predominant in determined social groups in a certain historical moment. Each society develops a series of political cultures which internalize themselves and end being the frame of the political behavior of their members. In 1960s, the legality culture integrated already the Brazilian political culture. (p. 2)

The underlined term in the text, ‘concept’ refers to a ‘political culture’ which, according to the author, is extended to a ‘*cultura da legalidade*’. As the text highlights the development from the concept of ‘political culture’ to ‘legality culture’, it is possible for a reader who is not aware of this term to follow the reasoning of the author in her research.

Preliminary conclusions

This source and target text require from the readers a good knowledge of the history of Brazil in order to be comprehended. Both texts also require a basic knowledge of Law and Politics.

This analysis leads us to reflect upon the task of the translator. Translators are readers. Translators of scientific texts are readers who must understand what they are translating. Nonetheless, they also imagine a reader for the target text, and they can underestimate or overestimate the actual reader, according to their own presuppositions.

This analysis also led us to question the conscious or unconscious reasons that translators have to presuppose that their audiences already have enough knowledge of a given concept. In this case, the translator presupposed that the reader would know the meanings of specific legal concepts. At the same time, the translator chose to avoid the term ‘*coronelismo*’ because he assumed that his readers would not understand the term. Maybe because the term ‘*coronelismo*’ could not be anglicised as the other terms previously mentioned.

On the one hand the translator was precise when searching for names of cited books, theories, and concepts that have an established terminology in English. On the other hand, he was careless by, for example, not explaining the historical values indicated by Kelsen and when referring to a former Brazilian president. The analysis of this text

shows that the translator chose some priorities above others as a result of his own reading and interpretation.

4.4. TEXT 3 (HISTORY)

INTELLECTUAL HISTORY IN BRAZIL: RHETORIC AS A KEY TO READING

HISTÓRIA INTELECTUAL NO BRASIL: A RETÓRICA COMO CHAVE DE LEITURA - José Murilo de Carvalho

Extratextual information

The source text of this article dates from 2000 and is not available on the Portal *SciELO*. The target text, however, was published in one of the 'special editions' of the journal *TOPOI* in 2006. Of all the articles examined in this study, this text has the largest time distance between the publication of source text and the target text.¹²⁰

This article by José Murilo de Carvalho is a reflection on concepts and practices related to Brazilian rhetoric in order to examine the intellectual history of the country. The author observed the legacy from the Portuguese rhetorical tradition in Brazil and used traditional knowledge as a reading key to analyse Brazilian texts, specifically those from the nineteenth century.

Despite biennial regular publication since 2001, only in 2011 did the journal begin to be published on *SciELO*. However, the three 'special editions' are older: two in 2006, and one in 2007. On *SciELO*, *TOPOI* is defined as:

Topoi. Revista de História is a semi-annual journal published by the Graduate Program on Social History at the Federal University of Rio de Janeiro, its main goal-since its first issue, in 2001-is to foster academic debate through articles, interviews, book reviews and critical essays on history. By publishing research and analyses on multiples disciplines and topics in history, **Topoi. Revista de História** upholds its mission of serving as a dissemination center for Brazilian contemporary historiography. The Editora 7Letras printed the journal until its 17th issue, in

¹²⁰

See http://socialsciences.scielo.org/scielo.php?pid=S1518-33192006000100002&script=sci_arttext for the target text main page (accessed on 06/07/2015)

December 2008, when *Topoi. Revista de História* became a free-access online journal.¹²¹

The article presents ten references and several notes suggesting additional reading. From the ten items in the 'Reference' section, five were originally written in Portuguese. The other five were originally written in other languages, although two of them are referenced in translations into Brazilian Portuguese; one was originally published in English and the other in French. Consequently, there is a balance between Brazilian and non-Brazilian references.

The translator is Thaddeus Gregory Blanchette. As he has a Brazilian academic curriculum--'Curriculo Lattes'--it was possible to find information about his professional life. The translator is originally from the United States and holds a degree in Portuguese, Latin American Studies, and Sociology from the University of Wisconsin-Madison, and a master's and doctoral degree in Social Anthropology from the *Universidade Federal do Rio de Janeiro*, where he is a professor of Anthropology. He works on topics related to Rio de Janeiro, foreigners, immigration, sex tourism, prostitution, indigenous administration, and the history of the United States and Brazil.¹²²

Extratextual and intratextual factors

Both the source and target texts have a footnote on the first page stating that this article is a slightly altered version of an article published in the journal *Prisma* at the *Universidad Nacional de Quilmes*, in 1998. *Prisma* is also part of the *SciELO* collection, but it only started to be published on the portal in 2007. The official website of the journal does not offer open access editions; therefore, we did not have contact with the first version of the article.¹²³ However, through the author's academic curriculum, we had access to the title of the first version of the article, which is also in Portuguese: '*Retórica e história intelectual*'.¹²⁴

¹²¹ See <http://www.scielo.br/revistas/topoi/iaboutj.htm> (accessed on 06/07/2015)

¹²² See <http://buscatextual.cnpq.br/buscatextual/visualizacv.do?id=K4775971Z9> (accessed on 02/02/2015)

¹²³ See <http://www.unq.edu.ar/catalogo/227-prismas-n-02/-/1998.php> (accessed on 06/07/2015)

¹²⁴ José Murilo Carvalho's academic productions: <http://www.academia.org.br/abl/cgi/cgilua.exe/sys/start.htm?infoid=757&sid=116> (accessed on 06/07/2015)

There are no occurrences of a hybrid genre (Marcuschi, 2008) in this article.¹²⁵ However, many citations used by the author are original excerpts in archaic Brazilian Portuguese, which have been translated into modern English.

Table 8 - Analysis of “Intellectual history in Brazil: rhetoric as a key to reading”

	Source-text	Target-text
Extratextual factors		
Sender	1-José Murilo de Carvalho 2- <i>TOPOI</i>	1-José Murilo de Carvalho (author) 2-Thaddeus Gregory Blanchette (translator) 3- <i>TOPOI</i> (journal) 4- <i>SciELO</i>
Intention	Disseminate the author’s research	Disseminate the author’s research internationally
Audience	Brazilian researchers interested in Brazil’s intellectual history	International researchers interested in Brazil’s intellectual history
Medium	Online academic journal: <i>TOPOI-Revista de História</i>	Online academic journal: <i>TOPOI-Revista de História</i>
Place	Brazil – in an online open access journal (it is not on <i>SciELO</i>)	Brazil - in an online open access library
Time	2000	2006
Motive	Show how Brazilian rhetoric can be an analytical instrument in understanding the intellectual history of the country	1-Spread internationally the author’s research as well increase the journal’s visibility 2-Show how Brazilian rhetoric was historically built in order to understand the intellectual history of the country
Text function	Informative Argumentative	Idem
Intratextual factors		
Subject	The way Brazilian rhetoric was built and used in	Idem

¹²⁵ See Chapter 2.3. for Genres

	politics, literature, and journalism.	
Content	History of rhetoric in Brazil/ theoretical background on rhetoric and discourse / rhetorical styles / brief history of rhetoric in Portugal / rhetoric in different kinds of genre in Brazil	Idem
Presuppositions	Awareness of characters such as Pombal and Frei Caneca / awareness of political events related to the history of Portugal and Brazil / awareness of two Greek philosophical terms / awareness of a French expression and old-fashioned Portuguese words from the 18 th and 19 th centuries.	Awareness of characters such as Pombal and Frei Caneca / awareness of political events related to the history of Portugal and Brazil / awareness of two Greek philosophical terms.
Text composition	Title, author's name, footnote highlighting the origin of the article, headlines, paragraphs, endnotes, references, abstract in Portuguese and abstract in English (there are no keywords)	Title, author's name, footnote highlighting the origin of the article, headlines, paragraphs, abstract in English (there are no keywords), references, endnotes, translator's name.
Non-verbal elements	None	Idem
Lexis	Formal, academic with specific vocabulary	Idem
Sentence structure	Simple. Some sentences are linked to citations, endnotes and references	Idem
Suprasegmental features	Title and headlines in bold, emphasis in italic, foreign words in italic or inverted commas; abstracts in italic	Idem
Effect	Brazilian history of rhetoric has not been sufficiently studied and rhetoric should	Brazilian history of rhetoric has not been sufficiently studied in

	have been more academically explored	Brazil and it is a tool for understanding Brazilian intellectual history
--	--------------------------------------	--

Motive

This specific article was chosen for publication in Portuguese in 2000 and later to be translated and published in 2006 as it is a historical analysis of Brazilian rhetoric. Brazilian historians and other researchers interested in the analysis of texts from various genres, especially from the nineteenth century, can have a closer understanding of Brazilian discourse. The English speaking reader, however, presumably does not have the necessary competence in Portuguese to analyse political or journalistic Brazilian texts. Therefore, the purpose of the translation of this article remains only on the theoretical level, and, in keeping with the source text, shows how Brazilian intellectuality was formed.

Presuppositions

Among the presuppositions that the author and the translator made about their respective readers, our analysis showed that in some respects there were presuppositions that the author and the translator had in common related to issues about events and characters that are part of the history of Brazil and Portugal. The article, for example, brings up historical events such as the period that the Portuguese royal family moved to Brazil in the early nineteenth century in order to maintain diplomatic relations with England when the Continental European market was blocked by Napoleon Bonaparte (Fausto, 1994, p. 75-76). As this fact is a well-known event in Brazil's history, the author found no need to explain its causes. Likewise, the translator also supposed that this fact was part of the target text reader's knowledge and he did not provide any information about the cause of this event either.

Similarly, the author mentioned Brazilian and Portuguese names known in the history of Brazil for representing political and social moments. Both, the author and the translator assumed that their readers were aware of them.

In addition to knowledge of historical events and characters, both the author and the translator presupposed that their readers had some notion of two Greek philosophical concepts, as shown in the item 'Translator's approaches' in the next section.

Concerning presuppositions that the author and translator did not have in common, our analysis shows that these presuppositions were usually related to language. One of them is the use of an expression in French in the source text. The author presupposed that the reader of the

source text would know what the French expression meant. As shown in the next section, this expression was paraphrased into English in the target text with a similar meaning. Besides this expression, the source text contains citations in Portuguese from the 18th and 19th centuries that are quite different from current standardised Brazilian Portuguese. The author presupposed that the source text reader could read and understand these citations in their original form. However, the translator chose to write these citations using the current standardised American English.

Cultural categories and translation strategies

1. First layer: symbols

Cultural registers

In this section, we comment on three cases. The first case deals with two citations from the eighteenth and nineteenth centuries, respectively. The second case is related to a proverb, and the third to a French expression used in the source text.

First case:

Citation of Verney (1746): Estão todos persuadidos que a eloquência consiste na afetação e singularidade e, por esta regra, querendo ser eloquente, procuram de ser mui affectados nas palavras, mui singulares nas idéias, e mui fora de propósito nas aplicações. (p. 132)

Citation of Verney (1746): Everyone is persuaded that eloquence consists of affected speech and singular ideas and following this rule and wishing to be eloquent, people seek to be affected in their speech, singular in their ideas and completely out of bounds in their application. (p. 7)

The adverb 'mui' in Portuguese is an apocopate of 'muito' –very in English.¹²⁶ Historically, this adverb used to be more popular in Portuguese, at least in Brazil, than it is nowadays. When the Portuguese priest and writer Luís António Verney wrote the excerpt above in 1746, the use of the adverb 'mui' was common according to the historical analysis of Mattos e Silva (1989, cited in Pinto, 2008, p. 45).

¹²⁶ See <http://www.aulete.com.br/mui#ixzz3fOu6yAEZ> (accessed on 09/07/2015)

The adverb '*mui*', however, although less frequent, has not fallen in complete disuse in current Brazilian Portuguese. In Brazil, this adverb is found in specific situations such as in forensic practices (Silveira, 2008), in a regional dialect in Brazil,¹²⁷ or in ironic speech.¹²⁸ However, the use of '*mui*' in genres or situations different from the ones described above is not frequent.

For the first two occurrences of the adverb '*mui*' in the citation above, the translator chose not to express the intensity this adverb gives to the source text in a translation strategy classified as '7. Omission'. Thus, the first two segments lose the intensity marked by Verney. However, in the third occurrence of the adverb, the translator decided to translate '*mui*' as 'completely', through the translation strategy of '5. Paraphrase using related words'. Thus, in the target text, this segment shows even more intensity than the source text. Still, the citation in the target text has lost the archaic tone since 'completely' can be used in contemporary English.

The following excerpt is another citation presenting archaisms in Portuguese, but now from the nineteenth century:

Citation of Lopes Gama (1830s): ...por quanto as cousas não valem tanto pelo que dizem, como que pelo modo, e theor, porque se dizem. (p. 135)

Citation of Lopes Gama (1830s): ... as things are not so valued for what they say as for how they are said. (p. 9)

This citation from the 1830s is by the Brazilian politician Caetano Maria Lopes Gama. There are two nouns in this citation that show that it was not written in contemporary Portuguese. The first noun, '*cousa*', 'thing' in English, despite being accepted in Portuguese dictionaries as a synonym for '*coisa*'¹²⁹, is not commonly used in contemporary Brazilian texts. With regard to the noun '*theor*', according to the current Portuguese spelling norms, the letter 'h' is no longer used.¹³⁰

In the target text, '*cousas*' was translated as 'things'. This translation strategy is classified as '8. Calque'. Like the last case, the translation does not resemble a text written two centuries ago. However,

¹²⁷ See http://www.orbilat.com/Languages/Portuguese-Brazilian/Dialects/Brazilian_Dialects-Gaucho.html (accessed on 09/07/2015)

¹²⁸ See <http://www.dicionarioinformal.com.br/mui/> (accessed on 09/07/2015)

¹²⁹ See <http://www.aulete.com.br/coisa,%20cousa> (accessed on 09/07/2015)

¹³⁰ See <http://www.priberam.pt/DLPO/teor> (accessed on 10/07/2015)

as we stated before, this is a secondary issue since this aesthetical loss did not affect the informative and argumentative text function of the article.

In the second underlined segment, the translation strategy can be classified as '7. Omission', since the citation in the source text uses more arguments than the citation in the target text to explain the value of 'things'. In the source text, the citation says that things are actually valued for the way ('*como*', how), content ('*teor*'), and reason ('*porque*', why) they are said. In the target text, however, things are only valued for the way ('how') they are said. The translator simplified the message of the original citation.

Second case:

No gênero retórico deliberativo, sobretudo, que é o que se aplica ao debate político, não se pode dizer “façam o que eu digo, não o que eu faço”. (p. 140)

Above all, in the deliberative rhetorical genre applied in political debate, one can never say “do as I say, not as I do”. (p. 13)

This case shows the use of a Brazilian saying where the translator found a corresponding saying in English. In English, we found the following definition: "Take my advice, even though I am acting contrary to it. (Sometimes used as an apology for behaving hypocritically)".¹³¹ In Portuguese, we found this saying in use on websites and in journalistic blogs.¹³² The uses we found showed similar situations explained by the saying definition in English. However, the saying in Portuguese presents variations in the sources we found such as '*façam o que eu digo, mas não façam o que eu faço*' or '*façam o que eu digo, não façam o que eu faço*'.

Therefore, the translator used the corresponding saying through the translation strategy of '3. Cultural substitution', using the known form of the saying in English to reach a similar meaning.

¹³¹ See <http://idioms.thefreedictionary.com/Do+as+I+say,+not+as+I+do> (accessed on 09/07/2015)

¹³² See <http://wp.clicrbs.com.br/cacaumenezes/2015/05/28/facam-o-que-eu-digo/?topo=67,2,18,,38,67>, <http://www.bemparana.com.br/tupan/facam-o-que-eu-digo-nao-facam-o-que-eu-faco/>, <http://vivertodososdiasqui.blogspot.be/2015/05/facam-o-que-eu-digo-nao-facam-o-que-eu.html> (accessed on 09/07/2015)

Third case:

Em anos recentes, sobretudo em teses universitárias, algumas ainda não publicadas, já se percebe a incorporação nas análises das novas abordagens, seja explicitamente, seja “sans le dire”. (p. 125)

In university dissertations defended in recent years, some of which still unpublished, we can discern new analytical approaches being incorporated, either explicitly or implicitly, into the study of ideas. (p. 2)

In this extract, the author stated that researchers have been considering new academic approaches to view the social relations generated by the slave mode of production. These new approaches, according to the author, are either clearly stated or just implied in the text.

For the approaches which are implied in the text, the author used the French expression '*sans le dire*' between inverted commas. In the target text, the translator chose to keep this information in English, translating the expression as 'implicitly'. This translation strategy is a '3. Cultural substitution', although it is not a substitution from Portuguese into English, but from French into English.

As regards the informative function of the text, the target text complies with the purpose by stating that these new approaches mentioned by the author, appear both 'explicitly' and 'implicitly' in new theses. The author could have used an expression in Portuguese to give the same information like the translator did in English in the target text. However, the fact that the author used the expression in French gives the source text a 'tone' of erudition. The author assumed that the source text reader would understand the expression in French, even if not proficient in French. The translator, on the other hand, preferred to translate everything into English, simplifying the register.

Keywords

The first excerpt we comment on in this section has two cultural references. One of them is a 'cultural register', but as they are found together in the same excerpt, we comment on both in this item. The 'cultural register' regards a degrading adjective used by the author to refer to a concept of how Brazilian rhetoric emerged. The 'keyword' refers to an ideological concept introduced by a scholar regarding

Brazilian society. The second case presents excerpts in which the author mentioned books that had been written only in Portuguese.

First case:

Schwarz, pelo menos, ao admitir o que chama de uma ideologia do favor que regeria as práticas sociais entre senhores, não reduz os brasileiros a meros macaqueadores dos europeus, totalmente destituídos de criatividade. Mas, naturalmente, a ideologia do favor é, ela também, produto das relações sociais geradas pelo modo de produção escravista. (p. 125)

By admitting that what he calls the 'ideology of favor' did indeed ordinate social practices among members of the elite, Schwarz at least does not reduce Brazilians to mere copiers of European fashion, totally deprived of any creativity of their own. But, of course, the 'ideology of favor' ends up being itself a product of the social relations generated by the slave-based mode of production. (p. 2)

The 'keyword' underlined twice in this excerpt concerns a concept introduced by an Austrian scholar, Roberto Schwarz, who grew up in Brazil. He discusses Brazil's social history through literary works. The 'cultural register' is a word used by the author to comment on Schwarz's work.

As regards the 'cultural register', the word '*macaqueadores*' appears in the source text, which was translated as 'copiers' in the target text. In Portuguese, the word '*macaqueadores*' comes from '*macaco*'-- monkey, in English-- and it suggests individuals who copy or mimic something or someone in a ridiculous way.¹³³

The translation strategy used in this case is defined as '2. More neutral / less expressive terms'. This indicates that the translator intentionally used a less expressive word than the original. That is, when the translator decided to use the term 'copiers', he kept the idea of 'copying' but not necessarily by a clown or a monkey. This means the author made an appellative critique in the source text regarding ways of

¹³³ “*Diz-se de indivíduo que macaqueia, que imita (algo ou alguém) de maneira ridícula*”. See <http://www.aulete.com.br/macaqueador#ixzz3fNnGVVHS> (accessed on 09/07/2015)

perceiving the Brazilian rhetoric when he said that “Schwarz at least does not reduce Brazilians to mere copiers of European fashion, totally deprived of any creativity of their own”. In other words, the excerpt in the source text suggests that there are possibilities of seeing Brazilian rhetoric as a ridiculous copy of the Europeans. The author proved that there are actually many European influences that built the intellectual history of Brazil; from Greco-Roman antiquity to more recent Portuguese scholars. However, the translator tried to use a less appealing adjective and soften the author's criticism, still visible in the target text, and this works more accordingly to the genre.

The underlined 'keywords', '*ideologia do favor*', repeats twice. It concerns a concept from Schwarz's book '*Ao vencedor as batatas*'. Schwarz analysed Brazilian social relations through the literary work of Machado de Assis (1839-1908).¹³⁴ According to Schwarz, the '*ideologia do favor*' is defined by the relationship between the landowner and the free man in a Brazilian society where there were still African slaves. The free man, the landowner, and the slave are the three social classes defined by Schwarz. The 'free man' is actually dependent on favours from the landowner in order to have a social life:

Neither owners nor workers, the free men access to social life and property depends directly or indirectly on *favours* from someone with power. They are portrayed as a poor farmer established in people's house and therefore, *favour* becomes a mechanism by which one of the great social classes is reproduced. It also involves the class of those who have possessions. (Schwarz, 1977, p. 15-16, emphasis added)¹³⁵

We did not find Schwarz's book translated into other languages. This means that although the English expression 'ideology of favour' has been used in articles written in English, Schwarz's work is not accessible

¹³⁴ See <http://enciclopedia.itaucultural.org.br/en/pessoa1879/roberto-schwarz> (accessed on 08/07/2015)

¹³⁵ “*Nem proprietários nem proletários, seu acesso à vida social e a seus bens depende materialmente do favor, indireto ou direto, de um grande. O agregado é a sua caricatura. O favor é, portanto, o mecanismo através do qual se reproduz uma das grandes classes da sociedade, envolvendo também outra, a dos que têm*”. (Schwarz, 1977, p. 15 e 16)

in a language other than Portuguese.¹³⁶ As the expression 'ideology of favor' does not seem to exist in English, the translator used the translation strategy identified as '8.a. Calque without further information'. Just as the concept of '*ideologia do favor*' was not explained in the source text because the author assumed that his audience was aware of its meaning, the translator also worked with this presupposition for his audience in the target text.

Second case:

Seu polêmico 'Verdadeiro Método de Estudar', publicado em 1746, foi escrito de propósito para combater, e substituir, a 'ratio studiorum'. (p. 131)

His polemic 'Verdadeiro Método de Estudar' (The True Method of Studying), published in 1746, was written precisely in order to combat and eventually replace the 'ratio studiorum'. (p. 6)

Here the author mentioned the title of Luís António Verney's work. This work apparently cannot be found in English because we found a number of scientific texts originally written in English that reference this work in different ways. Some of them appear as in the excerpt above, with the original name in Portuguese and a translation into English in brackets. Others mention the work directly in English. In both cases the title of the book in English presents small variations among these papers such as *True Method of Study*, *True Method for Study*, *True Method to Study*, and *The true Method of Study*.¹³⁷

¹³⁶ We found research papers written in English that mention the concept of 'ideology of favor' such as: Krishnan, S. (2012). VS Naipaul and historical derangement. *Modern Language Quarterly*, 73(3), 433-451., and Avelar, I. (1998). The Angel of History's Forged Signature: The Ruins of Memory and the Task of Mourning in a Brazilian Postdictatorial Novel. *MFS Modern Fiction Studies*, 44(1), 184-214.

¹³⁷ Some examples are found in Lockhart, J., & Schwartz, S. B. (1983). *Early Latin America: A History of Colonial Spanish America and Brazil* (Vol. 46). Cambridge University Press.; Lehner, U. L., & Printy, M. O. N. (Eds.). (2010). *A companion to the Catholic Enlightenment in Europe* (Vol. 20). Brill.; Gavroglu, K. (2001). *The sciences in the European periphery during the Enlightenment* (Vol. 2). Springer Science & Business Media.; and Goodman, J., Albisetti, J. C., & Rogers, R. (2010). *Girls' secondary education in the Western World: from the 18th to the 20th century*. Palgrave Macmillan.

With the translation strategy '4.Loan', followed by '8. Calque', the translator presented the original--and only-- name of Verney's work as well as its literal translation in brackets. This translation may be useful for the target text reader who has never come across Verney's work. The target text reader can observe that the title is one reason for the work to be 'polemic', as stated in the article in the same excerpt.

However, the translator does not deal in the same way with other book titles mentioned by the author in the source text, as in the following two excerpts:

Não tendo encontrado manuais adequados, redigiu ele mesmo um compêndio publicado entre 1813 e 1820 sob o título de 'Preleções Filosóficas'. (p. 134)

Not finding any adequate manuals to hand, Ferreira himself wrote a compendium, published between 1813 and 1820 under the title 'Preleções Filosóficas'. (p. 8)

Outro indicador da divulgação dos estudos de retórica é um compêndio de Bento Soto-Maior e Menezes, publicado em 1794. Intitulado 'Compêndio Rhetórico' ou 'Arte Completa de Rhetórica', o livro de 300 páginas pretende apresentar um método fácil de aprendizado para os curiosos que não querem frequentar aulas. Isto é, era uma espécie de livro que hoje poderia ter o título de “retórica para todos”, ou “manual do perfeito retórico”. (p. 134)

Another indicator of the reach of rhetorical studies can be found in the compendium published by Bento Soto Maior e Menezes in 1794. Entitled 'Compêndio Rhetórico' ou 'Arte Completa de Rhetórica', the 300 page book sought to present the topic in an easily accessible manner to those members of the interested public who did not wish to attend classes. In other words, it was a manual which today would probably be entitled 'Rhetoric for Beginners' or even 'The Manual for the Complete Rhetorician'. (p. 8)

As in the case of Verney's work, the book *Preleções Filosóficas* by Silvestre Pinheiro and *Compêndio Rhetórico*, also called *Arte Completa de Rhetórica*, were not available in English. The difference

between these works and Verney's work is that we did not find scientific texts mentioning these books in English.

In these excerpts, the translator used a different translation strategy from the first excerpt. In both cases, the translation strategy identified is '4.a. Loan without further information'. The translator did not provide a literal translation of the titles as he had previously done. Thus, the target text reader does not have access to the meaning of the titles presented in the last two excerpts. The translation strategies used for the same kind of situation, then, reveal contradictions in the target text.

2. Second layer: heroes

Characters

In this section we comment on two characters, one Portuguese and one Brazilian, representing part of Brazil's political History. Besides them, we comment on three cultural references that represent social groups.

First case:

A reação anti-jesuítica, liderada por Pombal, atingiu em cheio o Colégio e a Universidade, afetando tanto os estudos menores como os maiores. A reforma dos estudos menores se deu em 1759, a da Universidade em 1772. (p. 131)

The anti-Jesuit reaction, led by Pombal, hit the University and College head on, affecting all levels of study. The reform of the lesser fields of study dates from 1759 while that of the University was undertaken in 1772. (p. 6)

Before commenting on the 'character' in this excerpt, we will briefly comment on a keyword that refers to an educational institution. The word '*colégio*' in Portuguese and 'college' in English may have different interpretations. In Portuguese, the word '*colégio*' is understood as an establishment of non-higher education, such as a secondary school.¹³⁸ However, in English, 'college' can be seen as an undergraduate division, a school of a university, a post-secondary higher

¹³⁸ See <http://www.priberam.pt/DLPO/col%C3%A9gio> and <http://www.dicio.com.br/colégio/> (accessed on 10/07/2015)

education, or even a professional school.¹³⁹ The translation strategy here identified as '8.a. Calque without further information', may effect in different interpretations depending on the target text reader.

The Portuguese politician 'Pombal', or 'Marquis of Pombal' is a character known in Brazilian political history mainly through his elimination of private captaincies and his encouragement of trade between Brazil and Portugal (Fausto, 1994).

In the excerpt shown above, the author speaks of a particular action taken by Pombal, 'the anti-Jesuit reaction', the expulsion of the Jesuits from Portugal, the integration of Brazilian indigenous people into Portuguese society with the end of Indian slavery, the encouragement of marriage between whites and Indians, and the civil administration of indigenous villages (Fausto, 1994, p. 68).

In this extract, the name 'Pombal' is mentioned for the first time, as well as the 'anti-Jesuit reaction'. That is, the author assumed that the source text reader would be aware of what this 'reaction' means. Therefore, the author did not go into details, but described only its consequence regarding educational measures in the second half of the eighteenth century.

Likewise, the translator presupposed that the target text reader would also know Pombal's policies when he employed the translation strategy '4.a. Loan without further information'. It is possible that the target text reader may have come across the Marquis of Pombal in English reference works.¹⁴⁰ The difference is that the source text reader probably heard of the 'Marquis of Pombal' in secondary school. However, for the target text reader, this excerpt may not be clear enough, as there would be a lack of prior knowledge. In fact, this is not the only time that the author mentioned 'Pombal' or 'Pombaline reforms'; his reforms are mentioned several other times in the article. If the target

¹³⁹ See <http://www.thefreedictionary.com/college>, and <http://dictionary.cambridge.org/dictionary/british/college> (accessed on 10/07/2015)

¹⁴⁰ Some examples are Hargsor, M. (1976). *Portugal in revolution* (Vol. 3). Sage Publications (CA).; Rodrigues, L. L., & Craig, R. (2004). English mercantilist influences on the foundation of the Portuguese School of Commerce in 1759. *Atlantic Economic Journal*, 32(4), 329-345.; De Carvalho, J. M. (1982). Political elites and state building: the case of nineteenth-century Brazil. *Comparative Studies in Society and History*, 24(03), 378-399.; and Maxwell, K. (1995). *Pombal, paradox of the Enlightenment*. CUP Archive.

text reader is not familiar with Pombal's anti-Jesuit actions, this article might not be very helpful.

Second case:

A importância dos manuais de retórica e o papel do Colégio de Pedro II no ensino desta disciplina durante o século XIX foram bem estabelecidos por Roberto Acízelo de Souza. Este autor levantou 34 publicações sobre retórica e poética, em geral tratadas conjuntamente, feitas entre 1810 e 1886. Os autores incluem além de Silvestre Pinheiro e Lopes Gama, outra figura conhecida da política nacional, Frei Caneca, e vários professores do Pedro II. (p. 136)

The importance of both rhetoric manuals and of the Pedro II College in the teaching of this discipline during the 19th century has been well established by Roberto Acízelo de Souza. This author looked at some 34 publications regarding rhetoric and poetry (topics which were generally treated together) written between 1810 and 1886. The authors he studied include Silvestre Pinheiro and Lopes Gama, another well-known national political figure, Frei Caneca, and several professors at the Pedro II College. (p. 9)

Here the author mentions Professor Roberto de Souza Acízelo who demonstrated the importance of Brazil's rhetorical manuals in the nineteenth century. To this end, the author focused on the work of three writers: Silvestre Pinheiro, Lopes Gama, and Frei Caneca. The first two names had already been referenced in the article before this excerpt.

The article mentions the royal counsellor 'Silvestre Pinheiro Ferreira' as a writer of a compendium to be used in a course of Philosophy, Discourse Theory and Language that Ferreira himself opened in Brazil. It also states that Ferreira did not believe that rhetoric should be separated from logic and grammar, also that reason should not be separated from the theory of language. The article also discusses Lopes Gama, a teacher, priest and school founder. Lopes Gama published a compendium dedicated to national eloquence emphasising the importance of rhetoric. That compendium shows the strength of tradition in the teaching of rhetoric.

Frei Caneca, however, is not mentioned further in the article. Frei Caneca was a priest (*Frei*: Friar), a Professor of Philosophy, Rhetoric,

History and Geometry, a writer, and a supporter of the Republican model (Morel, 2000). By stating that 'Frei Caneca' is a 'well-known national political figure', the author assumed that the source text reader would know what this character represents in the history of Brazil.

Frei Caneca is, as stated in the research article, a well-known figure in Brazilian history. In the article, his name was mentioned when talking about Acízelo Roberto de Souza's studies on Brazilian rhetoric. The translator used the translation strategy '4.a. Loan without further information'. That is, the translator either counted on the target text reader's knowledge of the Friar or he considered contextualisation unimportant for text comprehension.

Third case:

A primeira definição, por exemplo, é da palavra povo. O povo é o conjunto dos cidadãos livres. Distingue-se da plebe, que é gente má, cheia de vícios, baixezas e maus costumes. Até aí, tudo normal. Mas quem constitui a plebe, segundo o jornal? Aqui vem a inversão. A plebe são os fidalgues, os negociantes ricos, os altos empregados. Os carbonários, por outro lado, são definidos como cidadãos virtuosos, perseguidos pela Santa Aliança. (p. 147)

One of these, for example, is “people”, defined as the group of free citizens. This is distinguished from “plebes”, which are evil, low and vice-ridden individuals who practice bad habits. But who belongs to the plebeian class, according to the newspaper? Here we find the inversion: “plebes” are the small ‘fidalgos’, the rich merchants and the high functionaries of the crown. The radicals, on the other hand, are defined as virtuous citizens being persecuted by the Holy Alliance. (p. 17)

This extract highlights several groups of people identified either by their social class or by their ideological perspectives. In this part of the text, the author discussed how a particular newspaper, 'Nova Luz Brasileira', distinguishes 'povo' from 'plebe'. The author pointed out which of these groups the newspaper viewed as virtuous.

First of all, the word 'plebe' appears three times in the source text. In the target text, the same word was translated as 'plebes' in inverted commas in the first and third occurrences, and 'plebeian class' in the

second. The translator possibly made this decision because one of the meanings of '*plebe*' in Portuguese neither coincides with 'plebes' nor with 'plebeian' in English.

'*Plebe*' in Portuguese is the less prestigious and low income class. In Brazil, the word is used in a negative way, when the speaker intends to degrade a group, to refer to them as a rabble.¹⁴¹ In English, neither 'plebe' nor 'plebeian' necessarily implies this type of interpretation. 'Plebe' in English is an informal word with the following definition: "a member of the lowest class at the US Naval Academy or Military Academy; freshman", shortened from plebeian.¹⁴² 'Plebeian' was found as "one of the common people, esp. one of the Roman plebs."¹⁴³ However, we found the word 'pleb' in informal British English used with a similar insulting meaning to the word '*plebe*' in Portuguese.¹⁴⁴

As the author in the source text explained what '*plebe*' means and the translator transmitted this explanation through the target text stating that they "are evil, low and vice-ridden individuals who practice bad habits", the translator decided to keep the word in Portuguese in inverted commas. Thus, by employing the translation strategy '4. Loan', the translator used the same word in Portuguese (in inverted commas and plural) which has similar form to English and has its meaning explained in the text. However, when '*plebe*' was mentioned for the second time in the source text, the translator decided to use the expression 'plebeian class'. In this case, with a translation strategy classified as '8. Calque', the translator preferred to have a word with similar meaning in English possibly to contextualise the reader. Finally, in the third occurrence of the word, the translator went back to using 'plebes'.

In the source text the author built a meaning using the word '*plebe*' three times in a sequence. The translator broke this sequence by

¹⁴¹ See <http://www.dicio.com.br/plebe/> (accessed on 10/07/2015)

¹⁴² See <http://www.collinsdictionary.com/dictionary/english/plebe?showCookiePolicy=true> (accessed on 10/07/2015)

¹⁴³ See <http://www.collinsdictionary.com/dictionary/english/plebeian?showCookiePolicy=true> (accessed on 10/07/2015) 'Plebs' was found as a synonym for plebeian or the plural form of it. 'Pleb', in British English, would be the closer meaning for '*plebe*' used in Portuguese in the source text with the following definition: "(British, informal, often derogatory) a common vulgar person" see <http://www.collinsdictionary.com/dictionary/english/plebs> (accessed on 11/07/2015)

¹⁴⁴ See <http://www.dailymail.co.uk/news/article-2851889/Former-Government-whip-Andrew-Mitchell-loses-High-Court-libel-action-judge-decides-DID-call-police-f-plebs.html> (accessed on 10/03/2016)

alternating words. Still, the target text reader may be able to build a similar meaning as proposed in the source text through the words whose forms and meanings are alike.

The second cultural reference underlined in the text is the noun '*fidalguetes*', translated as 'small fidalgos' in the target text. In Portuguese, '*fidalguetes*' as well as '*fidalgotes*', are nobleman with few possessions.¹⁴⁵ The word 'fidalgo' is accepted in English as a "Portuguese nobleman".¹⁴⁶ Through the translation strategy identified as '5. Paraphrase using related words', the translator chose a Portuguese word that is accepted in English in order to achieve a more specific meaning in the text. '*Fidalguete*', however, is not an official term in English even though 'fidalgo' may be. Therefore, the translator chose to use the adjective 'small' in front of 'fidalgos' to achieve the meaning.

This type of translation strategy protects the source culture against simple generalisations. On one hand, generalisations facilitate reading the target text, but on the other hand, generalisations leave subtle cultural information behind. It would be like calling Russian Czars or Iranian Shahs 'kings', equating them to any other kings. Thus, with this kind of translation strategy the target text reader is allowed to experience some Brazilian or Portuguese cultural flavour in the text. The reader can interact more closely with the author and the text, albeit with some not very familiar words.

Finally, the last underlined segment in the source text is '*carbonários*' translated as 'radicals'. This time the translator chose the opposite direction from the last case of '*fidalguetes*' by employing translation strategy '2. More neutral / less expressive terms'. '*Carbonários*' is a noun that can be defined as persons affiliated to Carbonarism--a secret political society founded in Italy in the nineteenth century in order to disseminate liberal ideas--or a member of any secret revolutionary society.¹⁴⁷ That is, in this case the translator chose a word that expresses a concept without specific ideas. There is, however, a corresponding word in English--'Carbonari'--but the translator supposed that the target text reader might not know what this means. Though they

¹⁴⁵ See <http://www.dicio.com.br/fidalgote/> "*s.m. Pessoa que vive como fidalgo, tendo poucos haveres e pequenos ou duvidosos títulos de nobreza*". (accessed in 18/07/2013)

¹⁴⁶ Shorter Oxford English Dictionary (Fifth Edition) on CD-ROM version 2.0

¹⁴⁷ "*Filiado ao carbonarismo; p. ext., membro de qualquer sociedade secreta revolucionária*". See <http://www.dicio.com.br/carbonario/> (accessed on 10/07/2015)

were originally secret societies from Italy, 'Carbonari' groups have spread to other parts of the world.¹⁴⁸

Locations

In this section, we discuss the translation of a Portuguese city. The excerpt we examine here also contains a cultural reference that is part of the discussion of the next item, 'Cultural knowledge'.

Desde 1820, no entanto, após a revolta liberal do Porto, o debate político se intensificou mediante a publicação de centenas de panfletos em geral voltados para a discussão da permanência ou não do rei no Brasil, e depois em torno das alternativas abertas pela independência. (p. 139)

Beginning in 1820, however, after the liberal revolution in Porto, political debate intensified with the publication of hundreds of pamphlets which discussed the King's permanency in Brazil and, later, the alternatives surrounding independence. (p. 11-12)

First of all, we discuss the cultural reference of 'Location', and then, in the next item, we discuss the cultural references of 'Cultural knowledge'.

In the source text, the author mentioned that there was a revolution in the Portuguese city of Porto in the nineteenth century. In English, the city is officially known as 'Oporto', although today guidebooks and maps in English tend to write the name of the city in its original form in Portuguese.¹⁴⁹

However, parallel articles in English that discuss this Portuguese city mention its name in the English version, 'Oporto'.¹⁵⁰ Rodrigues et al.

¹⁴⁸

See http://encyclopedia.jrank.org/CAL_CAR/CARBONARI_an_Italian_word_meaning.html (accessed on 12/07/015)

¹⁴⁹ Some examples are <http://www.lonelyplanet.com/portugal/the-north/porto>, <http://www.travel-in-portugal.com/towns.htm>, <http://www.mapsofworld.com/portugal/cities/>, <http://www.golisbon.com/portugal/cities/>, and <http://www.aneki.com/cities/Portuguese.html> (accessed on 12/07/2015)

¹⁵⁰ Some examples are Mata, M. E. (1996). Lisbon/Oporto rivalry in the 19th and 20th centuries. In *Urban Dominance and Labour Market Differentiation of a European Capital City*. Springer Science & Business Media LLC: New York.

(2003) also stated that the city is called '*Porto*' in Portuguese and '*Oporto*' in English. Also, from the four English dictionaries with an entry for the city, three of them present it as '*Oporto*' stating that the Portuguese name is '*Porto*' or '*Pôrto*', and one dictionary presents the city as '*Porto*'.¹⁵¹

The translator may have been influenced by a more recent trend to call the city '*Porto*' in English and, therefore, did not use '*Oporto*'. This translation strategy can be classified as '4. Loan'. Thus, the translator also assumed that the target text reader would be able to assimilate the original name provided in the source text with the Portuguese city. This strategy implies the translator wanted to approximate the reader to Portuguese culture.

3. Third layer: rituals

Cultural knowledge

In this section, we comment on the second segment underlined in the excerpt shown in the previous item, '*Locations*'. The segment is '*permanência ou não do rei no Brasil*' translated as 'the King's permanency in Brazil'. This cultural reference concerns the permanence of the Portuguese court and the king of Portugal in Brazil in the nineteenth century. This political decision was made to maintain the diplomatic and mercantile relations with the United Kingdom during the Napoleonic Empire in Continental Europe (Fausto, 1994, p. 75 & 76). In the source text, the author had briefly commented on this episode a few pages earlier. However, just as in the excerpt shown above, this does not explain the cause of this event:

A importância dada à retórica revela-se, ainda, no fato de que, após a chegada da corte do príncipe d. João ao Brasil, em 1808, um de seus

123-150; Osuna, J. J. O. (2014). The deep roots of the Carnation Revolution: 150 years of military interventionism in Portugal. *Portuguese Journal of Social Science*, 13(2), Intellect Ltd.: Lisbon 215-231; and Rodrigues, L.L., Gomes, D., Craig, R. (2003) Corporatism, liberalism and the accounting profession in Portugal since 1755. *The Accounting Historians Journal*. 30(1) University of Mississippi: USA 95-128

¹⁵¹ For '*Oporto*' see, <http://www.collinsdictionary.com/dictionary/english/oporto?showCookiePolicy=true>, and <http://dictionary.reference.com/browse/oporto?s=t>, and <http://www.thefreedictionary.com/Oporto>. For '*Porto*', see <http://www.merriamwebster.com/dictionary/porto> (accessed on 13/07/2015)

principais conselheiros, Silvestre Pinheiro Ferreira, mais tarde feito ministro, abriu um curso de filosofia e de teórica do discurso e da linguagem. (p. 134)

The importance given to rhetoric is also revealed by the fact that after the arrival of the Portuguese Court in Brazil in 1808, led by D. João, one of the principal royal councillors, Silvestre Pinheiro Ferreira (later minister) opened a school for the study of the philosophy and theory of discourse and language. (p. 8)

The author assumed that the source text readers would know this event. Similarly, using the translation strategy '8.a. Calque without further information', the translator also presupposed that the target text reader would also know this historical fact and, for that reason, he did not provide further information or he simply translated the information provided in the source text.

4. Fourth layer: values

Translator's approaches

In this section, we comment on the translation strategies used in two cases. The first case addresses situations where Brazil is regarded as 'national' or 'local' in opposition to the 'foreign' or 'non-national'. The last case looks at how the author and translator dealt with Greek philosophical concepts.

First case:

Viana explicava a pequena repercussão da obra de seu mestre, Alberto Torres, pelo fato de que Torres quase não citava autores estrangeiros. Seus textos referiam-se quase sempre às suas próprias obras. Segundo Viana, tal tática no Brasil era fatal. Sem citação de autoridades estrangeiras, nenhum pensador nacional seria levado a sério. (p. 127)

Viana explained that the slight repercussion of the work of his mentor, Alberto Torres, was due to the fact that Torres almost never cited foreign authors: his texts usually referred to his own work. According to Viana, this sort of tactic was fatal in Brazil, as without his citing foreign works,

no native intellectual would be taken seriously. (p. 4)

The excerpt above demonstrates how the author and translator dealt with considerations of 'national' and 'international' in the source and target texts. This type of case happened throughout the text, as this was one of the author's major discussions: the use of 'non-Brazilian' authors in order to build a 'good rhetoric' argument in Brazil. When discussing this type of case in the source text, the author always used the adjective '*estrangeiro*'-_'foreign'--to refer to non-Brazilian authors and works. This adjective was always translated as 'foreign' in the target text using the translation strategy '8. Calque'.

The point is that the ideal source text reader is Brazilian. For this reader, as well as for the author, anything that comes from Brazil is 'national' and anything that does not come from Brazilian is 'foreign'. However, the ideal target text reader is not Brazilian. For this reader, Brazilian people or works are not 'national' and non-Brazilian people or works are not necessarily 'foreign'.

As cases such as the excerpt above come up throughout the text, the target text reader is probably able to understand that 'foreign' authors and works are, in fact, 'non-Brazilian' authors and works. The context of the article leads the reader to achieve this understanding. In any case, the target text reader is positioned on the 'foreign' side when reading the article because s/he is also non-Brazilian.

In another fragment, when the author discussed 'national culture', referring to Brazil, the translator used a different translation strategy:

Concordando ou não com sua sociologia, interessa aqui registrar o diagnóstico da importância na cultura nacional, da palavra sonora, da frase bem feita, da retórica enfim. (p. 129-130)

Whether one agrees or not with this view, what is interesting , what is interesting for our purposes here is to register the repeated diagnosis of a Brazilian national culture which is enamored of the sonorous and beautifully enunciated phrase: of rhetoric, in short. (p. 5)

In a translation strategy identified as '9. Addition', the translator added the word 'Brazilian' to make it clear to the target text reader that the 'national culture' mentioned is actually a 'Brazilian national culture'. In the excerpt above, unlike the previous one, the translator chose not to

place the target text reader in the foreign position. Here, the translator made clear what specific national culture the author meant in this excerpt.

Still, in general, in his translation strategies, the translator placed the target text reader in the foreign position. In any case, the target text reader is aware that he is reading a translation from Brazilian Portuguese, since the article exhibits the translator's name. Yet the translation was written for a new reader, a reader who possibly sees Brazil as a foreign country.

Second case:

Perelman parte da verificação do desprestígio da retórica, desde Aristóteles colocada no campo da opinião (aletéia), em oposição à lógica que estaria no campo da verdade (doxa). (p. 136)

Perelman begins by verifying rhetoric's' current unhappy reputation since Aristotle situated it in the field of opinion (doxa) as opposed to logic located in the field of truth (aletéia) (p. 10)

Here we have two issues to comment on. The first issue concerns the spelling of 'aletéia' in the source and target texts. The second issue concerns the translator's attitude of exchanging the conception of the two Greek words, 'aletéia' and 'doxa', from the source text.

As regards the written form of the word 'aletéia', this is only one of the possibilities in Portuguese. Another accepted way would be 'alethéia', as found in scientific papers in Portuguese.¹⁵²

In English, we found this concept with the following spelling: 'aletheia'.¹⁵³ This means the translator kept the Portuguese spelling through the translation strategy '4. Loan', instead of using a more usual

¹⁵² See Gava, A. (2014). Zenão e a impossibilidade da analogia. *Archai: revista de estudos sobre as origens do pensamento ocidental*, (12). p. 25-30.; Tonelli, M. L. Q. (2008) *Ética e política: qual liberdade?* (Doctoral dissertation, Universidade de São Paulo).; and Barreto, J. (2008). Citizenship, subjectivity and psychiatric reform. *Physis: Revista de Saúde Coletiva*, 18(2). p. 295-316.

¹⁵³ See Brann, H. W. (1971). Plato's Various Versions of the Greek Doxa Theory. A Philosophical Dictionary with Commentary. *Philosophy and History*, 4(1), 48-50.; Kuypers, J. A. (1996). Doxa and a critical rhetoric: Accounting for the rhetorical agent through prudence. *Communication Quarterly*, 44(4), 452-462.; and Cubitt, S. (2013). The shadow. *MIRAJ, Moving Image Review & Art Journal*, 2(2), 187-197.

spelling in English. As these two words are not expressions that represent any kind of Brazilianness, the translator would not have had any real reason to keep the word in Portuguese.

This excerpt also draws our attention for another reason. In the source text, the author discussed the 'field of opinion' putting the expression '*aletéia*' in brackets and the 'field of truth' with the expression '*doxa*' in brackets. However, in the target text, the translator reversed the concept when defining the terms '*aletéia*' and '*doxa*'. In the target text, '*aletéia*' is in the 'field of truth', while '*doxa*' is in the field of opinion.

In order to understand the translator's attitude, we searched for the concept of '*aletheia*' and '*doxa*' in parallel texts in Portuguese and English and found a consensus with the translator. The following citation is an example from a Brazilian article that explains these two concepts:

If one assumes a separation between truth (*aletheia*) and opinion (*doxa*), *doxa* would prevail, the exchange word, ability of persuasion and currency trading for argumentation.¹⁵⁴ (Barreto, 2008, p. 299)

Note also this article originally published in English:

Through this gender of paradoxes, from the 'sorites paradoxes' of Zeno of Elea and his teacher Parmenides, to Socrates' method of 'aporia', one traces the perennial quest of illuminating the relation between truth and provability, or between reality ('*aletheia*') and our understanding of truth ('*doxa*', paradox itself literally meaning against '*doxa*' or dogma). (Basios & Bouratinos, 2006, p. 1)

In addition to this, we found other scientific works that agree with the same definition of '*aletheia*' and '*doxa*' given by the translator in the target text.¹⁵⁵ This means that the translator knew or researched the

¹⁵⁴ "*Se se supõe uma separação entre a verdade (aletheía) e a opinião (doxa), prevalecia a doxa, palavra de troca, habilidade de persuasão e moeda da argumentação*". (Barreto, 2008, p. 299)

¹⁵⁵ See Brann, H. W. (1971). Plato's Various Versions of the Greek Doxa Theory. A Philosophical Dictionary with Commentary. *Philosophy and History*, 4(1). p. 48-50.; Kuypers, J. A. (1996). Doxa and a critical rhetoric: Accounting for the rhetorical agent through prudence. *Communication Quarterly*, 44(4). p.

meanings of these Greek words and decided to interfere in the text according to his knowledge. Thus, a possible confusion that happened in the source text does not need to be disseminated in the lingua franca through translation.

Preliminary conclusions

In general, to understand the article, readers of both the source and the target texts must have a basic knowledge of the history of Brazil with regard to specific characters, facts, and concepts. The source text contains citations from a more archaic Portuguese and an expression in French that the translator suppressed in the target text. This does not mean in any way that the target text failed to comply with the text function; he managed to represent the information and arguments to the reading public. Still, regarding a social group, the 'Carbonari', the translator generalised this information by calling them 'radicals', and the information lost part of its specificity. The same happened to the citation of Lopes Gama, which was simplified in the target text.

The translator did not standardise his translation of the book titles cited in the source text. He provided a literal translation in brackets of one book written in Portuguese, but left the other two in Portuguese. In general, like the source text, the target text presents Brazilian authors and works as 'national', and non-Brazilian authors and works as 'foreign'. The target text reader needs to understand that when the text refers to something 'foreign', it means 'non-Brazilian'.

Finally, the translator corrected two Greek concepts of philosophy which he found with inverted meanings in the source text. Thus, the target text does not disseminate a problem that occurred in the source text. As this is a scientific text, the information provided must be true or proven, and the translator was concerned with this issue. With that, it shows the translator was involved in the text information beyond the words given.

4.5. TEXT 4 (ANTHROPOLOGY)

WITCHCRAFT, TERRITORIES AND MARGINAL RESISTANCE IN RIO DE JANEIRO

FEITIÇARIAS, TERRITÓRIOS E RESISTÊNCIAS MARGINAIS –
 Patrícia Birman

Extratextual information

Originally published in 2009, and its respective translation in 2010, both on *SciELO*, this article is part of the sample texts selected from the field of Anthropology. The article outlines research conducted in two low-income communities of Rio de Janeiro regarding the territoriality of Pentecostal churches¹⁵⁶ against Afro Brazilian religions.¹⁵⁷

The research was published in a journal called *Mana*. The main page of the journal stated that *Mana*'s mission is:

To publish new research and theoretical approaches contributing to the development of Anthropology and the understanding of social and cultural reality.¹⁵⁸

The journal has been published on *SciELO* since 1996, when there was one edition. From 1997 to 2010, there were two editions a year. From 2011 to 2014, *Mana* was published three times a year. With regard to the 'special editions', which are in English, there were two in 2006, and one in 2007, 2008 and 2010.

The article refers to forty titles in the bibliographical references, of which, twenty-nine are Brazilian and are available in Portuguese except for one which was written in French. The other eleven are by foreign authors. They are available in English and French, but there are four titles translated into Portuguese. With this number, we can suggest

¹⁵⁶ The author seems to use the terms Evangelical and Pentecostal as synonyms, and thus, we also use them as synonyms.

¹⁵⁷ Access http://www.scielo.br/scielo.php?pid=S0104-93132009000200001&script=sci_arttext for the main page of the Portuguese text and http://socialsciences.scielo.org/scielo.php?pid=S0104-93132010000100005&script=sci_arttext for the English one. (accessed on 18/03/2015)

¹⁵⁸ See http://socialsciences.scielo.org/scielo.php?script=sci_serial&pid=0104-9313&lng=en&nrm=iso (accessed on 18/03/2015)

that the author was mainly—but not only—influenced by Brazilian references when writing her article.

The translator is David Rodgers. His ‘*Currículo Lattes*’ mentions he is British and has degrees in Fine Arts from the University of Oxford, and Social Anthropology from the University of Manchester. He is currently a PhD student in Anthropology at the University of Manchester, studying an Amerindian community in the Amazon. He is also a translator from Portuguese and French into English, specialised in Anthropology, Philosophy, Fine Arts, Politics, and Environmental Performance. In his curriculum, we found 13 translated titles among books and research articles.¹⁵⁹

Extratextual and intratextual factors

This text can also be classified amongst the ‘intertextuality inter-genres’ (Marcuschi 2008). The article is mainly based on the ‘reports’ of two events that took place in Rio de Janeiro. The author presented these reports under the form of citations or paraphrases. Some fragments contain specific vocabulary used in these communities. There are also cultural references related to Afro-Brazilian religions as well as common terms used by evangelical congregations in Brazil.

Comparing the content of the source and the target texts, we realised that some sentences and full paragraphs were omitted from the original. Some sentences were added.¹⁶⁰ Following contact with the author, she mentioned that the original text had possibly been reedited before translated.¹⁶¹

Table 9 - Analysis of “Witchcraft, territories and marginal resistance in Rio de Janeiro”

	Source text	Target text
Extratextual factors		
Sender	1-Patrícia Birman 2-Journal: <i>Maná</i> 3- <i>SciELO</i>	1-Patrícia Birman (author) 2-David Rodgers (translator) 3-Journal: <i>Maná</i> 4- <i>SciELO</i>
Intention	Disseminate the author’s	Disseminate the author’s

¹⁵⁹ See <http://buscatextual.cnpq.br/buscatextual/visualizacv.do?id=K4210364D0> (accessed on 02/02/2015)

¹⁶⁰ In the source text, pages 333, 325, 326, and 327 had at least one paragraph removed and in the target text, some sentences were added on pages 11 and 19.

¹⁶¹ See the author’s e-mail in Appendix B.

	research	research internationally
Audience	Brazilian researchers interested in Brazilian religious behaviours	International researchers interested in Brazilian religious behaviours
Medium	Online academic journal: <i>Maná</i>	Online academic journal: <i>Maná</i> and <i>SciELO</i>
Place	Brazil – in an online open access library	Idem
Time	2009	2010
Motive	Show how the territoriality of evangelical churches is taking space from Afro-Brazilian churches in low-income communities	1-Spread internationally the author's research as well as increase the journal's visibility 2-Show how the territoriality of evangelical churches is taking space from Afro-Brazilian churches in low-income communities
Function	Informative Argumentative	Idem
Intratextual factors		
Subject Matter	Pentecostalism and witchcraft in Rio de Janeiro	Idem
Content	Reports of witchcraft / violence / history of Pentecostalism in the two communities approached / Afro-Brazilian-descent religions	Idem
Presuppositions	Awareness of historical and social background concerning the religions scrutinised in the text /awareness of Rio de Janeiro's historical and social particularities / awareness of a Brazilian idiom / awareness of an acronym for a Brazilian church	Awareness of aspects of historical and social background concerning the religions approached in the text / awareness of Rio de Janeiro's historical and social aspects
Text composition	Title, author's name, headlines, paragraphs, an	Title in English, title in Portuguese, author's name,

	endnote with the author's background, endnotes, references, abstract and keywords in Portuguese, and abstract and key-notes in English	abstract and keywords in English, abstract and keywords in Portuguese, footnote with the translator's name, headlines, paragraphs, footnotes, references, endnotes, and translator's name
Non-verbal elements	None	Idem
Lexis	Formal, academic with specific vocabulary – informal reports with specific vocabulary	Idem
Sentence structure	Simple. Some sentences are linked to citations, endnotes and references.	Simple. Some sentences are linked to citations, footnotes and references.
Suprasegmental features	Title and headlines in bold, emphasis in inverted commas or italic	Title, headlines and author's name in bold, emphasis in inverted commas or italic.
Effect	Evangelical churches use the discourse of violence to legitimise their congregation as the 'right' path	Idem

Motive

Apart from 'spreading internationally the author's research as well as increasing the journal's visibility', both texts have the purpose of 'showing how the territoriality of evangelical churches is taking space from Afro-Brazilian churches among low-income communities'. The research is based on previous studies carried out by the author in order to understand why there has been a transition of dominant religions using the discourse of violence--regarded as 'witchcraft' by evangelicals--reported by the media and by other witnessed situations. The research article presents two reports from participants in two different communities of Rio de Janeiro, which tell stories revealing supporting arguments for her research in which she tries to understand the transformation.

As the source text readers are Brazilian, even if not from Rio de Janeiro, the discourse of violence and the increasing number of

evangelical congregations all over the country is a given. The visibility of evangelical religions is currently high as celebrations and other kinds of religious events are widely broadcast on radio and television. The text is a source for researchers to understand possible reasons why there has been a massive adhesion to these churches throughout the country.

The target text audience, geographically distant from this reality in Brazil, must first understand the background context. It is possible that some readers are already aware of this change going on in Brazil, as it has also been happening in other countries as well. However, if a researcher reads this text to understand evangelical movements all over the world and is not particularly aware of the Brazilian case, understanding the article will be more complicated.

Presuppositions

The article discusses religious discourse and assumes a basic understanding of two popular religious movements in Brazil. In general, we established two main presuppositions from the author's and translator's point of view: 1- Awareness of the historical and social background of the religions scrutinised in the text, and 2- Awareness of Rio de Janeiro's historical and social particularities. Even though the presuppositions are the same for both source and target texts, it is crucial to keep in mind that the audiences are culturally different.

Following the same understanding provided in the previous section on 'motive', both author and translator presupposed that their readers would have some background knowledge on the religions which are the object of the article. The difference, however, is that the translator was more concerned than the author about specific vocabulary, and he used some strategies to contextualise the reader. This is shown in the next section, when we deal with presuppositions regarding individual cultural references and their specific translation strategies. However, both assumed that their audiences were somehow aware of the fundamental aspects of the ramifications of these two religions and of the social and recent historical context of Rio de Janeiro.

Cultural categories and translation strategies

1. First layer: symbols

Cultural registers

For this text, we would like to mention three cases where we found cultural registers. The first one is a Brazilian saying the author

adapted for the text, the second is a specific term used by Brazilian evangelicals, and the third one is the name of a church which was founded in Brazil but has spread all over the world.

First case:

Na favela, todos os gatos ao menos parecem pardos quando a polícia busca, no meio de uma área densamente ocupada, atirar nos supostos bandidos. (p. 326)

In the favela, “all the cats look grey”, as the Brazilian saying goes, when the police attempt to pursue and kill supposed criminals in the middle of a densely populated area. (p. 8)

We have the case of a Brazilian saying that was modified by the author to fit into the context. In our analysis, the translator's strategy corresponds to the following category: ‘8.a Calque with further information in the text’. The sentence in the source text was adapted from a previous saying which is commonly employed as follows: “à noite todos os gatos são pardos” –literally: at night all cats are gray¹⁶²-- which implies that everything looks the same in the dark. The author adapted the proverb to “*Na favela, todos os gatos ao menos parecem pardos*” which literally means: ‘In the *favela*, at least all the cats look grey’; when there are police raids in busy areas of these communities, the rest of the population cannot be distinguished from criminals.

The translator chose to keep the first of the author's modifications, “*Na favela*”¹⁶³ but decided to translate the rest of the proverb more literally from the popular saying and not from the author's manipulation. He even decided to quote the expression in order to evidence that he was dealing with a saying. In addition, he provided a brief explanation between commas in the same sentence stating: “as the Brazilian saying goes”, using the translation strategy ‘9. Addition’. He assumed that the reader would infer the meaning from the rest of the sentence. He managed to preserve the notion that it is a Brazilian person

¹⁶² The term ‘*pardo*’ has been previously discussed in the text analysis of “The dynamics of slavery in Brazil: resistance, the slave trade and manumission in the 17th to the 19th centuries” translated as ‘mulatto’. It is also used to refer to indefinite colours of black, brown and gray. Thus, gray is one of the possibilities.

¹⁶³ *Favela* is a current term found in this text and it is the next cultural reference we discuss, in the category of ‘Keywords’.

speaking, even if the reader is not able to understand the full meaning. In this case, if the target reader is not able to understand the allusion, s/he will still feel the ‘Brazilianness’ of the text.

Second case:

[...] aquele dos desviados da igreja, que se vê às vezes com rigor. A categoria desviado, habitualmente utilizada pelas igrejas pentecostais, indica uma posição de afastamento de membros em situação de pecado. Esta categoria designa aqui um grupo de idade, os jovens, filhos homens das famílias pentecostais. (p. 333)

[...]namely the deviants (desviados) from the church who sometimes perceive themselves to be treated with excessive rigours. The category deviants, frequently used in Pentecostal churches to indicate their lapsed and particularly sinful members, here designates a group whose main defining condition is that of being youths, young men from the Pentecostal families who behave as though they were ‘in the world,’ enjoying its pleasures and sins [...] (p. 14)

In this excerpt, the translation strategy presents a combination of ‘4.a. Loan without further information’ followed by ‘8.a Calque without further information’. The term *desviado* in Portuguese means that something or someone is not aligned in the normal/correct position; it can also be used to say that someone does not behave according to certain social conventions.¹⁶⁴ Evangelicals use this term to talk about people who are far from ‘God’ and close to the ‘Devil’. As the term can be used in such a specific context, the translator chose to keep the term in Portuguese, in brackets and in italics. He also provided a possible literal translation of the term in italics: *deviant*. According to the *Shorter Oxford Dictionary*, the meaning of ‘deviant’ is:

A. *adjective.* Deviating, divergent, esp. From normal social or sexual standards or behaviour. LME. **B.** *noun.* A person or thing which deviates from the normal, esp. From normal or sexual standards or behaviour. E20.

¹⁶⁴ <http://www.dicio.com.br/desviado/> (accessed on 22/03/2015)

We also tried to identify how the word ‘deviant’ is used in English in religious contexts. Balling (2003) referred to the term to explain that Christianity appears in different flavours, so the term is used to indicate heresies. According to the author, the common faith may be contradictory depending on the point of view. However, as we do not address here the discussion the author developed, all we need to do is to illustrate contexts where this term is used in the English language. Sanders (2002) explained ‘deviance’ from Durkheim (1984) as a social stratification of an essential part of a given society. We also tried to find the word in other sources to determine how contemporary it may be and we found it on a few religious forums on the internet.¹⁶⁵ We found a discussion about ‘Christian deviant sectors’, which does not explain the meaning, but the conversation among the participants suggests they are Pentecostal religions.¹⁶⁶ The term in English chosen by the translator may not thoroughly contextualise people that do not follow a ‘good’ Christian way, differently from the meaning of ‘*desviados*’ used by Brazilian evangelicals. For that reason, the translator kept the word in Portuguese and marked both in italics to suggest an adaptation from the original. We understand the translator also kept the name because the author provided an explanation of its use in a Pentecostal context, so, the reader would be able to understand the meaning in this specific context, even if it may not be used in the same way in English.

Keywords

We start this discussion with the term *favela* because it occurs several times throughout the text. Then, we move our discussion on to two other words used to name one of the Afro-Brazilian religions in two different representative aspects. Finally, we discuss the name of a Brazilian church.

First case:

Tudo indica, ao menos no Rio de Janeiro, que acusações de feitiçaria têm circulado principalmente, e com especial intensidade, nos lugares onde se mostra acentuado o combate pentecostal ao mal diabólico: favelas e outras

¹⁶⁵ <http://www.christianforums.com/t7334115/> (accessed on 22/03/2015)

¹⁶⁶ <https://answers.yahoo.com/question/index?qid=20091111165949AAutrYD> (accessed on 22/03/2015)

periferias, em geral designadas como comunidades. (p. 321)

In Rio de Janeiro at least, witchcraft accusations have circulated primarily – and with a particular intensity – in places where the Pentecostal war against diabolical evil has been especially concentrated: favelas and other peripheral areas, usually referred as communities. (p. 1)

The translator decided to use the Brazilian word even though he had the option of using a general English term to designate the community such as ‘shanty town’, which suggests he employed the translation strategy ‘4.a Loan without further information’. A *favela* is, indeed, not only a shanty town, it has specific characteristics. One of them is that it is always built on a hill. The other is that it is uniquely Brazilian, different from other poor communities elsewhere. The translator decided not to give any further information about this place because the first sentence gives some context: “favelas and other peripheral areas, usually referred as communities”. Such information comes from the original text, and the translator supposed it was enough for the reader to build the scenario. For the other occurrences, the translator used the word *favela* without providing any further information. The translator may also simply have assumed that *favela* was quite a well-known name all over the world and that the target text reader who is interested in Brazilian religious studies would know what the author meant.

Second case:

Vou me deter em um evento em que estas modalidades de relação se articulam com a mudança da economia de trocas religiosas neste espaço através da presença evangélica. Para isto, valorizarei os argumentos do relato de uma antiga religiosa do candomblé que viveu situações extremamente ameaçadoras, nas quais o perigo de perder sua vida apresentou-se associado a uma causalidade mágica. (p. 323)

I focus on a situation in which these two forms of interpellation are connected to the transformation in the economy of religious exchanges in this space caused by the Evangelical presence. In so doing, I turn to the testimony of a former

candomblé religious specialist who experienced a number of life-threatening situations in which the danger was attributed a magical causality. (p. 4)

This is the first time the term *candomblé* appears in the text. The translation strategy used is ‘4.a Loan without further information’. The translator decided not to give any further context probably because he presupposed the reader would be able to understand that it regards a religious context. The term designates one of the most popular Afro-Brazilian religions. The source text reader is likely to understand it as a religion with African roots because it is widespread throughout the country. The target text reader, on the other hand, may not know the exact origins of this religion, especially considering that the text does not provide any contextual information.

However, two pages later, the author used the term again, and, in the same sentence, used another term that also designates this practice, but with a different connotation: *macumba*. In this situation, the author decided to write an endnote explaining the difference between the two words:

Source text fragment: *Alice provém do candomblé e se relaciona com as suas entidades afro-brasileiras no quadro de uma “guerra” do tráfico numa favela carioca, lugar frequentemente identificado pela relação com o Mal e com a feitiçaria. Bruno e Carlos se relacionam com o diabo e com suas entidades da macumba nas margens de um espaço público que tem uma igreja evangélica no seu centro.* (p. 326)

Endnote: *Os nomes de todas as pessoas são fictícios. Enquanto candomblé é um termo valorado positivamente pelos membros deste culto, o termo macumba guarda um caráter pejorativo, frequentemente associando suas práticas e rituais maléficos.* (p. 343)

Target text fragment: *While Alice’s background is in candomblé and she interacts with her Afro-Brazilian entities in the context of a ‘war’ between drug gangs in Rio favela, an area frequently linked to Evil and witchcraft, Bruno and Carlos interact with the devil macumba entities on the margins of a public space with an Evangelical church at its centre.* (p. 8)

Footnote: While the term candomblé is positively valued by members of this Cult, the term macumba has a pejorative association, its practices being frequently associated with malefic rituals. (p. 8)

In the source text, the author is concerned with differentiating between the uses of the two terms because she assumed even her Brazilian readers might confuse them. However, the author had already supposed that the reader would have a previous knowledge of *candomblé* when she mentioned this religion for the first time. The excerpt above provides more context about this religion than the first example: the protagonist of this report “interacts with her Afro-Brazilian entities”, and there is also a footnote showing the difference between *candomblé* and *macumba*. This helps the target text reader who is not aware of this kind of religion. However, there are two pages of research that separate the first time the word *candomblé* appears and the current excerpt that provides some more context.

Third case:

[...] de um lado, escândalos provocados pelo surgimento da IURD, acompanhamentos sucessivos desses novos protagonistas religiosos no espaço público (cf. Soares 1993; Giumbelli 2002; Mariano 1996)e, de outro, referências cotidianas a uma criminalidade organizada que controlaria segmentos progressivamente mais amplos da população pobre das grandes cidades. (p. 324)

[...] on one hand, scandals provoked by the emergence of the UCKG (Universal Church of the Kingdom of God) and the subsequent media attention given to these new religious actors in public space; and, on the other, daily and ever more sensationalist reports on organized crime and its supposed control of increasingly broader sections of the population.” (p. 5 & 6)

This sentence is the first instance where the text makes reference to this religious institution. The translator’s strategy was to give some context to the acronym given in the source text. Thus, the translation strategy used was ‘1. More general terms’. The ‘Universal Church of the Kingdom of God’ is an evangelical church founded in Brazil in the

1970s; it has become very popular, and it has spread to several other countries such as the United Kingdom, the United States of America, France, and Belgium. The author presupposed that her readers would understand what she meant by the acronym and through the whole sentence that provides the historical context in the media two decades ago. For the target-text, even with the existence of this church in different English speaking countries under the provided acronyms, the translator assumed it was important to give the actual name of the church considering it is not as popular outside Brazil as it is inside. If the reader is neither aware of the historical moment nor of this specific church, s/he will be able to understand that the author is talking about an evangelical church which was in the media spotlight in the 1990s in Brazil.

2. Second layer: heroes

Characters

In terms of references from Afro-Brazilian religions, the translator also had to deal with three spiritual entities and two representative figures in the source text. We will now analyse the translation strategies used to translate these references.

First case:

Source text headline: *Alice e a piscadela de Exu* (p. 327)

Target-text headline: *Alice and the Wink of the Exu* (p. 8)

This is the first time the term *Exu* is mentioned in the text. It is a headline for the first reported story of the article. The translator's strategy identified was '4.a Loan without further information'. *Exu* is an African *orisha* (deity) and his name is popular among participants in Afro-Brazilian religions. In a Brazilian national context, it is a familiar name even for those who do not take part in these religions. It is a name that, due to different degrees of closeness to the religion, has deeper meanings for some Brazilians than for others. But the source text readers can make an inference when reading the headline of the story they are about to read. For the target text reader, unless s/he is familiar with Afro-Brazilian religions, the headline will not tell him or her much about what s/he will find in the next paragraphs.

Anyway, like the case of *candomblé* and *macumba* from the previous examples, the text provides some information when the term

appears later in the text. By telling ‘Alice’s’ story with her spiritual entity, ‘*Exu*’; the author explained, two pages after the headline, how the protagonist invoked this entity in public asking him to solve her problems:

At the peak of her anger and indignation over the risk the young man was introducing into her life, Alice one day voiced aloud an appeal – overheard by her curious neighbours – to her Exu to intervene. (p. 10)

Here it is possible for a target text reader who is not aware of Afro-Brazilian religions to understand that *Exu* is a character who Alice asked to interfere. Still, it is not obvious at this stage that *Exu* is a spiritual entity. A little later, on the same page, the name is referred to again but is now accompanied by another spiritual and folkloric character. In the source text, the author maintained the same posture assuming that her readers were aware of whom *Exu* is, but she was not sure they would know who this folkloric entity is and decided to write an explicative endnote for the second character.

Ela o viu morrer. Nesta hora, ele ainda teve fôlego de se apresentar por um segundo, sob a imagem tradicional do Exu, vestido de Zé Pilintra, tal como ela o reconhecia nas festas do candomblé. (p. 329)

Endnote: “Zé Pilintra” é o nome de uma entidade que corresponde à figura tipificada de um malandro, figura que nos anos 50 foi construída como exemplar dos tipos populares, moradores das favelas cariocas: amigo do samba, inimigo do trabalho e capaz de sobreviver através de pequenos golpes de esperteza. (p. 443)

She saw him die. In his final moments, he still had enough life force to appear to her for a brief second in the traditional image of Exu, dressed as Zé Pilintra, assuming the same form in which he appeared to her in the candomblé festivals. (p. 10)

Footnote: “Zé Pilintra is the name of an entity typically portrayed as a trickster, a figure that developed in the 1950s as an emblem of the popular classes, inhabitants of Rio’s favela: a

samba lover, an enemy of work and capable of surviving through small con tricks. (p. 10)

The translator followed the author's presuppositions and acted accordingly. It is possible that the unaware reader could make inferences about *Exu* because of the context. The last time the term is used is the most clarifying of all:

Her Exu, now a devil, therefore acted as the conduit of an obsolete evil that took Alice as his accomplice. (p. 12)

This sentence is already a conclusive part of the report, four pages after the subtitle on page 8. It gives some clues that *Exu* is not human, therefore it is possible that the target reader may understand the meaning only at the end of the story.

Second case:

Headline: As risadas da Pomba-Gira (p. 332)

Headline: The Laughter of the Pomba-Gira (p. 23)

Translator's footnote: Pomba-gira is the name of a female exu. (p. 23)

The headline announces the second report of the article in a different community with different participants. The translation strategy employed was a case of '4.b Loan with further information in a translator's note'. The translator did not suppose that the target text reader would understand the term *Pomba-Gira*. He interfered in the text with a very brief translator's note, which he did not mention as one. Presupposing that at this point of the text the reader was aware of who *Exu* is, it would be enough to say that *Pomba-Gira* is the feminine version of *Exu*.

Third case:

Suas vizinhas, mulheres de cerca de 40 e 50 anos, antigas frequentadoras de casas de culto afro-brasileiras, pareciam ter reconhecido a emergência de um novo poder de mediação no local, acompanhado pela decadência que se abateu sobre o pai-de-santo de umbanda. (p. 327)

These women, aged between 40 and 50, former frequenters of Afro-Brazilian cult houses, seemed to have recognized the emergence of a new local mediatory power, accompanied by the decline

experienced by the umbanda father-of-saint. (p. 8)

First of all, the author mentioned another well-known Afro-Brazilian religion, *umbanda*. This is the same case as *candomblé* discussed in the previous item, whose translation strategy has been identified as ‘4.a Loan without further information’. But here, we focus on the character, translated as ‘father-of-saint’. The translation strategy used was one more case of ‘8.a. Calque without further information’. *Pai-de-santo* is a male priest in Afro-Brazilian religions and *mãe-de-santo* is the female version. The author used both terms in the text and they were translated respectively as ‘mother-of-saint’ and ‘father-of-saint’. There is no entry for these terms in the English dictionaries we used for this research. This means that the translator created these terms exclusively for this translation. By presupposing that the reader was familiar with the term *umbanda*, which is neither contextualised in the source text nor in the target text, the translator also assumed that his reader would link the person to his or her religious function.

On websites such as *Google* and *Wikipedia*, the Brazilian terms are maintained. They also provide synonyms from African roots such as *Iyalorishá* for the woman and *Babalorishá* for the man, which literally means *mother* or *father of Orisha*. On *Wikipedia*, the literal translations –*father-of-saint* and *mother-of-saint*-- are in inverted commas but mentioned as “improper translations”.¹⁶⁷ *Google* provides fragments of words with *mother* or *father of saint*, but they refer to saints’ parents such as *Mother of Saint Elisabeth*, *Mother of Saint David*, and *Father of Saint Anne*.

A target text reader who has had contact with Afro-Brazilian religions may know who a ‘father-of-saint’ or a ‘mother-of-saint’ are. A more inexperienced person may not find enough information in the text to deduce this.

Fourth case:

Não bastasse isto, este jovem vira o novo “dono do morro” e passa a namorar a sua filha, oferecendo-lhe todas as riquezas que o tráfico pode comprar. (p. 327)

¹⁶⁷ See <http://en.wikipedia.org/wiki/M%C3%A3e-de-santo> and <http://en.wikipedia.org/wiki/Pai-de-santo> (accessed on 25/03/2015)

As though this were not enough, the youth became the new dono do morro, 'owner of the hill', and began a love affair with her daughter, offering her all the wealth that drug trafficking could buy. (p. 10)*

**Translator's Note: Many of the favelas in Rio de Janeiro are built on the surrounding hillsides, meaning that 'morro', hill, functions as synonym for favela.*

The last example of 'characters' from the article here analysed is about the person who dictates the rules of the community in a *favela* disregarding the constitutional laws of Brazil. The '*dono do morro*' is known to be a drug dealer with absolute powers in a *favela*. Thus, each *favela* has different 'owners' and these may change as another rival group dismisses its power. The term '*dono do morro*' is used by the media and in Brazilian films and for this reason the author did not explain the term, just putting it in quotation marks.

The translation strategy identified was '4.a. Loan without further information' written in italics, followed by '8.a. Calque without further information'. The translator did not explain who the 'owner' is; he just made a literal translation, but the meaning of 'owner of the hill' can be inferred from the context, as the text mentions that this 'owner' is involved in drug trafficking. The translator, however, is concerned with explaining why the word 'hill' featured in his literal translation and used the strategy '4.b. Loan with further information in the translator's note'. The translator seems concerned about the fact that '*morro*' is a synonym for '*favela*'. Indeed *favelas* are built on hillsides-- '*morros*'

Locations

In this section, we comment on two cases of locations. One regards the media from Rio de Janeiro, whereas the other is about a name no longer used to refer to Brazil.

First case:

A leitura demonizadora da mídia religiosa — cujo poder se afirmou a partir dos anos 90 — dialoga e complementa a temática que, ao longo dos últimos 15 anos ou mais, predomina amplamente na mídia laica carioca. (p. 324-325)

The demonization pursued by the religious media – whose power took hold in the 1990s – echoes

and complements the theme dominating the Rio de Janeiro mainstream media over the last ten years or so. (p. 6)

Here we have an example of what happens quite often in several texts; it regards the origin of something or someone translated as the name of a place. The translator translated the adjective *carioca* –which means ‘from Rio de Janeiro’--as ‘Rio de Janeiro’. We classified this translation strategy as ‘5. Paraphrase with related terms’.

We also have a case of 'Translator's approaches' in the segment underlined above. In the source text, the author referred to the media that is not related to religion by using the word '*laica*' --secular or laic, in English. The translator preferred to translate this media as 'mainstream', in a translation strategy of ‘6. Paraphrase with unrelated terms’. That means the translator is aware that the secular media in Rio de Janeiro is the mainstream media. The translator possibly presupposed that it would be more effective for the target text reader if he translated this way.

Second case:

Numa apropriação pouco ortodoxa do reconhecimento que os índios, primeiros habitantes do país, fizeram da catolicidade da Terra de Santa Cruz, vemos estes testemunhos que, em outros tempos, asseguraram o ato inaugural de fundação do Brasil, fornecerem para os moradores a prova bíblica da ação divina. (p. 332)

In a fairly unorthodox appropriation of the recognition that the Indians, the country's first inhabitants, made of the Catholicity of the Terra de Santa Cruz, we find that these testimonies – which, in earlier times, guaranteed the inaugural act of the foundation of Brazil – supplied the community's population with Biblical proof of God's action. (p. 14)

In Portuguese, this sentence is part of a paragraph in which the author paraphrased a previous article she published (Birman, 2006), and in the English version the translator quoted this paragraph as a citation. The purpose of this sentence is to explain that, for some religious groups, the country's geographical features are actually divine proof of Christianity from early times. That is why the author mentions *Terra de*

Santa Cruz. This translation strategy was another case of ‘4.a. Loan without further information’. *Terra de Santa Cruz*, which would literally be translated as ‘Land of Holy Cross’, Brazil’s name in the first half of the 16th century. The author used the expression to explain that evangelicals from the region addressed in the study see a rocky sculpture as a divine sign from early ages. The translator chose to keep the name without any further information, supposing either that the reader was aware of the previous name the country once had, or that s/he could understand its meaning through the context.

3. Third layer: rituals

Cultural knowledge

The second report provided in the article is a story told from a religious point of view which makes the reader understand why the people of a particular evangelical community, and the protagonist himself, drew certain conclusions about the story. To illustrate this situation, we present the whole story told by one of the protagonists. Even though it is a long citation, we need it in order to explain the process that developed to the conclusion of the story. We then explain the relationship between the narrative and the religious context.

Citation: Era um dia chuvoso na vila... e eles e seu grupo de amigos estavam no “Canto Brabo”, bebendo e consumindo outras drogas (como maconha e cocaína, especialmente esta última, que goza da preferência de muitos jovens...) quando resolveram preparar um frango assado. Bruno foi até a sua casa e pegou um galo, voltou e entregou a Carlos, que logo quebrou o pescoço do bicho e começou a depená-lo. Eles levaram o animal para uma casa abandonada ali perto e tentaram acender uma fogueira, mas as madeiras estavam todas molhadas, o que impossibilitou o intento. Aí, Carlos falou: “quer saber, vou comer assim mesmo” — e, agora, é ele que continua contando: “Comecei a dar umas dentadas, mastigava, mastigava, mastigava e engolia, depois joguei nas mãos do Bruno e ele também deu umas dentadas. A gente ficou com a cara toda ensanguentada, igual a um vampiro, quando eu mordía a pele, ela esticava e, quando arrebentava, espirrava sangue pela cara toda. Aí eu joguei o frango nas costas e saímos andando

pelo meio da vila com a cara toda ensanguentada, rindo alto e com o galo sem cabeça sangrando pelas costas [...] Eu expulsei gente dos dois bares, cheguei naquele bar do lado da casa do Negão e joguei o bicho todo sangrando em cima do balcão, e pedia para preparar para mim, aí espirrava sangue nos outros, sujei o bar todo de sangue... Até falei que ia virar macumbeiro. (p. 334)

Citation: *It was a rainy day in the village..., and they and their group of friends were in the ‘Canto Brabo’... drinking and taking drugs (such as cannabis and cocaine, especially the latter, which is the drug of choice for many youngsters...) when they decided to roast a chicken. Bruno went to his house and fetched a rooster, came back and handed it to Carlos who immediately wrung its neck and began to pluck it. They took the bird to an abandoned house nearby and tried to make a fire, but the firewood was damp, which ruined their plans. Then Carlos said: “you know what, I’m going to eat it raw.” He described what happened:*

“I began to take a few bites, chewed and chewed and chewed, and swallowed. Then I threw it across to Bruno and he took a few bites too. Our faces became covered in blood, like vampires, when I bit the skin, it stretched and then burst, splattering blood over my face. Then I flung the chicken over my back and we walked through the middle of the village with our bloodied faces, laughing loudly and with the headless chicken bleeding down our backs (...) I expelled people from the two bars; I arrived in that bar next to Negão’s house and I threw the bird, bleeding everywhere, on top of the bar and asked him to cook it for me; there it splattered blood on other people, covering the whole bar in blood... I even said I was going to become a macumbeiro [macumba specialist]. (p.15-16)

The translator told the story just as it was reported in the source text. It is possible for the source and target text readers to have similar reactions when reading the story from the ‘intensity’ of details provided.

The difference is that the reader of the source text is familiar with chicken sacrifice in Afro-Brazilian religions. So, at the end of the story when the protagonist said he ‘was going to become a *macumbeiro*’, the reader of the source text can make a connection with the entire reported story.

Regarding the sacrifice of chickens, we found a vast literature of articles in English, such as the work of Jiank (2005) on this practice in China, and De Heusch (1985) in Africa, just to mention a few. Still, even if the target text reader knows about the existence of sacrificial rituals involving animals, and more specifically chickens, s/he needs to link this practice to *macumba* that, as we show in the 'keywords' section of this chapter, is a pejorative name related to the practices of Afro-Brazilian religions such as *candomblé* and *umbanda*. A reader must link the ritual sacrifice to the protagonist’s report, because the action reported was not a ritual sacrifice. The act merely made the protagonist imagine that there were similarities.

With the translation strategy identified as ‘4.c Loan with further information in the text’, the translator intervened by explaining that to “become a *macumbeiro*” is to become a specialist in ‘*macumba*’. In this case, target readers who are aware of these religious activities in Brazil and their respective nomenclature can understand why the protagonist said he “was going to become a *macumbeiro*”. As for the less experienced readers, they must conduct further parallel research if they want to understand the real meaning of the report.

Following the development of the article, the author discussed the report. She gave the unaware reader more ‘clues’ like in the following translated extract:

The improvised and clumsy way of killing the chicken reveals the initial absence of any intention to perform a ritual, or at least in the form that a macumba ritual would assume in the Pentecostal imagination. However, the chance events that enabled their gestures to be redirected made the presence of the devil guiding their actions even more unquestionable for themselves and for those witnessing the scene. (p. 16)

It is possible for the reader who is not familiar with the ritual sacrifice of *macumba* to deduce that there is somehow a sacrificial practice in this religion. Yet, this same reader has also to deduce the

meanings of *canbomblé*, *umbanda*, and *macumba* before reaching this point.

4. Fourth layer: values

Translator's approaches

For this item, we chose text fragments demonstrating subtleties that make the interpretation of the text different due to choices of the translator. Whether the translator interferes or not has inevitable consequences for the final result since they are two different texts with two different audiences. We do not see this as a problem; we just want to show that a translated text cannot be read in the same way by the target audience as the original. This does not only happen because the audiences are different, it is also because of translators who, consciously or unconsciously, incorporate their values in the choice of words that form the discourse.

First case:

A conversão a essas igrejas, como sabemos, tem se dado principalmente entre os grupos sociais subalternos. São os indivíduos provenientes destes grupos que têm sido, ao mesmo tempo, testemunhas, vítimas e atores das reconfigurações das margens constantemente referidas à violência e à criminalidade e ao seu par religioso, a magia e a feitiçaria. (p. 322)

As we know, conversion to these churches mainly takes place among subaltern social groups. Individuals from these groups have been simultaneously the witnesses, victims and agents of the reconfigurations of the margins continually associated with violence and criminality and to their religious pairs, magic and witchcraft. (p. 3)

When the author stated “*como sabemos*”--“as we know”--, she was asking for complicity with her readers, stating that the conversion of a congregation to evangelical churches is especially true among members of financially less privileged classes. At this time, the author was talking to Brazilian readers, because she knows that they are aware of this fact, just like she is.

By translating this segment as “as we know”, the translator assumed that the target audience would also share this knowledge. This translation strategy is identified as ‘8. Calque’, which, in this case,

causes a different effect on the target text readers, since they belong to different nationalities.

According to Anderson (2013, p. 5), the Pentecostal movement can be found in every continent of the world, mainly in Asia, Africa, and Latin America, but in different proportions and with different purposes. Historically, Pentecostal churches have emerged among those considered to be socially 'excluded', in terms of race, gender or social class (p. 8).

In the United States, for instance, Jeffens (n.d.) noted that although Pentecostalism is a movement originating predominantly amongst the American middle classes, today ethnic minority groups are the ones that most convert. Jeffens also pointed out that reasons for conversion to Pentecostal churches relate to other social situations besides racial issues, such as gender and social class. We can see that the US case is not exactly the same as the Brazilian one, as Brazilian Pentecostal religions do not appear strongly separated by ethnic group. When the target text says "as we know", perhaps the reader has a different understanding besides the one the author proposed; maybe this reader would first think of ethnic groups. However, the text itself explains that these are social subaltern groups. But unlike the presupposition that is made emphatic through the use of the phrase "as we know," it may be that the reader would not be aware of this until after reading the full text.

Second case:

A dificuldade das forças policiais de definirem e acertarem os alvos de seus tiros — e somente eles, assinalemos — quintuplica-se como problema para os seus habitantes. Em outras palavras, demanda-se dos moradores um esforço contínuo para se apresentarem como exceções morais no interior de uma comunidade cujo caráter cultural abrangente é dado a priori. (p. 326)

It should be stressed, of course, that the difficulties faced by police forces in identifying and hitting the right targets, and nobody else, when they shoot quadruples as a problem for the favela inhabitants themselves: evading being targeted by police, their aim fed by social stigma, involves 'identifying' oneself or being 'identified' as moral exceptions. (p. 8)

Before going into the main discussion about why we chose this fragment, we would first like to point out briefly two segments where the translator interfered in different ways. The first segment shows the use of the adverb 'of course', right after the first comma. In this case, the target text speaks to the reader emphasising that the given fact is 'obvious', but the original text does not present this emphasis. The translation strategy used here was '6. Paraphrase using unrelated terms.' That is, the translator believed that it is an ordinary conclusion and so he put it in the text. The second point is the translation of '*quintuplica*' as 'quadruples'. The translation strategy classified here was '5. Paraphrase using related terms'. '*Quintuplicar*' is a verb that means to increase fivefold in amount or degree, like 'to quintuple' in English. The author stated that the difficulties encountered by police increases fivefold when they want to define and shoot their targets in the *favela*. The translator decided to reduce the number of difficulties to four probably because the author did not appear to be using a statistical calculation, but only emphasising that the difficulty increases 'enormously', as well as the fact that the verb 'to quadruple' is more common than 'to quintuple'.

Regarding the second part of the previously selected excerpt, the translation shows some modifications from the original, but without abrupt informational and argumentative changes. In the source text, the author mentioned "*esforço contínuo para se apresentarem como exceções morais*". A literal translation of this passage would be that the inhabitants of a *favela* must make an ongoing effort to present themselves as moral exceptions. The translation strategy employed here was '6. Paraphrase using unrelated terms'. The translation neglects the 'ongoing effort' presented in the source text, but it highlights the issue of "evading being targeted by the police" complemented by "involves 'identifying' oneself or being 'identified' as moral exception". That is, in this segment, the translator highlighted the danger encountered by 'good citizens' who live in *favelas*, because they can be mistaken by the police as targets, emphasising what had already been said at the beginning of the excerpt.

In this modification, the source text excerpt that appears "*no interior de uma comunidade cujo caráter cultural abrangente é dado a priori*", which, in a literal translation could be: "within a community whose wide cultural features are conceived a priori" also undergoes changes in a shortened version. Translating the passage as "their aim fed by social stigma", the translator again used the translation strategy '6. Paraphrase using unrelated terms'. While the target text appears subjective and does not make clear what the 'wide cultural features' of

the community are, the target text shows that the police use the 'social stigma' of the community inhabitants, which does not mean that it is a true feature but is the community's 'apparent' characteristics.

What we do not know here is whether this part of the text had been modified by the translator or by the author before the text was submitted for translation. As we mentioned, the author admitted that the text had undergone a review before being translated. It appears that in the target text the words were chosen more carefully so as not to label the inhabitants of a *favela*.

Preliminary conclusions

Taking into account the possible target audiences, the article analysed appears to have several variations in its 'communicative function' depending on the reader. In an idealised situation, the reader of the target text is someone who, despite not being proficient in Portuguese, is familiar with the various religious practices of Brazil.

For the others, the target text offers little explanation. The source text provides some 'clues' on the cultural references in the text. These are not deliberate; they are just examples and popular imagery the author used. Another factor that contributes to the understanding of the text is that some cultural references are repeated several times throughout the research, and, for this reason, the target text readers are possibly able to deduce many of them. If this is the case, the reader will be able to understand some cultural references only when they appear several times, and the text will not be fluent reading for them.

We also must remember that this is a research article, the genre par excellence that should not admit dual interpretations. However, we know that in practice this is not so simple since Rey Vanin (2014) admitted that even texts in the so-called 'Hard Sciences' show subjectivities. Although often unavoidable, the author--and consequently the translator--should try to leave the text the least subjective as possible.

4.6. TEXT 5 (ANTHROPOLOGY)

WE, THE OTHERS: CONSTRUCTION OF THE EXOTIC AND CONSUMPTION OF BRAZILIAN FASHION IN FRANCE
NÓS, OS OUTROS: CONSTRUÇÃO DO EXÓTICO E CONSUMO DE MODA BRASILEIRA NA FRANÇA - Débora Krische Leitão

Extratextual information

Originally published in 2007 and its translation in 2008, the source and target texts were both published on *SciELO*. As part of the three pairs of texts that compose the area of Anthropology for this research, we used Débora Krische Leitão's article on her field study in Paris on how Brazilian fashion was being marketed and idealised in France. The author visited shops which sold Brazilian products and interviewed vendors, consumers, and a Brazilian fashion designer. Through this, she discussed the construction of a Brazilian 'cultural identity' and the 'exotic' from two viewpoints, French and Brazilian.¹⁶⁸

This piece of research was published by *Horizontes Antropológicos*. The journal started publishing in 1995, but its publications on *SciELO* started in 1999 with two publications a year. As for the 'special editions', the journal had two editions in 2006 and one in 2007, 2008, and 2010. According to the 'about the journal' page on *SciELO*, *Horizontes Antropológicos* is presented as follows:

Horizontes Antropológicos is published twice yearly by the Department of Post-Graduate Studies in Social Anthropology at the Federal University of Rio Grande do Sul (UFRGS). Initiated in 1995, it represents the Department's constant efforts to publish a high-quality academic journal of international reach.¹⁶⁹

The article has 26 references. Four of them are Brazilian. Out of these, three are from the author herself, but one is referenced in French. The other 22 works are referenced in French and some in English. There

¹⁶⁸ Access http://www.scielo.br/scielo.php?script=sci_arttext&pid=S0104-71832007000200009&lng=en&nrm=iso for the main page of the source text and http://socialsciences.scielo.org/scielo.php?script=sci_arttext&pid=S0104-71832008000100004&lng=en&nrm=iso for the main page of the target text (accessed on 25/05/2015)

¹⁶⁹ <http://www.scielo.br/revistas/ha/iaboutj.htm> (accessed on 25/05/2015)

are also eight non-Brazilian works translated into Portuguese. Thus, we conclude that the author was mainly inspired by non-Brazilian studies.

The translator is Letícia Maria Costa da Nóbrega Cesarino. As she holds the academic Brazilian national curriculum ‘*Currículo Lattes*’, we managed to get information about her professional life. The translator is Brazilian, a professor of Anthropology at the *Universidade Federal de Santa Catarina*, has a degree in Social Sciences, and a master's and PhD in Anthropology. Her doctorate was conducted at the University of California in 2013. In addition, she has already produced other translations from/into Portuguese and English in the field of Anthropology. With this information, the translator is a non-native speaker with qualifications in areas related to the Human Sciences.

Extratextual and intratextual factors

Like other articles analysed in this research, this article presents a hybrid genre (Marcuschi, 2008). That is, although the text is built to the standards of an article, there are numerous citations coming from other textual genres. In the case of this article, there are citations and paraphrases from academic interviews with salespeople from shops that offer Brazilian products, French consumers, a Brazilian fashion designer, and a French Fashion consultant. In addition to this genre, the author cited excerpts from French magazines and newspapers which the author translated into Portuguese herself. Therefore, the language in this article sometimes shows a more popular and informal language depending on the source. The author herself is quite informal given the genre. These characteristics enrich the analysis because the article studied here presents more unusual cultural references than a non-hybrid and formal article.

We present the table with analysis of extratextual and intratextual factors suggested by Nord (1991/2005) below. Then we provide further comments on the table.

Table 10 - Analysis of “We, the others: construction of the exotic and consumption of Brazilian fashion in France”

	Source-text	Target-text
Extratextual factors		
Sender	1-Débora Krischke Leitão 2-Journal: <i>Horizontes Antropológicos</i> 3- <i>SciELO</i>	1-Débora Krischke Leitão (author) 2- Letícia Maria Costa da Nóbrega Cesarino (translator) 3-Journal: <i>Horizontes</i>

		<i>Antropológicos</i> <i>3-SciELO</i>
Intention	Disseminate the author's research	Disseminate the author's research internationally
Audience	Brazilian researchers interested in the French view on Brazilian fashion	International researchers interested in the French view on Brazilian fashion
Medium	Online academic journal: <i>Horizontes</i> <i>Antropológicos</i>	Idem
Place	Brazil – in an online open access library	Idem
Time	2007	2008
Motive	Demonstrate to Brazilians how exotic Brazilian fashion is sold in France and how the Brazilian fashion industry exoticizes Brazil.	1-Spread internationally the author's research as well as increase the journal's visibility 2-Demonstrate to international readers how exotic Brazilian fashion is sold in France and how the Brazilian fashion industry exoticizes Brazil.
Text function	Informative Argumentative	Idem
Intratextual factors		
Subject	How Brazilian fashion items are commercialised and understood in France.	Idem
Content	Brazilian fashion / French fashion consumerism / theories about the "other" and the "exotic" / stereotypes / Brazilian clothing / Brazilian accessories / Brazilian music / Brazilian language / Brazilianess	Idem
Presuppositions	Awareness of different locations (Rio de Janeiro, Amazonas, Rio Grande do Sul), some English and French words and phrases, Brazilian words,	Awareness of some Spanish and French words, and a basic discourse about the "other". The translator presupposed that the reader was not

	products and people, and a basic discourse about the “other”	aware of some names of Brazilian regions (Rio Grande do Sul and the Amazon rainforest), some Brazilian words, products, and people.
Text composition	Title, author’s name, affiliated university, abstract and keywords in Portuguese, abstract and keywords in English, a footnote from the author acknowledging CAPES for sponsoring the research, headlines, paragraphs, footnotes, and references.	Idem
Non-verbal elements	None	Idem
Lexis	Formal, academic with specific vocabulary	Idem
Sentence structure	Simple. Some sentences are linked to citations, footnotes, and references.	Idem
Suprasegmental features	Title, headlines, author’s name and affiliated university in bold; abstracts and keywords in italic, emphasis in italic or inverted commas, and French words and quotations in French in italic.	Idem
Effect	Not only France exoticizes Brazil; Brazil also exoticizes itself.	Idem

Motive

The reason why this author published her research in Portuguese was to show, from an anthropological perspective, ‘how exotic Brazilian fashion is sold in France and how the Brazilian fashion industry exoticizes Brazil’. The author placed Brazil in evidence in a setting outside Brazil: in France. She reflected and argued on the formation of a strategic Brazilian identity supported by the ‘exotic’ which is designed

for export, but also for the internal Brazilian market, where the readers of the source text are located.

In the translated text, the purpose was to show the same construction of a Brazilian national identity for consumption. However, this time the argument targets a non-Brazilian reader. That is, while the author in the source text invited Brazilian readers to reflect on their own 'commercial fashion culture' through the exotic, in the translated text, the reader is invited to reflect on a Brazilian 'commercial culture' sold both to the French and the Brazilians themselves. In the target text, the readers are no longer invited to reflect on their own culture as the source text proposes. In the source text, the author revealed a critical view of how Brazilians sell the exotic, and from that, she highlighted her personal reflection from the point of view of a Brazilian researcher.

Presuppositions

With regard to the presuppositions of this article's author and translator, the source and target texts had some characteristics in common. Other presuppositions were different in each text.

Before going through the translation specificities in the next section, we present an overview of presuppositions the author and the translator had in common and presuppositions they did not have in common regarding their audiences.

Considering the presuppositions the author and translator had in common, they both assumed that their audiences had 'awareness of some English and French words and phrases' and awareness of 'a basic discourse about the 'Other''. The content of the source text has a few italicised phrases and words in English and in French, as well as a Spanish word to argue ideas. Some ideas are explained in footnotes, but others are unexplained because the author assumed that her reader would know them. In the target text, these words and phrases were kept in their original languages. As the target text is in English, the translator assumed that her readers would know the English expressions. However, for the French expressions, such as '*je suis um autre*', '*maison*', '*Jardin d'Acclimatation*' and '*haute couture*', the translator kept them in French, assuming that her readers were familiar with these terms.

The author also built her argument through the anthropological concept of the 'other'. While some authors use 'Other' with the first letter capitalised, the author used the word in italics justified in a footnote, like in this passage from the target text:

I chose to use italics for the term “other” when it refers to “the other”, “the different”, “the exotic”. Even though this distinction is commonly indexed by the use of a capital “O” (the Other), as Burke (2004) has pointed out this procedure has a historical (and political) origin, namely, classic French theory about L’Autre, where “the others”, whoever they are, have their particularities homogenized as a single, undifferentiated Other. (p. 2)

From this note, the readers of the two texts should know that the ‘other’ used in the article refers is not exactly the same ‘Other’ used in Anthropology for different purposes.

Concerning the presuppositions that the author and the translator did not have in common, the translator assumed that her readers were not ‘aware of some names of Brazilian regions (Rio Grande do Sul and the Amazon rainforest), some Brazilian words, products, and people’. That is, the next section discusses these expressions in more detail highlighting translation strategies for these cultural references, the translator tried to provide more explanation of the words that are part of a cultural vocabulary in an attempt to comply with the proposal of the author.

Cultural categories and translation strategies

1. First layer: symbols

The article analysed in this chapter presents a wide possibility of analysis for the ‘First layer’, precisely because the article focuses on fashion, one of the first noticeable cultural events the outsider can observe in a different culture (Hofstede, 1980/2000). The author dealt not only with objects of fashion, but also with words and lifestyles which are typically or stereotypically from Brazil. Thus, the author presented several examples of popular cultural references.

Cultural registers

In this section, we present a Brazilian idiom and one fragment with quotes that use popular and informal words.

First case:

Convém notar que mesmo no Brasil, após o aparente despecho do mistério, comentando a respeito da marca, ouvi de brasileiros, bastante seduzidos pela recente fama dos tênis, narrativas semelhantes, acompanhadas de ressentimentos do

gênero “é meu sonho de consumo, pena que não vendem por aqui”. (p. 219)

It is worth noticing that in Brazil I heard similar narratives even from Brazilians seduced by the tennis shoes’ rising popularity, along with expressions of resentment such as “it is my dream of consumption; such a pity it is not sold here”. (p. 12)

The text is talking about a Brazilian trainer brand sold in France which was supposedly manufactured in the Amazon under environmentally-friendly conditions. This brand could not be found in Brazil at the time, and the author mentioned the desire that some Brazilians have for a pair of trainers of this brand. Therefore, the author used a Brazilian idiom that expresses someone's desire to have a specific material good: ‘dream of consumption’. Using the strategy ‘8. Calque’, the translator chose to translate literally the idiom into English.

In English, we did not find this expression on a popular level. However, we found some authentic scientific texts in English where the expression ‘dream of consumption’ is used. Although our search for the expression in scientific texts eventually resulted in a majority of texts written in English by Brazilian scholars,¹⁷⁰ the term can also be used in English in a slightly different context. Samuel (2012) used the expression within the following context:

Many other perfectly valid interpretation of the American Dream can be found in circulation, should one look for them. “*The American Dream is a dream of consumption,*” Lee Artz and Bren

¹⁷⁰ These are some examples of Brazilian research conducted in English where the expression ‘dream of consumption’ was used: Soares, M., & Chauvel, M. A. (2012). Different ways of saying goodbye: Outlining three types of abandonment of a product category. *Research in Consumer Behaviour, 14*, 277-295; Pinheiro-Machado, R. (2008). 'The confucian ethic and the spirit of capitalism': narratives on morals, harmony, and savings in the condemnation of conspicuous consumption among Chinese immigrants overseas. *Horizontes Antropológicos, 4*(SE), 0-0; Soares Dos Santos, W. (2012). Education as a dream—expectations of success in a Brazilian public school. *Acta Universitatis Lucian Blaga. Iurisprudentia, (02)*, 383-396. De Mello Bliska, F. M., & Vegro, C. L. R. (2011). Coffee, Basic Income and Citizenship: Parallelism Among Brazil, Uganda and Vietnam. *Journal of US-China Public Administration, 8*(2), 136-145.

Ortega Murphy flatly put it in their ‘Cultural Hegemony in the United States’, adding that the mythology operated as a powerful device of cultural hegemony. (p. 5)

It is possible to see through this citation that the ‘dream of consumption’ is not the desire to possess or purchase a specific item. The dream is in the fact to be part of a consumer culture. Likewise, we illustrate this idea with two other citations from different scientific texts that use this expression in both the American and Soviet contexts:

The unprecedented affluence of the post-war years encouraged millions of Americans to put a Premium on the environmental elements of “quality of life”. How did people come to see the new machinery of production as a threat to the new *dream of consumption*? The question deserves more scholarly attention. Certainly the popularization of ecological ideas helped people to understand how new Technologies might undermine the promise of affluence: [...] (Rome, 2001, p. 5)

In this context, Niedermüller stresses the revolutionary significance of the 1970s, arguing that namely, in this period, a new cultural logic developed in the Socialist countries – the political as well as cultural understanding that Socialism cannot be changed. But at the same time, one got more and more information about life in the West and culturally coded ideas and conceptions of how one actually ought to live, and ideal of the “good life” developed. For the wide social strata, the unfulfilled *dream of consumption* remained a motive power and, under this influence, new life projects and identify models were formed (Niedermüller, 2004, 34-35). (Kannike, 2005, p. 101, emphasis added)

We did not find the etymology of the Brazilian idiom. We do not know how and where it began to be used in Brazil in this specific context: to express a desire for a certain product. But it is possible that it emerged from a more global concept of a capitalist culture that dreams of consuming novelties in the market. Thus, the translator as well as other Brazilian researchers used the literal translation of the Brazilian

idiom in an attempt to make it work the way Brazilians use it in Portuguese.

Second case:

E embora a exotização seja claramente percebida pelos produtores de moda como estratégia que dá bons resultados, ela não parece ser jamais sentida como embuste. Fala-se em “fugir de estereótipos e papagaiadas”, mesmo quando se recorre a eles. Mais do que isso, positiva-se a marcação das diferenças exóticas do país como sendo recurso dotado das “melhores intenções”, essencial para “deixar de ser colonizadinho que só copia dali e copia daqui”. (p. 226-227)

Even though exoticization is clearly perceived by fashion producers as a strategy that yields good results, it should never be felt as an artifice. One speaks of “escaping stereotypes and papagaiadas [ridiculous and exaggerated exhibition]” even while deploying them. Furthermore, the insistence on marking the country’s exotic differences is made positive as a strategy endowed with “the best of intentions”, vital in the effort of “not being a colonized who only copies from here and there”. (p. 16)

In this paragraph the author cited what had been said in the Brazilian fashion world. The author did not actually state the sources of these citations. She used them as if they were headlines about the Brazilian fashion industry.

In the first quote, then, the author used the term ‘*papagaiadas*’. The translator, with the strategy ‘4.c Loan with further information in the text’, used the same word in Portuguese and explained it in square brackets.

‘*Papagaiada*’ is a noun that literally means a group of parrots. However, the word can be popularly used in Brazilian Portuguese as “ostentatious attitude or behaviour, exhibitionist or incoherent, and often ridiculous”.¹⁷¹ Thus, the translator decided to keep the Brazilian tone

¹⁷¹ “Atitude ou comportamento ostentatório, exibicionista ou incoerente, e quase sempre ridículo”. See <http://www.aulete.com.br/papagaiada#ixzz3bH4p0fIA> (accessed on 26/05/2015)

and put a brief explanation in square brackets to contextualise the reader.

In the second segment we marked, the author emphasised that exotic features contribute to Brazil producing something exclusive and not being a place that only copies trends from elsewhere. For this, the citation mentioned Brazil's historical 'scar', resulting from having been a Portuguese colony in the past. In this context of comparison with the past of Brazil and its fashion industry, a colony is a place with no autonomy and authenticity.

In the source text, the author used a pejorative term for 'colony'. '*Colonizadinho*' is a diminutive for the adjective '*colonizado*', literally 'colonised'. In this context, the diminutive form of the adjective derogates even more the word '*colonizado*'.

In this case, the translator used the strategy '2. More neutral / less expressive terms' and thus decreased the tone of inferiority, even though a 'colonized' country already shows some inferiority in relation to its respective 'metropolis'. Perhaps the translator did not provide the same degree of inferiority from the source text simply because the translator could not find means to degrade the term 'colonized' further by using a resource such as the diminutive, possible and common in Portuguese. Perhaps the translator found the analogy of a colonised country with a country that has no autonomy enough for the readers to understand the independence the Brazilian fashion industry desires for Brazil.

Keywords

This item comments on the translations of two words for objects that refer to a Brazilian 'style'. The first word is a Brazilian martial art, '*capoeira*', and how it relates to clothing. The second is a Brazilian patchwork technique, '*fluxico*'.

We also comment on a section of the article where the discussion deals specifically with Brazilian words used in fashion magazines in France. The author presented different situations where a 'Brazilian language' is used. Thus, the translator sought out strategies to reconcile an understanding in English of Brazilian words used in French culture. Some words are maintained in Portuguese and others are 'Frenchified'.

First case:

Uma consumidora francesa, cliente da pequena butique, conta que quando realiza suas compras de vestuário (sobretudo calças de capoeira e camisetas), procura justamente privilegiar aquilo

que “tem o toque brasileiro, que seja visível que foi feito de forma artesanal, que seja natural e tecido cru, embelezadas com pinturas no tecido”. (p. 212)

A French client of one of these told me that when she shops for clothes (especially capoeira pants and shirts), she seeks precisely that which “has the Brazilian touch, which was visibly hand-made from natural or crude fabric, and ornamented with paintings”. (p. 7)

The term ‘*capoeira*’ means a martial art deriving from African slaves which was developed in Brazil through dance and music (Fontoura & Guimarães Azevedo, 2008). Currently, *capoeira* has its own clothing style, as the article describes through this client in the shop who usually buys *capoeira* trousers and shirts. The translation strategy was ‘8.a. Calque without further information’. The translator possibly found no need to explain the meaning of ‘*capoeira*’—she only italicised the word. This happened because ‘*capoeira*’ is already an internationalised word and can be found in English dictionaries with similar definitions such as “a martial art of Brazilian origin that is based around a rhythmic, dancelike movement”¹⁷² As long as the target text reader knows what *capoeira* means, s/he can understand there are specific clothing items for this sport, even though s/he might not know exactly what these items look like.

The second appearance of the word ‘*capoeira*’ in the target text—not italicized this time— occurs a few paragraphs later, and the translator used the same strategy as she did in the first, assuming that the target text reader would know the meaning of this sport:

Dois dos 13 consumidores entrevistados já haviam feito cursos de “capoeira brasileira”, e uma delas iniciava-se no aprendizado do idioma brésilien. (p. 214)

Of the thirteen consumers I interviewed, two had taken courses on “Brazilian capoeira”, and one of them was a brésilien language beginner. (p. 8)

¹⁷² <http://www.thefreedictionary.com/capoeira> (accessed on 28/05/2015)

Second case:

Colares artesanais misturando madeira, sementes e tecidos, roupas feitas de fluxicos, bijuterias de crochê, entre outros produtos que ouvi ser um “retorno ao nacional” por parte de produtores brasileiros quando de meu trabalho de campo no Brasil, estavam sendo apresentados, na mesma época, em estandes da Bélgica, Espanha, Itália, Noruega, Suécia. (p. 221)

Handcrafted necklaces mixing wood, seeds and cloth, fluxico garments, crochet bijous were some of the products being sold at the time in Belgium, Spain, Italy, Norway, and Sweden, which were described during my fieldwork in Brazil as a “return to the national” by Brazilian producers. (p. 13)

Author’s footnote in the source text: *Técnica artesanal do tipo patchwork em que retalhos de tecido, geralmente de cores e texturas diferentes, são costurados formando “trouxinhas de tecido”. Posteriormente unidas entre si, podem ser usadas para produzir diversos tipos de peça decorativa (almofadas, tapetes) ou de vestuário (blusas, bolsas, coletes). (p. 221)*

Author’s footnote in the target text: *Artisanal patchwork technique in which small pieces of fabric, usually of different textures and colors, are shaped like “little bags” and then sown together to make up various types of decoration (cushions, rugs) and apparel (blouses, handbags, vests). (p. 13)*

The technique of ‘fluxico’ is apparently Brazilian. As the author presupposed that the source text readers might not know the particular characteristics of this kind of patchwork, she provided a footnote in the source text explaining the form and the use of the object. Likewise, the translator translated the account of the author in a footnote. In this case, the translator used the translation strategy ‘8.a. Calque without further information’. This probably occurred because she could not find this technique in another culture and expressed in English. We also did not find an English name that specifically addresses this craft technique. We did find a few websites in English that sell the product, where the object

is referenced in Portuguese followed by the explanation "typical Brazilian (handi)craft".¹⁷³ So, with the purpose of maintaining the Brazilianness, even for those who do not know this kind of craft, the translator kept the Portuguese word and the footnote already provided by the author.

Third case:

Here we show two consecutive paragraphs in which the author mentioned how the use of Brazilian Portuguese words and expressions in the French media exoticize Brazilian products.

Tratando inicialmente de suas aparições na imprensa francesa, por vezes, tal recurso lingüístico é empregado sem que o termo venha acompanhado de qualquer tradução ou explicação, sob formas de expressões como “tudo bem”, “bumbum”, “entre na dança”. Talvez ali aplicadas muito mais por sua sonoridade, dizem respeito ao reforço do aspecto curioso e desconhecido do produto exótico. Sublinho aqui a importância da sonoridade dos termos, tanto porque remetem ao apelo que faz o exotismo aos sentidos (ouvir o que nunca se ouviu pode causar belos estranhamentos) quanto por alguns comentários emitidos pelos consumidores que entrevistei. E não chega a causar surpresa que sensações auditivas, quando desvinculadas de significados, possam ser motivo de estranheza. Assim como algumas palavras da língua francesa (ou de outra qualquer que seja desconhecida pelo ouvinte) causam por vezes reações de espanto misturado à curiosidade, é fácil entender que termos como “andiroba”, “bonitinha”, “cupuaçu”, “abrasileirado” ou “maracujá”, apenas para citar alguns dos que me foram mencionados, sejam escutados tal qual verdadeiro trava-língua. (p. 217)

In the French press, at times such linguistic recourse is employed without any translation or explanation, as in terms such as “tudo bem” (it’s

¹⁷³ See <http://www.rosebijoux.com/english/techniques/fuxico.php> and <http://www.thinkstockphotos.com/image/stock-photo-fuxicos-typical-brazilian-handicraft/179262621> (accessed on 28/05/2015).

all right), “bumbum” (buttocks), “entre na dança” (join the dance). Perhaps deployed for their sonorousness, these terms evoke the exotic product’s curious and unknown elements. I underline here the way these terms sound both because they denote both exoticism’s appeal to the senses (to hear what one has never heard before may cause enjoyable estrangement), and due to some comments by consumers I interviewed. It is not surprising that auditory sensations, when detached from meanings, may cause estrangement. Just as some French words (or in any other language unknown to the listener) may cause Brazilians reactions of surprise mixed with curiosity, it is easy to understand why terms such as “andiroba” (crabwood), “bonitinha” (cute), “cupuaçu” (cupoasu), “abrasileirado” (Brazilianized) or “maracujá” (passion fruit) – to mention a few I hear from them – are really heard as a tongue twister. (p. 10-11)

In the first paragraph, the author used words and expressions found in the French press to illustrate the ‘exotic’ sound and form they have in order to disclose Brazilian products. In the second paragraph, the author used other words, apparently randomly, which show how they may sound exotic to a non-Portuguese speaker.

As the target text readers are non-Portuguese speakers, those words and expressions underlined in the extract do sound exotic due to their form and perhaps lack of meaning. For this reason, using the strategy classified as ‘4.c Loan with further information in the text’, the translator kept these words in the original language and wrote a literal translation of each in brackets. The author’s purpose in this section was to show that these words may seem strange and become a tongue twister for those who do not speak Portuguese. For this reason, the translator felt the need to provide these words and expressions in the source language to maintain the author’s purpose. This purpose may be even better achieved in the target text, since the effect of ‘strangeness’ may be readily experienced by the target text readers. The source text reader may imagine how these Brazilian words and expressions sound exotic to a non-Portuguese speaker, but s/he is not able to experience that. Moreover, the translator also felt the need to explain the meaning of words and expressions. However, in this case, the meaning of the words was not important for the ‘argumentative function’ of the excerpt since

the author's purpose was to highlight the form and sound of these words.

Fourth case:

Similar to the previous case, the sentence illustrated in this example is still part of the same section of the article in which the author dealt with Brazilian Portuguese words and expressions in the French press. However, the example below shows that some Brazilian words suffered manipulations to adapt them for French speakers:

A mesma estratégia por vezes comporta usos curiosos quando vistos a olhos brasileiros. Por exemplo, quando revista feminina francesa utiliza a palavra “mailhade” no lugar de malhada, ou a qualidade de “acachados” para referir-se aos cabelos cacheados como o cabelo tipicamente brasileiro. (p. 217-218)

The same strategy may lend itself to curious uses from the perspective of a Brazilian, for instance, when a French women's magazine used the word “mailhade” for “malhada” (well-shaped body), or “acachados” to refer to “cacheados” (curly) as being the typical Brazilian hair. (p. 11)

In this part, the author referred to two adjectives that were used in a French women's magazine. By imitating the sound and form of words used in Brazil, these adjectives refer to body and hair. Thus, in the source text the author reproduced Brazilian words manipulated in French and explained their actual meaning by giving the original words in Brazilian Portuguese. For the source text readers, the words translated into their original form are sufficient explanations to understand what the words in the magazine meant, since the features of the manipulated words are similar to the Brazilian forms.

However, in the target text, this comparison of 'Frenchified' Brazilian words may have a meaning only if the reader knows them in Brazilian Portuguese. Thus, by employing the translation strategy identified as '4.c. Loan with further information in the text', the translator kept the adjectives in Portuguese, allowing the reader to see the similar forms of the Brazilian and Frenchified words. Also, the translator provided a brief explanation in English about the meanings of these two adjectives in brackets.

As regards '*malhada*', this adjective is used informally to refer to someone who “is exercised by gymnastics, by weight lifting or by

sportive practices”.¹⁷⁴ This means the adjective refers to a specific way to gain a “well shaped body”, as explained by the translator. The adjective ‘*cacheados*’ refers to curly hair, as the translator briefly stated.

In this passage, the translator was able to explain the manipulation of these words in a French magazine by keeping the originals in Portuguese followed by explanations in English. Thus, she successfully expressed that part to her reader. What may be compromised, however, is the humour that the fragment of the source text presents to Brazilian readers. Brazilians may find it amusing or curious to see how two of their words were represented in French. For the target text reader, perhaps this passage may not cause a similar reaction. But as this text belongs to the genre ‘article’, this possible loss is not crucial for the translation within its informative and argumentative functions.

2. Second layer: heroes

Characters

In this section we present two cases. The first is about a Brazilian singer who was popular in France at the time the author conducted her research. The singer is also popular in Brazil. The second case refers to an Afro-Brazilian deity as well as two cultural groups that use accessories which have religious symbols.

First case:

Os vendedores das butiques brasileiras, em geral brasileiros, falavam confortavelmente sobre o país. Brincavam inclusive, entre si, com o que diziam chamar jocosamente de “conferência sobre fita do Bonfim”, “Conferência sobre Seô Jorgê”, e assim por diante. (p. 213)*

* *Author’s footnote in the source text: Cantor brasileiro, Seu Jorge, bastante em voga na França durante o ano de 2005. (p. 213)*

These vendors, usually Brazilians themselves, would speak comfortably about the country. Among themselves, they would even joke at what

¹⁷⁴ “[Brasil, Informal] *Que está exercitado pela ginástica, pela musculação ou pela prática esportiva*”. See <https://www.priberam.pt/dlpo/malhado> (accessed on 27/05/2015)

they referred as “lecture on the fita do Bomfim”*, “lecture on Seô Jorge”**, and so forth. (p. 8)

* Translator’s footnote in the target text: *Fita do Bomfim* is a coloured wish-ribbon to be worn around the wrist, where it reads ‘Souvenir from Senhor do Bomfim, Bahia’ – a reference to the Senhor do Bomfim Church in Salvador, Bahia State, where the ribbon is sold or distributed to visitors. (p. 8)

** Author and translator’s footnote in the target text: *Seu Jorge* is a Brazilian singer that was quite popular in France during 2005. (Translator’s note: The phonetic markers stressing the final syllables in the informant’s statement are a graphic representation of the stereotypical way Brazilians mimic the French accent.) (p. 8)

Before we talk about ‘Seu Jorge’, who is the ‘character’ of this case, we also have a brief look at the term ‘*fita do bonfim*’, which is actually a ‘keyword’ and should have preferably been dealt in the previous item. However, as the two cases are the same extract, we prefer to put them in the ‘characters’ item.

In the case of ‘*fita do bonfim*’, the translator decided to include a footnote explaining the meaning of the object. This type of translation strategy is classified as ‘4.b. Loan with further information in the translator’s note’. As the reader may never have been to the city of Salvador, in Bahia, nor have seen someone wearing this object on their wrist, the translator decided to explain not only what the object was, but how and where it occurs.

In the case of ‘Seu Jorge’, despite being a well-known singer in Brazil, the author herself presented a footnote reminding her audience who he is and saying he was also popular in France at the time she conducted her research. It is likely that the author inserted this footnote also because in the text she did not use the singer’s name in its original form. The author made a joke with graphic accentuations so that the pronunciation of his name presents a stereotypical French accent when read by the Portuguese speaking source text reader. For this reason, the translator added more information to the footnote already started by the author. Through a translational strategy recognised as ‘4.b. Loan with further information in the translator’s note’, the translator decided to keep the spelling stereotype of how Brazilians mimic a French accent and explained it in a footnote.

Thus, the translator tried to be didactic by providing the French accent imitated by Brazilians in the target text. In the source text, this part may be amusing for the reader as s/he possibly recognises the author's joke, since s/he also recognises the name of a successful singer. In the target text, however, the 'tone' of this joke is possibly lost, since the graphic accentuation provided in the source text gives the effect of a French accent stereotyped by Portuguese speakers and not by English speakers. In the target text, the reader can understand this spelling through the translator's explanation. However, if this reader is not familiar with the Brazilian singer and does not know how his name is actually pronounced in Brazil, this excerpt might not be amusing at all.

Second case:

Citation of a French magazine in the source text:
os afro-brasileiros usam colares com as cores de suas divindades (entre as quais a muito popular Iemanjá, deusa azul do mar); os católicos do Nordeste enrolam escapulários (...) em torno do peçoço; muitos reconhecem o poder protetor de um pendente de figa, em forma de punho fechado (...) (p. 214)

Citation of a French magazine in the target text:
Afro-Brazilians wear necklaces showing the colors of their deities (among which the popular Iemanjá, blue goddess of the sea); Catholics in the Northeast wearing roll scapulars (...) around their necks; many acknowledge the protective power of a figa shaped like a clenched fist (...) (p. 9)

This excerpt is a citation of the French magazine *L'expressmag* from March 2005. The author cited it in Portuguese and did not mention that it is a translation from French. However, the author cited the same excerpt in her doctoral thesis; this time in French:

Les afros-bresiliens [sic] portent des colliers aux couleurs de leurs divinités (dont la tres [sic] populaire Yemanjá, déesse bleue de la Mer); les catholiques du Nordeste s'enroulent des escapularios (petites images pieuses) autour du cou; beaucoup reconnaissent le pouvoir protecteur d'un pendentif figa, en forme de poing serré [...]. (Leitão, 2007, p. 275)

We also looked for this excerpt in the same online magazine, but we could not find it by searching for keywords (*Yemanjá*, *afro-brésiliens*, *déesse*, etc.). *L'expressmag* online edition from March 2005 features two articles about Brazil, but neither of them contains this excerpt. Perhaps the printed version contains other articles on Brazil, as the cover of this issue is entitled as '*Passion brésiliennes*'.

Assuming the citation provided by Leitão in her doctoral thesis was authentic, we can see that the article in the French magazine briefly explains who the goddess *Yemanjá* is. The article also identifies the 'Catholics in the Northeast' as having some differences from Catholics from the rest of Brazil in their accessories and rituals. According to Leitão's citation in her doctoral thesis, the French excerpt contains some words in Portuguese such as '*escapulario*' instead of '*scapulaire*', or '*Nordeste*' instead of '*nord est*'.

Thus, the author made a literal translation classified as '8. Calque' in order to cite the excerpt of the magazine article in Portuguese. The words mentioned in Portuguese were evidently kept in Portuguese. Also, as she presupposed that her audience was familiar with the goddess '*Iemanjá*' and Catholics in the north east, she did not go into further detail. By citing this excerpt, Leitão's purpose was to show how this magazine presented explanatory content when dealing with Brazilian issues. She also assumed that her audience would know the meaning of an '*escapulário*' and, therefore, withdrew the explanation provided in brackets in the French text.

The translator also followed the footsteps of a literal translation, but this time from the Portuguese version. She kept the form of the goddess' name '*Iemanjá*' in Portuguese with 'i' and not with 'y', as in the original in French. Still, both forms are accepted in Portuguese. Similarly, she also left out the explanation in brackets of '*scapular*', from the Portuguese text. However, unlike the original in French which has some words in Portuguese, every word was translated into a correspondent in English.

Locations

For this part of our analysis, we comment on how the translator dealt with of a group which represents the inhabitants of a Brazilian national state. We also show how a city of this national state is represented in both texts. In addition, we discuss the representation of parts of Brazil as well as the Amazon rainforest.

First case:

Muitos meses depois, mitologia fundadora já sedimentada, soube através de profissionais gaúchos do setor calçadista, que tais sapatos não eram produzidos na Amazônia. Bem longe disso, os misteriosos tênis eram fabricados no Rio Grande do Sul, mais precisamente no pólo calçadista de Novo Hamburgo. (p. 219-220)

Many months later, the foundational myth being already well-established, I heard from people from the shoe industry in the Brazilian southernmost state of Rio Grande do Sul that such shoes were not produced in the Amazon at all. Far from that: the mysterious sneakers were manufactured in Rio Grande do Sul itself, more precisely in the center of the regional shoe industry in Novo Hamburgo. (p. 12)

In this excerpt, the author narrated a situation she faced in France when she came across some Brazilian shoes that were supposedly manufactured in the Amazon under environmentally-friendly conditions. In the process of her research, the author discovered that these shoes are actually manufactured elsewhere in Brazil.

The author discovered the 'real' story about the origin of the shoes through people who in the text are identified as being from the national state of 'Rio Grande do Sul'. In Portuguese, these people are commonly referred to as 'gaúchos'. In a translation strategy identified as '5. Paraphrase using related words', the translator presupposed that the target text readers might not recognize this group as belonging to a specific Brazilian state. In addition, the translator also assumed that her readers might not even recognise that 'Rio Grande do Sul' is a Brazilian state. Therefore she identified 'Rio Grande do Sul' as a Brazilian state and also located it in the extreme southern part of the country.

So when the state of 'Rio Grande do Sul' appeared again in the same excerpt, the translator did not need to explain it as she had already provided a brief explanation of the place in the previous sentence. However, when she mentioned the city of 'Novo Hamburgo', which is located in the state of 'Rio Grande do Sul', the translator chose the translation strategy identified as '8.a. Calque without further information'. Thus, it is not explained that 'Novo Hamburgo' is actually a city. In the target text, it is only clear that 'Novo Hamburgo' is a 'center of the regional shoe industry', but it is not clear that it is a city.

The author concluded the situation of these ‘non-Amazon’ shoes in the following paragraph and once again mentioned the city of ‘Novo Hamburgo’. This time, however, the source text identifies ‘Novo Hamburgo’ as a city. Thus, the translator also cited ‘Novo Hamburgo’ as a city, in a literal translation. In this way, the reader who does not know that ‘Novo Hamburgo’ is a city will be able to get this information in the next paragraph. This extract is in the ‘second case’ below, where we also comment on other ‘locations’ approached in the text.

Second case:

A Amazônia é reconhecida na França enquanto emblema do Brasil, formando junto ao Rio de Janeiro e a Bahia uma espécie de geografia simbólica da nação. Novo Hamburgo, ao contrário, embora seja uma das maiores idades exportadoras de calçados do país, não têm expressividade enquanto símbolo do autenticamente brasileiro. (p. 220)

The rainforest is known in France as Brazil's emblem along with Rio de Janeiro and Bahia, making up a triangular symbolic geography of the nation. Novo Hamburgo, even though one of the country's major shoes export ities, is hardly a symbol of the authentically Brazilian. (p. 12)

In addition to the case of ‘Novo Hamburgo’, there are other locations in Brazil mentioned in this excerpt: ‘Amazônia’, ‘Rio de Janeiro’, and ‘Bahia’. In this excerpt, the author mentioned the three geographic ‘symbols’ of Brazil for the French. Then, the author drew a small imaginary triangular map of Brazil. The map is intentionally inaccurate, since the author was dealing with French popular knowledge. We mean that it is an inaccurate map because we do not know if the author is referring to the city of ‘Rio de Janeiro’ or the state of ‘Rio de Janeiro’.

When dealing with these locations, the translator chose a literal translation of the terms ‘Rio de Janeiro’ and ‘Bahia’, which we classify as ‘8.a. Calque without further information’. The translator did not mention that Bahia is a state as she had previously elaborated for the state of ‘Rio Grande do Sul’. She possibly presupposed that her readers were more familiar with the name ‘Bahia’ than ‘Rio Grande do Sul’. For that reason, the translator decided not to identify the latter as a state. With regard to ‘Rio de Janeiro’, as the author in the source text did not make clear

whether it refers to the city or to the national state, the translator did not identify it either.

In addition, the source text mentions ‘*Amazônia*’. In this case, the translator chose to translate the name of this forest as ‘rainforest’. This type of translation strategy is identified as ‘1. More general terms’, as the Amazon rainforest is one of the world’s rainforests. As the text is dealing with the case of Brazil, it is certainly implied that this ‘rainforest’ is the Amazon. In addition, the previous paragraph in the article mentions ‘Amazon’ by its proper name (see the target text excerpt in the first case of ‘Locations’).

3. Third layer: rituals

Cultural knowledge

We present here an excerpt that is part of the section where the text deals with words used in French magazines to express Brazilian culture. In this case, the author presented a mixture with Spanish that appeared in the title of an article in ‘*Votre Beauté*’ magazine, from April 2005. This extract also presents some cultural events that symbolise Brazilian music.

Outra presença constante são as misturas de idiomas, como quando reportagem que promete ensinar truques de maquiagem das “garotas de Ipanema”, com um “ar de bossa nova”, recebe o título de “Chica Tropical”. (p. 218)

Another constant is the mixture of languages, as in a report story supposed to teach tips about “girl from Ipanema” make-up, with a “bossa nova air”, entitled “Chica Tropical” (tropical chica). (p. 11)*

**Translator’s note: ‘Chica’, the Spanish word for girl, is not part of the Portuguese vocabulary. (p.11)*

First of all, we deal with the issue of Brazilian music in this excerpt. The author commented on a report that gives make-up tips according to the ‘*garotas de Ipanema*’, which is literally the ‘girls from Ipanema’. This is a reference to the song ‘*Garota de Ipanema*’ by Vinícius de Moraes and Tom Jobim. The song was translated into English by Norma Gimbel with the title of ‘Girl from Ipanema’. In the source text, the author slightly manipulated the name of the song and used the ‘girl’ in the plural form in order to symbolise that these make-up

tips reference the style of numerous Brazilian girls, with their Rio de Janeiro beach style. However, the translator decided not to manipulate the name of the song in English and left 'girl' in the singular, like the English title of the song. This translation strategy is classified as '3. Cultural substitution'. The translator possibly presupposed that the title of the song should be kept in its original form in order for the target text reader to fully understand the analogy. This can happen as long as the reader is aware of this song.

When the author talked about '*bossa nova*', she also drew an analogy to Brazilian music, but this time to a musical genre originating from Brazilian samba and North-American jazz. As the genre is understood in English as a Brazilian musical genre according to Oxford and Collins dictionaries, the translation strategy used was '8. Calque'. Thus, the translator presupposed that her audience was familiar with this musical genre.

Finally, in the last segment underlined, '*Chica tropical*', the author showed how Brazil was represented by a mixture of languages that imply something 'Latin', but not necessarily Brazilian, since '*chica*' means 'girl' in Spanish. The source text reader may recognise this feature of the magazine as Brazil is occasionally placed in the Spanish speaking group by ill-informed foreigners according to several travellers' blogs reporting their experiences.¹⁷⁵

In the target text, the translator repeated the expression, but also put 'tropical *chica*' in brackets, in order to place the adjective in front of the noun as is common in English sentences. In addition, with the strategy identified as '4.b. Loan with further information in a translator's note', the translator explained that the term '*chica*' is not part of the vocabulary in Portuguese. Thus, for readers who cannot distinguish the difference between Spanish and Portuguese, the translator made it clear why the author commented on the title of this magazine article.

¹⁷⁵ Some examples are <https://eduardompa.wordpress.com/2011/04/09/como-os-japoneses-e-outros-estrangeiros-veem-o-brasil/>, <https://br.answers.yahoo.com/question/index?qid=20130626180733AARv58I>, <http://reallifeglobal.com/estereotipos-dos-gringos-o-que-nos-realmente-achamos-do-brasil/>, and <http://www.flashesdeviagem.com.br/2012/08/como-o-brasil-e-o-brasileiro-e-visto.html> (accessed on 11/06/2016)

4. Fourth layer: values

Translator's approaches

In this section, we comment on a phenomenon that occurs throughout the source text: the fact that the text was written about 'we, Brazilians' and not about 'they, Brazilians'. The author frequently used words like 'nós'--'we'--to refer to Brazilians, which means the author herself and the source text readers. The author also used the possessive adjective 'nossa' --'our'-- to refer to something belonging to Brazilian culture, as well as 'aqui' - 'here'-- to refer to Brazil. Our analysis shows how the translator dealt with this situation. We also comment on the academicism and intonation of the author in an excerpt from the source text and its respective translation strategy used in the target text.

First case:

The author titled her article using the first person plural, 'we', referring to herself and the source text readers. Likewise she discussed the entire article using 'nós'--'we'--for Brazilians; 'nossa' --'our'-- for something belonging to Brazil; and 'aqui'--'here'--to locate Brazil. The translator sometimes included the first person plural in her translation, although this 'we' does not include the target text reader, but only the author and the rest of the Brazilian population. Other times, the translator placed Brazil in a more distant position and approaches the target reader to the text.

In order to show how the translator moved along with this situation, the two tables below present several text extracts with this type of occurrence. The first table, 'We, Brazilians', shows when the translator kept the words that express the text was written in Brazil by a Brazilian writer who is speaking to other Brazilians. The second table, 'They, Brazilians', shows that the translator avoided saying that Brazil is 'here' and 'ours', and approached the target text reader to the article:

Table 11 - We, Brazilians in "We, the others: construction of the exotic and consumption of Brazilian fashion in France"

Source text	Target text
Title: Nós, os outros: construção do exótico e consumo de moda brasileira na França (p. 203)	Title: We, the others: construction of the exotic and consumption of Brazilian fashion in France (p. 1)
Pode-se dizer que <u>por aqui</u> , como na maior parte do mundo, há um florescimento de um <i>prêt-à-porter</i> e uma confecção de luxo. (p. 205)	<u>Here</u> , as in most of the world, the focus is in the development of luxury productions and prêt-à-porter. (p. 2)
Nos discursos de produtores de moda	In the rhetoric of fashion producers

e da imprensa especializada tal presença toma consistência em falas sobre “procurar raízes”, “valorizar <u>nossa</u> cultura popular”, “positivar <u>nossa</u> natureza”, e fazer uso do que há de mais “autenticamente brasileiro”. (p. 206)	and specialized press, such presence is substantiated in the “search for roots”, “valuing <u>our</u> popular culture”, “accenting <u>our</u> nature”, in sum, making use of that which is most “authentically Brazilian”. (p. 3)
E é tanto <u>lá quanto aqui</u> que acontece a associação entre a moda brasileira e produto exótico. (p. 208)	The framing of Brazilian fashion as an exotic product takes place both <u>here and there</u> . (p. 4)
Hispanicos ou lusos, seguidamente <u>somos</u> vistos como sendo todos latino-americanos, a exemplo de Carmen Miranda, <u>nossa</u> <i>brazilian bombshell</i> , que encarna a América Latina – de um <i>weekend in</i> Havana uma <i>night in</i> Rio – sem precisar trocar o figurino. (p. 218)	Hispanics or Lusos, <u>we</u> are often conflated as Latin-Americans, as in the case of <u>our</u> Brazilian bombshell Carmen Miranda, who embodied the whole Latin America without even having to get changed between a weekend in Havana and a night in Rio. (p. 11)

Table 12 - They, Brazilians in “We, the others: construction of the exotic and consumption of Brazilian fashion in France”

Source text	Target text
O caso específico por mim analisado trata da construção de um Brasil exótico em <u>nossa</u> moda de vestir nacional e de sua recepção pelo público francês. (p. 204)	The particular case analysed here related to the construction of an exotic Brazil in <u>national</u> fashion gear and its reception by the French public. (p. 2)
Não é sem razão, portanto, que a cidade que recebe as iniciativas de dar visibilidade a <u>nossa</u> moda brasileira é justamente Paris. (p. 205)	It is not by chance then that Paris has been the focus of such initiatives aimed at enhancing the visibility of Brazilian fashion. (p. 3)
<u>Nossa moda</u> , vista como alegre, divertida, criativa, energética “fora e acima de qualquer classificação europeia de bom e mau gosto”, seria um reflexo do povo brasileiro, frequentemente citado como “informal”, “alegre”, “livre” e “criativo”. (p. 210)	<u>Brazil’s fashion</u> , seen as joyful, fun, creative, energetic, “outside and beyond any European classification, of good or bad taste”, would reflect the Brazilian people, correspondingly characterized as “informal”, “joyful”, “free”, and “creative”. (p. 6)
O uso de palavras brasileiras em textos e falas francesas a respeito de <u>nossa moda</u> é um tanto quanto comum. (p. 217)	The use of Brazilian words in French texts and speeches about <u>Brazil’s fashion</u> is quite common. (p. 10)
Reforçam-se estereótipos sobre um corpo brasileiro erotizado, um caráter	Stereotypes as reinforcement of the eroticized Brazilian body, a national

nacional muito influenciado por <u>nossa</u> natureza exuberante, uma determinada cultura popular brasileira autêntica, entre tantos outros. (p. 226)	character influenced by <u>an</u> exuberant nature, a certain authentic Brazilian popular culture, to mention just a few, are examples of such elements. (p. 15)
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Regarding the first table, 'We, Brazilians', in a translation strategy identified as '8. Calque', the translator used words such as 'we', 'our' and 'here' placing the target text reader in the position of the 'other'.¹⁷⁶ This means the author dialogued from the point of view of a Brazilian researcher to Brazilian readers.

The title shows that 'we, Brazilians' are actually the 'others' from the French point of view. However, 'we, Brazilians' are evidently not the 'others' to ourselves. Thus, the article is developed from the perspective of how 'we, Brazilians' are seen by the French. In this case, the target text reader is part of the 'other' in the article because s/he is not a Brazilian reader and is not included in the 'we' group.

On the other hand, we have the second table, 'They, Brazilians'. In the examples shown in this table, the translator avoided the use of words such as 'we' and 'our' to express Brazil or Brazilianisms. This type of translation strategy was classified as '2. More neutral / less expressive terms' because there was an attempt to not be so specific as to who 'we are' who the 'others' are. If the translator had used this type of translation strategy throughout the text, we could say that she tried to approximate the author to the target text reader. But she did not do it in all situations; she often distanced the target text reader from the author, making this reader the 'Other', as shown in the first table.

Therefore, we conclude that the translator sometimes avoided using the first person plural only to mitigate its excessive use. In the source text, the author established some kind of complicity between her and her audience. That is, the translator gave the target text reader the position of the 'other' in this article, but she did not constantly remind him/her about this position.

In another situation, the author cited an interview with a French fashion consultant. In order to cite the consultant's speech in Portuguese, the author had a different reaction in translating how the respondent referred to 'we' as Europeans and 'there' as Brazil.

¹⁷⁶ In this analysis and only in this chapter we write 'other' with small letters in order to match with the '*other*' (in italics) proposed by the author (Leitão) of the article.

De acordo com consultora de moda francesa entrevistada, a moda brasileira é especialmente exótica e cativante porque “nós, todos esses países [européus], somos mais sérios, mais conformes, enquanto lá [no Brasil] é o sol. O sol da natureza, que é a natureza de vocês e da moda de vocês. (p. 211)

According to the French fashion consultant I interviewed, Brazilian fashion is especially exotic and captivating because “we, in all these [European] countries, are more serious and conformists, whereas there [in Brazil], it’s the sun. The sun of nature, which is your nature, and that of your fashion. (p. 7)

At the moment the author cited this extract of the interview in the source text, which is probably a translation from French, she placed herself in the position of the 'other' and, through a translation strategy identified as '8.c. Calque with further information in the text', she explained who 'we' are (Europeans) and the distance that Brazil is (there). Unlike the rest of the text in which 'we' are Brazilians and Brazil is 'here', the author showed in this excerpt an inversion of meanings through the voice of a French interviewee.

The translator retained the form of the source text employing the translation strategy '8. Calque'. Thus, the translator also made it clear that 'we' are not Brazilians and that Brazil is geographically further than in the rest of the text.

Second case:

This case shows the translator's omission in the first part of a sentence from the source text. She made the target text more academic according to the genre, but at the same time, she ignored the opinion of the author.

Graças a uma série de particularidades da nossa época, no mundo contemporâneo sabe-se que as distâncias físicas entre os diferentes povos vêm-se, de certo modo, diminuídas. (p. 209)

In the contemporary world, physical distances between different peoples are being to some extended shortened. (p. 5)

The author introduced the phrase with a positive statement about the 'modern world'. The segment '*Graças a uma série de*

particularidades da nossa época’ may be literally translated as ‘thanks to a number of peculiarities from our time’. By employing a translation strategy classified as ‘7. Omission’, the translator removed this part of the target text. She made this decision on account of two factors: the source text does not explain what are the peculiarities of the contemporary world which decrease the physical distances between different peoples, and the fact that the author used the word ‘*graças*’, which refers to something positive and shows the author’s opinion.

The reason why the source text does not explain what the peculiarities of the contemporary world are and why they reduce the physical distances between peoples is perhaps obvious to the reader. This reader may think, for instance, of air and sea travel carrying people, products, plants, and animals of various species to different places. Still, the author did not make it clear. This segment shows implicit information, which is not part of the ideal characteristics of scientific genre, and this may have led the translator omitting this part.

In addition, the use of the word ‘*graças*’ is also unusual for the genre article. Among the various meanings that this noun has in Portuguese, in this context it can be understood as “offer or favour that is given to someone; a gift”¹⁷⁷. That is, the sentence in the source text begins with an optimism that was not further explained by the author. Thus, the translator removed the author’s ‘positive’ opinion, making it more neutral.

By deciding to omit the first segment of the sentence, the translator certainly framed the sentence more accordingly to the characteristics of the genre article. Thus, the text may be better accepted by non-Brazilian readers who expect not to find this kind of expression in a researcher’s discourse. Nevertheless, the author wanted to express it this way. In fact, not only in this excerpt, but throughout the text, the author used an informal writing style and played cultural jokes on the source text readers. Although these are not the formal characteristics of an article in Brazilian Portuguese, and even less so in English, the author intentionally represented her research with this kind of language.

Preliminary conclusions

The article we analysed in this chapter is precisely a text with many cultural words that are essential in understanding Leitão, the author’s research. The translator came across a text where she had to

¹⁷⁷ “*Oferta ou favor que se oferece ou se recebe de alguém; dádiva*”. See <http://www.dicio.com.br/graca/> (accessed on 10/06/2015)

maintain the 'Brazilianess' in order to comply with the author's argument. The translator also needed to explain these Brazilian cultural references in order to comply with the informative function of the text. For this reason, the target text turned out to be more explicative than the source text. Whenever the translator could replace a Brazilian word for a word or sentence that would correspond to the information provided in the source text, she did. Still, she could not avoid a large number of 'untranslatable' cultural references.

As the title reveals that the article discusses 'we, Brazilians', the translator did not change this line of research that shows the Brazilian view on how the French view of Brazilian fashion. For this reason, the target text reader is placed as the 'Other' when s/he reads this article. Still, the translator attempted to alleviate this characteristic by avoiding translating all the 'we, Brazilians' that occurred in the source text.

The author also tried to amuse the source text reader by showing peculiarities of Brazilian culture from the French point of view. This kind of joke was lost in the target text, as the translator needed to explain the argument of the author in these instances. However, the translator sought to exercise the informative and argumentative functions of the text, which are the two basic functions of the article.

4.7. TEXT 6 (ANTHROPOLOGY)

AN ETHNOGRAPHY OF READING IN A SPIRITIST STUDY GROUP

ETNOGRAFIA DE LEITURA NUM GRUPO DE ESTUDOS ESPÍRITA
- Bernardo Lewgoy

Extratextual information

Published in 2004 in Portuguese and in 2006 in English, both texts are available on *SciELO*. The author, Bernardo Lewgoy, observed a Spiritist study group in a Brazilian city. He related the doctrine's sacred texts to the group's behaviour in that particular situation, reflecting on identity formation, which is constructed by an oral repertoire of sacred texts and the group members' current social context.¹⁷⁸

¹⁷⁸

See http://www.scielo.br/scielo.php?pid=S0104-71832004000200011&script=sci_arttext for the source text main page and <http://socialsciences.scielo.org/scielo.php?pid=S0104->

The article was published by *Horizontes Antropológicos*. This journal also published another article analysed here.¹⁷⁹ For this reason, we will not comment on the journal's features as they have already been provided in a previous chapter.

This article mentions 21 references. Of these, only three are by Brazilian authors, one of which is one of the author's previous publications. The other 18 references are by English-speaking or French-speaking authors. Thirteen non-Brazilian references are translations into Portuguese and there is one translation from English into Spanish. The remaining four references are cited in their original languages, three in English and one in French, so we can conclude that the author relied fundamentally on non-Brazilian studies.

The translator is David Allan Rodgers. As he is also the translator of another text analysed in this thesis, we will not go into details about his academic and professional life.¹⁸⁰ Rodgers is an English native speaker specialised in Human Sciences.

Extratextual and intratextual factors

This article presents citations or paraphrases of non-academic genres. The author cited conversations among the participants of the study group he observed. He did not report whether he reproduced these citations from recordings or notes or not. He also reproduced a prayer he often heard in the study sessions he attended. This phenomenon of genre hybridisation, as previously mentioned, is seen as 'intertextual inter-genres' (Marcuschi, 2008).

As the text reproduces speech situations among individuals observed by the researcher in conversation or discussion, these citations appear in a more informal language in the source text. The translator used contractions such as 'doesn't', 'wouldn't' or 'I'm' whenever he could in order to emphasise the informal tone of these citations. Even though contractions are not really a possible resource in standardised Portuguese, the translator used contractions as a way of separating a more formal genre from a less formal genre in the same text.

[71832006000100004&script=sci_arttext](https://doi.org/10.18320/06000100004&script=sci_arttext) for the target text main page. (accessed on 15/07/2015)

¹⁷⁹ See text analysis of “ We, the others: construction of the exotic and consumption of Brazilian fashion in France”

¹⁸⁰ See text analysis of “Witchcraft, territories and marginal resistance in Rio de Janeiro”

The following table shows the general characteristics of the source and target texts. After the table, we comment on the most relevant factors for our research.

Table 13 - Analysis of “An ethnography of reading in a spiritist study group”

	Source-text	Target-text
Extratextual factors		
Sender	1-Bernardo Lewgoy 2- <i>Horizontes Antropológicos</i> 3- <i>SciELO</i>	1-Bernardo Lewgoy (author) 2-David Allan Rodgers (translator) 3- <i>Horizontes Antropológicos</i> 4- <i>SciELO</i>
Intention	Disseminate the author's research	Disseminate the author's research internationally
Audience	Brazilian researchers interested in religions practiced in Brazil (especially Spiritism)	International researchers interested in religions practiced in Brazil (especially Spiritism)
Medium	Online academic journal: <i>Horizontes Antropológicos</i>	Idem
Place	Brazil – in an online open access library	Idem
Time	2004	2006
Motive	Show how a particular spiritist group behaves in their environment	1-Spread internationally the author's research as well as increase the journal's visibility 2-Present the popularity of Spiritism in Brazil 3-Show how a particular spiritist group behaves in their environment
Text function	Informative Argumentative	Idem
Intratextual factors		
Subject	Ethnography of reading in a spiritist group	Idem
Content	Theories of Spiritism / reading groups / hierarchy / behaviour / identity	Idem
Presuppositions	Awareness of elements	Awareness of some elements

	that represent the spiritist doctrine such as characters, rituals, places and jargon / awareness of Brazilian news regarding social issues	that represent the spiritist doctrine such as characters, rituals, places and jargon
Text composition	Title, author's name, affiliated university, abstract and keywords in Portuguese, abstract and keywords in English, headlines, paragraphs, footnotes, and references.	Title, author's name, affiliated university, abstract and keywords in English, headlines, paragraphs, footnotes, and references.
Non-verbal elements	None	Idem
Lexis	Formal, academic with specific vocabulary	Idem
Sentence structure	Simple. Some sentences are linked to citations, footnotes, and references.	Idem
Suprasegmental features	Title, headlines, author's name and affiliated university in bold; abstracts and keywords in italic, emphasis in italics or inverted commas.	Idem
Effect	Even if spiritist theory claims no hierarchies, the individual's behaviours show some discreet levels of hierarchies and proselytism. Also, despite being Christians, spiritists have their own literature.	Idem

Motive

Researchers are constantly stimulated to publish scientific papers preferably in journals with a high impact factor. Publications not only increase the researchers' visibility, but that of the universities and the journals. The journal *Horizontes Antropológicos* presents a fairly high impact factor in Brazil,¹⁸¹ in free access. In the special editions of the journal, the selected articles can be read in English in open access so the potential readership extends from a local/national to an international level.

This article was accepted for publication in Portuguese and two years later selected for translation and publication in English. For the publication of both source and target texts, the reason to disseminate this article was to show the identity formation of people who make up the group of a given spiritist centre. The author reached his conclusions by observing the relation of spiritist sacred texts literature to the social reality of individuals of this group.

The reason for presenting this paper is probably directly linked to the popularity the spiritist doctrine has in Brazilian society, especially among the white middle class (Arribas, 2012, p. 469). Also, for the target text reader interested in religious doctrines in Brazil, this article can make them more aware of details regarding this particular one in groups of Brazilian society.

Presuppositions

When dealing with topics related to the spiritist doctrine, the author used several cultural references related to Spiritism in Brazil or to Spiritism in general. Although Spiritism originates in France with Allan Kardec, it was in Brazil that it developed and gained popularity. Currently, Spiritism is widespread in more than thirty countries under the influence of a Brazilian spiritist organisation (Lewgoy, 2008).

As Spiritism is well-known in Brazil even by those who do not follow it, the characters, rituals and jargon that make up the representation of Spiritism in Brazil are popularly known. Therefore, the author assumed that the source text reader was familiar with the situations discussed in the text. In general, the translator acted in the same way, assuming that the target text reader was familiar with a few characters and some of the jargon involved. However, in some cases the

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See

<http://www.scimagojr.com/journalsearch.php?q=01047183&tip=iss&exact=yes%3E> (accessed on 15/07/2015)

translator tried to be more didactic than the author in order to explain spiritist procedures. Examples of both cases are shown and discussed in the next section.

In addition to specific cultural references about Spiritism in general and Spiritism in Brazil, the author talked about a case of violence that was in the media spotlight. In the source text, the author reported this case briefly because he assumed that the source text reader could easily identify the situation he was referring to. The translator, on the other hand, preferred to be more descriptive since the target text reader may have never heard of it.

Cultural categories and translation strategies

1. First layer: symbols

Cultural registers

In this section we comment on two citations from individuals who belonged to the spiritist group analysed in the article. The two citations show informal features; the first is a metaphor in the source text and the second is an idiom.

First case:

O humor é, por vezes, o único caminho para realizar as avaliações mútuas e comparações interpessoais, como no seguinte exemplo: “O Zeca que é o mais evoluído de nós, não tem esse problema dos podres do passado.” (p. 263)

Humour is sometimes the only way to make mutual evaluations and interpersonal comparisons, as in the following example: “Zeca is more evolved than us, so he doesn't have this problem of bad karma.” (p. 5)

Before discussing the metaphor in the excerpt above, we briefly comment on the contraction used by the translator: 'doesn't'. The target text presents speech marks to demonstrate informality in citations from the individuals observed by the author.

In the excerpt, the author showed how the spiritist lessons learnt by the group reflect on informal everyday conversations which often demonstrate a tone of humour and even sarcasm among the members of the group. In the case cited above, the speaker compared a colleague to the rest of the group by stating that he is the most spiritually evolved.

Through a metaphor frequently used in Brazilian Portuguese, the source text reveals that this character, 'Zeca', by being more evolved

than the others, does not have these problems of '*podres do passado*'--a bad past. '*Podre*' in Portuguese, literally refers to the adjective 'rotten', something decaying or in state of deterioration. However, '*podre*', may also be used as a noun in a figurative sense. In the latter case, '*podre*' refers to the one's weak side, perverted, corrupted, and/or addicted.¹⁸² In other words, the expression '*podres do passado*' in the citation above means the speaker stated that 'Zeca' had never exhibited bad behaviour due to his being a spiritually evolved person.

For the target text, instead of searching for a metaphor that could give a similar meaning and register to the citation, the translator chose to use the expression 'bad karma'. 'Karma', according to '*Urban Dictionary*', is a term of Buddhist and Hindu origin meaning the result of past actions, either from this life or a past life. 'Karma' is the belief that whatever one did in the past will come back to this same person. Either as a reward or as a punishment, it is an inevitable fate.¹⁸³ The expression 'bad karma' is also popular in English. There is, for example, a song and a film entitled with this same expression.¹⁸⁴

In Portuguese, the word '*carma*' or 'karma' can also be used in a popular way. Moreover, karma is a Sanskrit word whose concept was adopted by Spiritism from Buddhism, as spiritists also believe in 'karma'.¹⁸⁵ Therefore, the translator used the translation strategy identified as '3. Cultural substitution'. This means the target text presents a jargon from the spiritist doctrine with the use of the word 'karma'. Also, the translator managed to maintain informal and popular English speech. Still, the expression the translator chose for the target text is more courteous than the expression used in the source text. Apart from that, the target text conveys similar information to the source text, which is the main function of this translation.

¹⁸² See <http://www.dicionarioweb.com.br/podre/> and <http://www.lexico.pt/podre/> (accessed on 20/07/2015)

¹⁸³ See <http://www.urbandictionary.com/define.php?term=karma> and <http://dictionary.reference.com/browse/karma> (accessed on 20/07/2015)

¹⁸⁴ Song: 'Bad Karma' by Ida Maria from 2010 (Mercury Records). Film: 'Bad Karma' by Suri Krishnamma from 2012 (Anchor Bay Films and Screen Media)

¹⁸⁵ See <http://www.espiritualismo.info/karma.html> and <http://oblogdosespiritas.blogspot.be/2011/08/o-carma-no-eSpiritismo.html> (accessed on 20/07/2015)

Second case:

A ironia, ao explicitar comentários não-autorizados sobre a evolução espiritual de um colega, funciona como um recurso para inverter no sentido igualitário essa hierarquia presumida: “Isso de problema de casamentos provacionais, que a maioria das pessoas passa, não se aplica ao Clóvis e à Antônia, que são o casal vinte aqui do grupo.” (p. 263)

By making explicit unauthorized comments on a colleague’s spiritual evolution, irony functions as a resource for inverting and equalizing any presumed hierarchy: “This problem of turbulent marriages which most people go through doesn’t apply to Clóvis and Antônia, they’re the group’s pair of love-birds.” (p. 5)

Here we have another example of a citation from an informal conversation. In this case, we observe the use of an idiom. In the citation, the speaker used a sarcastic tone to mention the relationship of two colleagues in his spiritist group. According to the speaker, these two colleagues make a seemingly perfect couple who do not need to pass through the 'trials' that most human couples have to in their 'earthly lives'.

When talking about this couple, the speaker used the idiom '*casal vinte*'—*casal*: couple / *vinte*: twenty--at the end of the citation above.

Casal 20 is an expression that became popular from the American series, 'Hart to Hart', known as '*Casal 20*' in Brazil. It was very successful in the 1980s. [...] The expression '*Casal 20*' has come to be used to characterize the loving couples in which both deserved the maximum grade each, '10', therefore, called '*Casal 20*' (20 = *vinte*).¹⁸⁶ (emphasis added)

¹⁸⁶ “*Casal 20* é uma expressão que se tornou popular a partir do seriado americano, *Hart to Hart*, que aqui no Brasil ficou conhecida como “*Casal 20*”, e fez grande sucesso nos anos 80. [...] A expressão “*Casal 20*” passou a ser usada para caracterizar os casais apaixonados, em que ambos mereciam a “nota 10”, por esse motivo, chamados de “*casal 20*”. <http://www.significados.com.br/casal-20/> (accessed on 20/07/2015)

For the target text, the translator chose a well-known term in the target language in order to express a similar idea. For this reason, the translator used the expression 'love-birds'. 'Lovebirds' is an informal term that expresses: "A couple who are openly affectionate or demonstrative with each other, especially in public."¹⁸⁷

The translation strategy was identified as '3. Cultural substitution' considering that the target text shows a close meaning, since '*casal vinte*' is more than a couple in love; it is an 'ideal' couple, with no defects. In any case, the tone of sarcasm was maintained in the target text. In this case, the sarcasm is important because in that part of the text the author referred to situations of 'irony' that happened among the members of the study group he observed.

Keywords

We found a considerable number of 'keywords' for this article. In this section, we comment on cases related to the specific terminology of Spiritism, beginning with the name 'Spiritism' itself. We also comment on specific spiritist literature, the name of a Brazilian spiritist institution, spiritist jargon, and the names of specific spiritist rituals. We also comment on a concept created by a Brazilian researcher.

First case:

Source text keywords in Portuguese: cultura escrita, espiritismo, etnografia da leitura, oralidade. (p. 255)

Source text keywords in English: ethnography of reading, literacy, oral communication, spiritualism. (p. 256)

Target text keywords in English: ethnography of reading, literacy, oral communication, spiritism. (p. 1)

These are the keywords provided below each abstract. In 2004, the source text was published with an abstract in Portuguese and another in English. Only in 2006 was the article entirely published in English. Thus, the source text abstract in English is not the same abstract provided in the target text. Among many differences in the structure of the two abstracts in English, which were probably translated by different translators, one particular term called our attention: the Portuguese word

¹⁸⁷ See <http://www.thefreedictionary.com/lovebird> (accessed on 20/07/2015)

'*espiritismo*'. In 2004, the translation of this religious doctrine was referred as 'Spiritualism' in the source text abstract while in 2006, the translation of this religious doctrine was named 'Spiritism'.

As we mentioned earlier in this chapter, although Spiritism originated in France, it was in Brazil that it became popular. Indeed, in France Spiritism began to disappear after the death of its founder, Allan Kardec (Stoll, 2003, p. 17). Thus, the popularity of the spiritist doctrine is greater in Brazil than in other countries in the world. However, using *Google*, we found multiple entries that distinguish the terms 'Spiritism' from 'Spiritualism' in English, especially in spiritist blogs that disseminate the doctrine. The following citation is an example of how the meanings of the two terms are differentiated:

Do not confuse Spiritism with "Spiritualism". They are not the same. Spiritism is a religion based upon the Spirit-Revelations; divine communication between Seers and the Spirit of Truth. "Spiritualism" is the belief and practice that we can communicate with the dead.¹⁸⁸

Other sources show similarities in an attempt to differentiate 'Spiritism' from 'Spiritualism'. The purpose is to clarify more precisely the 'Spiritism' doctrine, as in the following citation:

[...] unlike Spiritualism, Spiritism is not a religious sect but a philosophy or a way of life by which its followers live by. Its followers have no priests or ministers and do not follow any religious rituals in their meetings. They also do not call their places of meetings as churches, and instead call them by various names such as centers, society or association. Their activities consist mainly of studying the Spiritist doctrine, applying spiritual healing to the sick and organizing charitable missions. Spiritist groups are organized under the banner of the International Spiritist Council, which is based in Brazil.¹⁸⁹

Thus, through these and other sources found online, it is noticeable that the term officially adopted in English for Allan Kardec's

¹⁸⁸ See <http://www.angelfire.com/planet/mazdaznan/> (accessed on 24/07/2015)

¹⁸⁹ See <https://jockmcarthur.wordpress.com/about/Spiritism-spiritualism-byallan-kardec/> (accessed on 24/07/2015)

doctrine is 'Spiritism'. The translator tried to find an expression which is more commonly used in English. Thus, the translator in the target text did not keep the abstract in English proposed in the source text. Therefore, the translator for the source text abstract used the translation strategy '8. Calque' which does not present the name of the doctrine in the most prominent way in English. For the target text abstract, despite also using the translation strategy '8. Calque', the translator offered a word that is more accepted in the target language for the article context. Second case:

Footnote: O espiritismo kardecista delimita-se pela referência às obras de Kardec, basicamente O Livro dos Espíritos, O Livro dos Médiuns, O Evangelho Segundo o Espiritismo, A Gênese e o Céu e o Inferno, apelidados de o “pentateuco kardequiano” (Kardec, 1982, 1984, 1991a, 1991b, 1997). (p. 256)

Footnote: Kardecist spiritism is centred on the works of Kardec, essentially The Spirits Book, The Book on Mediums, The Gospel According to Spiritism, The Genesis and Heaven and Hell, a set called the 'Kardecian Pentateuch' (Kardec 1982, 1984, 1991a, 1991b, 1997). (p. 1)

In this excerpt, the translator had to list five titles which compose the basic literature for the spiritist doctrine. We searched for the titles of the five books in Portuguese and English to know if they are the official titles in both languages, concluding that in both cases they are translations from French. All titles are in line with the names used in the article, in Portuguese and English, except for a minor variation in the first book, '*The Spirits Book*', whose translation by Anna Blackwell (1996) contains an apostrophe after the word 'Spirits'.

Furthermore, in the fifth page of the target text, the same book is referred to as '*The Book of Spirits*', as we can see in the following excerpt:

The activity of the study group divided into: 40 minutes reading and debate on a passage from the 'Book of Spirits' and a little over an hour of reading and debate on a handout produced by the Brazilian Spiritist Federation (FEB). (p. 5)

Apart from the excerpt above, the translator always referred to the same book as '*The Spirits Book*' without the apostrophe. In this regard,

the translation is not consistent throughout the article as there are two different titles for the same book. Furthermore, with the translation strategy classified as '8. Calque', neither version is fully compatible with the name of the book in English.

Third case:

Footnote: O Livro dos Espíritos é a referência básica de leitura para os grupos de estudos, em conjunto com cartilhas didáticas preparadas pela Federação Espírita Brasileira (FEB). (p. 262)

Footnote: The Spirits Book is the basic reading material for the study groups, along with the teaching pamphlets produced by the Brazilian Spiritist Federation (FEB). (p. 5)

This footnote mentions a Brazilian institution focused on issues related to Spiritism. The '*Federação Espírita Brasileira*' was founded in 1884 and its mission is to "[...] provide the Doctrine to human beings through study, practice and dissemination as well as through the spiritist solidarity and the unification of spiritist institutions in order to contribute to the formation of good humankind".¹⁹⁰ As the spiritist doctrine has a higher number of followers in Brazil than the rest of the world, this Brazilian institution is also known in English by spiritists from other nationalities.

Therefore, the name 'Brazilian Spiritist Federation' with the acronym kept in the order of the words in Portuguese, '*FEB*', was found in spiritist bilingual webpages, both Portuguese and English, and spiritist webpages from different places in the United States.¹⁹¹

Thus, through the translation strategy classified as '8. Calque', the translator used an apparently established name in English. With that, the target text reader has easy access to this information through other sources, if desired.

¹⁹⁰ "[...] oferecer a Doutrina Espírita ao ser humano por meio do seu estudo, prática e difusão, pela união solidária dos espíritos e unificação das instituições espíritas, contribuindo para a formação do homem de bem". See <http://www.febnet.org.br/> (accessed on 24/07/2015)

¹⁹¹ See <http://www.sssandiego.org/about-Spiritism/the-basic-books/> (San Diego), <http://www.sgnv.org/about-sab/> (New York), and <http://www.spiritistfederation.us/> (Florida) (accessed on 24/07/2015)

Fourth case:

Quando fazia observações na Livraria espírita Luz e Caridade, a diretora da livraria manifestou o desejo de conhecer-me. Marcamos no centro espírita numa terça-feira à tarde, quando se realizaria uma palestra doutrinal com passes. (p. 257)

When I carried out observational work in the Livraria Espírita Luz e Caridade, the manager of the bookshop expressed his desire to meet me. We arranged to meet in the spiritist centre on a Tuesday afternoon, when a doctrinal lecture with laying on of hands was due to be held. (p. 2)

This excerpt shows some segments that need to be discussed. Among them, the most important one is the cultural reference 'passe', which is the final discussion because we also use other excerpts to highlight all the translation strategies used by the translator to handle this.

The first underlined segment is the name of a spiritist bookshop. As the shop is local and only known in the region where the researcher conducted his observation, the translator kept its name through a translation strategy '4. Loan'. The target text reader may identify the location as a bookshop because, after the comma, the text mentions 'the manager of the bookshop', which will be associated with the proper name given before.

The second segment highlighted in the target text is the statement that the bookshop director--or the manager, as stated in the target text--is a man. In the target text, this person is identified through the possessive adjective 'his'. However, the source text reveals that this person is a woman through a feminine definite article and a feminine noun, '*a diretora*'. That is, the target text changes the gender of a 'character' who is part of the article. In this case, the translator was not dealing with a cultural reference; this is a mistake either by the author in the source text who requested the correction in the target text, or the translator who did not notice this textual information in the source text.

The third segment underlined is 'spiritist center' in the target text. Among spiritists, Spiritism is not only seen as a religion; it has the status of philosophy and science (Stoll, 2003, p. 32 & 33). For this reason, the

location of the doctrine is not called a church or temple, but a '*centro espírita*' in Brazil and 'spiritist center' or 'spiritist centre' in English.¹⁹²

Consequently, the translator used a translation strategy classified as '8. Calque' with an expression already used in English for Spiritism. The source text reader, even if not a follower of Spiritism, is probably familiar with the term 'spiritist center' due to the popularity of spiritual doctrine in Brazil. However, the target text reader, unless s/he is a follower of Spiritism or already knows of the spiritist doctrine through other sources, may not realise immediately what 'spiritist center' means. Still, throughout the article, the target text reader can understand that 'spiritist center' is actually the meeting place of the spiritists.

Finally, the last underlined segment in the source text is '*passé*'. *Passé* is the "[...] spiritist way of supernatural instrumentalization, in view of the healing practice"¹⁹³ (Stroll, 2003, p. 273). '*Passé*' is known as the donation of a cosmic fluid through the 'mediums'¹⁹⁴ hands to another person.¹⁹⁵

This practice is mentioned a few times in the article and the translator used different strategies to deal with it. In the excerpt shown above, the translator chose to use a translation strategy classified as '2. More neutral / less expressive terms'. The expression 'laying on of hands' is an expression that can be used in a generalised way for healing through the hands in unconventional medical methods, as Bengston and Kripsley stated: "There is a growing body of research into what has been variously termed "anomalous" or "paranormal healing", "healing with intent", "spiritual healing", "therapeutic Touch", and "laying on of hands", to name but a few" (2000, p. 354). That is, '*passé*' can be a variation of several possibilities of 'laying on of hands'.

In the excerpt shown below, the expression '*passé*' appears again in the source text, and this time, the translator chose a different expression for the target text:

¹⁹² Some examples in Australia are the 'Paul & Stephen Spiritist Centre': <http://www.paul-stephen.org.au/>, 'Seed of Light Spiritist Centre': <http://www.seedoflight.org.au/> (Portuguese and English) and a list of 'Spiritist Centers' all over the USA: http://www.ssbaltimore.org/spiritist_centers.html (only in English)

¹⁹³ "[...] *modo espírita de instrumentalização do sobrenatural, tendo em vista o exercício da cura*". (Stroll, 2003, p. 273)

¹⁹⁴ A medium is a person who intermediates the world of the spirits with the living. We discuss this term in more detail in the item of 'Characters'.

¹⁹⁵ See <http://www.ceefa.org.br/passeespirita.php> (accessed on 25/07/2015)

Na entrada do terreno situava-se o prédio do Departamento Espiritual, onde se concentravam as atividades cotidianas dos frequentadores da instituição: palestras, passes, atendimento fraterno, preces e irradiações (públicas), desobsessão, grupo de estudos e desenvolvimento mediúnico (privativas). (p. 258)

The entrance to the site is occupied by the Spiritual Department building, where the day-to-day activities of the institution's users are focused: lectures, healing, fraternal assistance, prayers and irradiations (public), disobsession, study groups and medium evolution (private). (p. 2)

This time, the translator chose the translation strategy '1. More general terms', because 'healing' presents even more options than 'laying on of hands'. It is related to various forms of cure, not only by hands.

Finally, when the word '*passé*' appears for the last time in the source text, the translator made another translation choice:

Após assistir à palestra e receber o passé, fui convidado para uma conversa, regada a chá e bolinhos. (p. 258)

After listening to the talk and receiving the 'pass' (or healing touch), I was invited for a chat over tea and cakes. (p. 3)

The term '*pass*' in English has been found on spiritist websites in English referring to the same practice of '*passé*' in Portuguese.¹⁹⁶ When the word '*passé*' was mentioned for the third time in the article, the translator believed that the official term for the word in English could eventually be used. Still, the translator seemed not to be fully satisfied with this translation presupposing that the target text reader would not be able to understand the term as proposed in the source text. Thus, in a translation strategy of '8.c. Calque with further information in the text', the translator put the official English word for the spiritist practice and

¹⁹⁶ Some examples were found in http://www.exploreSpiritism.com/Science_Mediumship_Curing.htm, <http://nwSpiritism.com/tag/Spiritism-passes/>, and http://allankardec.org.nz/index.php?Itemid=139&option=com_content (accessed on 25/07/2015)

added the expression 'healing touch'. This is not exactly the same practice, since the person who performs the 'pass' tends not to 'touch' the receiver.¹⁹⁷ However, 'healing touch' is an expression used in a more universal context that is not necessarily linked to Spiritism. With this translation strategy of using the two expressions consecutively, the translator found a way to use the spiritist word in English designed for the practice of 'pass' and, at the same time, contextualise the target text reader with another expression that would be more easily understood by the receiving culture.

With all the translation strategies analysed for the expression 'passe', it is clear that the translator thought the term 'pass' in English could be vague for the target text readers' understanding. For this reason, the translator used several different expressions to mention the same practice. The effect of these strategies varies depending on the reader's level of knowledge about the spiritist doctrine. If the target text reader came across Spiritism for the first time through this article, 'pass' could actually be a vague expression. Therefore, the translator used expressions of practices that are not necessarily spiritist to refer to this practice. For a more informed reader in this respect, the term 'pass' alone would be quite understandable in the context.

Fifth case:

Dentro do sistema de crenças espírita, toda atividade ritual demanda uma preparação do ambiente em que encarnados colaboram com desencarnados para uma faxina espiritual do ambiente, que acontece antes da sessão, equilibrando os fluidos presentes. (p. 262)

Within the spiritist belief system, any ritual activity demands a preparation of the environment in which carnate beings collaborate with embodied beings to perform a spiritual cleaning of the environment, undertaken before the session, balancing the fluids present. (p. 5)

Spiritism has its own jargon for certain situations. One expression of this is the way of referring to souls through the state they are found in: the 'earth plane' or the 'spiritual plane'. For this reason, beings tend not to be referred to as 'alive' or 'dead', but as 'embodied' or

¹⁹⁷ See <http://ceak.org.br/therezinhaoliveira/index.php/2011/04/passe-sobre-o-modo-e-tecnicas-de-aplicacao-do-passe/> (accessed on 25/07/2015)

'disembodied'. These come from the concept of 'incarnation' and 'reincarnation' which is the belief in soul's immortality and return to earthly life in another body (Stoll, 2003, p. 26).

In the source text, the author used this spiritist jargon. This means the source text speaks of 'living people' as '*encarnados*' and 'dead people' as '*desencarnados*'. In the target text, the translator used 'carnate beings' for the former and 'embodied beings' for the latter. Even if we ignore the misspelling of 'embodied' with the letter 'n' instead of 'm', there was also a misinterpretation of concepts regarding 'embodied' and 'carnate'. Depending on the context, these two words may be considered synonyms: "Embodiment: something or someone that embodied a spirit, principle, etc. ; incarnation"¹⁹⁸ and "Carnate: invested with, or embodied in, flesh"¹⁹⁹.

The translation of this excerpt may be confusing for the target text reader as the author's purpose was to communicate that the souls of the 'living' and the souls of the 'dead' work together to transform the environment into a 'clean' place against negative energies.

Despite the unclear translation of the excerpt above, the same two words appear in the source text a few more times and they are differently translated, for example, in the following excerpt:

Certa vez Ronaldo afirmou que em meditação havia concluído que sempre que se orar “deve[-se] fazer uma dupla oração, pelo irmão na mesma faixa vibratória, sendo também necessária uma terceira prece, pelos irmãos obsessores, encarnados ou desencarnados”. (p. 273)

One time Ronaldo claimed that in meditation he had concluded that whenever one prays, “a double prayer should be made by the brother on the same wave length; a third prayer is also needed by obsessed brothers, whether embodied or disembodied.” (p. 11)

In this case, the translator managed to distinguish the two states of the soul and kept the terminology found in Spiritist and Spiritualist literature in English.²⁰⁰ In general, the translator used the translation

¹⁹⁸ See <http://www.thefreedictionary.com/embodiment> (accessed on 25/07/2015)

¹⁹⁹ See <http://www.thefreedictionary.com/Carnate> (accessed on 25/07/2015)

²⁰⁰ See examples in: Putnam, Allen. (1880 [2013]) *Witchcraft of New England Explained by Modern Spiritualism. The Floating Press: New Zealand.* 435p.; Lawrence, L. W. ([1916]2007) *Clairvoyance, Thought Transference, Auto*

strategy '3. Cultural substitution'. By using 'embodied' and 'disembodied', the translator wrote according to the terminology used in the spiritist context. This does not apply to the first excerpt cited in this case, which reveals a confusion of concepts. The first excerpt cited in this case indicates that the target text was not thoroughly revised. This may endanger the effectiveness of the informative text function.

Sixth case:

Se a idéia de uma “hierarquia de potencial” funcionava como um critério de diferenciação entre os espíritas, a “antigüidade na doutrina” também era usada pelos informantes como uma espécie de classificação hierárquica complementar, certamente importante num sistema religioso que tanto valoriza a igualdade entre os participantes. (p. 257)*

**Source text footnote: Esta idéia foi enunciada por Maria Laura Cavalcanti (1983)*

While the idea of a “hierarchy of potential” functioned as a criterion of internal differentiation among spiritists, the “length of time in the doctrine” was also used by informants as a kind of complementary form of hierarchical classification, undoubtedly important in a religious system which attributes such a high value to the equality between participants. (p. 2)*

**Target text footnote: An idea first suggested by Maria Laura Cavalcanti (1983)*

In this case, the author suggested that although spiritists claim they do not assign hierarchical positions in the doctrine, there are criteria to differentiate individuals among spiritist groups. This may happen in two ways: by the 'length of time in the doctrine' or the 'hierarchy of potential' -*hierarquia de potencial*'. The *hierarquia de potencial*' is a concept created by a Brazilian researcher, Maria Laura Cavalcanti, as indicated in a footnote in the article. Cavalcanti's field of

Trance and Spiritualism. *Cosimo*: New York. 126p.; and Lucchetti, A. L. G., Peres, M. F. P., Vallada, H. P., & Lucchetti, G. (2015). Spiritual Treatment for Depression in Brazil: An Experience from Spiritism. *EXPLORE: The Journal of Science and Healing*. Elsevier Inc.

expertise is also the anthropological study of the spiritist doctrine. Cavalcanti explained that '*hierarquia de potencial*' is:

In terms of spiritist representations, distribution and division of labour in the spiritist centre are governed by the notion of 'hierarchy of potential', because in the Spiritism there is no "priestly positions" or "hierarchy in ritualistic sense". This notion allows us to understand a significant part of the operational system in the spiritist centre, which is based on the spiritist representations of a person.²⁰¹ (1983/2008, p. 48)

Neither the source text nor the target text explains the meaning of '*hierarquia de potencial*' or 'hierarchy of potential' in the article. This suggests that both the author and the translator presupposed that their audiences would either have come across Cavalcanti's work before reading this article or that they would be able to deduce its meaning.

It is possible that a Brazilian reader interested in Spiritism may have previously read Cavalcanti's work and thus, be aware of what '*hierarquia de potencial*' means. As this book is available only in Portuguese, the target text reader is likely not to know the meaning of 'hierarchy of potential'.²⁰²

Thus, the translator created a new name for the concept suggested by Cavalcanti by employing the translation strategy of '8.a. Calque without further information'. Like the author, the translator assumed that the target text reader would be able to understand what this concept meant.

²⁰¹ “No plano das representações espíritas, a distribuição e divisão de tarefas no centro é regida pela noção de 'hierarquia de potencial', pois não há no Espiritismo “posições sacerdotais” ou “hierarquia no sentido ritualístico”. Essa noção dá conta de uma dimensão relevante do funcionamento do centro, e ancora-se nas representações espíritas acerca da pessoa”.

²⁰² We found a translated article on Spiritism on SciELO: Cavalcanti, Maria Laura Viveiros de Castro, (Translated by Romera, Enrique Julio). (2006). Life and death in Kardecist Spiritism. *Religião & Sociedade*, 1(se). However, this article does not mention the concept of 'hierarquia de potencial' or 'hierarchy of potential'.

2. Second layer: heroes

Characters

The article presents several 'Characters' representing Spiritism. In this section we show how the author and the translator dealt with names of people who are fundamental in the history of Spiritism. Apart from these, we also comment on the case of a group of intermediaries between the 'embodied' and 'disembodied' beings: the mediums.

First case:

Uma série de provocações foram lançadas durante a conversa, como uma espécie de teste de minhas posições, especialmente quando falavam de Chico Xavier e da impossibilidade de uma pessoa razoavelmente esclarecida não reconhecer a autenticidade de seu 'trabalho mediúnico'. (p. 258)

A series of provocations were made during our conversation as a way of testing my positions, especially when they discussed Chico Xavier and the impossibility of a reasonably informed person not recognizing the authenticity of his 'mediumic work'. (p. 3)

'Chico Xavier' or 'Francisco Cândido Xavier' is an important character in the History of Spiritism in Brazil for his psychic and charity work. He is popular among Brazilians, spiritists or not. Stoll (2003) observed this phenomenon in her book, '*Espiritismo à Brasileira*', in which she addresses Spiritism in Brazil:

In this paper we focus on a character who we believe played a key role in this process. I refer to Francisco Cândido Xavier, the best-selling of the spiritist literature in Brazil. We intend to demonstrate that his importance goes beyond the dissemination of the doctrine. Having his personal and religious life as an exemplary model, he contributed in a decisive way to the consolidation of the religious way by which Spiritism is particularly expressed in Brazil.²⁰³ (p. 19)

²⁰³ “Neste trabalho nos voltamos, porém, a outro personagem, que acreditamos teve um papel fundamental nesse processo. Refiro-me a Francisco Cândido

'Chico Xavier' (1910-2002) was a charismatic figure in Brazil.²⁰⁴ For this reason, the author assumed that the source text reader would be aware of what this name represents for Brazilian Spiritism with no need to provide further information.

Internationally, 'Chico Xavier' is not an unknown figure either. He is cited on websites in English such as *Wikipedia*, for instance. Moreover, we found his name on English webpages on Spiritism or notable public figures since he was nominated for the Nobel Peace Prize in 1981 and 1982.²⁰⁵ The translator also assumed that the target text reader would know the meaning of the name 'Chico Xavier' by employing the translation strategy '4.a. Loan without further information'.

There is a possibility the target text reader would know who 'Chico Xavier' was if s/he had come across spiritist texts or academic research texts on Spiritism. However, if the target text reader were using this article to learn about basic questions concerning the spiritist doctrine, s/he would have to search for this character through other sources.

The name 'Chico Xavier' appears more times throughout the article. The excerpt cited above highlights the first time his name is

Xavier, o best-seller da literatura espírita no país. Como pretendemos demonstrar, sua importância se estende para além da divulgação da doutrina. Fazendo de sua vida pessoal e religiosa um modelo de exemplaridade, ele contribuiu de forma decisiva para a consolidação do modo religioso particular pelo qual se expressa o Espiritismo no Brasil".

²⁰⁴ In 1971 he was interviewed in 'Pinga-Fogo' program at the former television channel 'TV Tupi' (<https://www.youtube.com/watch?v=FBbasILTih0>) and he has been mentioned in broadcast TV channels since then. Examples are found on: <https://www.youtube.com/watch?v=ipqEdfrCGfk> (Globo TV Channel, 2010), <https://www.youtube.com/watch?v=-KkSuwqgXB4> (SBT TV Channel, 2011). Other examples may be found in daily Brazilian newspaper such as <http://brasil.blogfolha.uol.com.br/2015/01/19/pesquisadores-analisam-veracidade-de-cartas-de-chico-xavier/> and <http://noticias.band.uol.com.br/jornaldaband/conteudo.asp?id=323032> (accessed on 26/07/2015)

²⁰⁵ See examples in http://psychictruth.info/Medium_Chico_Xavier.htm, <http://www.theguardian.com/news/2002/jul/11/guardianobituaries.booksobituaries1>, http://www.csicop.org/specialarticles/show/spiritualism_in_brazil_alive_and_kicking/, and <http://www.medpagetoday.com/Blogs/IvanToday/47191> (accessed on 26/07/2015)

mentioned in the article. The next cases show other excerpts where the author mentioned the name 'Chico Xavier' again together with other 'Characters'. In the next cases, we comment on other 'characters'. In all these cases, however, it is evident that the name 'Chico Xavier' appears without context in the source and target texts as both the author and the translator presupposed that this name would already be known by their respective audiences.

Second case:

Tanto Ronaldo quanto seu amigo Aldair – químico, 28 anos de espiritismo – criticavam uma aceitação tida como “deslumbrada” de Emmanuel (o mentor espiritual de Chico Xavier) através de alusões ao que consideravam “frases estereotipadas”, como “Emmanuel maravilhoso”. (p. 261)

Both Ronaldo and his friend Aldair – a chemist with 28 years involvement in spiritism – criticized what they called an ‘awestruck’ acceptance of Emmanuel (the spiritual mentor of Chico Xavier) through allusions to what they deemed to be ‘stereotyped phrases,’ such as ‘marvellous Emmanuel.’ (p. 4)

In this excerpt there is a name that often accompanies texts referring to 'Chico Xavier'. 'Emmanuel' is the name of the 'disembodied being' Chico Xavier claimed to be his spiritual guide (Stoll, 2003, p. 16). Chico Xavier claimed to hear him and also attributed the authorship of many of his 412 psychographic books to this spiritual guide.²⁰⁶

As in the 'First case', the name 'Emmanuel' is better known in the source culture than in the target culture because 'Chico Xavier's' life was more closely followed within Brazil. Even though 'Emmanuel' is a less popular name compared to 'Chico Xavier', it often comes up when the subject is 'Chico Xavier'. 'Emmanuel' is often mentioned in texts of Spiritism, whether the evangelist or informative type, in Portuguese or in English, original or translation.²⁰⁷

²⁰⁶ See <http://www.institutoandreluiz.org/emmanuel.html> (accessed on 26/07/2015)

²⁰⁷ See <http://www.searadomestre.com.br/evangelizacao/emmanueling.htm> (bilingual religious website, a translation from Portuguese into English) and

As in the previous case, the author presupposed that the source text reader would know who 'Emmanuel' was, as well as his role in Brazilian Spiritism. Similarly, with a translation strategy identified as '4.a. Loan without further information', the translator also presupposed that the target text reader would recognise 'Emmanuel' as 'Chico Xavier's' spiritual guide. As in the previous case, readers of both texts can recognise who 'Emmanuel' is as long as they have already read about or heard of him. Otherwise, these readers would need to find other sources of information. The source text reader is more likely to have heard of 'Emmanuel' considering there are more sources of information about him in Portuguese,

Third case:

Como que chamando a um retorno às fontes originais da doutrina Ronaldo afirmou ainda que: “o espiritismo, para nós, é a obra de Kardec mais as obras de Léon Denis e Gabriel Dellane”. O que certamente seria diferente se o indicado como complementação a Kardec fosse Chico Xavier. (p. 261)

As someone calling for a return to the original sources of the doctrine, Ronaldo also claimed that: “for us, spiritism is Kardec’s work plus the works of Léon Denis and Gabriel Dellane” – which would certainly have possessed another implication had the author indicated as supplementary reading to Kardec been Chico Xavier. (p. 4)

'Allan Kardec' (1804-1869), as we have already discussed in this chapter, was the founder of Kardecist Spiritism. Like in the previous cases, the author and the translator presupposed that their readers would know who 'Allan Kardec' was; therefore, they did not go into detail about the person behind the name. The author's and translator's idealised readers have already studied, at least vaguely, Spiritism through religious, journalistic, or academic texts.

In the excerpt above, there are two other names of Frenchmen who are also representative for the Spiritists. 'León Denis' and 'Gabriel Delanne' were Allan Kardec's disciples who continued his work after his

death. 'Denis' and 'Delanne' propagated and contributed to the spiritist literature initiated by Kardec.²⁰⁸ These two names are less well known than 'Chico Xavier', 'Emmanuel', and 'Allan Kardec' among spiritists and non-spiritists alike because their books are not part of the essential literature of Spiritism. However, both the source text and the target text show that these names are associated with the literature of the "original sources of the doctrine". This information may be sufficient for readers who do not know who 'Denis' and 'Delanne' were in order for them to understand that they are the authors of books dating from the initial period of the spiritist doctrine.

Also, the name of one of these French authors, 'Gabriel Dellane', contains a spelling problem. We found his surname as 'Delanne' and not 'Dellane'. All sources of information on this 'character' are listed as 'Delanne'.²⁰⁹ Both the source and the target texts present his surname as 'Dellane'. That is, the author made a spelling mistake and the translator, through the translation strategy identified as '4.a Loan without further information', copied the mistake from the source text.

Fourth case:

Um segundo recurso retórico frequentemente utilizado era o da concordância com avanços da ciência, como na afirmação “a descoberta dos cromossomos já estava prevista nos romances de André Luiz.” (p. 269)

A second rhetorical resource frequently used was concordance with scientific advances, such as the claim that “the discovery of chromosomes was already foreseen in the novels of André Luiz.” (p. 9)

'André Luiz' is the name of another spirit to whom 'Chico Xavier' attributed the authorship of many of his psychographic works. In his

²⁰⁸ See <http://www.oconsolador.com.br/linkfixo/biografias/leondenis.html> and <http://www.oconsolador.com.br/linkfixo/biografias/gabrieldelanne.html> (accessed on 27/07/2015)

²⁰⁹ Some examples can be found on: <http://www.autoresespiritasclassicos.com/Gabriel%20Delanne/Inicio%20Site%20Gabriel%20delanne/Gabriel%20Delanne%20Livros%20Gratis.htm>, <http://www.espiritnet.com.br/Biografias/biogabr.htm>, and http://www.feparana.com.br/biografia.php?cod_biog=114 (accessed on 27/07/2015)

novels, 'André Luiz' described situations and fragments on the spiritual plane (Stoll, 2003). His best known work, '*Nosso Lar*' --'Our Home', was a bestseller in Brazil (Stoll, 2013, p. 118) and was adapted for film in 2010. The translator again used the translation strategy of '4.a. Loan without further information' assuming that the target text reader would know the meaning behind the name 'André Luiz'.

Fifth case:

Por exemplo, ao questionar uma médium sobre a palestra doutrinária que esta havia proferido, foi-me respondido: "Ora quem sou eu para dar palestra, eu só comentei um trecho do Evangelho." (p. 257)

For example, when I asked a medium about the doctrinal lecture which she had given, she replied: "Look, who am I to lecture people, I just commented on a section of the Gospel." (p. 2)

The group of people regarded as 'mediums' is mentioned 17 times in the source text ('*médium*' or '*médiuns*') and 21 times in the target text ('medium' or 'mediums'). From the number of occurrences of the word 'medium' in the text, we can suggest that this is a crucial theme in the composition of the article. The excerpt above shows the first time the word '*médium*' and 'medium' is used in the source and target texts. The general meaning of a person classified as 'medium' in dictionaries presents definitions similar to the following: "The person supposedly used as a spiritual intermediary between the dead and the living".²¹⁰

In Portuguese dictionaries, the definition of the term '*médium*' is similar to 'medium' in English dictionaries. Although it is a term found in dictionaries in both languages, the article deals specifically with Spiritism, where mediums play an important role. For this reason, as in the excerpt above, the author never assigned meaning to the word '*médium*' in the text; he only discussed several situations where 'mediums' were involved. These situations discussed in the text may lead the reader to figure out a representation for 'medium' in the case that s/he does not immediately know its meaning, or does not to know its meaning within the spiritist context.

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See <http://www.collinsdictionary.com/dictionary/english/medium?showCookiePolicy=true> (accessed on 27/07/2015)

The translator also worked on the text with the same presupposition. Through the translation strategy classified as '8. Calque', the translator assumed that the target text reader would know the meaning of a 'medium' and for this reason, he did not provide any details about it.

Locations

For the item 'Locations', we comment on two cases. Although they are different expressions, the two cases relate to the same place, the capital of Rio Grande do Sul state.

First case:

Source text abstract: Este artigo, realizado a partir de pesquisa etnográfica num tradicional centro espírita de classe média de Porto Alegre, examina e sistematiza alguns modos pelos quais os adeptos espíritas, estruturados em pequenos grupos, relacionam-se com essa tradição escrita. (p. 255)

Target text abstract: Based upon ethnographic research in a traditional middle-class Kardecist centre in Porto Alegre, this article examines some ways through which the Kardecists, structured in small groups, interact with this written tradition. (p. 1)

The article elaborates a case study on a specific spiritist centre. In the abstract, the author defined the space where his observation took place. This spatial definition is called 'Porto Alegre'. 'Porto Alegre' is the name of a city, the capital of the Brazilian state of 'Rio Grande do Sul'. The source text reader probably knows what 'Porto Alegre' means, since 'Porto Alegre' is a large city of political, economic, and social representativity in Brazil. However, on an international scale 'Porto Alegre' is not as representative. Thus, the target text reader might not know that 'Porto Alegre' is a city, or a state capital, if s/he is not familiar with the political geography of Brazil.

Therefore, through the translation strategy identified as '4.a. Loan without further information', the translator did not define 'Porto Alegre'. If the target text reader were not familiar with the names of Brazilian capital cities and states, it is possible that s/he would not be able to locate the study spatially.

However, in the article, the author mentioned 'Porto Alegre' again. Similarly, the translator did not identify it as a city. However, the context given within the text may lead the target text reader to think that 'Porto Alegre' is indeed a city:

A par dessa percepção da importância da cultura letrada no espiritismo, observei por um ano e meio um grupo de estudos num tradicional centro espírita, situado num bairro de classe média, próximo ao centro de Porto Alegre. (p. 256)

I spent over a year and a half observing a study group in a traditional spiritist centre, located in a middle class district close to the centre of Porto Alegre. (p. 1)

From this excerpt, which appears in the introductory part of the article, the text highlights that this observed spiritist centre is in a "middle class district close to the centre of Porto Alegre". So, even if the target text reader has never come into contact with the name 'Porto Alegre', s/he can assume that 'Porto Alegre' is a city, because it has 'districts' and a 'centre'.

Second case:

O Instituto Espírita Luz e Caridade, com 65 anos de existência, é um dos centros espíritas mais conhecidos e prestigiados de Porto Alegre. Localizado num bairro de classe média da capital gaúcha, ele conta com dois prédios, divididos segundo a finalidade de uso: no primeiro funcionava o Departamento de Assistência Social, com creche para cerca de cem crianças, atividades de oficina (corte e costura e restauração de móveis) e organização de eventos beneficentes. (p. 258)

In existence now for 65 years, the Instituto Espírita Luz e Caridade is one of the most well known and prestigious spiritist centres in Porto Alegre. Located in a middle-class district of the gauchá capital, it consists of two buildings, each with its particular uses: the first houses the Social Welfare Department, with a crèche for around 100 children, workshop activities (tailoring,

dressmaking and furniture restoration) and organization of fundraising events. (p. 2)

In the extract shown above, the text deals again with the state capital of Rio Grande do Sul: 'Porto Alegre'. As in Brazil 'Porto Alegre' may be referred as '*capital gaúcha*', the author possibly used this resource in the source text in order to avoid repetition.

The expression '*capital gaúcha*' is used because, besides 'Porto Alegre' being the capital of the Brazilian state, '*gaúcha*' is the feminine adjective for '*gaúcho*', a word that refers to something or someone originally from the state of Rio Grande do Sul.

In the target text, the translator used the word 'gauchá', which, with such a spelling can neither be found in English nor in Portuguese dictionaries. However, we found the term 'gaucho' in English dictionaries as a loan from Spanish. Still, the definition of this term does not fit in the context of the article: "The mounted herdsman of the S. American pampas, usu. of mixed European and American Indian descent."²¹¹ In this context, 'Porto Alegre' cannot be referred to in English as the capital of the cowboys of South American pampas.

In this case, the translator employed the translation strategy '8. Calque'. However, in English the expression does not have the same function it has in the source text. The translator was tied to the source text in this part, and the target text lost some of its informative function.

3. Third layer: rituals

Cultural knowledge

In this section, we comment on a news report that was in the media spotlight in Brazil for several days and had years of repercussions in the country:

A notícia do índio queimado por jovens em Brasília provocou o seguinte comentário de Antônia: (p. 269)

²¹¹ Trumble, W. & Stevenson, A. (Ed) (2002) *Shorter Oxford Dictionary – the world's most trusted dictionaries*. Oxford: Oxford – UK, p. 1075. See also <http://www.collinsdictionary.com/dictionary/english/gaucho?showCookiePolicy=true>, <http://dictionary.reference.com/browse/gaucho?s=t>, and <http://dictionary.cambridge.org/dictionary/british/gaucho> (accessed on 27/07/2015)

The news that an Indian had been burnt to death by middle-class youths in Brasilia provoked the following comment from Antônia: (p. 9)

In 1997, middle-class youths from the national capital of Brazil, Brasilia, burnt a native Brazilian Indian of the *Pataxó* tribe who was sleeping at a bus stop.²¹² Considering the source text was published in 2004, this topic was still controversial in Brazil and did not warrant further information by the author. At the time the article was published, Brazilians would have been able to link those words in the source text with the journalistic fact. Thus, the author presupposed that it would not be necessary to explain this fact that the spiritist group discussed in their reading session.

This fact was also commented on in the international media,²¹³ but not with the same intensity and repercussions that took place in Brazil. Thus, the translator realised there was a need to contextualise the target text reader in order to make him/her understand this excerpt in the article. Hence, for the target text, the translator used a few extra segments to give more information to the reader by employing the translation strategy '9. Addition'. The segments "burnt to death" and "by middle-class youths" are pieces of information that do not feature in the source text. While the author assumed that the source text reader would know this story, the translator assumed that this story should be told in more detail for the target text reader to keep up with the article.

4. Fourth layer: values

Translator's approaches

In this section we comment on the translation of two concepts concerning religious aspects.

First case:

Ela não apenas indica a presença de uma "atitude cristã", associada à prática da caridade,

²¹²

See:

http://www.correiobraziliense.com.br/app/noticia/cidades/2012/04/20/interna_cidadesdf,298900/morte-de-indio-queimado-vivo-em-brasilia-completa-15-anos.shtml (accessed on 18/07/2013)

²¹³ See <https://www.greenleft.org.au/node/13546> (Green Left Australian News, 22/10/1997) and <http://www.nytimes.com/1997/08/14/world/4-in-brazil-cleared-of-murder-in-burning-of-indian.html> (New York Times, 14/08/1997) (accessed on 28/07/2015)

como situa o médium numa posição de dependência e diminuição do eu que favorece a passagem do espírito comunicante. (p. 257)

It not only indicates the presence of a 'Christian attitude,' associated with giving charity, it also places the medium in a position of dependency and self-deprecation which favours the passage of the communicating spirit. (p. 2)

This excerpt contains an expression used in religious, psychological, and philosophical texts: '*diminuição do eu*'. We found the expression '*diminuição do eu*' on journalistic websites and in academic texts on philosophy and psychology.²¹⁴ In the religious sense, '*diminuição do eu*' is used as an individual's abdication in order to think collectively facing 'eternity' and 'humility'. In academic texts, '*diminuição do eu*', among its small variations, concerns the collective vision of an individual integrated to society. According to Freud, it is the lack of individual independence and the uniformity of actions in a collective environment (as cited in Portuguese in Sabino & Noyama, 2013, p. 49).

In English, we found a number of scientific texts mentioning the expression 'reduction of the self' or 'diminution of self' in texts of Psychology and Philosophy with similar use of '*diminuição do eu*' described above.²¹⁵ Moreover, Freud used the expression 'reduction of

²¹⁴ See <http://www.judaismodaunidade.com.br/o-que-significa-renunciar-a-si-mesmo> and http://vidasimples.uol.com.br/noticias/pensar/o-efeito-terra.phtml#_VbeM5_k5_IV (for journalistic sites with the expression '*diminuição do eu*'; accessed on 28/07/2015). For articles see: De Nigris, M. É. (2008). A expressão do riso em 'O Chalaça'. *Intercâmbio. Revista do Programa de Estudos Pós-Graduados em Linguística Aplicada e Estudos da Linguagem*. (XVII) PUC: São Paulo. p. 41-419 ; Silva, M. I. C., Dias, S. S., & De Rezende, V. T. O olhar em Sartre: relação entre o eu e o outro. *Revista Católica. 1(1)* Faculdade Católica de Uberlândia: Uberlândia. p. 87-96; and Sabino, P. C. J., & Noyama, S. (2013) Nietzsche e os gregos: apontamentos acerca do individualismo, o ethos e o pathos. *Ensino & Pesquisa, 11(2)*. Universidade Estadual do Paraná: União da Vitória. p. 39-53

²¹⁵ 'Reduction of the self', see: Dunn, R. G. (1997). Self, identity, and difference. *The Sociological Quarterly*, 38(4), 687-705. ; Soper, K. (2007). Re-thinking the Good Life The citizenship dimension of consumer disaffection with consumerism. *Journal of Consumer Culture*, 7(2), p. 205-229.;Koster, J. (2003). Ritual performance and the politics of identity: On the functions and uses of ritual. *Journal of historical pragmatics*, 4(2), p. 211-248; Neil, C. (2008).

narcissism' for tolerance of the other and uniformity of behaviour (Freud, 1922/2004).

The translator, however, used the expression 'self-deprecation'. According to English dictionaries, 'self-deprecating' means the devaluation of oneself, extreme modesty, and problems of self-esteem. We also found articles using the expression 'self-deprecation' in the same sense as given by the dictionaries.²¹⁶

The concept used in the target text does not correspond to the one in the source text. While the source text informs the reader that the 'medium' needs to be in a position of collectivity, humility, and charity for the passage of the communicating spirit, the target text implies that the 'medium' must devalue him/herself to contact a spirit. This translation strategy can be classified as '1. More general terms', since it does not explain the philosophical and religious concept behind the expression.

This is a religious and philosophical concept used in the source text with no emphasis such as italics, inverted commas, or bold. For this reason, the translator might not have noticed the real meaning behind the expression. This is a matter of research on religious and scientific texts on philosophy and psychology. Nonetheless, this issue as well as others of the same nature could have been solved if author and translator had worked together on the target text. If the author had explained some specific issues within his/her area of expertise for the article, perhaps the translation would have been more likely to accomplish its purpose.

Severity: beyond the compression of the cogito. *Subjectivity*, 24(1), p. 325-339; Kroker, A. (1987). The Games of Foucault. *Theory*, 11(3), p. 1-10. 'Diminution of self', see: Whiston, T. G. (1991). Forecasting the world's problems: The Last Empire: the corporatization of society and diminution of self. *Futures*, 23(2), p. 163-178; Cohen, J. B. (1989). An over-extended self?. *Journal of Consumer Research*, p. 125-128; and Russel, J. M. (1993). On Being a Gorilla in Your Midst, or, the Life of One Blackwoman in the Legal Academy. *Harv. CR-CLL Rev.*, p. 28, 259.

²¹⁶ See <http://dictionary.reference.com/browse/self-deprecating> and <http://www.thefreedictionary.com/self-deprecating> (accessed on 29/07/2015) Articles that use this expression: Owens, T. J. (1994). Two dimensions of self-esteem: Reciprocal effects of positive self-worth and self-deprecation on adolescent problems. *American Sociological Review*, 391-407, and Wicklund, R. A., & Gollwitzer, P. M. (1981). Symbolic self-completion, attempted influence, and self-deprecation. *Basic and Applied Social Psychology*, 2(2), 89-114.

Second case:

A prece, como já havia assinalado Cavalcanti (1983), é associada a uma 'interlocução com o alto': portanto, aquele que se encontra num estado visível, lido pelos demais como tal, é retirado do circuito de interlocutores ratificáveis, por se encontrar num "diálogo" de maior relevância. (p. 262)

As Cavalcanti (1983) has already pointed out, prayer is associated with an 'interlocution with a higher being': hence, anyone seen by others to be visibly in a state of 'dialogue of higher relevance' is removed from the circuit of permitted interlocutors. (p. 5)

Cavalcanti's work did not use the expression 'interlocução com o alto' with exactly the same words placed in the source text. In Cavalcanti's work, we found a sentence that expresses a similar concept: "Whoever prays sending positive vibrations is in harmony with *the High*" ('High' as a high spiritual plane)²¹⁷ (Cavalcanti, 1983/2008 , p. 91, emphasis added).

Our discussion on this excerpt is precisely the translation of the term 'alto' as 'higher being'. The word 'alto' in Portuguese can be an adjective like 'high' in English, but it can also be used as a noun meaning something that is on a high level, in heaven or at the top. The word can be used in the sense of 'elevation', both literally and figuratively, including in a spiritual sense.²¹⁸

In English, the word 'higher' is a comparative adjective of 'high', which is often used as an adjective. As a noun, it is used for more specific situations such as:

High (noun): 1. A lofty place or region. 2. A high level or degree: *Summer temperatures reached an all-time high.* 3. The high gear configuration of a transmission. 4. A center of high atmospheric pressure; an anticyclone.²¹⁹

²¹⁷ "Quem ora, emitindo vibrações positivas, entra em sintonia com o Alto". (Cavalcanti, 1983/2008, p. 91)

²¹⁸ See <http://www.dicio.com.br/alto/> (accessed on 30/07/2015)

²¹⁹ See <http://www.thefreedictionary.com/high>

For this reason, the translator chose to use 'higher' as an adjective followed by the noun 'being' through the translation strategy '5. Paraphrase using related terms'. In the source text, the author did not only say that spiritists regard prayer as a tool that leads one to another being of a higher spiritual level. The author also suggested that spiritists believe that prayer leads the individual to be in touch with a higher spiritual plane where, consequently, elevated souls are located. The translator's choice may have been due to a limitation in English to express the same idea as expressed in the source text. Therefore, the translator needed to define which object is actually 'higher'.

Translation sometimes requires the translator to make choices within the possibilities allowed by the language and within his/her own knowledge of the subject. In this example, the translator's choice allows the target text reader to understand how prayer is seen by Spiritism from, at least, one point of view. The reader who is interested in Spiritism from an anthropological perspective can find other definitions with variations about how prayer is seen by spiritists. This happens because translators, and human scientists in general, represent their studies from their own interpretations.

Preliminary conclusions

The text was written for those who have heard of Spiritism, whether the source or the target text readers. The difference is that the author logically knows more deeply the spiritist rituals and jargon, at least in Portuguese. Still, the translator tried to use the spiritist terminology in English in several moments of the text.

Among the spiritist terminology used in the target text, the translator changed the word 'Spiritualism' for 'Spiritism' in the abstract in English that had already been translated for the source text. The translator also used the term 'spiritist center', one of the standardised ways to refer to the place spiritists meet, so, the target text reader should be aware that this is the spiritists' 'church'.

As regards the practice of 'pass', the spiritist healing through energy, the translator used the term with explanations in order to contextualise a reader who might have never heard of this practice. As for 'pass', the translator tried to contextualise the reader a few times. In the case of the news regarding the Brazilian Indian who was burnt alive, the translator wrote a longer sentence with more information than the source text for the reader who had never heard of this fact. The translator also sought to translate Portuguese idioms by using other idioms in English that have similar meanings in context.

Even with some longer explanations provided by the translator, the target text reader needs to know at least a little about Spiritism in Brazil if s/he wants to understand the whole article. The translator assumed that readers would know some aspects of Spiritism, specifically in Brazil: 'Chico Xavier', 'Emmanuel' and 'André Luiz'.

The translator sometimes was not consistent. Although he referred to Allan Kardec's books with the titles of their English translations, one of the books has two different titles. The translator kept the jargon 'embodied' and 'disembodied' throughout the text, although he confused the concept the first time. In addition, the translator transformed some segments in the target text so that they may not provide the information in the same way the author intended in the source text: the way the translator referred to the city of Porto Alegre, trying to keep the Brazilian colloquialism, and the way he expressed religious concepts in the item 'Values'.

Evidently, the translator came across a text which is rich in cultural references featuring different spiritist and Brazilian concepts. We noticed that the translator searched for religious, journalistic, and academic papers to find suitable translations for different cultural references. Still the translator gave his own interpretation of the text. Therefore, a proof-reader and even the author of the text, who best knows the research article, could collaborate in the target text production.

4.8. TEXT 7 (POLITICAL SCIENCES)

INEQUALITY IN EDUCATION AND QUOTAS FOR BLACK STUDENTS IN UNIVERSITIES

DESIGUALDADE EDUCACIONAL E COTAS PARA NEGROS NAS UNIVERSIDADES - Eunice R. Durham

Extratextual information

The text analysed in this chapter was published in 2003 in Portuguese, and in English in 2005. This article revisits the controversy regarding quotas for black students in Brazilian universities. The author, Eunice R. Durham, reflected on the subject in terms of social and historical issues of Brazilian blackness. Durham questioned the concept of 'being black', as in Brazil a large part of the population is a product of racial miscegenation and consider themselves 'mulattoes'. The author also developed a discussion about the legitimacy of racism through the deployment of the quota system for black students. Finally, Durham

suggested an improvement in basic and preparatory education which would include not only black people but, additionally, all students of lower social classes

The source text was not published on *SciELO*, but an independent publication from the journal *Novos Estudos- CEBRAP*.²²⁰ As we use this journal in another analysis in this research, we will not describe it again in this chapter.²²¹

The article has 17 bibliographical references. The titles are not available in a separate section, but are distributed in footnotes in the source text and endnotes in the target text, with explanations provided by the author of the research. All works cited as references were originally written in Portuguese. One of the references is a self-reference to a publication from three decades ago. In the target text, the titles of the references in endnotes are translated into English in brackets. Thus, the author entirely based her research on Brazilian scholars.

The translator is Julia Maria Dias Negreiros. We could not find any information concerning her professional background. We found other translations of hers on *SciELO*, one was for an article in the same journal whose title in English is 'The Machadian turning point' and another article entitled 'Informal, illegal and unfair: perceptions of labor markets in Brazil' in the journal *Revista Brasileira de Ciências Sociais*. Both were published in 2005, the same year as the article studied here.

With regard to the translator's nationality and educational background, we found no record in an online search. This led us to conclude that the translator is not a researcher, and we do not know if she holds any academic title. The name led us to think she is Brazilian, however we cannot state this conclusively and we have no way of classifying the translator's native language.

Extratextual and intratextual factors

This text deals with quantitative research about the educational levels of Brazilian black, white, and mulatto citizens in different

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See http://novosestudios.uol.com.br/v1/files/uploads/contents/100/20080627_desigu_aldade_educacional.pdf for the text in Portuguese and http://socialsciences.scielo.org/scielo.php?pid=S0101-33002005000100001&script=sci_arttext for the target text main page in English (Accessed on 03/05/2015)

²²¹Details about 'Novos Estudos – CEBRAP' journal is found in Chapter: "Text 1 (History): The dynamics of slavery in Brazil: resistance, the slave trade and manumission in the 17th to the 19th centuries".

historical periods and regions. The translation shows different numbers, not compatible with the original text. It appears that there was a confusion of numbers during the translation which was not properly revised. In addition, parts of the target text do not represent proper academic language in accordance with the genre. The translator referred to a preparatory course as a 'prep course' and used the mathematical symbol '+' to refer to people over ten years old, for example '10+'. Moreover, she made choices which do not fit the source text information, such as 'medium level' for what would be 'secondary school' in Britain or 'high school' in the United States. However, as we have already noted in Chapter 4.1., translation errors and academic language are not the focus of our research. We only want to show here that they are visible and that this type of problem occasionally happens.

The following table presents the analysis of extratextual and intratextual factors proposed by Nord (1991/2005), and from there we examine the 'motive' and 'presuppositions' in more detail, based on other factors from the table which are relevant to this research.

Table 14 - Analysis of "Inequality in education and quotas for black students in universities"

	Source-text	Target-text
Extratextual factors		
Sender	1-Eunice R. Durham 2- <i>Revista Novos Estudos-CEBRAP</i>	1-Eunice R. Durham (author) 2-Julia Maria Dias Negreiros (translator) 3- <i>Revista Novos Estudos-CEBRAP</i> 4- <i>SciELO</i>
Intention	Disseminate the author's research	Disseminate the author's research internationally
Audience	Brazilian researchers interested in education and race in Brazil	International researchers interested in education and race in Brazil
Medium	Online academic journal: <i>Novos Estudos-CEBRAP</i>	Online academic journal: <i>Novos Estudos-CEBRAP</i> and <i>SciELO</i>
Place	Brazil – in an online open access journal (not through <i>SciELO</i>)	Brazil - in an online open access library
Time	2003	2005
Motive	Examine the advantages and disadvantages of	1-Internationally spread the author's research as well as

	quotas for black students in Brazil considering the country's historical and social background	increase the journal's visibility 2- Examine the advantages and disadvantages of quotas for black students in Brazil considering the country's historical and social background 3- Internationalise the controversy of the subject compared with other countries which have already adopted quotas systems.
Text function	Informative Argumentative	Idem
Intratextual factors		
Subject	Black Brazilian students and the educational system in the country	Idem
Content	Comparison of educational background historically among white, mulatto, and black people / discussion on whether or not quotas for black students are a fair system / educational and cultural miscegenation	Idem
Presuppositions	Awareness of school programmes in Brazil / awareness of school rules in Brazil / awareness of Gilberto Freyre's work and his discourse on 'racial democracy' / awareness of the regions in Brazil and their respective economic power / awareness of stereotypes in Brazil where black people are perceived to be good at sports and music and Asian descendants are	Awareness of school programmes in Brazil / awareness of school rules in Brazil / awareness of Gilberto Freyre's work and his discourse on 'racial democracy' / awareness of the regions in Brazil and their respective economic power / awareness of stereotypes in Brazil where black people are perceived to be good at sports and music and Asian descendants are perceived to be good at intellectual activities

	perceived to be good at intellectual activities / awareness of types of entrance exams in Brazil	
Text composition	Title, author's name, abstract and keywords in Portuguese, abstract and keywords in English, headlines, paragraphs, footnotes (which are also the references), and tables.	Title, author's name, and keywords in English, headlines, paragraphs, tables, endnotes (which are also the references), references, endnotes, the author's background, and translator's name.
Non-verbal elements	None.	Idem
Lexis	Formal, academic with specific vocabulary	Formal, academic with specific vocabulary
Sentence structure	Simple. Some sentences are linked to citations, footnotes and references.	Simple. Some sentences are linked to citations, endnotes and references.
Suprasegmental features	Title, headlines, and table headlines in bold; emphasis in inverted commas, and long citations indented in italic	Idem
Effect	Quotas are not the fairest system; there should be a better process of preparation for black people to access university	Idem

Motive

Both texts have a motive in common that led them to be published in Portuguese and in English. This is to 'examine advantages and disadvantages of quotas for black students in Brazil considering the country's historical and social background'. The text makes a thorough analysis to reveal the implications of the quota system, which was still under consideration by the government back in 2003, the time the source text was published. Only in 2004 did the system begin to be implemented in Brazil (Carvalho, 2014). Therefore, when the target text was published in 2005, the operation of the quota system was still in its infancy. From this perspective, discussion around the quota system was alive in the country at that time, as the implementation of the system

would change some features for students applying to Brazilian universities.

The reason to 'internationalise' this article in particular, may have been the need to debate this issue on a more global level. We therefore believe that the third reason for this article to be translated was to internationalise the quotas controversy in Brazil, compared with other countries which adopted the quota system, considering how other countries like the United States had implemented this process of quotas for black students in North American universities before Brazil did.

Presuppositions

The analysis showed that the author and the translator presented similar presuppositions regarding the two main topics approached in the text: the social issue of race as well as the educational system in Brazil. Regarding the first one, two themes emerged: 1- 'awareness of Gilberto Freyre's work and his discourse on 'racial democracy' and 2- 'awareness of stereotypes in Brazil where black people are perceived to be good at sports and music and Asian descendants are perceived to be good at intellectual activities'.

The first presupposition revisits the concept of racial democracy coined by the Brazilian sociologist Gilberto Freyre (1933/1978) whose most famous book addressed social issues concerning the history of interracial coexistence in Brazil. Freyre upheld a positive outlook on Brazil's 'racial democracy', which lasted many years, but has more recently been highly criticised by other Brazilian and non-Brazilian sociologists like Braga-Pinto (2005).

The second presupposition is based on a stereotype in relation to Brazilian black citizens who supposedly stand out more in sports and arts than in intellectual activities. Similarly, Asian descendants would excel precisely in these intellectual activities. Both the source and target texts assume awareness of these stereotypes in Brazil.

Concerning the Brazilian educational system, the author and the translator similarly presupposed their readers' knowledge on two other issues: 1- 'awareness of school programmes in Brazil' and 2- 'awareness of school rules in Brazil'. Both the first and the second presuppositions imply a basic knowledge about how schools and universities in Brazil function. This includes educational levels, the subjects studied, the process for admission to university, etc.

In addition to the presuppositions listed above, another issue stood out in our analysis: 'awareness of the regions in Brazil and their respective economic power'. Brazil is subdivided into five regions and

they have different socio-economic characteristics. The text deals with this issue to address statistical data on the educational level of the population and assumes that the reader has some knowledge of the socio-economic differences in the country.

The presuppositions in the source text propose a dialogue that the author wanted to establish with her ideal audience, aware of the issues through a prior knowledge acquired from other sources. Similarly, the translator also demanded a certain level of knowledge from her audience. But this is not always the case. As illustrated in the following section, sometimes the translator assumed that the audience was not aware of a particular cultural reference, and sometimes that it was.

Cultural categories and translation strategies

1. First layer: symbols

Cultural registers

There are three 'cultural registers' to comment on. Two of them appear together in the same sentence. The first 'cultural register' appears throughout the text; it is the key issue of the discussion. Therefore, we cite the sentence in the source and target text below, underlining the two expressions, but we deal with them in two separate cases:

Entretanto, há setores e instituições sociais em que a discriminação racial e a manifestação do preconceito foram de fato neutralizadas. O vestibular para ingresso nas universidades públicas é um deles, assim como concursos públicos de forma geral. (p. 4)

There are some sectors and social institutions where racial discrimination and displays of prejudice have in fact been neutralized. The entrance exam to public universities is one such example, as are the qualification exams for careers in civil service. (p. 2)

First case:

The 'Vestibular' is the Brazilian university entrance exam. This exam has specific characteristics. Different tests are drawn up separately for each university and they include subjects such as Portuguese, Foreign Language, Literature, Mathematics, Physics, Chemistry, History, Geography, Biology and Writing. In Geography, History, and Literature, questions are related to the area where the university is located. Thus, if the candidate takes the test for different universities,

s/he must be aware of the regional characteristics of each locality. In addition, some universities also apply tests that explore specific areas of knowledge which the candidate intends to study.

In this case the translation strategy used was ‘1. More general terms’. *Vestibular* is an obvious concept for the source text reader. It is known as being a moment that involves not only the candidates’ knowledge and skills, but involves great psychological pressure due to its competitiveness. The term ‘entrance exam’, on the other hand, is simply an admission test without any specific meaning. The translator made it clear that students must take an exam to get into a Brazilian university, but it was unclear what kind of knowledge and preparation is involved. Anyway, even if the target text reader is not familiar with the Brazilian university system, s/he can still understand it through the discussion. The two fragments below come right after the first mention of ‘entrance exam’ in the target text, explaining the ‘democratic characteristics’ of the exam and the author’s comparison with the system in the United States:

Students of any skin color, income bracket and gender are accepted or rejected based exclusively on their performance in tests that can reasonably be said to measure the knowledge, competence and skills required for a college education. This means that afro-descendants are not barred from college because they are black, but rather because of their deficient previous schooling. (p. 2)

One should bear in mind that the criteria for entering college in the United States are different, not based exclusively on tests that aim to measure knowledge but by a number of other considerations, which will vary from one university to another. The fact that one of the parents is an alumnus, or has made a sizable donation to the institution, being good at a certain sport, gender or ethnic origin may make a difference. (p. 2)

With the context provided above, the reader can grasp some characteristics of this exam in Brazil and become more familiar with the rest of the author’s argument.

Second case:

For the translation of the term ‘*concurso público*’, the identified translation strategy was ‘5. Paraphrase using related terms’. The translation of ‘*concurso público*’ in the target text became a small definition: “qualification exams for careers in civil service”. This system, whose purpose is to employ citizens into the civil service through a ‘merit system’, does not only occur in Brazil. Several other governments adopt this selection method. The translator may not have found a universal term that designates the same concept in English. Through *Google* we found ‘civil service examination’ in India, the ‘civil service exams’ in the United States, and the ‘public service entrance exam’ in Canada. These names are available on these three countries’ official government websites.²²² The translator, however, chose to define the term using a more explicative strategy.

Third case:

As deficiências da formação anterior precisam ser compensadas, o que explica a criação dessa instituição brasileira que é o cursinho. Os educadores, de forma geral, criticam os cursinhos, vendo-os como um mero treinamento para prestar as provas do vestibular. De fato, os cursinhos não substituem a formação que se pode obter em boas escolas ao longo dos onze anos do ensino básico, mas certamente compensam parte das deficiências tanto de informação como de competência nas várias disciplinas. (p. 20)

The deficiencies in previous schooling must be made up for, and this led to the creation of the Brazilian institution called “cursinho” (‘short course’) Educators generally criticize them, considering them as mere preparatory drills to enable students to pass entrance exams. But while “cursinhos” cannot replace the solid background obtained in good schools along eleven years of schooling, they do in fact make up for part of the deficiencies in information and competence in different subjects. (p. 14)

²²²

See <http://upsc.gov.in/general/civil.htm> for India, <http://www.federaljobs.net/exams.htm> for the United States, and <http://www.psc-cfp.gc.ca/index-eng.htm> for Canada. (accessed on 30/04/2015)

This fragment deals with the term '*cursinho*'. This is the name used for preparatory courses for the *vestibular*. The course is designed specifically for this test, and its classes reinforce the official content supposedly taught in Brazilian secondary schools. Furthermore, this course teaches students memorisation strategies as well as time saving techniques, for example. It is a course that is not intended to develop the critical side of the student, but to help him or her pass the university entrance exam. In the first occurrence, the translational strategy employed was '4.a. Loan without further information' followed by '8.a. Calque without further information'. The translator kept the Portuguese term and added the literal translation of the word in brackets—'short course'—as '*cursinho*' is the diminutive for '*curso*', 'course'. However, the literal translation neither explains the concept of this preparatory course nor that it is not necessarily a short-term course. Several '*cursinhos*' last an entire school year, from February to November or December, which is the period of the greatest application of *vestibulares* in the country.

The translation, however, reveals different approaches to this concept. In the first sentence, the term appears in Portuguese in inverted commas followed by a literal translation and, soon after, the same term in Portuguese in inverted commas. The third time, the term appears in Portuguese without inverted commas.

In the same section, the author suggested a synonym for '*cursinho*' in the source text, '*curso pré-vestibular*'. In this case, it was translated as 'preparatory course'. Finally, when the author referred to this concept for the last time, using another synonym, '*curso pré-universitário*', it was translated as a 'prep course'. In these two cases, the translation strategy implemented was '1. More general terms'. The abovementioned terms in Portuguese are synonymous with '*cursinho*', a preparatory course for the *vestibular*, the university entrance exam in Brazil. When translating the last two terms, the translator explained the concept using English which does not indicate a specific preparation for this particular exam like the source text terms suggest. However, the reader may infer this from the context. From this perspective, the translator used other forms to refer to the same concept. Still, it is not clear why the translator did not do so when '*cursinho*' first appeared. Perhaps this was because the translator followed the source text's form, which used two different synonyms for the same concept. Therefore, it is possible that some readers may not understand that '*cursinho*', 'preparatory course', and 'prep course' in this context, are synonyms, and that the text is talking about the same subject.

Keywords

The ‘keyword’ we analyse in context relates to education in Brazil. It refers to some university courses that prepare future teachers.

Uma equipe desse tipo pode organizar e supervisionar um curso pré-vestibular formalmente integrado nas atividades de extensão com aulas ministradas por alunos da graduação e pós-graduação, especialmente os da área das licenciaturas. Para estes, tal atividade pode até mesmo ser assimilada às exigências do estágio obrigatório e constituir uma excelente oportunidade de formação pedagógica e familiarização com novas tecnologias educacionais. (p. 20-21)

A team could organize and supervise a preparatory course formally integrated into extension activities, with classes being taught by undergraduate and graduate students, especially in teacher's colleges. For these “licenciatura” students (NT: ‘licenciaturas’ are required to teach specific subjects such as Biology, Physics, History, etc in the grades roughly equivalent to middle/high school), this activity could even be part of the compulsory student internship and be an excellent opportunity for pedagogical experience and familiarization with new educational technologies. (p. 14)

In this fragment, where the original text mentions the term ‘*licenciatura*’, the translator used two different strategies. First she translated the term as ‘*teacher's colleges*’, using the translation strategy ‘5. Paraphrase using related terms’. According to our research, ‘teacher's college’ or ‘teachers college’ is an institution for training teachers in various areas of education, such as the ‘Teachers College Columbia University’ in the United States, or ‘Sam Sharpe Teacher’s College’ in Jamaica.²²³

Thus, as the term ‘*licenciatura*’ in Portuguese does not refer to an institution, but to specific courses that train future teachers for

²²³ See the official college’s website on: <http://www.tc.columbia.edu/> for the United States, and <http://www.samsharpeteacherscollegejm.com/> for Jamaica (accessed on 01/05/2015)

secondary schools in Brazil, the translator added a fragment at the beginning of the second sentence. This fragment keeps the Portuguese term and adds a note in brackets explaining what it means. Through the use of translation strategy ‘4.c. Loan with further information in the text’, the translator tried to be more specific about what students of ‘*licenciatura*’ are. The text, however, was incoherent because even though it was the first time the translator used the cultural reference ‘*licenciatura*’, she used the pronoun ‘these’, suggesting that the term had been previously used in the text.

2. Second layer: heroes

Characters

In this section, we discuss the use of the Brazilian sociologist Gilberto Freyre’s work (1933/1978). His discourse is examined in the article analysed in this chapter in order to explain and demystify the racial miscegenation of Brazilian society.

Não se trata de reviver o mito da democracia racial brasileira consagrado por Gilberto Freyre, que foi utilizado para ocultar um preconceito muito real e uma discriminação muito generalizada. Mas Freyre tinha razão pelo menos quando insistia em que a população brasileira é majoritariamente mestiça e que a solução brasileira para o racismo só poderia passar pelo reconhecimento e valorização da mestiçagem. (p. 6)

This is not a comeback of the myth of the Brazilian racial democracy disseminated by Gilberto Freyre, used to hide very real prejudice and widespread discrimination. Yet Freyre was right when he insisted that the Brazilian population is mostly mixed blood, and that the Brazilian solution to racism would have to acknowledge and value this fact. (p. 4)

Before entering into the discussion about the translation of this passage, we need to clarify what “the myth of the Brazilian racial democracy disseminated by Gilberto Freyre” is. For this, we use an article published by Souza (2000), who recalled what has been discussed for many decades on sociology and the history of Brazilian racial miscegenation based on the book ‘*Raízes do Brasil*’ by Gilberto Freyre (1933/1978). According to Souza, Gilberto Freyre is internationally

considered as one of the classics of Brazilian and Latin American sociology. However, in more recent decades, he has been considered an outdated classic, especially by North Americans, who consider Freyre an ideologist and mystifier.

With the concept of 'racial democracy', Freyre created a humanitarian image of past Brazilian slavery (Souza, 2000). He justified this through the racial mixture between native Indians, white Europeans, and black Africans in order to create an inclusive 'national identity'. Freyre suggested that race consciousness in Brazil is tenuous or perhaps even non-existent (Braga-Pinto, 2006).

Souza (2000) points out the international criticism that Freyre's work received from Anthony Marx (1987) and Benzaquem (1994), who stated that Freyre built an idyllic picture of Brazilian society. In this respect, Braga-Pinto (2006) reviewed Pallares-Burke's (2005) book, in which he questioned, among other topics, the authenticity of the facts that Freyre used to construct his discourse.

Therefore, the concept of 'racial democracy' is questioned when issues of racism and prejudice are raised in Brazil and other Latin American countries, rethinking whether this 'racial democracy' was artificially created in order to make credible a peaceful and equal coexistence between the different races of Brazilian citizens (Strieder, 2001). This controversy features many other arguments that we will not discuss here. We only think it necessary that the readers of both source and target texts be aware of this in order to understand the article. Thus, as the translator assumed that the target text audience was aware of this discussion about Gilberto Freyre's work, the translation strategy applied was '4.a. Loan without further information', using Freyre's name without any explanation. This might be the case, but not necessarily.

Locations

Throughout the text, the author presented tables to compare the educational level of Brazilians at different periods of the twentieth century. Some tables present percentages of the population in five Brazilian regions: South, Southeast, Northeast, North and Centre-West. Other tables show percentages contrasting educational levels between white and black/mulatto citizens in different periods and regions.

By showing that the Southeast has, historically, the highest level of education and the Northeast the lowest, the author contextualised the source text reader giving historical reasons for this situation. The source text reader is probably familiar with the historical, social and economic reality of the different regions. In the case that the target text reader is

not aware of these, s/he can understand the differences from the data in the table.

Below, we selected two fragments from the target text that provide some background information on the northeast and southeast regions of the country:

This enormous gap is also found in regional terms: in less developed regions such as the Northeast, there is a higher percentage of students excluded from higher education. (p. 6)

Citation of Gláucio Soares (1973): In this respect, the Southeast is fast becoming an industrial society, while underdeveloped Brazil, particularly the Northeast, remains predominantly rural, agricultural, nonindustrial. (p. 7)

Still, if the target text reader only learned the differences of some features regarding these regions through this article, there are other factors that the author did not explain in the source text assuming that her audience was aware of them. In this regard, the translator dealt with these factors in the target text in the same way as the author in the source text:

E sabe-se que pretos e pardos, em razão das vicissitudes de sua história, estão sobre-representados[~~sic~~]na população que acumula esses fatores desfavoráveis. Em primeiro lugar, estão concentrados nas regiões onde há menores oportunidades educacionais (o aumento da população não-branca no Sudeste é fenômeno recente, causado pela migração inter-regional que se inicia após a II Guerra, mas os migrantes, boa parte dos quais pretos e mulatos, chegam às regiões mais desenvolvidas com escolaridade muito inferior à da população residente, o que só é compensado nas gerações seguintes). (p. 16)

We know that due to the vicissitudes of their particular history, the black and mulattoes are more than proportionately present in such underprivileged group. First, they are concentrated in regions where there are fewer educational opportunities to be found. The increase in the non-white population in the Southeast is a relatively recent phenomenon due

to the interregional migration that started right after World War II, but the (mostly black and mulatto) immigrants have much lower initial schooling levels than residents; this is only corrected in subsequent generations). (p. 11)

In this fragment, when the author says in the source text “*E sabe-se que*”, literally, “And it is known that”, the author assumed the reader's complicity. She claimed that most of these people are concentrated in a region with fewer educational opportunities. Likewise, she explained the reason why nowadays there is a more representative black and mulatto population in the southeast of Brazil. Thus, the author assumed that the reader of the source text would know that most of the black and mulatto Brazilians are concentrated in the northeast and also that there was no representative population of blacks and mulattos in the southeast of Brazil in the past.

When translating “*E sabe-se que*” as “We know that” using a translation strategy of ‘8.a. Calque without further information’, the translator assumed that the target text audience had the same knowledge as the author’s audience. In any case, even if the target text reader is not familiar with these features and cannot establish any complicity with the text, s/he can follow the proposal of the text that compares the population of Brazilian regions offered through the context.

3. Third layer: rituals

Cultural knowledge

In this section, we analyse two fragments that deal with two ethnic groups in Brazil: Asian and African descendants. The first is a case of students with Asian ascendance in Brazil, and the second is a stereotype about the Afro-Brazilian citizens in the country.

First case:

Mais importante ainda é a presença de expectativas de bom desempenho e de valorização do sucesso escolar — daí que estudantes de ascendência oriental tendam a superar os brancos e tenham uma participação no ensino superior bem maior que a proporção que representam na população. (p. 15)

Even more importantly, students are expected to perform well in school, and academic success is valued — this explains why Asian ascendance

students tend to outdo white students in school, and have a far larger student share in universities than their share of population. (p. 10)

The author was discussing variables that influence the ‘cultural capital’ level of Brazilian citizens, stating that this depends on the school, the level of family income, and also the family environment. She exemplified that middle and high class families encourage children to study by providing an educational environment at home and demanding good performance in school. At this point, the author mentioned the Asian descendants in Brazil. This group is not part of the author's object of study; she cited this group only to exemplify a situation. Asian descendants are stereotyped by good school performance and because they take up most of the vacancies on popular competitive courses at Brazilian universities.

The Japanese community in Brazil surpassed the number of 1,200,000 in 1988, according to the General Consulate of Japan in São Paulo,²²⁴ and an estimated 1,600,000 Brazilian inhabitants in 2010.²²⁵ For the article we analyse here, readers of the source and target texts must know that there is a representative community of Brazilian Asian descendants in Brazil and should know that this Asian community often outperforms the ‘white students’.

The translation strategy employed in this excerpt where the author explained why students of Asian ascendance usually excel is ‘8.a. Calque without further information’. The ideal reader of the source text is probably aware of all of these facts as s/he lives with Asian descendants in the streets and also hears in the media about their performance at school, in the *vestibular* and at university. This, however, may be new to the target text reader who might not know how this group is well-known for their performance in Brazilian education.

Second case:

Esse caráter excludente da escola brasileira fica muito evidente quando se constata que as atividades nas quais essa parcela da população logrou romper a barreira de cor e atingir fama e sucesso são exatamente aquelas em que a

²²⁴ See <http://www.sp.br.emb-japan.go.jp/pt/comunidade/historico.htm> (accessed on 02/05/2015)

²²⁵ See <http://www.cenb.org.br/cenb/index.php/articles/display/293> (accessed on 21/05/2015)

aquisição de competência não se dá na escola. O esporte e a música popular são os exemplos mais visíveis — é aí que as crianças negras encontram seus ídolos e concentram suas esperanças de sucesso. Essa é uma das razões pelas quais é importante não só aumentar o ingresso dos negros nas universidades, mas criar condições para o seu sucesso nas atividades intelectuais que a universidade propicia: é importante que as crianças negras também construam imagens e modelos positivos de cientistas e intelectuais negros. (p. 17)

The excluding character of the Brazilian school system is revealed when one examines the activities where this group has brilliantly succeeded in breaking the skin color barrier and gone on to achieve fame and success, such as sports and music: the required competencies for success were not acquired at school. It is in such activities that black children find their role models; this is where they focus all their hopes for success. This is one more reason why it is so important not only to increase the participation of black students in universities, but also to create the basic conditions that will help them succeed in intellectual activities: black children must have black scientists and intellectuals as role models, too. (p. 12)

The phenomenon of slavery, whose legacy still echoes today, still shows that black Brazilians are stereotyped as talented in sports and arts, especially in music. When reading the source text, the idealised Brazilian reader understands this stereotype and the barriers that must be broken down so that it will no longer be part of the country's reality. The same reader also knows in what kind of sports most black Brazilians excel, like football, for example. As for music, the original author said '*música popular*' and the translator left out 'popular' only translating that part as 'music'. The massive representation of black Brazilians encompasses various Brazilian music genres.

The text also says that black people excel in areas where competence is not acquired in school, such as music and sport. The source text reader, however, knows that music is not normally taught in Brazilian school but that sports are part of the official curriculum. This

makes this excerpt of the source text confusing to those who know the Brazilian school curriculum. Again, as the target text was translated just like the source text in a translation strategy identified as ‘8.a. Calque without further information’, the target text reader who does not know the Brazilian school curriculum may think that both music and sports are not covered.

4. Fourth layer: values

Translator’s approaches

For this item, there are numerous fragments of literal translation, which we call ‘calque’, causing different impressions in the text simply because the source and target text audiences have different national cultures. Therefore, the translator acted on the same presuppositions as the author in the source text. That is, the translator assumed that the target text readers had the same knowledge as the source text readers. We will not comment on these cases because they would make our analysis very long. However, some of these situations of ‘calque’ were cited as cultural references in the previous items of this chapter: the item on ‘locations’, for instance, deals with the example of the target text showing the socio-economic development of two Brazilian regions just as the source text does. Also, the two examples given in the item of ‘Cultural knowledge’ cite cultural references of African and Asian descendants in Brazil assuming that the target text reader had prior knowledge of these two ethnic groups in the country.

In this section, the analysis focuses on cases of translation decisions that do not involve ‘calque’. We highlight situations where the translator interfered in the text by employing other translation strategies.

First case:

Abstract in Portuguese in the source text: Ao constatar por meio de séries estatísticas que, a despeito dos avanços, permanece o grande déficit educacional dos negros e pardos, a autora conclui que iniciativas públicas voltadas ao reforço da sua formação escolar básica constituiriam ações afirmativas mais eficazes que as cotas. (p. 3)

Abstract in English in the source text: Observing through statistical series that, in spite of improvements, there is still a large educational deficit for blacks and mulattos, the author

concludes that public initiatives towards the enhancement of their basic education could turn into more efficient affirmative actions than quotas. (p. 3)

Abstract in English in the target text: The study of statistical series has shown that in spite of the progress made, there is still a great educational gap dividing white students from black and mulatto students. This led the author to conclude that public initiatives geared to reinforcing basic skills would constitute a more effective affirmative action than the establishment of quotas (p. 1)

As shown in Chapter 4.2., the abstracts in English in the target texts are usually different from those presented in the source texts. They were possibly produced by two different translators. Sometimes the target text abstract was re-edited from the source text. For the extract selected, there are different strategies for translating the same text. We selected only the last sentence of the abstract, but we could have selected others, since there are three different texts.

The abstract in English published in the source text is a more literal translation than the abstract for the target text. In the extract that we underlined for discussion, we can observe this phenomenon:

Source text (Portuguese): permanece o grande déficit educacional dos negros e pardos

Source text (English): there is still a large educational deficit for blacks and mulattos

Target text (English): there is still a great educational gap dividing white students from black and mulatto students

The target text excerpt is more explicative because there is more information than in the original. The source text does not compare black and mulatto students with white students, but simply emphasises that there is an educational deficit. We identified this translation strategy as '5. Paraphrase using related words'. Also, in the target text, the translator chose to translate 'déficit' as 'gap', in a translational strategy of '1. More general terms'. However, this choice is compensated by extending the information in this text extract.

The abstract in the target text is not only more explicative, it may actually be read by an audience who will read the entire text in English.

The abstract in English in the source text can also be read by an audience that reads in English and does not read in Portuguese, but it is less likely since the rest of the text is not in English. Therefore, we conclude that the abstract went through the translation process again because there was a greater concern to communicate the research to a non-Brazilian audience. The translation of the original abstract into English is often undertaken because an abstract in English is the journal's prerequisite for publication, although the rest of the article is written in another language. This prerequisite, however, is another way of promoting the research internationally since it summarises the entire article.

Second case:

Para as pessoas que condenam o racismo é difícil se opor a uma ação afirmativa que visa corrigir desigualdade tão gritante, já que o campo educacional influi fortemente nas perspectivas de participação social e de acesso às posições mais bem remuneradas do mercado de trabalho. (p. 3)

It might seem difficult for anyone who condemns racism to oppose affirmative action aiming to redress the balance, for education plays a decisive role in ensuring future social status and access to the best-paying positions in the labor market. (p. 1)

In the source text, the author emphasised that affirmative action for black students in Brazil is an attempt to reduce their underrepresentation. The source text abstract translator, using the translation strategy identified as '3. Cultural substitution', demonstrated that the scope of this inequality is huge by using an adverb followed by an adjective '*tão gritante*', whose literal translation would fit in this context as 'so alarming'. This is the second sentence in the introduction. The author wanted to make her position clear right at the beginning by stating that this reality is a serious problem. In the target text, this situation is presented in a more mitigated form when the author chose to translate this segment as 'to redress the balance'.

From an academic viewpoint, the translator respected more the characteristics of the genre than the author, as researchers are supposed to avoid adjectives and adverbs that emphasise an adjective. However, the author wanted to emphasise her opinion unambiguously. On the one hand, then, the target text probably causes less impact than the source

text. On the other hand, this part matches more with the expected features of a research article.

In this example we effectively have a conflict of cultures and the translator adapted the expression to the target culture within the expectations for the genre. Even in Brazil, the use of the phrase *'tão gritante'* does not correspond to what is expected of this genre. But to what extent does this cultural adaptation mean a change of the author's discourse? While the translator searched for an appropriate way to transmit the author's speech to an audience who is not accustomed to Brazilian culture, she reduced the gravity of a social issue highlighted by the author.

Third case:

De fato, a instituição desse exame constitui uma vitória democrática sobre o protecionismo, o machismo, o clientelismo e o racismo que permeiam a sociedade brasileira. (p. 4)

In fact, such exams represent a victory of democracy over the chauvinism, nepotism and racism that seem so ubiquitous in Brazilian society. (p. 2)

In this sentence, the author discussed the characteristics of the *vestibular*, which only assesses the performance of students in a test, regardless of the candidate's gender, race, religion, or social class. Hence, the author used four terms in the source text reflecting favouritism of one group over another. These terms are not consistent with the rules of the entrance exam, and the author considers this issue a "victory of democracy". In the target text, instead of four nouns, the translator used three to express this idea.

For *'racismo'*, the translator used the corresponding term in English; *'racism'*, employing a translation strategy identified as '8. Calque'. For *'machismo'*, she used the term *'chauvinism'* in English. *'Chauvinism'* in English has a broader meaning than *'machismo'* in Portuguese; it is not only a prejudiced belief in the superiority of one gender, but of groups in general.²²⁶ We classified this translation strategy as '2. More neutral / less expressive words'. For *'clientelismo'*, the translator used *'nepotism'*. *'Clientelismo'* is the action of a politician or political party to expand their electorate using demagogic processes

²²⁶ See <http://www.thefreedictionary.com/chauvinism> (accessed on 03/05/2015)

and favouritism.²²⁷ ‘Nepotism’, in English--and also in Portuguese (‘*nepotismo*’)-- according to Collins English dictionary, means “favouritism shown to relatives or close friends by those with power or influence”.²²⁸ As the meaning in the target text is not exactly the same as in the source text, we classify this strategy as ‘5. Paraphrase using related words’.

With regards to ‘*proteccionismo*’, according to the Portuguese dictionary used in this research, the term concerns a system that protects industry and trade in a country, hindering the entry of foreign products through higher tax rates, for example. The translation strategy for this term was classified as ‘7. Omission’.

In this group of analysed words, we recognise that the translator subtly interfered in the author’s discourse. By using the term ‘chauvinism’, the translator opened the question not only to gender issues, but to other groups in general. Furthermore, when using the term ‘nepotism’, the translator believed that the *vestibular* system also prevents the admission of family members to a university through preferential treatment. Still, the translator put political favouritism aside when choosing the term ‘nepotism’ to replace ‘*clientelismo*’. Regarding the term ‘*proteccionismo*’, the translator simply declined to address this concept.

Fourth case:

The next fragment refers to how the South African population has been classified as an ‘ethnic group’ and how the author and translator positioned themselves in this situation:

No caso da África do Sul o procedimento foi um pouco diferente: toda a população foi oficialmente classificada nas categorias “brancos”, “pretos”, “indianos” e “mestiços” e rigidamente segregada social, sexual e espacialmente. (p. 5)

In the case of South Africa, the solution found was a little different: the entire population was officially classified into three categories, “white”,

²²⁷ See <http://www.dicio.com.br/clientelismo/> (accessed on 03/05/2015)

²²⁸ See <http://www.collinsdictionary.com/dictionary/english/nepotism?showCookiePolicy=true> (accessed on 07/06/2015)

“black”, “Indian” and “mixed race” and strictly segregated, socially, sexually and spatially. (p. 3)

In this sentence, the author compared the official classification of race used in South Africa to the one used in the United States. In previous sentences of the same paragraph, the researcher stated that in the United States a person is classified as ‘black’ provided s/he has any African ancestor. In the concluding paragraph above she cited the method used in South Africa. Here, we found an example of interference where the translation strategy used was ‘6. Paraphrase using unrelated words’. The author explained that in South Africa, this classification is a ‘*procedimento*’, literally ‘procedure’, whereas the translator stated that this classification is a ‘solution’.

Perhaps when analysing the phrase separately, this choice does not make much difference. However, the following sentence includes a criticism of this classification in South Africa:

O absurdo dessa medida fica patente quando se verifica que dividiu membros de uma mesma família, irmãos inclusive, em categorias diferentes, impedindo que morassem na mesma casa ou no mesmo bairro e frequentassem as mesmas escolas. (p. 5-6)

The absurdity of the measure is clear when one considers that members of a same family, including brothers, could be classified in different categories, and prohibited to live under the same roof, or in the same neighborhood, or even to go to the same schools. (p. 3)

In this case, according to the author, the classification of races in South Africa is not a ‘solution’. It can be a solution in the sense that an action was taken to solve a problem but, according to the text, the ‘solution’ has caused other problems.

Preliminary conclusions

The article analysed in this chapter requires the readers to have prior knowledge of various areas regarding the Brazilian education system and the social and historical concepts of race in Brazil. As we can see in some excerpts analysed, the translator decided to contextualise some parts she assumed were not part of the reader's knowledge. However, in general, the translator was more attached to the information previously provided by the author in the source text,

assuming that the target text reader knew the Brazilian realities addressed in the text (almost) as well as the source text reader.

As mentioned before, the result of the ‘communicative function’ of the target text depends on who the reader is. It is possible to believe that the target text reader is a researcher interested in Brazilian affairs and has read about Brazil or even have been to the country and witnessed some of the facts dealt with as assumptions in the text. This reader can understand the author's arguments more easily than a reader who is not familiar with this fact. But there are other reasons for non-Brazilian readers to be interested in this text; they may be interested in the system of quotas for black students in countries worldwide and not necessarily only in the Brazilian case. This reader might have never read about or researched Brazilian regional differences in economic terms, the education system, or the concept of race in Brazil; therefore, s/he could not possibly understand the meaning behind various fragments in the target text. Perhaps the translator had in mind the experienced reader when she pictured the ideal audience for this text.

4.9.TEXT 8 (POLITICAL SCIENCES)

PUBLIC BUREAUCRACY AND RULING CLASSES IN BRAZIL
BUROCRACIA PÚBLICA E CLASSES DIRIGENTES NO BRASIL -
 Luiz Carlos Bresser-Pereira

Extratextual information

This article was published in 2007 on *SciELO* in both Portuguese and English. The author, Luiz Carlos Bresser-Pereira observed political movements in Brazilian history that characterize its public bureaucracy as well as its ruling classes. The author analysed several political moments, agreements, and pacts which played crucial roles in the history of Brazil, reflecting in the country's contemporaneity.²²⁹

The article was published in the *Revista de Sociologia Política*. This journal has been published by the *Universidade Federal do Paraná* since 1993. On *SciELO*, the journal began publishing in 1999, with two issues a year until 2007, three issues a year from 2008 to 2010 and four

²²⁹ See http://www.scielo.br/scielo.php?pid=S0104-44782007000100003&script=sci_arttext for the source text main page and http://socialsciences.scielo.org/scielo.php?pid=S0104-44782007000100001&script=sci_arttext for the target text main page (accessed on 11/06/2015)

issues a year from 2011 onwards. The journal also published four 'special editions' in English, two in 2006, one in 2007, and one in 2008.

On the 'about the journal' page, *Revista de Sociologia Política* is identified as:

Open to scientific debate, the **Revista de Sociologia e Política** intends to be a pluralist space to divulge the results of substantive research, mainly of sociologists and political scientists. It publishes, preferably in Portuguese, original articles and bibliographic essays. The *Revista de Sociologia e Política* give priority to manuscripts whose main theme pertains to political practice of social agents. Contributions from all the disciplinary areas of the Humanities and Social Sciences are welcome, whether in the form of theoretical discourse analysis, historical research, and especially, empirical research²³⁰.

The article has 34 references. Thirty are by Brazilian authors. From these, five are by the author himself, Bresser-Pereira. Two other Brazilian references are cited in another language; one in English and one in French. Out of the four references from non-Brazilian authors, one was referenced by its translation into Portuguese. The other three are listed in English.

The translator is Maria Cristina Godoy. She does not have the Brazilian academic '*Currículo Lattes*'. However, we found her on the social network *LinkedIn* with the profile of a freelance translator with expertise in English, French, proofreading, localisation, and editing. Her profile is written in Portuguese and she works in the region of São Paulo. We also find her name on the list of sworn translators of the state of São Paulo for English and French. From this information, we cannot deduce the translator's nationality, but her name and her profile on *LinkedIn* suggest that she is Brazilian. We also assume that she is not an academic, because she does not have an academic curriculum. Still, she may have an academic background.

Extratextual and intratextual factors

Besides presenting abstracts in English and Portuguese, both the source and the target texts provide an abstract in French. Of all the articles analysed in this research, this is the only one that has an abstract

²³⁰ See <http://www.scielo.br/revistas/rsocp/aboutj.htm> (accessed on 11/06/2015)

in a third language. We found no typos or grammatical errors in the source or target texts.

The details that compose the intratextual and extratextual factors of both texts are found below, in the table of analysis. Right after the table we discuss relevant factors to the proposed analysis. In the next section, we present a detailed discussion about the translation of cultural references and the translator's discourse.

Table 15 - Analysis of "Public bureaucracy and ruling classes in Brazil"

	Source-text	Target-text
Extratextual factors		
Sender	1-Luiz Carlos Bresser-Pereira 2-Journal: <i>Revista de Sociologia Política</i> 3-SciELO	1-Luiz Carlos Bresser-Pereira (author) 2- Maria Cristina Godoy (translator) 3-Journal: <i>Revista de Sociologia Política</i> 3-SciELO
Intention	Disseminate the author's research	Disseminate the author's research internationally
Audience	Brazilian researchers interested in the history of Brazilian economics and politics	International researchers interested in the history of Brazilian economics and politics
Medium	Online academic journal: <i>Revista de Sociologia Política</i>	Idem
Place	Brazil – in an online open access library	Idem
Time	2007	Idem
Motive	Show how political movements influenced the Brazilian economy in the 20 th century and how these movements reflect in the country's current moment.	1-Spread internationally the author's research as well as increase the journal's visibility 2-Show how political movements influenced the Brazilian economy in the 20 th century and how these movements reflect in the country's current moment.
Text function	Informative Argumentative	Idem

Intratextual factors		
Subject	Public bureaucracy in Brazil	Idem
Content	History of public bureaucracy in Brazil / social ruling classes / industrialisation / political agreements	Idem
Presuppositions	Awareness of political history of Brazil, political decisions, names of former rulers, a revolt, a revolution, a system of land ownership and industrialisation, and the acronyms of Brazilian institutions and governmental plans.	Awareness of political history of Brazil, names of former rulers, some political decisions, a revolution, a system of industrialisation, and some acronyms of Brazilian institutions and governmental plans.
Text composition	Title, author's name, abstract and keywords in Portuguese, footnotes, headlines, tables, a footnote with the author's summarised CV, references, and abstracts and keywords in English and French.	Title, author's name, affiliated university, abstract and keywords in English, headlines, tables, references, an endnote with the author's affiliated institution, endnotes, and translator's name.
Non-verbal elements	None	Idem
Lexis	Formal, academic with specific vocabulary	Idem
Sentence structure	Simple. Some sentences are linked to citations, footnotes and references.	Idem
Suprasegmental features	Title, author's name, headlines of 'summary' and 'reference' in bold, headlines indicated by Roman numerals, emphasis in inverted commas.	Title, author's name and headlines in bold (headlines indicated by Roman numerals), and emphasis in inverted commas and/or italic.

Effect	Although public bureaucracy in Brazil is still lacking in efficiency in several sectors, there has been a significant improvement over the last decades	Idem
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Motive

In this case there is specific research content that led the journal to select it for translation and publication in English. The text tells a detailed story of public bureaucracy in Brazil, mainly in the twentieth century. This story is like a puzzle in which agreements, pacts, political regimes, and government plans are pieces that fit together to form the current scenario of public bureaucracy in Brazil. It is an opinion leader text where the researcher, who has been Minister of Finance, Minister of Administration and State Reform, and Minister of Science and Technology in Brazil, researched the moves of public bureaucracy in the history of Brazil pointing out its strong and weak points.

Presuppositions

The author and the translator demonstrated some presuppositions in common concerning their respective audiences. The translator, as well as the author, assumed that the target text reader would be familiar with the landmarks of Brazil's political history such as the Monarchy, the Republic, the military regime and the leftist governments in more recent history. Neither the author nor the translator considered presenting a historical context to explain these moments in Brazil's history, since both assumed that they were known by their readers.

The text mentions the names of some Brazilian former presidents such as Fernando Henrique Cardoso and Itamar Franco. In the source text, they are not indicated as presidents since the author assumed the reader would know these names. The translator did not explain these names, assuming that the target text reader knew who they were.

Nevertheless, in some situations the translator was more explicative than the author. The author often referred to institutions or Brazilian governmental plans and pacts by means of acronyms. The translator did not always assume that the target text reader would know these acronyms, as she often provided a translation of the name in square brackets. Likewise, the translator did not require the target text reader to be familiar with the way that extensive pieces of farm land in

Brazil are privately owned as well as the political power of the owners. Differently from the author, the translator briefly explained the meaning of these words in the target text. The author presupposed that the source text reader knew them. However, the translator did presuppose that the target text reader was familiar with a Brazilian policy of agriculture and industrialisation set in the first half of the 20th century.

The author also dealt with a well-known revolt in the history of Brazil called '*tenentismo*'. He only somewhat explained the background of this revolt, since he presupposed that his reader would know. Since the translator did not assume that her reader had studied this revolt, she provided a brief explanation. On the other hand, this did not happen with the concept of a revolution that took place in 1930.

In the next section we elaborate on the presuppositions that the author and the translator made, and those that they did not have in common.

Cultural categories and translation strategies

1. First layer: symbols

Cultural registers

For 'cultural registers', we will comment on two cases. The first concerns private and public groups interested in a specific sector of the economy. The second regards the author's references to how some representatives of the National Brazilian Congress got their names.

First case:

Esta iniciativa apontava para o novo. O mesmo não pode-se dizer da criação das “câmaras setoriais” – segundo Eli Diniz, “esse mecanismo representou a retomada das experiências – utilizadas em vários graus de êxito no passado – voltadas para a construção de espaços de elaboração de metas e diretrizes acordadas entre elites estatais e representantes da iniciativa privada” (p. 20)

This initiative pointed to a new direction. The same is not true of the creation of 'câmaras setoriais' [guild chambers]; according to Eli Diniz (1997: 139), “this mechanism represented the resumption of experiences – used in the past with different degrees of success – related to the building of spaces for designing targets and

guidelines agreed upon between state-owned elites and representatives of the private sector”. (p. 17)

The concept of ‘*câmara setorial*’, according to the Ministry of Agriculture, Livestock, and Food Supply of Brazil, is defined as follows:

[...] It is strongly related to the idea of a group of representatives of organizations, agencies and entities, public and private, that are part of the production chain of agribusiness, which has as substrate one or more products.²³¹

The Brazilian of Machinery and Equipment Association also defines the concept of ‘*câmara setorial*’ as a national group of manufacturers according to the nature, type, and application of the product.²³²

Concerning the expression ‘guild chambers’, we found no definition in dictionaries or on governmental websites. But we found the term on two French websites translated into English on vocational training, a Senegalese government report, and a Scottish website on the application of higher education in France. All use the term ‘guild chambers’ to refer to sectors which are responsible for a certain area.²³³

²³¹ “*O conceito de Câmara Setorial, no Ministério da Agricultura, Pecuária e Abastecimento está fortemente relacionado com a idéia de um agrupamento de representantes dos organismos, órgãos e entidades, públicas e privadas, que compõem os elos de uma cadeia produtiva do agronegócio, que tem por substrato um ou mais produtos. Tratam dos setores produtivos da Agropecuária, tendo sempre um enfoque sistêmico – Visão de Cadeia Produtiva*”. See <http://www.agricultura.gov.br/camaras-setoriais-tematicas/informacoes-gerais> (accessed on 13/06/2015)

²³² See <http://www.abimaq.org.br/site.aspx/Service-Camaras-Setoriais> (accessed on 13/06/2015)

²³³ See <http://www.gov.scot/Publications/2005/02/20530/50023>, https://www.google.com.br/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&ved=0CB4QFjAAahUKEwipo6bYio3GAhULVSwKHEkqAO4&url=https%3A%2F%2Fwww.wto.org%2Fenglish%2Ftratop_e%2Ftr_e%2Fg119_e.doc&ei=ZF18VanhLYuqsQHplYDwDg&usq=AFQjCNGDmbXkMxq5rJ9skCIsq95EFrkaZg&sig2=zhuUcFPuSM5TizsUZAkYWw, http://www.centre-inffo.fr/refernet/IMG/pdf/CVT_anglais_leger.pdf, and http://www.europe-et-formation.eu/IMG/pdf/cvt_anglais_web.pdf. (accessed on 13/06/2015)

According to our research, we cannot say that ‘*câmaras setoriais*’ and ‘guild chambers’ are direct correspondents because we were not able to find a proper definition for ‘guild chamber’. We believe, therefore, that the translator was not sure either that ‘guild chambers’ would be a correct translation and through the strategy identified as ‘4.c. Loan with further information in the text’, she put the name in Portuguese followed by an expression in square brackets.

Second case:

Em vez do ajuste e da reforma, o país, sob a égide de uma coalizão política populista no Congresso Nacional – o “Centrão” – mergulhou em 1988 e 1989 no descontrole da política econômica e, no início de 1990, na hiperinflação. (p. 26)

Instead of adjustment and reform, the country, under the command of a populist political coalition in Congress – the “Centrão” [big center] – plunged in 1988 and 1989 into an uncontrolled economic policy and, in the beginning of 1990, into hyperinflation. (p. 26)

This passage shows that there was a group of MPs within the Brazilian National Congress who proposed a reform to the bylaws of the National Constituent Assembly. (Ferreira, 2010) This group called itself ‘*Centrão*’. “The main argument used by *Centrão* to change the rules was that the possibility of changing the Constitution Project of the Statute in plenary, were very limited” (Gomes, 2006, p. 208).²³⁴ Thus, the excerpt highlights the author’s argument criticising this group.

The author used the name of this group because it was represented in Brazil’s political history in the late 1980s and early 1990s. Supposing that the source text reader is familiar with the events, the author mentioned that it was responsible for the populist political coalition in Congress, so the author’s ideal reader will be able to link the meaning of the word ‘*Centrão*’.

In the target text, we identified the translation strategy in this segment as ‘4. Loan’ followed by ‘8. Calque’. ‘Big center’ is the literal translation of ‘*Centrão*’, the augmentative of the noun ‘*centro*’ in Portuguese. The target text reader receives no additional information

²³⁴ “O principal argumento utilizado pelo *Centrão* para a mudança das regras era de que no Regimento em vigor as possibilidades de mudar o Projeto de Constituição, em plenário, eram muito limitadas”.

about this group of Members of the Parliament. The translator provided the literal definition of the word '*Centrão*', but not its meaning. Therefore, we believe that the translator also assumed that her reader would know the concept behind the word '*Centrão*' in this excerpt.

Keywords

As our analysis revealed a large number of 'keywords', we separated the cases by topics and classified them into three tables. Each table is one 'case' on a different topic: 1- Pacts / Plans / Strategies, 2- Institutions / Organisations, and 3- The author's books. In each table we show the source text excerpt on the left followed by the target text excerpt in the middle. The last column shows the translation strategy by its number, as listed below:

- 1- More general terms
- 2- More neutral / less expressive terms
- 3- Cultural substitution
- 4- Loan
 - a. Loan without further information
 - b. Loan with further information in a translator's note
 - c. Loan with further information in the text
- 5- Paraphrase using related words
- 6- Paraphrase using unrelated words
- 7- Omission
- 8- Calque
 - a. Calque without further information
 - b. Calque with further information in a translator's note
 - c. Calque with further information in the text
- 10- Addition

When an excerpt presents more than one cultural reference, the cultural references are indicated by letters in brackets and the same letter is shown in the column of translation strategies. After each table, we comment the cases.

First case: Pacts/plans/Strategies

Table 16 - Pacts / Plans / Strategies

Source text	Target text	Strategy
<p>A partir de 1977, começa a crise desse pacto e do regime militar, surgindo outra coalizão política, o <u>pacto popular-democrático</u> de 1977. Esse pacto é consequência do rompimento da aliança que a burguesia havia feito com os militares e torna-se realidade a partir da adesão dos empresários – principalmente, industriais – às forças que lutavam pela redemocratização (p. 13)</p>	<p>In 1977 a crisis begins to affect both this pact and the military regime, and another political coalition appears, the 1977 <u>Popular-Democratic Pact</u>. This pact is a consequence of the breach of the alliance that the bourgeoisie had made with the military, and becomes effective when entrepreneurs, particularly industrial ones, adhere to the forces that fought for re-democratization. (p. 4)</p>	8.
<p>O período 1930-1959 corresponde ao <u>Pacto Popular-Nacional</u> (a) de Getúlio Vargas, do qual participam a nova burguesia industrial, a nova burocracia pública moderna, setores da velha oligarquia e os trabalhadores; é também a primeira fase do <u>Estado Nacional-Desenvolvimentista</u> (b). (p. 12)</p>	<p>The 1930-1959 period corresponds to the Getúlio Vargas <u>Popular-National Pact</u> (a), in which take part the new industrial bourgeoisie, the new modern public bureaucracy, sectors of the old oligarchy, and the workers; it is also the first phase of the <u>National Developmentalist State</u> (b). (p. 6)</p>	(a)8. and (b)8.
<p>O <u>pacto popular-democrático</u> (a) chega ao poder em 1985, mas dois anos depois, com o fracasso do <u>Plano Cruzado</u> (b), colapsa na medida em que deixou claro que os novos governantes não tinham um projeto para as novas condições que o país enfrentava e principalmente para dar conta da grande crise da dívida externa e da alta inflação dos anos 1980. (p. 13)</p>	<p>The <u>Popular-Democratic Pact</u> (a) comes to power in 1985, but collapses two years later, when the <u>Cruzado Plan</u> (b) fails, as it became clear that the new government leaders had no project for the new conditions faced by the country and particularly for the Great Foreign Debt and High Inflation Crisis of the 1980s. (p. 7)</p>	(a)8. and (b)8.a.

<p>No ano seguinte, depois do fracasso de um novo plano de estabilização, o <u>Plano Collor</u> (a), o país rende-se à ortodoxia convencional vinda do Norte, e o novo pacto político dominante passa a ser o <u>pacto liberal-dependente</u> (b), o país rende-se à ortodoxia convencional vinda do Norte, e o novo pacto político dominante passa a ser o pacto liberal-dependente, que tem como principais participantes os grandes rentistas que vivem de juros, os agentes do setor financeiro que deles recebem comissões, as empresas multinacionais e os interesses estrangeiros no país interessados em taxas de câmbio apreciadas. (p. 13)</p>	<p>In the following year, after the failure of a new stabilization plan, the <u>Collor Plan</u> (a), the country surrenders to the conventional orthodoxy coming from the North, and the new dominant political pact is now the <u>Liberal-Dependent Pact</u> (b), whose main participants are major rentiers living on interests, financial sector agents that receive commissions from them, multinational corporations, and foreign interests in the country attracted by appreciated exchange rates. (p. 7)</p>	<p>(a)8.a. and (b)8.</p>
<p>E leva, também, a um aprofundamento da sua aliança com a burguesia industrial pela execução dos dois <u>Planos Nacionais de Desenvolvimento (PNDs)</u>. (p. 22)</p>	<p>And also promotes the deepening of its alliances with the industrial bourgeoisie through the execution of the two <u>PNDs</u>. (p. 20)</p>	<p>7.</p>
<p>Esta chega em abril de 1977, quando o Presidente Geisel, diante de dificuldades que enfrenta em aprovar no Congresso Nacional um projeto de reforma do poder Judiciário, fecha temporariamente o Congresso e muda a Constituição por decreto. O “<u>pacote de abril</u>”, como foi chamado, causa uma reação forte em toda a sociedade, inclusive na burguesia. (p. 24)</p>	<p>This crisis arrives in April 1977, when President Geisel, in view of the difficulties he faces in approving in Congress a project to reform the Judiciary, shuts the Congress down temporarily and changes the Constitution by decree. The ‘<u>pacote de Abril</u>’ [<u>April package</u>], as it was called, causes a strong reaction in the whole society, including the bourgeoisie. (p. 23)</p>	<p>4. and 8.</p>

Some of the pacts/plans/strategies presented in the text are self-explanatory from the context given by the author in the source text or even from the literal translation in the target text. The case of ‘National-Developmentalist State’ is self-explanatory from its literal translation.

The cases that have explanations within the context provided in the source text which were literally translated into the target text are: ‘Popular-Democratic Pact’, ‘Liberal Dependent Pact’, and ‘pacote de Abril’ [*April package*]. The first two went through the translation strategy identified as ‘8. Calque’ and the last one through the combination of translation strategies identified as ‘4. Loan’ and ‘8. Calque’.

The ‘Popular-Democratic Pact’ is explained, as shown in the excerpt of the table above, by the following sentence:

This pact is a consequence of the breach of the alliance that the bourgeoisie had made with the military, and becomes effective when entrepreneurs, particularly industrial ones, adhere to the forces that fought for re-democratization. (p. 6)

Similarly, the ‘Liberal Dependent Pact’ is also explained in context in the following sentence:

[...] Liberal Dependent Pact, whose main participants are major rentiers living on interests, financial sector agents that receive commissions from them, multinational corporations, and foreign interests in the country attracted by appreciated exchange rates; (p. 7).

The case of the ‘pacote de Abril’ [*April package*] is explained in the sentence that precedes the name of the strategy:

This crisis arrives in April 1977, when President Geisel, in view of the difficulties he faces in approving in Congress a project to reform the Judiciary, shuts the Congress down temporarily and changes the Constitution by decree. (p. 23)

All the cases commented on above are examples where the author presupposed that the source text reader would not know the pacts/plans/strategies in detail and, therefore, he provided some explanation about them. However, there are two plans in the table above, the ‘Cruzado Plan’ and ‘Collor Plan’, which were not explained

by the author in the source text. By employing the translation strategy '8. Calque', the translator made the same presupposition the author did and did not give the target text reader any further information.

In the case of 'Cruzado Plan', the target text reader has the information that it was a plan that failed, but the text does not specify what kind of plan it was. If the reader has some knowledge of the economic history of Brazil, s/he may know that this plan relates to '*Cruzado*', a Brazilian currency from the 1980s that was introduced as an attempt to circumvent inflation.

With regard to the 'Collor Plan', the target text reader has the information that it was a plan that tried to stabilise the country's inflation. However, when this plan, which was characterised by a set of radical decisions such as a liquidity blockade and other monetary reforms, is mentioned for the first time, the text does not provide details, (Carvalho, 2003, p. 284). Unless the source and target text readers were aware of the country's economic history and could relate the name of the plan to the name of a former Brazilian president, 'Collor', and his political performance, the reader would not have enough clues to grasp the real significance of this plan. The 'Collor Plan' is mentioned a few times again but only at the end of the text did the author provide some explanation about it:

The country's public deficit was closed at that time due to the large fiscal adjustment achieved by the Collor Plan, but the inertial inflation was around 20% per month. (p. 26)

Finally, in the target text there is a case identified as '7. Omission' where the translation of '*Planos Nacionais de Desenvolvimento (PNDs)*'--literally 'National Development Plans'--only shows the acronym 'PNDs'. The target text does not inform the reader about the meaning of this acronym, which remains in Portuguese. The letters appear twice in the target text and the meaning is not mentioned. In this case, even if the target text reader had knowledge of Brazil's political history, s/he would probably have to use other sources if s/he wanted to understand the meaning of 'PNDs'.

Second case: Institutions/organisations

Table 17 - Institutions / Organisations

Source text	Target text	Strategy
Sua grande vitória, porém, será a criação do <u>Banco Nacional de Desenvolvimento Econômico (BNDE)</u> , em 1952, por proposta do Ministro da Fazenda da época, o empresário industrial de São Paulo, Horácio Lafer. (p. 18)	Its major victory, however, will be the creation of <u>BNDE [Brazilian Economic Development Bank]</u> , in 1952, by a proposition of the then Finance Minister, the industrial entrepreneur of São Paulo, Horácio Lafer. (p. 14)	4.and 8.
Banco Nacional de Desenvolvimento Econômico e Social (Bndes) (a) (p. 18) O <u>Bndes</u> (a), assim como o <u>Banco Central</u> (b), a <u>Petrobrás</u> (c) e alguns outros órgãos orientados para a coordenação econômica, seria a materialização da estratégia de insulamento burocrático que caracteriza o desenvolvimento econômico de países como o Brasil em que a burocracia pública joga um papel decisivo, mas a democracia nascente obriga os políticos ao exercício da prática do clientelismo. (p. 18)	<u>BNDES [Brazilian Economic and Social Development Bank]</u> (a)(p. 14) <u>BNDES</u> (a), as well as " <u>Banco Central</u> " [<u>Central Bank of Brazil</u>] (b), <u>Petrobrás</u> (c), and some other agencies oriented to economic coordination, would be the materialization of the strategy of bureaucratic insulation that characterizes the economic development of countries such as Brazil, in which public bureaucracy plays a decisive role, but the incipient democracy forces politicians to exercise clientelism. (p. 14 & 15)	(a)4. and 8., (b)4.and 9., and (c)4.
Destacam-se, entre eles, além de Lúcio Meira, Lucas Lopes, Roberto Campos, e, mais adiante, já para criar a <u>Sudene</u> , Celso Furtado. (p. 19)	Among them, we may point out, besides Lúcio Meira, Lucas Lopes, Roberto Campos, and, later on, Celso Furtado, in order to create <u>SUDENE [Northeast Development Agency]</u> . (p. 15 & 16)	4.and 9.
Depois de um processo de ajustamento fiscal e externo que faz a inflação retornar para níveis aceitáveis e equilibra a conta corrente do país,	After a process of fiscal and foreign adjustment, conducted by Roberto Campos and Otavio Gouvêa de Bulhões, that brings inflation back to	(a)4., (b)4., (c)4., and (d)4.

<p>conduzido por Roberto Campos e Octávio Gouvêa de Bulhões, e uma série de reformas que, significativamente, levam à nacionalização da telefonia e à criação da <u>Eletróbrás</u> (a) não obstante o credo liberal e internacionalista dos dois economistas, o <u>Banco Central</u> (b) é criado, substituindo a carteira do <u>Banco do Brasil</u> (c), a <u>Sumoc</u> (d), que desde 1944 desempenhava esse papel. (p. 21)</p>	<p>acceptable levels and balances the country's current account, and after a number of reforms that, significantly, lead to the nationalization of telephone services and to the creation of <u>Eletróbrás</u> (a) in spite of the liberal and internationalist credo of the two economists, the <u>Banco Central</u> (b) is created to replace <u>Sumoc</u> (d), the department of <u>Banco do Brasil</u> (c) that played that role since 1944. (p. 18)</p>	
<p>Para formular e implementar a reforma uma comissão fora montada, já em 1964, a <u>Comissão Especial de Estudos da Reforma Administrativa (Comestra)</u>, tendo Hélio Beltrão como seu presidente e principal inspirador das inovações. (p. 21)</p>	<p>To formulate and implement the reform a committee had been set up as early as 1964, the <u>COMESTRA (Special Studies Committee of the Administration Reform)</u>, with Hélio Beltrão as its president and main inspirer of innovations¹⁵. The reform had a clearly decentralized nature. (p. 19)</p>	4.and 8.
<p>Após o seu fracasso, em vez de perceberem que estava na hora de abrir a economia para torná-la mais competitiva- e de reformar o Estado para reconstruí-lo, ao mesmo tempo em que administrava-se o câmbio e impedia-se que a tendência à sobre-apreciação inviabilizasse o desenvolvimento industrial, insistiram, inclusive, por meio da nova organização que criam em 1988, o <u>Instituto de Estudos para o Desenvolvimento Industrial (IEDI)</u>, em lutar contra a abertura comercial e em defender o estabelecimento de</p>	<p>After their failure, instead of realizing that it was time to open the economy to make it more competitive, to reform the state in order to rebuild it, and, at the same time, to manage the exchange rate, preventing the tendency to overvaluation from hindering industrial development, they insisted (even through <u>IEDI</u>, the new organization they created in 1988) on fighting against trade opening and defending the establishment of an undefined industrial policy. (p. 25)</p>	7.

<p>uma política industrial indefinida, com isto, mantendo-se enfraquecida politicamente. (p. 25)</p>		
<p>Sua área social logrou grandes êxitos, especialmente na Saúde Pública, graças ao êxito do <u>Sistema Único de Saúde (SUS)</u> em estabelecer um sistema de atendimento de saúde à população universal, muito barato, e com qualidade razoável. (p. 27)</p>	<p>Its social area had great triumphs, especially in public healthcare, thanks to the success of <u>SUS (Brazilian unified healthcare system)</u> in establishing a healthcare system for the whole population, at a low cost and with reasonable quality. (p. 28)</p>	<p>4.and 8.</p>
<p>Desde a Constituição Federal de 1988, a autonomia da alta burocracia judicial, que inclui, além da própria magistratura, o <u>Ministério público</u> (a), a <u>Advocacia do Estado</u> (b) e a <u>Advocacia Pública</u> (c), tornou-se muito mais forte – em certos momentos, forte demais. Ocorreu um processo de gradual desvinculação da magistratura pública de uma ideologia liberal e formalista que atende aos interesses da ordem constituída, ocorreu também sua vinculação, de um lado, a seus próprios interesses corporativos, de outro, aos interesses da justiça social que animaram a carta de 1988. (p. 28)</p>	<p>Since the Constitution of 1988, the autonomy of the senior judicial bureaucracy – which includes, besides the judges themselves, the “<u>Ministério Público</u>” [<u>Public Prosecutor’s Office</u>] (a), the “<u>Advocacia do Estado</u>” [<u>Office of the Attorney General</u>] (b) , and the “<u>Defensoria Pública</u>” [<u>Public Defenders</u>] (c)– became much stronger – sometimes, too strong. There was a process of gradual detachment of the public judges from a liberal and formalist ideology that fulfils the interests of the powers that be, and their commitment, on the one hand, to their own corporate interests and, on the other hand, to the interests of social justice that inspired the 1988 Constitution. (p. 28)</p>	<p>(a)4.and 8., (b)4.and 8., and (c)4.and 8.</p>

First of all, these are not the only cases of ‘Institutions/Organisations’ found in this article. There are a few others, but all follow the same translation strategies. Many of the cultural references highlighted were literally translated. Some are internationally

recognised, or the name can be related to the concept and they are self-explanatory. However, some institutions the author assumed the source text reader would have knowledge of do not coincide with the translator's presuppositions for the target text reader. When this happened, the translator added literal translations of the acronyms' full names or provided a literal translation of the Portuguese names. There was one case where the translator omitted the full name and only kept the acronym.

Two institutions, 'Petrobrás' and 'Banco do Brasil', had their names or acronyms kept in Portuguese, through the translational strategy classified as '4. Loan', and these can possibly be identified by the target text reader. Petrobrás is the Brazilian state oil company. 'Banco do Brasil', despite its name being kept in Portuguese, it may be understood by the target text reader as its form is similar to English--'Bank of Brazil' (literally). Thus, the translator presupposed that the target text reader could infer meaning to the name of the institution.

The source text mentions four other acronyms with their full names between brackets: 'BNDES', 'BNDE', 'COMESTRA', and 'SUS'. In these cases, the translator used the translation strategy '4. Loan' and translated the full names into English ('8. Calque'). Through this combination of translation strategies, the target text reader, as well as the source text reader, can learn what these acronyms stand for. When the acronyms appear again in the text, neither the author nor the translator provided the full name again.

In the case of 'SUDENE', where the author did not show what the acronym stands for, the translator added a translation of the full name: '*Superintendência do Desenvolvimento do Nordeste*' as 'Northeast Development Agency' employing the translation strategy '9. Addition' adding the organisation's full name between square brackets.

In the case of '*Banco Central*', '*Ministério Público*', and '*Advocacia do Estado*', the translator employed the translation strategy '4. Loan', keeping the original name, followed by '9. Addition', for 'Banco Central', and '8. Calque' in the rest. This kind of translation strategy provides a brief explanation or a literal translation for the target text reader.

For '*Advocacia Pública*', the translator also provided the name in Portuguese with a literal translation in square brackets. In this case, however, the translator used another name in Portuguese, '*Defensoria Pública*', which is similar, but not the same. Both regard legal services; however, '*Advocacia Pública*' is for legal entities whereas '*Defensoria Pública*' is for individuals (Souza, 2010). In English, we did not find

'Public Defender', only 'Public Defense' or 'Public Defender', with similar functions to '*Defensoria Pública*' in Portuguese.²³⁵ The reason the original name was changed in Portuguese is not clear. This unusual translation strategy can be considered '4. Loan' followed by '8. Calque'.

The companies 'Eletrobrás' and 'Sumoc' were neither explained in the source text nor in the target text. 'Eletrobrás' is an electricity company and 'Sumoc' used to be responsible for controlling the Brazilian financial market and inflation before the creation of the 'Central Bank'.²³⁶ Both the source and target texts feature these names in a long sentence with a lot of information:

After a process of fiscal and foreign adjustment, conducted by Roberto Campos and Otavio Gouvêa de Bulhões, that brings inflation back to acceptable levels and balances the country's current account, and after a number of reforms, significantly, lead to the nationalization of telephone services and to the creation of Eletrobrás in spite of the liberal and internationalist credo of the two economists, Banco Central is created to replace Sumoc, the department of Banco do Brasil that played that role since 1944. (p. 8)

This excerpt shows that several events happened in Brazilian public bureaucracy at that time. The company 'Eletrobrás' was created, although the reader will not find information in the text to discover what kind of company 'Eletrobrás' is. In the case of 'Sumoc', the reader has a little more information, as the text says it used to be a department of '*Banco do Brasil that played that role since 1944*'. As the sentence is long and full of information in both the source and target texts, it may be confusing to find out exactly what 'that role' means. Considering this excerpt talks about a 'process of fiscal and foreign adjustment', we understand the author and the translator explained 'Sumoc' there.

Finally, one acronym had no context in the target text: 'IEDI'. By employing the translation strategy '7. Omission', the translator did not translate the full name of the acronym '*Instituto de Estudos para o Desenvolvimento Industrial*' as she had done before. As the sentence is

²³⁵ See <http://www.oregon.gov/OPDS/Pages/index.aspx> and <http://www.wsba.org/Legal-Community/Committees-Boards-and-Other-Groups/Council-on-Public-Defense> (accessed on 18/10/2015)

²³⁶ See <http://www.bcb.gov.br/?HISTORIABC> (accessed on 15/06/2015)

long, perhaps the translator avoided the full name of the acronym precisely because there was already too much information, as demonstrated in the excerpt in the table above. In any case, if the target text reader did not know the acronym and was interested in knowing what kind of institution this was, s/he would have to look for this information elsewhere.

Third case: The author's books

Table 18 - The author's books

Source text	Target text	Strategy
Compreendi naquela época que estava iniciando-se a transição democrática e publiquei, em 1978, sete anos antes que essa consumasse-se, o livro <i>O colapso de uma aliança de classes</i> , que previa essa transição a partir da ruptura do acordo firmado entre os empresários e os militares, que começava a ocorrer. (p. 24)	I realized at that time that democratic transition was beginning, and I published in 1978, seven years before its achievement, the book <i>O Colapso de uma Aliança de Classes [The Collapse of an Alliance of Classes]</i> that predicted this transition from the breaking of the agreement between the entrepreneurs and the military, which was then starting to occur.	4. and 8.
Esse é, essencialmente, o tema de <i>Macroeconomia da estagnação</i> (2007) cujas teses não serão repetidas neste texto. (p. 27)	This is essentially the subject of <i>Macroeconomia da Estagnação [Macroeconomics of Stagnation]</i> (2007) whose ideas I will not repeat here. (p. 27)	4. and 8.

In both excerpts, the author mentioned two books of his own. As the two books are published in Portuguese and have not been translated into English, the translator used the strategy of '4. Loan' followed by '8. Calque'. The translator put the original Portuguese name of the book with a literal translation

2. Second layer: heroes

Characters

For this item, we comment on excerpts that deal with a group of persons who held large estates of land and political power in Brazil, three former Brazilian presidents, and a monarch.

First case:

No Brasil, ela justifica-se nas fases iniciais do desenvolvimento capitalista brasileiro, quando os políticos, na esfera federal, estavam ainda muito presos aos coronéis e ao clientelismo local. Era um modo de a burocracia pública lograr legitimidade, ao opor-se às formas tradicionais de política. (p. 10)

In Brazil the distinction was justified at the early stages of its capitalist development, when federal-level politicians were still too attached to “patrons” [“coronéis”] and to the local clientelism; it was a way for public bureaucracy to gain legitimacy by opposing the traditional forms of doing politics. (p. 3)

We have already dealt with the concept of ‘*coronelismo*’ in the analysis of ‘*History and political cultures: the legal conceptions evoked by the military Governments while score of getting legitimacy*’.²³⁷ ‘*Coronéis*’ are, then, those who are the main agents of this system of ‘*coronelismo*’.

To recall briefly the meaning of this kind of system, ‘*coronelismo*’ is similar to ‘clientelism’ and ‘patrimonialism’, but specific to the Brazilian context between 1889 and 1930. We identified two translation strategies for this word: the first one is ‘3. Cultural substitution’ and the second is ‘4. Loan’. The term used by the translator to represent the ‘*coronéis*’ was ‘patrons’. Only two dictionaries, ‘*Oxford*’ and ‘*The Free Dictionary*’, defined the concept of ‘patron’ in a way we could find a relationship to ‘*coronel*’:

A member of either of two political associations (the patrons of Husbandry and the Patrons of Industry) founded respectively in the US in 1867 and in Canada in 1891 to promote farming interests²³⁸

²³⁷ See Chapter 4.3.

²³⁸ The Shorter Oxford English Dictionary (Fifth Edition) on CD-ROM version 2.0

A noble or wealthy person in ancient Rome who granted favor and protection to someone in exchange for certain services.²³⁹

The translator knew that the word ‘patrons’ did not fully correspond to the concept of ‘*coronéis*’ and therefore also kept the original word in square brackets.

Second case:

Há, no entanto, no período, um grande avanço econômico, que é a estabilização da alta inflação pelo Plano Real – um plano de estabilização comandado por Fernando Henrique Cardoso no governo de transição de Itamar Franco. (p. 13)

During this period, however, there is a major economic development, which is the stabilization of high inflation by the Real Plan – a plan of stabilization conducted by Fernando Henrique Cardoso in the transitional government of Itamar Franco. (p. 7)

Before commenting on the ‘characters’, we briefly comment on another example of ‘keywords’ in the excerpt above that was not addressed in the previous section: the ‘Real Plan’. In a translation strategy defined as ‘8. Calque’, the translator translated the name of the plan literally. It seems to be rather well-known in English since it appears in several journalistic and scientific texts as well as in the Encyclopaedia Britannica.²⁴⁰

With regard to ‘characters’, this extract includes the names of two former Brazilian presidents. ‘Fernando Henrique Cardoso’ is only mentioned once in the entire text. However, there is no indication that he was a president, but only that he introduced the ‘Real Plan’. This information is evident for the source text reader. The translator, through the translation strategy identified as ‘4. Loan’, also presupposed that the target text reader would know this. Or perhaps the translator did not

²³⁹ See <http://www.thefreedictionary.com/patron> (accessed on 15/06/2015).

²⁴⁰ See Da Fonseca, Manuel A. R. (1998) Brazil's Real Plan. *Journal of Latin American Studies*, 30, pp 619-639. (article); <http://www.economist.com/blogs/americasview/2014/07/real-plan> (The Economist, 03/07/2014, journalistic text) or <http://www.britannica.com/topic/Real-Plan> (Encyclopaedia Britannica). (accessed on 16/06/2015)

consider it important to indicate his name as a former president, since the important information in this statement was that he instigated the ‘Real Plan’.

In the case of ‘Itamar Franco’, despite the translation strategy ‘4. Loan’, the target text reader is informed that he was a Brazilian president, since the text mentions that the ‘Real Plan’ was put into action during the “transitional government of Itamar Franco”, the reader may deduce that he was also a Brazilian president.

Third case:

Citation: De D. João I a Getúlio Vargas, numa viagem de seis séculos, uma estrutura político-social resistiu a todas as transformações [...] a persistência secular da estrutura patrimonial, resistindo galhardamente, inviolavelmente, à repetição, em fase progressiva, da experiência capitalista. (p. 19)

Citation: From D. João I to Getúlio Vargas, in a six-century travel, a political and social structure resisted all changes... the centuries old persistence of the patrimonial structure, proudly and inviolably resisting the progressive repetition of the capitalist experience. (p. 16)

This case is similar to the previous one. ‘D. João I, was king of Portugal from 1357 to 1433. Getúlio Vargas was president from 1930 to 1945 and again from 1951 to 1954. The text states that throughout this period, which means, before the arrival of Portuguese colonisers until the end of mid-twentieth century, the government in Brazil maintained “persistence of the patrimonial structure”. Translating this excerpt through a ‘4. Loan’, the translator presupposed that the reader would be familiar with Brazilian and Portuguese history. As neither the king of Portugal in the Middle Ages, nor the Brazilian president of the mid-twentieth century bear their titles²⁴¹ or the periods when they ruled, the reader is supposed to be familiar with these names.

The name ‘Getúlio Vargas’ appears more times in the text. The first time is in the abstract. On page 8 of the translated text, he is mentioned as a leader. In this way the reader gets to know that Getúlio Vargas was a president and when he was in power. In the case of ‘D.

²⁴¹ ‘D.’ stands for ‘Dom’ in Portuguese, which indicates someone from the aristocracy.

João I', however, the excerpt shown above is the only mention of this Portuguese king, so there is no additional context.

Locations

For 'Locations', we present an extract that references a Brazilian municipality:

É bem conhecida a história de como Vargas usou esta decisão para obter o financiamento e a tecnologia necessários para a criação da primeira grande siderúrgica nacional – a Companhia Siderúrgica Nacional de Volta Redonda. (p. 16)

It is widely known how Vargas used his decision to obtain the necessary financing and technology for the creation of the first major national iron and steel industry – the Companhia Siderúrgica Nacional in Volta Redonda. (p. 11)

This extract shows where the first national iron and steel industry of Brazil was created. In a translation strategy identified as '4.a. Loan without further information', the translator reproduced the name of the place given by the author in the source text. A Brazilian reader knows that 'Volta Redonda' is a municipality located in the state of Rio de Janeiro. Like the author in the source text, the translator also assumed that the target text reader would know where 'Volta Redonda' is or perhaps she did not find important to mention it as a municipality since it does not affect the text function.

3. Third layer: rituals

Cultural knowledge

There are numerous cases of 'Cultural knowledge' in this article. As some of them are of the same nature, such as historical periods, we put them together in a table, just as in the item 'keywords' of this chapter. In addition, we present other cases. In this section, we comment on the translation of a revolt and a revolution that took place in Brazil in the first half of the 20th century, and the historical moment that the left wing succeeded in gaining federal power, in more recent history.

First case: Republican periods

Table 19 - Republican periods

Source text	Target text	Strategy
<p>Conforme Paulo Sérgio Pinheiro, em seu estudo sobre as classes médias urbanas na <u>Primeira República</u>, a ação política da burocracia pública a ação política da burocracia pública “vai depender do funcionamento concreto dos aparelhos de Estado e das relações do Estado com as diversas classes sociais” (p.11)</p>	<p>According to Paulo Sérgio Pinheiro (1978: 31), in his analysis of urban middle classes in the <u>Primeira República (1989-1930) [First Republic]</u>, public bureaucracy's political action “will depend on the actual functioning of the state apparatus and on the relationships between the state and the different social classes” (p. 3 and 4)</p>	4.and 8.
<p>Conforme observa Pedro Cezar Dutra Fonseca, em sua análise dos governos Vargas, a Revolução de 1930 foi originalmente burguesa e oligárquica; obviamente, não criou a burguesia industrial porque “hoje há vasta bibliografia mostrando a importância da indústria brasileira na <u>República Velha</u>” (FONSECA, 1989, p. 144); mas, se sua origem foi oligárquica e burguesa, seus resultados foram eminentemente burgueses ou capitalistas; “a partir de 1930 começou no Brasil um novo tipo de desenvolvimento capitalista. (p.14)</p>	<p>As observed by Pedro Cezar Dutra Fonseca (1989: 144 and 184), in his analysis of the Vargas administrations, the 1930 Revolution was originally bourgeois and oligarchic; it obviously did not create the industrial bourgeoisie because “today there is a large bibliography showing the significance of Brazilian industry in the “<u>República Velha</u>” [Old Republic]; but if its origin was oligarchic and bourgeois, its results were eminently bourgeois or capitalist; “in 1930 a new type of capitalist development began in Brazil. (p. 9)</p>	4.and 8.
<p>Com o Estado Novo, o autoritarismo brasileiro ressurgia com força, mas agora revestido de um caráter modernizante. (p. 16)</p>	<p>With the “Estado Novo” [New State], Brazilian authoritarianism reappeared in force but now assuming a modernizing quality.(p. 11)</p>	4.and 8.

The table shows two different moments in the history of the Brazilian Republic. The '*República Velha*' ['Old Republic'] or '*Primeira República*' ['First Republic'] is known as the period that marks the transition of Brazil into a Republic in 1889 and lasts until 1930, with the '*Revolução de 1930*'²⁴² Historians use both expressions as synonyms. The '*Estado Novo*' ['New State'] is a period starting in 1937 when Getúlio Vargas imposed a new constitutional charter and ends in 1945 (Fausto, 1996, p. 364). For all the expressions listed in the table above, we classified the translation strategies as '4. Loan' followed by '8. Calque' and '9. Addition'. The translator kept the names in Portuguese and gave a literal translation in square brackets and added the date that symbolizes this period. The expressions '*Primeira República*' and '*Estado Novo*' appear again throughout the text, but the translator maintained them in Portuguese between inverted commas or in italics.

The author assumed that the source text reader would know what these historical periods represent, because he did not provide any explanation about them. The translator, despite providing the literal translation of these expressions into English, also assumed that the target text reader would know about these periods because the literal translation of these expressions does not explain the historical events behind them. Still, these translations do not point out that the '*Primeira República*' and '*República Velha*' actually represent the same period.

Second case:

Vírginio Santa Rosa acentua, com vigor, o sentido do tenentismo e da Revolução de 1930 como sendo resultado da profunda insatisfação das camadas médias urbanas, que incluíam a pequena burguesia, os profissionais liberais, os empregados privados e os servidores públicos médios civis e militares. (p. 13)

Vírginio Santa Rosa (1936 [1976]: 38) vigorously emphasizes the meaning of "tenentismo" [a Rebel movement of young Army officers] and of the 1930 Revolution as a result of the profound dissatisfaction of urban middle layers, which included the petty bourgeoisie, professionals, private employees, and middle civil and military servants. (p. 8)

²⁴² The next case comments on this revolution.

This excerpt mentions a revolt, the '*tenentismo*', and a revolution, the '1930 Revolution'. The '1930 Revolution' was the military coup led by Getúlio Vargas, which marked the end of the 'First Republic' in Brazil (Fausto, 1996, p. 324 & 325). The author did not explain the causes of the revolution, although much of the research is built under this situation. Thus, the author believed that the source text reader would already know the causes and events related to this revolution, and thus, he discussed this revolution upon presumptively established knowledge.

Similarly, the translator worked on the target text as the author did, assuming that the target text reader has prior knowledge of the causes, events, and consequences of this '1930 Revolution'. Through a translation strategy identified as '8.a. Calque without further information', the translator did not provide explanations beyond those already provided in the source text such as in the following translated segments:

[...] we know that 1930 was a watershed in Brazilian history, that Brazilian Industrial Revolution began at this time, establishing the end of the Oligarchic State and the beginning of the National-Developmentalist State. (p. 8)

[...], the 1930 Revolution was originally bourgeois and oligarchic [...] (p. 9) During that period, the motto is 'rationalization', another name for state intervention planning. (p. 10)

With regard to the '*tenentismo*', in a strategy classified as '4.c. Loan with further information in the text', the translator kept the name of the revolt in Portuguese, but she also explained briefly who the agents of this revolt were. In this case, even if the target text reader had never heard about this revolt, this would give him a clue. This revolt, however, is further discussed in the article in both the source text and the target text:

O movimento tenentista, que surge das revoltas de 1922, 1924 e 1926, é um fenômeno político e militar original. (p. 14)

The "tenentismo" movement, that arises from the rebellions of 1922, 1924 and 1926, is an original political and military phenomenon. (p. 9)

No seio da burocracia pública, foram os militares e, especificamente, os "tenentes" que

desempenharam um papel político decisivo. (p. 14)

Within public bureaucracy, the military and, specifically, the 'tenentes' [lieutenants] played a decisive political role. (p. 9)

Still, these excerpts do not provide a full overview of the revolt, unless the reader has already studied about it through other sources.

Third case:

Consideram-se ainda os políticos, porque, por um lado – embora tenham, com frequência, origem burguesa e, mais recentemente, também origem trabalhadora-, quando são bem sucedidos, profissionalizam-se, e a maior parte dos seus rendimentos passa a derivar do Estado. (p. 10)

I include the politicians because, although they often are of bourgeois origin and more recently of working-class origin, when politicians succeed they become professionals and most of their revenues will derive from the state. (p. 2)

This excerpt comes at the beginning of the article when the author introduced the 'ruling classes' that will be discussed throughout the text. In the preceding paragraphs, the author mentioned that he deals with the 'upper layer' of classes such as 'civil servants', 'managers of government-owned companies', 'public administration consultants', and 'professional politicians'. In the excerpt above, the author justified the case that recently some politicians are of working class origins, unlike most politicians who are of 'bourgeois origin'.

The reader who has followed the recent history of Brazilian politics knows what phenomenon the author is talking about in this excerpt. The first president from a left-wing party from the working class was elected in late 2002 and assumed the presidency in 2003, a few years before the publication of this article. As the author assumed that the source text reader would be up to date on the situation, he did not need to explain this fact. However, the author realised he needed to explain that the representatives of the Brazilian working class in politics are also the 'upper layer' of 'professional politicians' classes.

By employing the translation strategy of '8.a. Calque without further information', the translator also assumed that the target text reader would be aware of the recent history of Brazilian politics and

thus, she did not expand on this. The phenomenon of a representative from the working class assuming power in Brazil was reported in the world press, as for example, in *The Guardian*, in the United Kingdom, *Le Monde* in France, *The New York Times*, in the United States, and *El País*, in Spain.²⁴³ So as the source text reader is ideally someone interested in Brazilian politics, the translator assumed that a recent and well known worldwide phenomenon did not need further information.

4. Fourth layer: values

Translator's approaches

We comment on one case that regards an economic strategy and another concerning a system of land ownership. We do not consider these two facts 'cultural references' because both have correspondents in English. Therefore we deal with them here due to the translation strategy used. We also comment on a set of excerpts where the author talked from the position of a Brazilian researcher to a Brazilian reader in the source text, and by making a literal translation, the translator distanced the author from the target text readers.

First case:

Getúlio Vargas liderou uma coalizão política heterogênea, a Aliança Liberal, para realizar a revolução capitalista e, depois, gradualmente, sem plano, mas com sentido de oportunidade, capacidade de conciliação, espírito republicano e visão do futuro, estabeleceu uma nova coalizão política baseada na aliança entre os setores substituidores de importação da velha oligarquia, os empresários industriais, os técnicos e os militares do governo, além dos trabalhadores urbanos. (p. 14)

²⁴³ See <http://www.theguardian.com/world/2002/oct/29/brazil.guardianleaders> (The Guardian, 29/10/2002), http://www.lemonde.fr/archives/article/2003/01/14/au-bresil-le-president-lula-lance-sa-croisade-contre-la-misere_4270382_1819218.html?xtmc=lula&xtcr=1799 (Le Monde, 14/01/2003), <http://www.nytimes.com/2002/10/29/world/leftist-brazilian-victor-moves-to-calm-nervous-markets.html> (The New York Times, 29/10/2002), and http://internacional.elpais.com/internacional/2002/12/31/actualidad/1041289202_850215.html (El País Internacional, 31/12/2002) (accessed on 17/06/2015)

Author's footnote: *A expressão “substituidor de importações” para caracterizar o setor da oligarquia agropecuária que participou de Revolução de 1930 é de Ignácio Rangel (1980). (p. 14)*

Getúlio Vargas headed an heterogeneous political coalition, the Liberal Alliance, to carry out the revolution, and then gradually, without a plan but with a sense of opportunity, ability to conciliate, republican spirit, and a vision of the future, set up a new political coalition based on the alliance between import substitution sectors [“substituidores de importação”] of the old oligarchy, industrial entrepreneurs, government technicians and military personnel, and urban workers. (p. 8)

Author's endnote: *The expression “substituidor de importações” [import substitution] to characterize the sector of the agricultural oligarchy that took part in the 1930 Revolution comes from Ignácio Rangel (1980: 47). (p. 32)*

In the excerpts shown above, the author used the expression ‘*substituidores de importação*’ as a concept that was quite common in the ‘Third World’ in the 1950s and 1960s. It is an economic system based on the strategy of import substitution aimed at domestic production in the country (Benício & Teixeira, 1999, p. 78). As the translator put in square brackets, this concept is also found in English under the name of ‘import substitution’ with the following definition:

Government strategy that emphasizes replacement of some agricultural or industrial imports to encourage local production for local consumption, rather than producing for export markets. Import substitutes are meant to generate employment, reduce foreign exchange demand, stimulate innovation, and make the country self-reliant in critical areas such as food, defense, and advanced technology.²⁴⁴

²⁴⁴ See <http://www.businessdictionary.com/definition/import-substitution.html> (accessed on 17/06/2015)

Even though 'import substitution' is a recognised expression in English, the translator chose to keep it in Portuguese and display the name in English in square brackets. This translation strategy was identified as '4. Loan' followed by '3. Cultural substitution', as the term actually exists in English.

The author possibly made this decision to keep the expression in Portuguese because of the author's footnote, where he stated that this expression comes from Ignácio Rangel, a Brazilian economist. Rangel used the term to refer to the agricultural oligarchy sector in Brazil. Although the expression 'import substitution' is legitimate in English, it entails its own Brazilian characteristics in this text which may have led the translator to express this concept in both languages.

Second case:

No século XIX, a sociedade é essencialmente “patriarcal” e “mercantil”, porque é dominada pelo latifúndio agro-exportador e pelos comerciantes locais, que não incorporam ainda as idéias de progresso técnico e produtividade, enquanto o Estado conta com a participação importante de uma burocracia patrimonial. (p. 11)

The nineteenth century society is essentially 'patriarchal' and 'mercantile', since it is dominated by agricultural-exporting "latifúndios" [large landed estates] and by local merchants who still do not incorporate the ideas of technical progress and productivity, whereas the state has an important participation of a patrimonial bureaucracy. (p. 4)

The definition of '*latifúndio*' in Portuguese is: "Large estates of land, usually unproductive or poorly exploited by farmers, for the owner's benefit"²⁴⁵. This definition is similar to the explanation that the translator provided in brackets, with a few more details.

As in the previous case of this item, the term '*latifúndio*' can also be found in English dictionaries as 'latifundium': "A large landed estate or ranch, freq. worked by slaves or people of semi-servile status; esp.

²⁴⁵ "Grande extensão de terras, geralmente improdutivas ou escassamente exploradas por lavradores, a benefício do proprietário". See <http://www.dicio.com.br/latifundio/> (accessed on 17/06/2015)

one in Spain or Latin America or (*Hist.*) in ancient Rome”.²⁴⁶ Moreover, *Encyclopaedia Britannica* also provides a definition of 'latifundium', in English:

[...], any large ancient Roman agricultural estate that used a large number of peasant or slave labourers. [...] In Latin America the latifundium (Spanish: *latifúndio*) was introduced as a semifeudal institution by Iberian settlers and was widely perpetuated in the 'hacienda'.²⁴⁷ (emphasis added)

The translator did not choose the word 'latifundium' for the target text; she decided to keep the word in Portuguese and provide a brief explanation in square brackets through a translation strategy classified as '4.c. Loan with further information in the text'. This is probably due to the fact the translator assumed that the target text reader would not be familiar with the term 'latifundium' in English. Moreover, as the words are similar in both languages, it is possible that the translator wanted to keep the Brazilian-ness of the system of land ownership, which still exists today.²⁴⁸ Therefore, this word is used one more time in the text, and the translator used only the word in Portuguese in inverted commas.

Third case:

Here are some examples where the author talked to the source text reader as a Brazilian researcher to a Brazilian reader. In other words, the author pointed out the characteristics of Brazilian public bureaucracy for his Brazilian readership.

Table 20 - We, Brazilians in “Public bureaucracy and ruling classes in Brazil”

Source text	Target text
Esta radicalização aconteceu <u>aqui</u> em um momento em que, à crise econômica provocada pelos gastos excessivos e pela apreciação do câmbio durante o governo Kubitschek, somava-se a crise política causada pela eleição e	This radicalization occurred <u>here</u> at a time when, to the economic crisis caused by excessive expenses and by the exchange rate appreciation during the Kubitschek administration, was added the political crisis caused by the election and following resignation

²⁴⁶ See <http://www.seadict.com/en/en/latifundium> (accessed on 17/06/2015)

²⁴⁷ See <http://www.britannica.com/topic/latifundium> (accessed on 17/06/2015)

²⁴⁸ According to 'Carta Capital' magazine, in an article from 06/01/2015, there are about seventy thousand lands classified as latifundium in Brazil. (accessed on 18/06/2015)

<p>subseqüente renúncia do presidente Jânio Quadros, e pela assunção à Presidência da república de João Goulart. (p. 20)</p>	<p>of president Jânio Quadros, and by the ascension of João Goulart to the Presidency of the Republic. (p. 17)</p>
<p>Em terceiro lugar, está ficando claro para toda a sociedade o fracasso da ortodoxia convencional <u>aqui</u> e em outros países como a Argentina e o México em promover o desenvolvimento econômico; quando, neste quadro, a Argentina rompe com a ortodoxia convencional e passa a adotar estratégias macroeconômicas semelhantes às dos países asiáticos (câmbio competitivo, taxa de juros moderada e ajuste fiscal rígido), passa a crescer fortemente. (p. 27)</p>	<p>Third, it is becoming evident for the whole society, <u>here</u> and in other countries such as Argentina and Mexico, the failure of conventional orthodoxy to promote economic development; when, in this setting, Argentina breaks with conventional orthodoxy and adopts macroeconomic strategies similar to those of Asian countries (competitive exchange rate, moderate interest rate, and strict fiscal adjustment), it begins to grow strongly. (p. 28)</p>
<p>É nesse quadro mais amplo que a idéia de um novo desenvolvimentismo que oponha-se tanto ao velho desenvolvimentismo, porque este desempenhou seu papel mas foi superado, quanto à ortodoxia convencional que, sendo uma estratégia proposta por <u>nossos</u> concorrentes, mais neutraliza do que promove o desenvolvimento econômico, que devemos pensar o papel da burocracia pública. (p. 27)</p>	<p>It is in this broader frame – the one of the new developmentalist strategy – opposed both to the old developmentalism (that played its role but was overcome) and to the conventional orthodoxy (which, as a strategy proposed by <u>our</u> competitors, rather neutralizes than promotes economic development), that we should consider the role of public bureaucracy. (p. 28)</p>
<p>No Brasil, as três formas de democracia estão presentes e embaralhadas: <u>temos</u> muito de democracia de elites, já <u>somos</u> uma democracia social, e a Constituição de 1988 abriu espaço para uma democracia participativa. Antes de chegar a ela, porém, além de <u>melhorarmos</u> os <u>nossos</u> sistemas de participação, será necessário tornar a burocracia pública mais responsabilizada perante a sociedade. (p. 28)</p>	<p>In Brazil, the three forms of democracy are present and mixed: <u>we</u> have a lot of elite democracy, <u>we</u> already are a social democracy, and the Constitution of 1988 opened the way to a participative democracy. Before arriving to it, however, besides improving <u>our</u> systems of participation, <u>we</u> must make public bureaucracy more accountable to society. (p. 29)</p>

In the excerpts above, the author talked to the source text reader pointing out characteristics of a country that is located 'here', the place where the article was written and where it would be read. Moreover, the author used the first person plural to refer to himself and the reader when talking about 'our' country, Brazil.

By employing a translation strategy classified as '8. Calque', the translator put the target text reader in a different position. This means that 'our' country does not include the non-Brazilian reader. Thus, there is a distance between the target text reader and the author that we do not find in the source text. These excerpts may show the target text reader for whom this text was originally written. While the source text reader studies Brazilian public bureaucracy as 'our' situation in this article, the target text reader studies Brazilian public bureaucracy as 'their' situation.

Preliminary Conclusions

This article was written for a reader who already has some knowledge of Brazilian public bureaucracy. A reader who has never come across to this issue and uses this article as their first source to learn about public bureaucracy in Brazil is likely not to understand much of it. That is, the ideal reader of both the source and the target texts is someone previously informed about Brazilian public bureaucracy with some awareness of concepts regarding Brazilian history, politics, and economy.

Even with the translator's interferences providing brief explanations of pacts, plans, organisations, political strategies, historical moments, and economic and political systems that have taken place in Brazil, the text includes a lot of information and a quick historical retrospective. The translator, as well as the author, assumed that their audience would have some previous knowledge on the subject. Otherwise, this article would have to be rewritten with basic information explaining the concepts dealt with in the research.

4.10.TEXT 9 (POLITICAL SCIENCES)

SOCIAL PROGRAMS FROM A HUMAN RIGHTS PERSPECTIVE:
THE CASE OF LULA ADMINISTRATIONS'S FAMILY GRANT IN
BRAZIL

*OS PROGRAMAS SOCIAIS SOB A ÓTICA DOS DIREITOS
HUMANOS: O CASO DO BOLSA FAMÍLIA DO GOVERNO LULA NO
BRASIL* - Clóvis Roberto Zimmermann

Extratextual information

This article was published in Portuguese, English, and Spanish in 2006; all of them are available on *SciELO*. The author, Clóvis Roberto Zimmermann, analyses a social program, '*Bolsa Família*'--or 'Family Grant' in English--and its trajectory through other governmental initiatives and other social programs in the Brazil's recent history. The article is an analysis of these programme's achievements in helping the most disadvantaged social classes in Brazil. It also presents the still existing problems--up to 2006--that need to be taken into account to reach all Brazilians who live in very poor conditions in the country.²⁴⁹

The journal which published the article is *Sur - Revista Internacional de Direitos Humanos*. The journal is described as follows:

Sur - Revista Internacional de Direitos Humanos is a biannual publication started in 2004 that presents an analytical and balanced standpoint on human rights in Southern Hemisphere countries. With the aim to strengthen the South-South and the South-North dialogue among human rights activists, scholars and UN officials, this journal promotes a critical debate on several issues related to the theme. It breaks away from a pseudo-consensus and opens up spaces to improve the quality of this discussion.²⁵⁰

²⁴⁹

See http://www.scielo.br/scielo.php?pid=S1806-64452006000100009&script=sci_arttext for the main page of the source text, http://www.scielo.br/scielo.php?pid=S1806-64452006000100009&script=sci_abstract for the main page of the target text in English, and http://www.scielo.br/scielo.php?script=sci_arttext&pid=S1806-64452006000100009&lng=en&nrm=iso&tlng=es for the main page of the target text in Spanish. (accessed on 05/08/2015)

²⁵⁰ See <http://www.scielo.br/revistas/sur/aboutj.htm> (accessed on 03/08/2015)

The journal has been publishing since 2004. Although on *SciELO* there are only issues available until 2009, the journal continues publishing annual editions. There are four special issues available, two in 2006, one in 2007, and one in 2008.²⁵¹

The article has 21 references cited in endnotes. Six of them are not Brazilian and they are cited in their original languages: Spanish, English, and German. The other 15 are from authors who wrote their texts originally in Portuguese, two of which are the author's himself, Zimmermann. This article is based predominantly on previous Brazilian research.

The translator is Francis Aubert. In an online survey, we found the name 'Francis Henrik Aubert' through '*Currículo Lattes*'. However, we did not find the translation of this article analysed, in spite of the researcher claiming to be responsible for other translations. For this reason, we cannot be sure that 'Francis Aubert' and 'Francis Henrik Aubert' are the same person. We contacted this researcher by e-mail asking if he translated this article, but we did not receive an answer.

If the translator and this researcher are the same person, he is Brazilian, he has a degree in Languages and Human Sciences from the University of Oslo, and a PhD in Semiotics and General Linguistics from the Universidade de São Paulo. Francis Henrik Aubert works as a professor at the Universidade de São Paulo in areas related to Translation Studies, Translation Teaching, Terminology, and Contrastive Linguistics.²⁵² If Francis Henrik Aubert did translate this article, he is a non-native English speaker who has certifications in the Human Sciences and Languages.

With regard to the target text in Spanish, we will not deal with its details here because our research deals exclusively with Portuguese as source text and English as target text. The text translated into Spanish is one more way to increase visibility for this article, mainly in Brazil's neighbouring countries in Latin America.

²⁵¹ See Sur's independent webpage on <http://www.conectas.org/pt/acoefs/sur/edicao>, on SciELO http://www.scielo.br/scielo.php?script=sci_issues&pid=1806-6445&lng=pt&nrm=iso and SciELO's special editions on http://socialsciences.scielo.org/scielo.php?script=sci_issues&pid=1806-6445&lng=pt&nrm=iso. (accessed on 05/10/2015)

²⁵² See <http://buscatextual.cnpq.br/buscatextual/visualizacv.do?id=K4768137H3> (accessed on 05/08/2015)

Extratextual and intratextual factors

The article presents citations from legal texts, one is a guideline regarding the fight against hunger, and the other is a report on the human right to food. Through this, we can understand that the article is of a hybrid genre (Marcuschi, 2008).

The table below shows the source and target text's general characteristics according to the analysis proposed by Nord (1991/2005).

Table 21 - Analysis of Social programmes from a human rights perspective: the case of the Lula administration's family grant in Brazil

	Source-text	Target-text
Extratextual factors		
Sender	1-Clóvis Roberto Zimmermann 2- <i>SUR-Revista Internacional de Direitos Humanos</i> 3- <i>SciELO</i>	1-Clóvis Roberto Zimmermann (author) 2-Francis Aubert (translator) 3- <i>SUR-Revista Internacional de Direitos Humanos</i> 4- <i>SciELO</i>
Intention	Disseminate the author's research	Disseminate the author's research internationally
Audience	Brazilian researchers interested in popular social programs in Brazil	International researchers interested in popular political programs in Brazil
Medium	Online academic journal: <i>SUR-Revista Internacional</i>	Idem
Place	Brazil – in an online open access library	Idem
Time	2006	Idem
Motive	Examine the benefits and obstacles of the 'Family Grant' programme	1-Spread internationally the author's research as well as increase the journal's visibility 2- Examine the benefits and obstacles of the 'Family Grant' programme
Text function	Informative Argumentative	Idem
Intratextual factors		

Subject	Brazilian social programs	Idem
Content	Social policies / Family Grant / Brazilian recent governments / Poverty / Hunger / Brazil's social situation	Idem
Presuppositions	Awareness of Brazilian poverty / awareness of Brazilian money value / awareness of Brazilian geography / awareness of different low social classes / awareness of the acronym of a Brazilian political party	Awareness of Brazilian poverty / awareness of Brazilian money value / awareness of Brazilian geography / awareness of different low social classes
Text composition	Author's name, author's biography, title, abstract and keywords in Portuguese, headlines, paragraphs, footnotes, references, abstract and keywords in English.	Title, author's name, affiliated institution, abstract and keywords in English, headlines, paragraphs, footnotes, references, and translator's name.
Non-verbal elements	None	Idem
Lexis	Formal, academic with specific vocabulary	Idem
Sentence structure	Simple. Some sentences are linked to citations, footnotes, and references	Idem
Suprasegmental features	Title and headlines in bold, abstracts, keywords and headings in capital letters; and emphasis in italic or inverted commas	Idem

Motive

The reason for the translation of this article in particular is due to the international recognition of the programme '*Bolsa Família*'--or 'Family Grant'--through the worldwide media.²⁵³ Launched in 2004, this

²⁵³ Some examples were found on: <http://www.nytimes.com/2004/01/03/world/to-help-poor-be-pupils-not-wage-earners-brazil-pays-parents.html> (New York Times, USA, 03/01/2004), <http://www.lemonde.fr/archives/article/2004/09/28/p-jacques-wagner-ministre-charge-du-conseil-pour-le-developpement-economique-et-social-p-p-seul-le->

programme was being discussed at the time this article was published. This might have been the reason for this translation.

In this article the author tried to highlight the benefits and the obstacles of the 'Family Grant' relating it to the recent history of Brazil and other recent Brazilian social programmes. The article presents an analysis from the point of view of a Brazilian researcher who observed the implementation of the programme within his own country. It is a way for the target text readers to access the point of view of a local scholar on these programmes and the Brazilian reality at the time.

Presuppositions

In general, the confrontation between source and target texts shows a translation with similar presuppositions. Many official names of Brazilian governmental plans have anglicized versions of their names and the translator used them. Still, neither the original, nor the translation go into detail about these plans, which are supposed to be already known by the source and target text readers. Some plans of small impact on the international scenario went through literal translations into English. These names are usually self-explanatory. The translator, as well as the author, assumed that the ideal reader had prior knowledge about these plans because neither gave any explanatory details.

In what refers to a comprehensive social situation of the country, the translator mainly worked based on the author's presuppositions, assuming that the reader is familiar with some features related to social classes, especially the lower classes located in different regions of the country, under different conditions of poverty. Likewise, both author and translator assumed their audiences would be able to recognise the monetary value of the Brazilian currency.

Our analysis did not find many cases where the translator made different presuppositions from the author. The most visible one is the name of a Brazilian political party represented by its international name

brasil-ne-pourra-pas-venir-a-bout-de-la-pauvrete-p_4292547_1819218.html?xtmc=bolsa_familia&xtcr=44 (Le Monde, France, 28/09/2004),
http://sociedad.elpais.com/sociedad/2006/04/20/actualidad/1145484004_850215.html (El País, Spain, 20/04/2006), and
<http://www.spiegel.de/politik/ausland/brasiliens-wahlsieger-lula-held-der-armen-liebling-der-finanzmaerke-a-445337.html> (Spiegel, Germany, 30/10/2006)

in the target text whereas in the source text Brazilian acronym of the party is used. The next section comments on these cases in detail, illustrated by the source and the target text passages that refer to them.

Cultural Categories and Translation Strategies

1. First layer: symbols

Cultural registers

In this section we comment on the case of an expression that the author borrowed from another Brazilian researcher. This expression is used to criticise the value that a particular social programme brings to Brazilian citizens.

Além disso, grande parte dos Programas estabelece um valor máximo a ser entregue às famílias, sendo que a maioria deles utiliza o teto de meio salário mínimo per capita. Segundo Sposati, existe uma tendência de rebaixamento desse valor, o que, conforme a autora, torna esse auxílio uma espécie de “esmola institucionalizada”. (p. 148)

Furthermore, the majority of these Programs define a maximum value to be delivered to the families, the most generous reaching a limit of ½ a minimum wage per capita. According to Sposati, there is a tendency to lower this value, which, according to the author, transforms this type of assistance into a sort of “institutionalized alms.” (p. 148)

The author borrowed the term '*esmola institucionalizada*' from the researcher Aldaíza Sposati who published a research article in 1997 reflecting critically on the financial assistance provided by Brazilian governmental social programs. We also found this expression in political opinion blogs and in other scientific texts with the same meaning proposed by Sposati.²⁵⁴

²⁵⁴ These are examples of Brazilian blogs that criticize social programs using the expression '*esmola institucionalizada*': <http://www.jorgefernandosantos.com.br/blog/?p=75>, <http://ossamisakamori.blogspot.com.br/2013/05/programa-bolsa-miseria-e-um-engodo.html>, <http://www.reservaer.com.br/interativas/que-pais-e-este-2/>, and <http://pporaculo.blogspot.com.br/2013/05/bolsa-familia-esmola-institucionalizada.html>. (accessed on 13/09/2015). With regard to scientific

In English, we did not find many cases with the expression suggested by the translator in the target text: 'institutionalized alms'. We found only one book translated from German into English using the expression with the same critical purpose, as follows:

The unemployment insurance that provided this support would no longer be regarded as institutionalized alms, but instead as the start-up capital for enterprises of a qualitatively different sort. (Beck, & Willms, 2014, n.p., emphasis added)

We did not find the expression with the same critical purpose in any other text. Also, the excerpt above is from a book translated from German, which means that this expression is unconventional in English. 'Institutionalized alms' was most commonly found in religious blogs or scientific texts on Religious Studies. In these genres, this expression is usually followed by a noun, such as 'institutionalized alms-giving' or 'institutionalized alms-service'.²⁵⁵

As it seems, the translator used the translation strategy identified as '8. Calque' to express the author's criticism. Although the expression 'institutionalized alms' is not commonly used in English to express political criticism, it is possible for the target text reader to understand the author's argument. In other words, such a literal translation explicitly expresses the sense of criticism. The difference in the effect of this excerpt on the source text reader and the target text reader is background knowledge. The source text reader can associate the Portuguese expression with previous reading while the target text reader will have to understand the author's argument without any previous

texts that use this expression in Portuguese with the same purpose, apart from Sposati we found: De Aguiar Macêdo, M., & De Brito, S. R. (2004). *Transferência de renda: nova face de proteção social? . Edições Loyola*.

²⁵⁵ These religious blogs are examples where the expression 'institutionalized alms-giving' or 'institutionalized alms-service' can be found: <http://www.arabicbible.com/for-christians/revival/1355-islam-revival-part-1.html?start=3>, and <http://pearl-magazine.blogspot.com.br/2015/05/a-must-read-for-all-muslims-earning.html> (accessed on 13/09/2015). With regard to scientific texts that use this expression in English for religious purposes, see: Valantasis, R. (Ed.). (2000). *Religions of late antiquity in practice*. Princeton University Press.; Rist, G. (2009). *History Of Development 3rd Edition*. Academic Foundation.; and Jütte, R. (1994). *Poverty and deviance in early modern Europe* (Vol. 4). Cambridge University Press.

reading of the English expression from a critical perspective.

Keywords

In this section we comment on the translation strategies used to deal with the various names of Brazilian social programmes as well as Brazilian and international organisations. Due to the high number of programmes and organisations mentioned in the text, we use tables in order to show all the translation strategies used to produce the target text. We also comment on the translation strategy for a political party and a Brazilian economic plan.

First case:

The table below shows the social programmes mentioned in the article. The table is organised in three columns: the first column highlights the first occurrence of the programme in the source text and the second column shows the first occurrence of the programme in the target text. The third column indicates whether there is an official name for the programme in English or not.

Our investigation assumes that a Brazilian social programme has an official name in English whenever this programme is mentioned in English texts on official Brazilian government websites or by global organisations. When we did not find a programme on the government's or global organisations' websites in English, we use other sources to find its occurrences. We mainly prioritise texts from scientific and journalistic genres. In these cases, the texts usually show small variations of names for the social programmes. Situations of this type also suggest that a given social programme has no official name in English.

After the table, we comment on the cases and the translation strategies used for specific situations. In the footnotes we also include the sources and/or references of parallel texts in English where we found occurrences of these social programmes

Table 22 - Brazilian social programmes

Source text	Target text	Official
<i>Bolsa Família</i> (p.144)	Family Grant (p.144)	Yes
<i>Programa de Transferência de Renda Bolsa Família</i> (p. 146)	Family Grant Income Transfer Programs (p. 146)	No
<i>Ação da Cidadania contra a Fome, a Miséria e pela Vida</i> (p. 148)	Citizen's Action Against Hunger and Destitutions and For Life (p. 148)	No
<i>Política Nacional de</i>	National Food and Nutrition	Yes

<i>Alimentação e Nutrição</i> (PNAN) (p.149)	Policy (PNAN) (p.149)	
<i>Programa de Erradicação do Trabalho Infantil (PETI)</i> (p.149)	Child Labor Eradication Program (PETI) (p.149)	No
<i>Programa de Garantia de Renda Mínima</i> (p.149)	Guaranteed Minimum Income Program (p.149)	No
<i>Bolsa Escola</i> (p.149)	School Grant (p.149)	Yes
<i>Agente Jovem</i> (p.149)	Youth Agent (p.149)	Yes
<i>Bolsa Alimentação</i> (p.149)	Food Grant (p.149)	No
<i>Programa Auxílio Gás</i> (p.149)	Gas Allowance Program (p.149)	No
<i>Programa de Distribuição Emergencial de Alimentos – PRODEA</i> (p.149)	Program for Emergency Distribution of Food – PRODEA (p.149)	Yes
<i>Programa Cesta de Alimentos</i> (p.149)	Food Basket Program (p.149)	Yes
<i>Programa Cartão Alimentação</i> (p.150)	Food Card Program (p.150)	Yes
<i>Fome Zero</i> (p.150)	Zero Hunger Program (p.150)	Yes
<i>Renda Mínima</i> (p.152)	Minimum Income Program (p.152)	Yes
<i>Ração Essencial Mínima</i> (p.154)	Minimum Essential Ration (p.154)	No

Our analysis reveals 16 social programmes discussed by the author of the article. In the target text, the translator provided the names of these programmes in English for all cases without mentioning the names of the programmes in Portuguese. From these 16 programs, we consider that ten of them have 'official' names in English. This means that ten of these social programmes are used on governmental or global organisation websites either on bilingual pages or in documents attached to the websites. The sources where these programmes were found in English are detailed in footnotes.

In the target text, eight of these ten social programmes with an official name were found on Brazilian government websites or global organisations.²⁵⁶ In these cases, the translator used the translation

²⁵⁶

1-Family Grant: see http://www.itamaraty.gov.br/index.php?option=com_content&view=article&id=2491:participacao-do-ministro-das-relacoes-exteriores-na-cupula-da-comunidade-do-caribe-granada-25-e-26-de-fevereiro-de-2011&catid=42&lang=pt-BR&Itemid=280, found on the website of the

strategy identified as '3. Cultural substitution', because these are official names in English. The remaining two social programmes found on official websites are written slightly differently in the target text.²⁵⁷ In these two cases, the translator employed the translation strategy classified as '8. Calque', because the names are consistent with the meaning of the social programs in Portuguese, but are not officially listed this way. We must also consider the possibility that these two cases did not yet have 'official' names in English back in 2006, when the article was published.

Brazilian Ministry of Foreign Affairs (Itamaraty). 2 – National Food and Nutrition Policy: see http://189.28.128.100/dab/docs/portaldab/publicacoes/national_food_nutrition_policy.pdf, found in the website of the Ministry of Health of Brazil. 3 – School Grant: see http://www.eln.gov.br/opencms/export/sites/eletronorte/publicacoes/publicacoes/Relatorio_Sustentabilidade_2008_ingles.pdf, found in a document of Eletrobrás, the Brazilian governmental power company. 4 – Youth Agent Programme: see <http://www.petrobras.com.br/pt/>, found in Petrobrás website, the Brazilian governmental petrol company. 5 – Food Card Programme: see http://www.fao.org/fileadmin/user_upload/newsroom/docs/pathways.pdf, found in a document of the Food and Agricultural Organization (the name of this programme does not only apply to the Brazilian case). 6 - Minimum Income Programme: see http://www.ipea.gov.br/portal/index.php?option=com_content&view=article&id=4319&Itemid=1, found in IPEA website, the Brazilian institution of applied economics, and 7 - Zero Hunger Programme: see <http://www.un.org/en/zerohunger/#&panell-1>, found in the UN website, and <https://www.wfp.org/zero-hunger>, found in the World Food Programme (the name of this programme is not only used in the Brazilian case). 8 – Food Grant Programme <ftp://ftp.fao.org/es/esa/cfs/Brazil.pdf> found in the World Food Programme (the name of this programme does not only apply to the Brazilian case). (accessed on 14/09/2015)

²⁵⁷ The 'Programme for Emergency Distribution of Food' has been found as 'Programme for Emergency Food Distribution' according to <http://www.oecd.org/tad/25836756.pdf>, found in a document of the Ministry of Agrarian Development and the Secretariat for Family Farming; and the 'Food Basket Programme' has been found as 'Basic Food Basket Programme' according to http://www.ipea.gov.br/portal/index.php?option=com_content&view=article&id=4319&Itemid=1, found in IPEA website, the Brazilian institution of applied economics. (accessed on 14/09/2015)

We did not find the other six social programmes mentioned in the article on websites of Brazilian governmental agencies or worldwide organisations. Nevertheless, these programmes were mentioned in other sources such as journalistic and scientific texts. In all cases, we found at least one text in which the social programme is expressed the same way as the target text. Still, there are usually several variations in the names of these programs, which allows us to state that these names are 'unofficial' in English.²⁵⁸ Thus, in these cases, the translator used the

²⁵⁸ Here we only show a sample of variations of names for each social programme in order to show these names do not present a standardized form in English. 1 – Family Grant Income Transfer Programs: see Marques, Rosa Maria, & Mendes, Áquilas. (2007). Servindo a dois senhores: as políticas sociais no governo Lula. *Revista Katálysis*, 10(1), 15-23. (abstract in English of a article written in Portuguese). Programs of Income Transference: see http://www.fao.org/fileadmin/user_upload/newsroom/docs/pathways.pdf, found in a document of the Food and Agricultural Organization (the name of this programme does not only apply to the Brazilian case). 2 - Cash Transfer Programs: see <http://www.ipc-undp.org/pub/IPCNewsletter7.pdf>, Brazil and African Newsletter of the International Policy Centre for Inclusive Growth (November, 2009) 2 – Citizen's Action Against Hunger and Destitutions and For Life: see De Carvalho, Fernanda Lopes. (1998) *Fighting extreme poverty in Brazil: the influence of citizen's action on government policies*. OECD. 47p. (academic book). Citizens' Action in the Struggle Against Hunger and Destitution and in Defense of Life: see Magalhães, R. (2002). *Enfrentando a pobreza, reconstruindo vínculos sociais: as lições da Ação da Cidadania contra a Fome, a Miséria e pela Vida. Cadernos de Saúde Pública*, 18(Suppl.), S121-S137. (abstract in English of a article written in Portuguese) 3 – Gas Allowance Programme: see 'Analysis of S.139, the Climate Stewardship Act of 2003' of Office of Integrated Analysis and Forecasting from the USA, in <http://public.wsu.edu/~forda/285/EIA%20Climate%20Stewardship%20Analysis.pdf>. In the USA, different than Brazil, this name may be used for 'gasoline' instead of 'cooking gas', see <http://www.wbir.com/story/news/2015/03/25/gas-allowance-programme/70446822/> (journalistic website, 2015). 4 - Child Labor Eradication Programme: see Hindman, H. (2009) *The World of Child Labor: an historical and regional survey*. Routledge. 999p. (academic book). 5 - Child Labor Eradication Programme: see Cunha, R. (2008) Entitlement to Income in Brazil: The Experience of the Bolsa Familia Programme. *IPC*. p. 11-24., and http://www.unicef.org/republicadominicana/english/protection_15759.htm, found in a document of the UNICEF website regarding Dominican Republic. Programme to Eradicate Child Labour: see http://www.ucw-project.org/attachment/Brazil_20june1120110622_103357.pdf (a report called 'Understanding the Brazilian Success in reducing child labour: empirical evidence and policy lessons' for the programme 'Understanding Children's

translation strategy identified as '8. Calque', providing literal translations of the Brazilian social programmes. Therefore, in almost all possible cases, the translator used the official name in English. Whenever this was not possible, the translator made a literal translation and provided the same acronyms of the social programmes that the author used in the source text. As the names of these social programmes typically present self-explanatory names, this translation strategy complies with the informative and argumentative function of the text. If the target text reader wants to find out more about these programmes in English, s/he will have access to them through other sources such as academic and journalistic texts.

Second case:

The table below shows the Brazilian and international organisations mentioned in the article. It is organised in three columns: the first column highlights the first occurrence of the organisation in the source text and the second column shows the first occurrence of the organisation in the target text. The third column indicates whether there is an official name for the organisation in English or not. We consider that an organisation has an 'official' name when the organisation's own website mentions one. We also take into account governmental websites that mention the names of these organisations. Whenever we could not find these names in the sources indicated above, we used others such as scientific and journalistic texts. However, in such cases, we consider that the name is not official, since the sources usually reveal small variations suggesting that there is no official standard in English. After the table, we comment on the translation strategies we found, and we also provide footnotes with the sources used in our investigation.

Work' promoted by UNICEF in 2011) 5 – Guaranteed Minimum Income Programme: see <http://crookedtimber.org/2012/08/05/universal-basic-income-how-much-would-it-cost/> (a journalistic blog by John Quiggin in 2007; it does not only concern the Brazilian case). Programme of Guaranteed Minimum Income: see Crocitti, J. J. and Vallance, M. M. (2012) Brazil Today: an encyclopedia of life in the republic. Library of Congress Cataloguing-in-Publication-Data. 741p. (academic book) 6 - Minimum Essential Ration: see Moura, E. G. de, & Leite, J. P. (2011). Área de Nutrição na Capes. Revista de Nutrição, 24(6), 801-808. (article), and <http://thebrazilbusiness.com/article/cost-of-living-in-brazil-ndash-cesta-basica> (a journalistic blog from 2012). (accessed on 15/09/2015)

Table 23 - Brazilian and international organisations

Source text	Target text	Official
FAO (<i>Organização das Nações Unidas para a Agricultura e a Alimentação</i>) (p. 145)	FAO (Food and Agriculture Organization of the United Nations) (p. 145)	Yes
CONSEA (<i>Conselho Nacional de Segurança Alimentar</i>) (p. 148)	CONSEA (National Council for Food Security) (p.148)	Yes
<i>Ministério das Minas e Energia</i> (p.149)	Ministry of Mining and Power (p.149)	Yes
<i>Ministério Extraordinário de Segurança Alimentar e Combate à Fome</i> (MESA) (p.150)	Extraordinary Ministry for Food Security and Eradication of Hunger (MESA) (p.150)	No
<i>Ministério do Desenvolvimento Social e Combate à Fome</i> (MDS) (p.150)	Ministry for Social Development and Eradication of Hunger (MDS) (p.150)	Yes
<i>Ministério da Assistência Social e da Secretaria-Executiva do Programa Bolsa Família</i> (p.150)	Ministry of Social Assistance, and to the Executive Secretary of the Family Grant Program (p.150)	No
<i>Comitê de Direitos Econômicos, Sociais e Culturais do Alto Comissariado de Direitos Humanos das Nações Unidas</i> (p.151)	Committee for Economic, Social and Cultural Rights of the UN High Commissioner of Human Rights (p.151)	Yes
<i>Departamento Intersindical de Estatística e Estudos Socioeconômicos</i> (DIEESE) (p.154)	Interunion Department of Statistics and Socio-economic Studies (DIEESE) (p.154)	Yes

The article deals with eight Brazilian and international organisations. Seven of them have 'official' names in English according to our criteria. In the target text, the translator used them only for two organisations.²⁵⁹ In these cases, the translator used the strategy classified

²⁵⁹ In both cases the names are provided by the organisation own website: 1 - Food and Agriculture Organization of the United Nations: see <http://www.fao.org/home/en/>. 2 - *Inter-Union Department of Statistics and Socio-Economic Studies*: see <http://www.dieese.org.br/materialinstitucional/aboutUs.html>. (accessed on 14/09/2015)

as '3. Cultural substitution' since these names have official English versions.

For the other five organisations that have official names—mostly names provided by their own websites—the translator slightly modified their names.²⁶⁰ In these cases, we can say that the translator employed the translation strategy '8. Calque'.

With regard to the other organisation whose name in English was neither found on its own page, nor on any other governmental website, we found it in scientific texts. The English version for the name '*Ministério da Assistência Social e da Secretaria-Executiva do Programa Bolsa Família*' presents variations from text to text. Also, we did not find its name written as the translator did in the target text.²⁶¹ In

²⁶⁰ 1- 'The National Council for Food Security' has been found as 'the *National Council on Food and Nutrition Security*' on <http://www4.planalto.gov.br/consea/aceso-a-informacao/institucional/en>, found in the Presidency of the Brazilian Republic website. 2- 'the Ministry of Mining and Power' was translated as 'the Ministry of Mining and Energy' on [http://www.mme.gov.br/documents/10584/1143612/11+-+BRAZIL+-+2023+Energy+Expansion+Investment+Opportunities+\(PDF\)/9389dd05-ea74-49f1-b227-496802c16d39;jsessionid=FC2F86BC756C08286A59CEC28177E59A.srv155](http://www.mme.gov.br/documents/10584/1143612/11+-+BRAZIL+-+2023+Energy+Expansion+Investment+Opportunities+(PDF)/9389dd05-ea74-49f1-b227-496802c16d39;jsessionid=FC2F86BC756C08286A59CEC28177E59A.srv155), found in a document of the Ministry of Mining and Power website. 3- 'The Ministry for Social Development and Eradication of Hunger' has been found as 'the Ministry of Social Development and Fight against Hunger' on <http://www.mds.gov.br/aceso-a-informacao/sobre-o-ministerio-versao-ingles/ministry-of-social-development-and-fight-against-hunger-msd>, found in the Ministry of Social Development and Fight Against Hunger website. 4- 'The Committee for Economic, Social and Cultural Rights of the UN High Commissioner of Human Rights' has been found separately as 'the Committee for Economic, Social and Cultural Rights' and 'the UN High Commissioner for Human Rights' on <http://www.ohchr.org/en/hrbodies/cescr/pages/cescrindex.aspx>, found in the Office of the High Commissioner for Human Rights. 5- 'The Extraordinary Ministry for Food Security and Eradication of Hunger' has been found as 'the Extraordinary Minister for Food Security and Fight Against Hunger' on http://www.itamaraty.gov.br/index.php?option=com_tags&view=tag&id=753-fao-food-and-agriculture-organization-of-the-united-nations&lang=en, found in the Ministry of Foreign Affairs website. (accessed on 14/09/2015)

²⁶¹ The 'Ministry of Social Assistance, and to the Executive Secretary of the Family Grant Programme' has been found as the 'Ministry for Social Assistance and the Executive Secretariat for the Bolsa Família' in Vaitsman, J. (2009) Choices and Policies. *Ciência e Saúde Coletiva*. 3(14). p. 713-714. It has also

this case, the translator again used the translation strategy identified as '8. Calque'.

The translator was usually not concerned with whether these organisations had an established name in English or not. However, we do not know if these names existed or were easily accessible back in 2006. Anyway, he used literal translations for most organisations. In the target text context, these translations are self-explanatory and comply with the communicative function of the article.

Third case:

A adoção de programas de combate à fome e à pobreza em nível municipal através da introdução de programas de transferência de renda tiveram como base a proposta do senador Eduardo Suplicy (PT), apresentada no ano de 1991, ao preceituar legalmente uma renda mínima para todos os cidadãos brasileiros. (p. 147)

The implementation of programs for eradicating poverty and hunger at the local level by means of income-transfer programs are originally based on a proposal formulated by Senator Eduardo Suplicy (Workers Party), presented in 1991, which sought to define a legal minimum income for all Brazilian citizens. (p. 147)

In this excerpt, the author mentioned the proposals for social programmes suggested by the former Brazilian Senator Eduardo Suplicy. After the former senator's name, the author indicated the political party he was affiliated to. The acronym 'PT' stands for 'Partido dos Trabalhadores'--'Workers' Party', in English.

For this reason, the translator used the translation strategy of '1. More general terms' to express the name of the political party of which the former Senator Eduardo Suplicy was a member. That means, 'PT', despite being the 'Workers Party', also has its own characteristics within the Brazilian reality. However, with this translation strategy, the target

been found as the 'Ministry of Social Assistance and the Executive Secretariat for the Bolsa Família' in DA SILVA, José Graziano. (2009) A Reference for Designing Food and Nutrition Security Policies; the Brazilian Fome Zero strategy. FAO Regional Office for Latin America and Caribbean. 23p. (a scientific project).

text reader is more likely to observe the political party from a global perspective rather than a local one.

Fourth case:

O governo de Fernando Henrique Cardoso (1995-1998 e 1999-2002) apostou, durante seu primeiro mandato, através do Plano Real e do conseqüente crescimento econômico advindo daquele plano, na estabilização da economia como forma de combater a fome e a pobreza no Brasil. (p. 148)

During its first term of office, the Fernando Henrique Cardoso Administration (1995-1998 and 1999-2002), with the Real Plan and the ensuing economic growth, placed its major bets on the stabilization of the economy as a form of eradicating hunger and poverty in Brazil. (p. 148)

The translation of the cultural reference 'Plano Real' has already been mentioned in a previous analysis.²⁶² Both the cultural reference and the translation strategy used for the target text are exactly the same in both articles. For this reason, we will not comment on this case again. We only recall that the translation strategy of this cultural reference was set as '8. Calque' because it was literally translated from Portuguese. Nevertheless, as we have elucidated in the analysis of this cultural reference in the previous analysis, the name of this economic plan in English, 'Real Plan', appears quite frequently in scientific and journalistic sources.

2. Second layer: heroes

Characters

The following case deals with social groups of Brazilians who live in economically disadvantaged situations. Not all of them can be considered cultural references because they are not exclusive to Brazilian national cultures. However, we analyse them to understand the effect they have in the source and target texts.

Além disso, moradores de rua, indígenas, quilombolas, catadores de lixo e outros grupos

²⁶² See text analysis of "Public bureaucracy and ruling classes in Brazil". The analysis of this cultural reference is found in 'Characters' because its excerpt also mentions two former Brazilian presidents.

extremamente vulneráveis ainda continuam sendo excluídos do Programa. Sob a ótica dos direitos, essas pessoas deveriam ter a possibilidade de requerer o benefício do Bolsa Família e serem contempladas pelo Programa em um curto período de tempo. (p. 152)

Furthermore, homeless, Indians, quilombo-dwellers, garbage pickers and other highly vulnerable groups are still excluded from the Program. From a human rights perspective, these persons should be allowed to request the Family Grant benefit and to receive its benefits, without delay. (p. 153)

The author mentioned these groups because they were still excluded from the 'Family Grant' programme in 2006. Classified by ethnic or professional characteristics, these groups are representative within Brazilian society. Three of these groups--'*moradores de rua*' '*indígenas*' and '*catadores de lixo*'--cannot be classified as cultural references because they are not exclusive to Brazil. There is only one group, '*quilombolas*', that is actually a cultural reference. However, it is relevant to comment on the four groups bearing in mind the effect the translation strategies may have on the audience:

1. '*Moradores de rua*'

The first social group are the '*moradores de rua*'--'homeless', which is a word that designates people who live on the street. The translator employed the translation strategy '8. Calque'. In this sense, homeless is not exclusively Brazilian. However, according to the author, this group is one of the groups excluded from the 'Family Grant' programme. Thus, both source text reader and the target text reader may notice that this is a visible problem in Brazil.

2. '*Indígenas*'

For '*indígenas*', some Portuguese dictionaries have similar definitions such as "someone who belongs to the people who originally inhabited a place or a region before the arrival of Europeans. Aboriginal"²⁶³ The author of the article used a generalised term

²⁶³ “*Que ou quem pertence a um povo que habitava originalmente um local ou uma região antes da chegada dos europeus. = ABORÍGINE*”. See <http://www.priberam.pt/dlpo/ind%C3%ADgena> (accessed on 20/09/2015)

assuming that the source text reader understands the context that 'indigenous' are the descendants of peoples who inhabited Brazil before the Portuguese colonisation.

In the target text, the translator chose to use the term 'Indians'. According to the definitions found for the word 'Indian', apart from those which are related to the Republic of India, this can also be understood as "A member of any of the aboriginal peoples of America. Also more fully *American Indian*, *Apache Indian*, *Sioux Indian*, etc. *North American Indian*, *South American Indian*, etc.".²⁶⁴ The definitions found in other dictionaries are similar.²⁶⁵

The translator used translation strategy of '5. Paraphrase using related words', because the word used in the source text and the word used in the target text to represent this group do not mean exactly the same thing. While '*indígena*' in Portuguese expresses a general idea that can be applied to native peoples from different parts of the world, 'Indian' restricts these native peoples to the American continent. Thus, in the target text the translator provided a more specific focus for an ethnic group that the author assumed to be implicit for the source text reader. Still, the context of this article regards Brazilian social groups, which limits the wide possibilities of '*indígenas*' in Portuguese.

3. '*Catadores de lixo*'

The fourth group excluded from social programmes according to the excerpt above is the group of '*catadores de lixo*'. In Portuguese, we did not find the specific expression '*catadores de lixo*' in dictionaries. However, dictionaries do mention the term '*catador*'--picker, collector. Even though the Portuguese expression cannot be found in dictionaries, many scientific and journalistic texts use this term in Portuguese.²⁶⁶

²⁶⁴ Sorter Oxford Dictionary on CD-ROM version 2.0, 2002.

²⁶⁵ Although 'Collins' dictionary also defines the word 'Indian' as a taboo, too: "(old-fashioned, taboo) a Native American; (not in scholarly usage) any of the languages of Native Americans". See <http://www.collinsdictionary.com/dictionary/english/indian>. However, other dictionaries only inform that the term is used to locate a native geographically as the 'Free Dictionary': "Of or relating to any of the Native American peoples except the Eskimos, Aleuts, and Inuits", see <http://www.thefreedictionary.com/Indian>(accessed on 20/09/2015)

²⁶⁶ In scientific text, the expression has been found in: Siqueira, M. M., & Moraes, M. S. D. (2009). Saúde coletiva, resíduos sólidos urbanos e os catadores de lixo. *Ciência & Saúde Coletiva*, 14(6), 2115-2122.; Velloso, M. P. (2005). Os catadores de lixo e o processo de emancipação social. *Ciênc. saúde*

These texts refer to '*catadores de lixo*' as people who collect garbage in the streets or in the dumps in order to reuse it for recycling.

In the target text, the translator chose the expression 'garbage pickers'. We did not find this expression in English dictionaries either. However, it appears in scientific texts interchangeably with 'trash pickers' and 'waste pickers'.²⁶⁷ The translator chose one possibility of representing this working class mentioned in the article. This translation strategy was identified as '8. Calque', which, in this and the previous case, allows the target text reader to identify which social group the author was talking about. Similarly to the group of '*moradores de rua*' and '*indígenas*', the source and the target text readers can understand, if they do not already know, that the group 'garbage pickers' is representative in numbers in Brazil. It is estimated that there were 30,390 workers in collecting organisations throughout the country in 2013.²⁶⁸

4. '*Quilombolas*'

The word '*quilombolas*' is a cultural reference because of the historical and social peculiarities of these people. It is also a

coletiva, 10(supl.), 49-61.; and Nascimento, M. L. D. S., Marques, A. L. D. P., Almeida, A. M. L. P. D., & Nascimento, N. (2006). De catador de lixo a agente ambiental: educação ambiental na qualidade de vida. *Mundo saúde (Impr.)*, 30(4), 581-587. In journalistic texts, the expression has been found in the national online news 'Folha de São Paulo', in <http://www1.folha.uol.com.br/cotidiano/2009/09/624175-explosao-de-artefato-mata-2-e-fere-7-em-lixao-na-zona-oeste-do-rio.shtml> (15/09/2009) and 'UOL Notícias', in <http://www1.folha.uol.com.br/cotidiano/2009/09/624175-explosao-de-artefato-mata-2-e-fere-7-em-lixao-na-zona-oeste-do-rio.shtml> (12/06/2015) (accessed on 20/09/2015)

²⁶⁷ By searching on 'Google Scholar', it is possible to find several scientific texts mentioning the three expressions with the same purpose. We illustrate one example of each. Garbage Picker: Ke-Yun, C. A. I. (2006). An Investigation of the Disadvantaged Group Issues and the Corresponding Legal Strategy—A Case Study of the Urban Garbage Pickers. *Journal of Hubei University-Philosophy and Social Sciences*, 20.; Jones, F. S. (1978). Trash Picker. *U.S. Patent No. 4,081,192*. Washington, DC: U.S. Patent and Trademark Office.; and Medina, M. (2007). Waste Picker Cooperatives in Developing Countries. "*Membership-Based Organizations of the Poor*, 105-121.

²⁶⁸ See IPEA. *Relatório da Situação Social das Catadoras e Catadores de Material Reciclável e Reutilizável*, 2013, p. 26 in http://www.ipea.gov.br/agencia/images/stories/PDFs/situacao_social/131219_relatorio_situacaosocial_mat_reciclavél_brasil.pdf (accessed on 20/09/2015)

geographically specific group, designated by ethnic issues regarding the history of slavery in Brazil. The word comes from '*quilombo*', which was discussed in a previous analysis where the translator dealt with this cultural reference as 'maroons communities'.²⁶⁹ '*Quilombos*' are the places where escaped slaves lived in the time of slavery in Brazil. So a '*quilombola*', nowadays, is "a former slave sheltered in a *quilombo* (maroon)".²⁷⁰

The Brazilian government agency 'Palmares Cultural Foundation' defines '*quilombolas*' as: "[...] descendants of enslaved Africans who maintain livelihood and cultural religious traditions over the centuries".²⁷¹ Besides, INCRA (the Brazilian National Institute of Colonization and Agrarian Reform) also deals with this social group as they define it as:

Quilombolas are ethnic groups - predominantly constituted by rural or urban black population - who define themselves from relationships with the land, kinship, territory, ancestry, traditions and own cultural practices. It is estimated that throughout Brazil there are more than three thousand *quilombolas*.²⁷² (emphasis added)

In English, the term was translated as 'quilombo-dwellers'. We did not find this expression in English dictionaries. However, it is used in scientific texts in English that deal with this Brazilian social group. The use of the term varies depending on the presuppositions that each researcher made when writing their text. Below we examine three

²⁶⁹ See text analysis of "The dynamics of slavery in Brazil: resistance, the slave trade and manumission in the 17th to the 19th centuries", 'Keywords' section.

²⁷⁰ "[Brasil] *Antigo escravo refugiado em quilombo*". See Dicionário Priberam da Língua Portuguesa, 2008-2013, <http://www.priberam.pt/dlpo/quilombola> (accessed in 19/09/2015)

²⁷¹ "*Quilombolas são descendentes de africanos escravizados que mantêm tradições culturais, de subsistência e religiosas ao longo dos séculos*". http://www.palmares.gov.br/?page_id=88 (accessed on 19/09/2015)

²⁷² "*As comunidades quilombolas são grupos étnicos – predominantemente constituídos pela população negra rural ou urbana –, que se autodefinem a partir das relações com a terra, o parentesco, o território, a ancestralidade, as tradições e práticas culturais próprias. Estima-se que em todo o País existam mais de três mil comunidades quilombolas*". See <http://www.incra.gov.br/estrutura-fundiaria/quilombolas> (accessed in 19/09/2015)

examples of scientific texts which were originally written in English and deal with this group of people:

1- Covering their entire bodies with a shimmering, tarry coat of charcoal and oil, '*quilombo* dwellers' in the state of Alagoas re-enact their ancestor's lives in an annual pageant. (Mann, 2011, n.p., emphasis added)

2- 'Quilombo dwellers, or quilombolas (maroons)', struggled simultaneously against the internal strife of a newly created community in a constant stage of siege as a result of aggressive Portuguese colonial policies and against military attacks by the colonial army throughout the seventeenth century. (Walker, 2001, p. 191, emphasis added)

3- Regardless of the pros and cons of the complex situation of 'Brazilian *quilombo* dwellers' or their counterparts in other places, it is clear that the twentieth-first century will complete their passage from maroon age to modernity, and that the impetus that guaranteed their survival over the centuries and helped underwrite their agency as social actors up to the present will have a determinative role in the future. (Branche, 2006, p. 152, emphasis added)

Although '*quilombo*-dwellers' is not an expression found in English dictionaries, it has appeared in academic discourse in English. The translator probably followed a trend used by the scientists who wrote about it in English. Thus, the translation strategy employed is partly a '4. Loan', for the foreign word of '*quilombo*', and an '8. Calque', for the final meaning combined with 'dwellers'. Here we realise that the translator assumed that the target text reader would be familiar either with the term '*quilombo*-dwellers' from previous readings, or at least with the term '*quilombo*', in order to associate its meaning with 'dwellers'. In this situation, the target text reader should be aware of the slavery period in Brazil as well as some specific terminology.

Locations

The article mentions some localities in Brazil. The first case includes three municipalities and the second a Brazilian district and a

city. The analysis contains a translation attached to the source text in a way that may influence the target text reader's understanding.

First case:

A partir de 1995, vários municípios brasileiros, a começar por Campinas, Ribeirão Preto e Brasília introduziram Programas de Renda Mínima, com o intuito de combater a fome e a pobreza. (p. 147)

Beginning in 1995, several Brazilian municipalities, beginning with Campinas, Ribeirão Preto, and Brasília, introduced Minimum Income Programs, with the purpose of coping with hunger and poverty. (p. 147)

In this excerpt, the author mentioned three municipalities. In this case, the author chose to identify them using the word 'municípios' – municipality– before saying the names of these cities. As these are large and well-known municipalities in Brazil, it is unlikely that the author presupposed that the source text reader would be unaware of these names. The author probably used the word 'municípios' in the source text to group these names into one single category.

By employing the translation strategy '8. Calque', the translator used the source text to provide information that may be useful for a target text reader inexperienced in Brazilian geography. With a literal translation from the source text as a resource, the translator explained that the proper nouns in that excerpt are actually 'municipalities'.

Second case:

A conseqüência dessa concepção é que famílias e pessoas pobres acabam não sendo incluídas no Programa, mesmo que sejam miseráveis e tenham a necessidade urgente de serem beneficiadas. Um exemplo disso são as mais de 1.200 famílias sem teto abrigadas em barracas de lona plástica no Setor Grajaú em Goiânia. (p. 152)

The consequence of this approach is that poor families and individuals are not included in the Program even if they are destitute and have an urgent need to receive the benefit. A tangible example is represented by over 1,200 families living under plastic-covered huts in the Grajaú Sector, in Goiânia. (p. 153)

'*Setor do Grajaú*' is a district of Goiânia, capital of the state of Goiás. The author mentioned this place as an example of a poor community which the 'Family Grant' programme did not reach at least until 2006. In the excerpt, the author associated the name '*Setor do Grajaú*' to the city of Goiânia, well known for being a state capital. Unlike the previous case, the author did not define 'Goiânia' as a municipality. This demonstrates that the author assumed the source text reader could assimilate the word 'Goiânia' to a Brazilian city and consequently understand that '*Setor do Grajaú*' is a district of it.

In the target text, the translator employed the combination of translation strategies '4.a. Loan without further information' with '8.a. Calque without further information'. That is, the translator used the names of the places without identifying them as a district and city, just translating '*Setor*' as 'Sector', literally. The author had not identified these places in the source text as 'district' and 'city', for example, the translator declined to identify them as well. Thus, the target text reader who is unfamiliar with Brazilian geography may not associate the district '*Setor do Grajaú*' with the state capital of 'Goiânia' because this reader has no references with which to make such an association. It is clear, then, that the translator assumed that the target text reader could assimilate 'Goiânia' as being a city.

3. Third layer: rituals

Cultural knowledge

The next passage reveals how much the social programme 'School Grant' paid per child at the time the article was published. We comment on the author's and translator's presuppositions in this case:

Citation: Em relação ao impacto do programa nas famílias pobres, deve-se reconhecer que a presente transferência de R\$ 15,00 por criança ao mês tem um impacto relativamente modesto sobre os níveis gerais de desnutrição e pobreza, embora forneça alguma renda extra para comprar alimentos. (p. 150)

Citation: With respect to the impact of the program on poor families, one must admit that the current transfer of R\$ 15.00 per child per month has a relatively modest impact on the general levels of malnutrition and poverty, although it does provide some extra income for purchasing food. (p. 150)

The citation above is from Jean Ziegler, the Special Rapporteur on the right to food under the UN Human Rights Commission, in 2003. Ziegler criticised the value that one of the Brazilian social programmes offered to families to keep their children in school. Ziegler considered it very little for the real needs of poor Brazilian families.

The argument that the amount of 'R\$ 15.00' per child is low can only be understood if the reader is aware of the real value of the Brazilian currency--and more precisely how much R\$ 15.00 was worth in 2006. Otherwise, these numbers do not represent a real value. In order to understand with some precision what Ziegler meant, the reader must have knowledge of the Brazilian currency. Thus, it is clear that both the author and the translator presupposed that their readers would be able to give meaning to the text figure.

As R\$ 15.00 no longer has the same value as in 2006, it is possible that a source text reader who reads this article years later may not appreciate the meaning of this value. We understand that the author was concerned with a reader who would read this article immediately after its publication. Perhaps otherwise the author would have considered explaining the purchasing power of R\$ 15.00. By using literal translation, '8. Calque', the translator kept the Brazilian currency symbol and replaced the comma with a decimal point according to the numerical conventions in English. The translator also assumed that the target text reader could infer the value inform the text.

Apart from this, the article shows other figures in other parts of the text, for instance in the following excerpt:

A pesquisa da Cesta Básica Nacional, realizada pelo mesmo órgão, em junho de 2005 em dezesseis capitais do Brasil, considera que um trabalhador em idade adulta necessitaria do valor de R\$ 159,29 para satisfazer as necessidades alimentares mínimas (Ração Essencial Mínima). (p. 154)

The Domestic Food Basket survey conducted by the DIEESE in June 2005, in sixteen state capitals in Brazil, indicates that an adult worker would need R\$ 159.29 to cover his minimum food needs (Minimum Essential Ration). (p. 155)

In this case, the author highlighted the buying power of the figure presented in the text: it would cover the minimum food needs of an adult. That is, even if the reader does not understand the Brazilian

currency or its real value in 2006, s/he can understand how much it was worth at that time. The translator again used the translation strategy '8. Calque'. However, in this excerpt the target text reader has more information to appreciate the value of that number in the text.

4. Fourth layer: values

Translator's approaches

For this item we discuss two cases where the translator interfered, presupposing that the target text reader would have a good understanding of the textual information. The first case concerns the spatial delimitation of a social programme in Brazil and the second case is about governmental organisations that have implemented social programmes.

First case:

O estudo de Lavinias indica que os Programas de Renda Mínima no âmbito municipal são de reduzidas possibilidade de generalização, uma vez que esses estariam restritos aos municípios com maior disponibilidade de recursos, enquanto os municípios com menor capacidade fiscal – a grande maioria no Brasil – ficariam impossibilitados de instituir tais Programas. (p. 148)

The study conducted by Lavinias indicates that it is difficult to generalize about the Minimum Income Programs at the local level are [sic], since they demand larger availability of funds, while municipalities with a lesser fiscal capacity – the vast majority of Brazilian municipalities – would find it impossible to set up such programs. (p. 147)

Before commenting on the translation strategies, we briefly comment that the excerpt above presents a problem of textual coherence, which we have pointed out using the symbol 'sic'. As we have already mentioned, typos, misspellings, or any grammatical errors are not part of our research. However, they did not go unnoticed in our reading. Linguistic errors suggest that the target text has not gone through a rigorous review before publication.

As regards the translator's interference in the author's discourse, we comment on how the translator dealt with the issue of '*municípios*'--

municipalities, literally--that the author emphasised in this excerpt from the source text. In the source text, the author stated that the abovementioned programmes may not be successful if they are implemented on the 'municipal' level. In the target text, this segment is represented as 'local level', not mentioning that the spatial limitation of this 'local level' would precisely be the municipal level. This translation strategy is classified as '2. More neutral / less expressive terms'. Thus, the target text reader only realises that this 'local level' actually refers to municipalities when the target text states that 'municipalities with a lesser fiscal capacity' would not be able to set up programmes in their localities.

In the same passage in the source text, the author states that if implemented on the 'municipal' level, these social programmes would be restricted to wealthier municipalities. In the target text, this idea is not expressed in the same way: the target text informs us that the programmes 'demand a larger availability of funds'. So, through the translation strategy '5. Paraphrase using related words', the translator did not say that the wealthiest municipalities would in fact be the ones able to set up programmes; the translator explained this situation by stating that these programmes are expensive.

Finally, in the source text the author compared two types of municipalities, some having enough financial resources and others not. The former would be able to establish social programmes while the latter would not. In the target text there is not such a comparison because the translator did not mention municipalities with greater resources. The target text only discusses "municipalities with a lesser fiscal capacity", without comparing them to municipalities with more fiscal capacity.

Therefore, the interpretation of this information may vary among the source text and the target text readers, albeit subtly. The source text states that only municipalities with strong financial resources would be able to institute these social programmes at the municipal level, although they are minority in Brazil. Thus, it would be difficult to generalise the same rule for all municipalities, since most would not be able to support these programmes. The target text reveals that these social programs at the local level would be difficult to set up because they require a high availability of funds which most municipalities would not be able to sustain. That is, although the information is similar, the translator used a different approach than the author to explain the difficulty of establishing these programs at the municipal level.

Second case:

Nos últimos dois anos da gestão Fernando Henrique Cardoso, esses projetos foram implementados por distintos ministérios e secretarias, não havendo uma ação interministerial coordenada. (p. 149)

Over the last two years of the Fernando Henrique Cardoso Administration, these projects were implemented by different ministries, without any coordinating inter-ministerial action. (p. 150)

In the excerpt above, the author commented on projects that were implemented during the government of President Fernando Henrique Cardoso, by '*ministérios e secretarias*'. In the target text, the implementing agencies of these projects are translated by 'ministries', in a translation strategy identified as '7. Omission '.

The official webpage of the Brazilian Federal Government explains the function of the '*ministérios*' and '*secretarias*', as follows:

The *ministries* are part of the senior management. They are directly subordinate to the President of Brazil, assisting in the exercise of the Executive Power. They have technical, financial and administrative autonomy in order to perform the actions in their areas of competence. [...] The *secretariats* performance within the federal government is related to a principle enshrined in the 1988 Constitution: the social participation as a way of asserting democracy. When building spaces able to incorporate the guidelines and the interests of various sectors of society in order to elaborate public policies, the *secretariats* encourage share responsibilities between State and society. (emphasis added)²⁷³

²⁷³ “Os ministérios integram a cúpula administrativa. São diretamente subordinados ao presidente da República, auxiliando no exercício do Poder Executivo. Possuem autonomia técnica, financeira e administrativa para executar as ações nas suas áreas de competência. [...] A atuação das secretarias no âmbito do governo federal está relacionada a um princípio consagrado pela Constituição de 1988: o da participação social como forma de afirmação da democracia. Ao construir espaços capazes de incorporar as pautas e os interesses dos mais diversos setores da sociedade na elaboração

In English it is also possible to find this differentiation of governmental agencies such as 'ministries' and 'secretariats'. The dictionaries' definitions are similar to those provided by the Brazilian federal government shown above. A 'ministry' can be understood as "the body of executive officers responsible for the functions of government or the law; [...]" while 'secretariat' is defined as "the administrative and executive department of the government or similar organization; such a department's staff or premises"²⁷⁴ Still, not all countries where English is the official language have governmental subdivisions with this nomenclature. For the United Kingdom, we find government agencies using names of 'ministries' and 'secretariats' such as the 'British Ministry of Defence', the 'Ministry of Information', the 'National Security Secretariat', and the 'Intergovernmental Relations Secretariat'. In the United States, the most frequent terminology is 'departments' such as the 'Department of the Treasury', the 'United States Department of Defense', the 'US Department of Commerce', etc. As we can see, there is no regularity in names for governmental agencies in English speaking countries.

Nevertheless, the author wanted to show that two types of governmental agencies promoted projects. However, the translated text only elucidates one type of governmental agency. This translation strategy leads us to question whether the message intended by the author was affected. The answer depends on the reader and the interest this reader has in the article. Since the author's main focus was to discuss the interministerial relations of these projects, it is possible that this omission will not make a difference in the target text. Still, for the reader who expects a more accurate piece of information, this translation strategy may cause a gap that does not exist in the source text.

Preliminary conclusions

Some of the cultural references found in our analysis already present culturally recognised names in English like names of social programmes and organisations mentioned on governmental websites. There are also cases where cultural references have been 'reinvented' in

das políticas públicas, as secretarias estimulam o compartilhamento das responsabilidades entre Estado e sociedade". See <http://www.brasil.gov.br/governo/2009/11/governo-federal-e-formado-por-ministerios-secretarias-e-orgaos-especiais> (accessed on 24/09/2015)

²⁷⁴ The Shorter Oxford English Dictionary (fifth edition) on CD-ROM version 2.0 (2002)

English by the translator exclusively for the target text. In this case, the context can be a collaborative tool for the reader to understand the target text. There are also other cultural references that present 'semi-recognised' names in English, that is, although these cultural references are not found in English dictionaries, there are some occurrences in published texts in English. These cultural references are only occasionally found in specific genres, such as the scientific. This means that they will be known by a limited number of readers. It is possible, however, that continuous use of the anglicised Brazilian cultural references in this article and other scientific texts may popularise them in the future.

By confronting source and target texts, we realised that the notion of 'municipality' is a key-factor in this article since the author often discussed his findings and opinions through the notion of names of Brazilian cities. The author used the cities to highlight specific cases and the social and economic differences between them. The target text deals a little less with the notion of municipality but, in a less specific way than the source text, subdivides Brazil into 'local levels'.

We also realise that the author wrote the article to be immediately read. When discussing the actual value of a social programme in the Brazilian currency, only the reader who lives under that very reality presented in the text can understand the monetary value of that amount. However, later in the text, the author compared the value of another social programme to its buying power in Brazil. Regarding this case, the translator kept the information provided in the source text in the same way, comparing a certain value to its purchasing power of food in Brazil in 2006. The target text only gives explanatory context to the reader if it is already provided in the source text.

Therefore, the translator interfered little in the target text revealing a translational tendency to keep the words as they occurred in the source text. This shows that the translator assumed that the target text reader would be familiar with the cultural references and cultural information presented in the source text. In addition, we realised that the translator had a preference for anglicised cultural references. This suggests that he assumed that, in English, the target text reader would be able to better recognise the meanings.

4.11.TEXT 10 (GENDER STUDIES)

STOLEN BEAUTY: GENDER AESTHETICS AND EMBODIMENT
IN BRAZILIAN DRAMA*BELEZA ROUBADA: GÊNERO, ESTÉTICA E CORPORALIDADE NO
TEATRO BRASILEIRO* - Heloísa Pontes*Extratextual information*

This is the only text in our analysis whose source text was published after the target text. According to the information on the main page of each text on *SciELO*, the source text in Portuguese was published in 2010 while the target text was published in 2009. We know that the English text is the target text because the translator's name is listed on the document in English.²⁷⁵

Heloísa Pontes analysed the lives of successful female actors in the Brazilian theatre and cinema between 1940 and 1968. Her purpose was to understand whether aesthetic characteristics that value or devalue woman according to the conventions of the time influenced their performances on stage. The author concluded that the physical attributes of an actress are not key factors due to the tricks of theatrical convention that transform the character.

The journal which published this article is called *Cadernos Pagu*. It has been publishing since 1993 and it is affiliated with the *Universidade de Campinas--UNICAMP*. In the English version of the link 'about the journal' on *SciELO*, the journal is presented as follows:

Cadernos Pagu is an interdisciplinary journal which aims to contribute to enlarging and consolidating the gender studies field in Brazil. It publishes the results of unpublished researches and foreign articles not yet translated into Portuguese, thus enabling knowledge diffusion in the field and critical readings of the international production. The journal includes in its content theoretical and methodological reflections,

²⁷⁵ See http://www.scielo.br/scielo.php?script=sci_arttext&pid=S0104-83332009000200006 for the main page of the source text and http://socialsciences.scielo.org/scielo.php?pid=S0104-83332008000100006&script=sci_arttext for the main page of the target text (accessed on 06/05/2015)

research results, essays, interviews, research documents and reviews.²⁷⁶

On *SciELO*, *Cadernos Pagu* has been publishing since 2001. For 2001 there is only one issue while all other years have two issues each. As for the 'special editions', there is one issue in 2008 and another in 2010.

As references, the article presents 24 titles. Six of them are not Brazilian; two titles are available in English, one in French and three are translations into Portuguese. The other 18 titles are Brazilian works, one of which was written by an Italian playwright who lived in Brazil. Thus, we identified that the work of the author was predominantly based on Brazilian studies.

The translator is Thaddeus Gregory Blanchette. As we the article 'Intellectual history in Brazil: rhetoric as a key to reading' previously analysed was also translated by him, we just mention here that he is an English native speaker who holds a degree in Human Sciences and Languages.

Extratextual and intratextual factors

This paper presents another genre within the academic article genre. The author used citations from a play as well as academic and journalistic interviews. Considered a 'hybrid genre' (Marcuschi, 2008), this text contains a variety of cultural references that go beyond the formalities that the genre would allow if it were exclusively academic. This feature enriches our research because the text deals with cultural references of Brazilian current popular language.

Before we move on to the analysis of extratextual and intratextual factors suggested by Nord (1991/2005), we must mention that we found a few typing mistakes which were not (properly) revised--such as the name of the actress 'Cacilda Becker' (Calida) or 'magazine' (magaizne). We also found that the target text does not fully correspond with the characteristics of formal academic writing, also in its language use. This text shows contractions such as 'doesn't' or 'it's' instead of 'does not' or 'it is'. Moreover, there are words which are informal for the genre, phrasal verbs like 'poke out' or 'shake off'. However, these features are not part of our research, they only characterise the article.

²⁷⁶ See <http://www.scielo.br/revistas/cpa/iaboutj.htm> (accessed on 06/05/15)

Table 24 - Analysis of “Stolen beauty: gender, aesthetics and embodiment in Brazilian drama”

	Source-text	Target-text
Extratextual factors		
Sender	Heloísa Pontes <i>Cadernos Pagu</i> <i>SciELO</i>	Heloísa Pontes (author) Thaddeus Gregory Blanchette (translator) <i>Cadernos Pagu</i> <i>SciELO</i>
Intention	Disseminate the author's research	Disseminate the author's research internationally
Audience	Brazilian researchers interested in Brazilian drama and the relation of its actresses with their beauty and performance.	International researchers interested in Brazilian drama and the relation of its actresses with their beauty and performance.
Medium	Online academic journal: <i>Cadernos Pagu</i>	Idem
Place	Brazil – in an online open access library	Idem
Time	2009	2008
Motive	Show how aesthetics is related to drama	1-Spread internationally the author's research as well as increase the journal's visibility 2-Show how aesthetics is related to drama 3-Place the history of Brazilian theatre in an international scenario
Text function	Informative Argumentative	Idem
Intratextual factors		
Subject	Historical Brazilian actresses and their respective appearance related to their work	Idem
Content	General international frame of non-Brazilian famous female actors and their respective appearance related to their work / the acting	Idem

	story of few famous Brazilian actresses regarding their appearance, educational level, and national recognition / a brief history of Brazilian theatre	
Presuppositions	Awareness that concepts of beauty are socially built and are not always the same, awareness of some well-known characters in the history of Brazilian art (Nelson Rodrigues, Di Cavalcanti, Tônia Carrero, etc), awareness of terminology related to the cities of Rio de Janeiro and São Paulo, awareness of some specific names of Brazilian products such a sweetener, a shop, and a magazine / awareness of intonations of the Portuguese language.	Awareness that concepts of beauty are socially built and are not always the same / awareness of some well-known characters in the history of Brazilian art (Nelson Rodrigues, Di Cavalcanti, Tônia Carrero, etc) / awareness of terminology related to the city of Rio de Janeiro and São Paulo.
Text composition	Title, author's name, abstract and keywords in Portuguese, abstract and keywords in English, one footnote acknowledging other members, another footnote, author's brief information, sections divided in numbers, paragraphs, two images, footnotes and references	Title, author's name, author's brief information, abstract and keywords in English, sections divided into numbers, paragraphs, two images, footnotes, references, and translator's name
Non-verbal elements	Two images of a Brazilian actress	Idem

	portraying two different roles	
Lexis	Formal, academic with specific vocabulary	Formal (with some traits of informality), academic with specific vocabulary
Sentence structure	Simple. Some sentences are linked to citations, footnotes and references.	Idem
Suprasegmental features	Title and author's name with a different font, headlines in bold, emphasis in inverted commas or bold.	Title, author's name, and headlines in bold; emphasis in inverted commas, italic or bold.
Effect	A "good" actress can be beautiful or ugly as long as her character is beautiful or ugly.	Brazil has produced a lot of plays and a lot of talented and beautiful actresses who can be compared with others internationally famous for talent and beauty.

Motive

This article is part of the special 2008 edition of *Cadernos Pagu*. The author's main purpose was to 'show how aesthetics is related to drama', according to her research into the history of personal and professional lives of Brazilian actresses.

The reason this article was selected for translation was possibly an attempt to 'place the history of Brazilian theatre in an international scenario'. Perhaps this text was particularly chosen in the late 2000s because Brazilian cinema has been more visible on an international level in recent years. As Paulo Paranaguá explained in an article on Brazilian cinema on the webpage of the Cannes Festival:

After an almost total disappearance, Brazilian cinema managed to rise from the ashes finding its support in the United States or Europe. Another generation is expressed: **Walter Salles** and his brother Joao Moreira Salles, the documentary filmmaker **Fernando Meirelles**, and José Padilha. Some maintain a dialogue with the "*Cinema Novo*" –New Cinema–, others prefer to turn the page. Globalisation is now in everyone's head. Between *l'Institut Sundance* and the *Cinéfondation* or *Ibermédia*, a new triangular

relationship ensures the sustainability of Brazilian images into the new century, which discovers with perplexity the multiplication of screens.²⁷⁷ (2011)

Moreover, only in 2014, for example, the Ministry of Culture of Brazil released a list of internationally award-winning Brazilian films in Colombia, Spain, and the United States.²⁷⁸ In addition, the Brazilian film 'City of God' received four Oscar nominations in 2004 (Lusvarghi, 2007). These examples help us build a scenario that illustrates the evidence of Brazilian performing arts in an international sphere. The article we analyse here contributes to the construction of the history of Brazilian performing arts, providing individual names and stories of women who have excelled in this activity. Throughout the text, the performances and beauty standards of these Brazilian actresses are also compared to actresses who were successful in other countries such as the Swedish Greta Garbo.

Presuppositions

With regard to presuppositions, the text analysis shows that not all the author's presuppositions were the translator's presuppositions. They had some in common about the prior knowledge of their audiences, as elucidated in the table, but there are more assumptions in the source text than in the target text. First, we briefly discuss the presuppositions that both texts had in common, and then those that exist only in the source text. The assumptions that the translator did not share with the author led the translator to interfere in the text in an attempt to make clear a cultural reference for his audience. In the next section we detail our analysis with examples and further discussion of different cases.

²⁷⁷ See <http://www.festival-cannes.fr/fr/article/57959.html> (accessed on 06/05/2014) "*Après une disparition quasi-totale, le cinéma brésilien parvient à renaître de ses cendres trouvant souvent ses appuis aux États-Unis ou en Europe. Une autre génération s'exprime : Walter Salles et son frère Joao Moreira Salles, documentariste, Fernando Meirelles, José Padilha. Certains maintiennent un dialogue avec le « Cinema Novo », d'autres préfèrent tourner la page. La mondialisation est désormais dans toutes les têtes. Entre l'Institut Sundance et la Cinéfondation ou Ibermédia, une nouvelle relation triangulaire assure la pérennité des images brésiliennes en ce nouveau siècle, qui découvre avec perplexité la multiplication des écrans*".

²⁷⁸ See http://www.cultura.gov.br/noticias-destaques/-/asset_publisher/OiKX3x1R9iTn/content/id/1217927 (accessed on 06/05/2014)

For the presuppositions the two texts have in common, we list three different themes. The first is ‘awareness that concepts of beauty are socially built and are not always the same’. This is not actually a cultural reference. This phenomenon can be observed throughout the History of Art in different societies. Because it is not a cultural reference, but an assumption that the source and target texts’ idealised readers are aware of this phenomenon, both author and translator worked with this concept without going deeply into this discussion.

The second presupposition the source and target texts had in common is the assumption that their readers are ‘aware of some well-known characters in the history of Brazilian art (Nelson Rodrigues, Di Cavalcanti, Tonia Carrero, etc)’. This means that the names of several Brazilian artists like playwrights, painters, and actresses are quoted in the text, and both the author and the translator assumed that their readers had prior knowledge about these names, because sometimes there is no explanation of who these people are.

The third presupposition is ‘awareness of terminology related to the cities of Rio de Janeiro and São Paulo’. As we show in the item ‘locations’, the author used this terminology freely in the text and the translator repeated it in the target text.

With regard to the presuppositions that the translator did not share with the author, there are names of Brazilian products in a figure of speech using the name of a sweetener, a historical comparison of two successful shops in Brazil, and an example of reading material through the name of an old fashioned Brazilian magazine. The translator worked with these terms trying to contextualise the reader, as the former assumed that the latter would not be aware of these Brazilian products. Similarly, when the author mentioned a ‘strange’ intonation in the Portuguese speech of a Brazilian actress, the translator interfered explaining why this intonation would be strange for Portuguese speakers. We cite and discuss all these aforementioned examples in the next section.

Cultural Categories and Translation Strategies

1. First layer: symbols

Cultural registers

For this first category, there are four cases of ‘cultural registers’ to discuss. Two of them are metaphors, one is an idiom in Brazilian Portuguese, and the last is how the text reflects on a Brazilian actress’ Portuguese pronunciation.

First case:

Citation: Com a brilhante chegada dos atores e várias rodadas de whisky, a reunião animou-se, subiu de tom. (p. 149)

Citation: With the arrival of the brilliant actors and several rounds of whisky the meeting got animated. (p. 6)

This citation is from Alfredo Mesquita's comments on a meeting that happened after the performance of the Brazilian actress Cacilda Becker on stage. The source text presents a metaphor, since literally 'subir de tom' is used for a raised musical note. However, this is a metaphor used in other contexts, such as journalism, for example, to report that a situation has intensified (Pfau, 2015). In the fragment analysed here, Alfredo Mesquita said that the meeting became more interesting, more interactive, after alcohol consumption. In fact, it is unclear how the party changed; it is only suggested through this figure of speech.

Through the translational strategy '7. Omission', the translator decided to ignore this metaphor, considering that the previous information that the "meeting got animated" was enough to carry on with the text. Thus, he avoided committing to the real meaning of 'subiu de tom'. This sentence in the target text, despite losing part of its suggestiveness, brings enough information for the reader to understand that there was a change in behaviour in that meeting.

Second case:

Nessa linguagem e nesses trajes residem as marcas de classe dessas prostitutas. Nelas se operam o "desnudamento brutal" – nas palavras de Anatol Rosenfeld –, "sem uma gotinha de dietil, sem disfarces e sem ambigüidade", desse universo até então ignorado pela dramaturgia brasileira. (p. 163)

In this language and in these clothes reside the class markings of these prostitutes and with them the actresses perform their "brutal stripping", in the words of Anatol Rosenfeld, "without a single drop of saccharine, without disguises and without ambiguity", an entire universe which had, up until then, been ignored by Brazilian drama. (p. 13)

This fragment includes another metaphor in a citation from Anatol Rosenfeld, who was a theatre critic and theorist. ‘Dietil’ is the name of a sweetener sold in Brazil. Apparently, the metaphor was invented by Rosenfeld himself in this context, in 1967, as we found no other occurrences. When he mentioned “*sem uma gotinha de dietil*”, Rosenfeld meant that the actresses who performed in the plays of Plínio Marcos and Nelson Rodrigues portrayed the authenticity of the prostitutes of ‘real life’, at least in Rio de Janeiro. With this metaphor, Rosenfeld was possibly emphasising that there was no forced sentimentality in these representations. We came to this conclusion through the sentence that precedes the excerpt shown above, explaining how the character of ‘Neusa Suely’ spoke on stage:

Swearing, gutter dialect and verbal economy in the case of Neusa Suely. (p. 13)

The translator kept the meaning of the metaphor through the translation strategy ‘1. More general terms’. Instead of using the name of the sweetener sold in Brazil or another sweetener sold in another country, he chose to use the word ‘saccharine’, which in English is related to sugar, but also to excessive sentimentalism.²⁷⁹ Therefore, the translator kept the meaning, but more in general terms, because he did not use the name of any product. This technique, however, made it more recognisable for the target text reader.

Third case:

Não parece aleatório que tanto Cleyde quanto Tônia tenham tido esse enorme reconhecimento justamente no papel de prostitutas, quando o assunto veio à baila nos palcos brasileiros de forma totalmente inovadora na pena irreverente dos dramaturgos Nelson Rodrigues e Plínio Marcos. (p. 160)

It’s not a coincidence that both Cleyde and Tônia gained their recognition by playing roles as prostitutes, when the topic of prostitution began to take to the Brazilian stage in the irreverent and innovative works of playwrights such as Nelson Rodrigues and Plínio Marcos. (p. 11)

²⁷⁹ See <http://www.thefreedictionary.com/saccharine> (accessed on 08/05/2015)

In the excerpt shown above, the source text presents an idiom: ‘*veio à baila*’. According to two different dictionaries, the term is used in informal contexts such as ‘to be mentioned’, ‘to be reminded in a conversation’ or ‘come with a purpose’.²⁸⁰ For this idiom, the translator decided to use the translation strategy ‘2. ‘More neutral / less expressive terms’. In the source text, the term suggests that ‘prostitution’ in Brazilian theatre emerged as a trend that took over the drama genre at that particular time (1940s). That idiom is an informal way of using the language, possibly unusual for the genre article. However, the expression intentionally causes a popular tone when reading. In the target text, the translator removed the popular and informal tone of the source text, but managed to keep the information in more academic language.

Fourth case:

Se todos que trabalharam com Cacilda Becker ou escreveram sobre ela são unânimes no reconhecimento de sua capacidade extraordinária como atriz, também o são na indicação de alguns de seus atributos físicos menos bem “resolvidos”: a voz de curta extensão e de timbre ligeiramente martelado, a estranha maneira que ela tinha de acentuar a última sílaba de cada palavra e, principalmente, a magreza extremada para os padrões da época. (p. 148)

If all who worked with or write about Cacilda Becker are unanimous in their recognition of her extraordinary capacity as an actress, they also are in complete agreement that some of her physical characteristics weren't quite “resolved”. Cacilda had a weak voice with an inadequate timbre. She also had the strange habit of accenting the last syllable of each word and, crucially, was far too thin for the standards of the time. (p.5)*

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See

<http://www.priberam.pt/dlpo/baila>,
<http://dicionarienet.com/palavra/vir%20%C3%A0%20baila> and
http://michaelis.uol.com.br/moderno/portugues/definicao/baila_913387.html
 (accessed on 08/05/2015)

**Translator's note: In Portuguese, it's common for the accent to fall on the penultimate syllable. (p. 5)*

In this part of the text, the author spoke of Cacilda Becker and her attributes as an actress who overcame her weaknesses. In this fragment, we underlined two segments and highlighted the translator's note in the target text.

The first underlined segment is about Cacilda Becker's timbre of voice. In the source text, the author called it as *'levemente martelado'*. *'Martelado'* suggests the hit made by a hammer,²⁸¹ while *'levemente'* is an adverb, which in this context means 'done in a slight or smooth way'.²⁸² When translating this as 'inadequate timbre', the translator chose the strategy '2. More neutral / less expressive terms'. The translator did not explain what Cacilda Becker's tone of voice was, but he evidenced that it was not suitable for actresses.

The second underlined segment explains the strange way the actress pronounces words. For those who know the Portuguese language, it is possible to understand the strangeness of hearing the language with the stress on the last syllable. The translator assumed that a reader who did not know Portuguese would not be aware of this. Therefore, as the translator used the translation strategy '8.b. Calque with further information in the translator's note', he dedicated a note explaining briefly why this emphasis would be strange for Cacilda Becker's audience.

Keywords

This item presents three text fragments containing keywords. In the two first fragments, names of magazines appear; the first is the name of a Brazilian magazine and the second an international one. In the second fragment, there is also the name of a Brazilian TV channel and some slang used by Brazilians in English. In the third fragment, the author compared a former shop to a current shop in the city of São Paulo.

First case:

Citation of Cleyde Yáconis in a journalistic interview: Por isso, segundo a atriz, elas ficavam "mentalmente paradas nessa idade" e isso

²⁸¹ See <http://www.dicio.com.br/martelado/> (accessed on 08/05/2015)

²⁸² See <http://www.dicio.com.br/ligeiramente/> (accessed on 08/05/2015)

aparecia em seus quartos nos prostibulos: “nos babadinhos cor de rosa, na boneca em cima da cama, na leitura delas, Grande Hotel, revista de fotonovelas, folhetim” (p. 159)

Citation of Cleyde Yáconis in a journalistic interview: For this reason, according to the actress, the prostitutes would often be “mentally stuck at that age” and this could be seen in their rooms in the brothels, in the “pink fringed decoration, in the doll on the bed and in their reading materials: movie magazines and gossip rags” (p. 11)

In this excerpt, the actress Cleyde Yáconis spoke about the field research she did in order to represent an authentic Rio de Janeiro prostitute. She found girls of 12 to 14 years old, and the actress described these girl’s teenage rooms and also their reading materials. The first example of their reading material is ‘*Grande Hotel*’, a Brazilian magazine. We found some information about this magazine, which is no longer published, through a blog specialising in *telenovela*:

“*Grande Hotel*” [...], published by Vecchi, circulated since 1947, but only in 1950 it had its first *fotonovela* published. Before that, this new magazine published comic love stories [...] using the same scheme to produce the comic novel, a mixture of family melodrama, adventures and fantasies in fascicles, often with happy endings²⁸³. (my emphasis)

In addition, through some digitised editions of the magazine, we also found other material for girls, such as advice on love, fashion tips, and celebrity gossip.

The second example given by the actress in the fragment above is ‘*revista de fotonovelas*’, or just *fotonovelas*, in English.

²⁸³ See <http://asfotonovelas.blogspot.be/p/as-fotonovelas-uma-historia-de-ascensao.html> (accessed on 09/05/2015) “*A impressão da “Grande Hotel” [...], pela editora Vecchi circulou desde 1947, só a partir de 1950, publicou sua primeira fotonovela, mas antes de adotar essa novidade a revista publicava história de amor em quadrinhos [...], se ocupando do mesmo esquema dos quadrinhos para produzir romance, um misto de melodrama familiar, aventuras e fantasias em fascículos, quase sempre com final feliz.*”

A *fotonovela* (also known the photonovel or photonovella) is a series of captioned photographs that tell a story. Generally presenting tales of romance, the genre Began in Italy and Spain and was imported to and transformed in Latin America²⁸⁴. (my emphasis)

Finally, in the final example in the source text, *'folhetim'*, similar to *'fotonovela'* is a novel published in the footer of newspapers, sold at low prices, and with large a circulation among the urban public (Cavalcante, 2005, p. 64).

Thus we concluded that the translation strategy was '2. More neutral / less expressive terms'. According to the actress' citation, teenage prostitutes in Rio de Janeiro still had a romantic side when reading popular stories in novels with happy endings. By translating these three items in the source text as 'movie magazines' and 'gossip rags', it seems that these girls were more interested in celebrity gossip and the programmes that are on television or in the cinema. We did not find an official definition for 'movie magazine', but we found several websites that sell magazines of this genre, such as *Empire magazine* whose advertisement states that the magazine "Provides you with the latest film news and reviews plus interviews with your favorite film stars".²⁸⁵ For 'gossip rags', the genre is defined as "a blog or magazine containing rumor, speculation, and trivial information, generally about celebrities".²⁸⁶ Still, the target text makes clear that teenage prostitutes read cheap and popular materials, such as those cited by the source text, albeit in different genres.

Second case:

Footnote: *Exemplo recente nesse sentido é o da prostituta Bebel, da novela Paraíso Tropical, de Gilberto Braga, exibida pela Globo em 2007. Nesse papel, a atriz Camila Pitanga ganhou o público e se tornou um "must" das passarelas de moda, das revistas de celebridade e das publicações de luxo, como a da Vogue, da qual foi*

²⁸⁴ See <http://www.encyclopedia.com/article-1G2-2896200242/fotonovelas.html> (accessed on 09/05/2015)

²⁸⁵ See <http://www.greatmagazines.co.uk/movie-magazines> (accessed on 09/05/2015)

²⁸⁶ See <http://www.urbandictionary.com/define.php?term=gossip+rag> (accessed on 09/05/2015)

capa por duas vezes em 2007 e “recheio” em sofisticadas e estilizadas reportagens fotográficas. (p. 160)

Footnote: *A recent example of this can be seen in the character of the prostitute Bebel in the soap opera Paraíso Tropical, by Gilberto Braga, exhibited by Globo in 2007. In this role, actress Camila Pitanga won the public over and became a “must” on the fashion catwalks, in celebrity magazines and in luxury publications like Vogue (whose cover she twice posed for in 2007, as well as being used as “filler” in sophisticated and stylized photographic essays).* (p. 12)

For the first term underlined in this fragment, ‘*Globo*’, the author refers to a Brazilian broadcast TV channel of great popularity also known for its soap operas. The translation strategy for this term was ‘4.a. Loan without further information’, therefore, if the target text reader is not familiar with Brazilian television, s/he may not understand that this is a television channel.

In the second segment underlined in the fragment, the translator used some popular slang in Brazil which comes from the English language, ‘*se tornou um “must”*’. As such slang is also used in English in a colloquial way, the translator used the strategy ‘3. Cultural substitution’. In English, ‘must’ can be used as a noun to express “the thing that cannot or should not be overlooked or missed; a necessity. *Colloq.*”²⁸⁷ The translator used the same word, but now a legitimate word in English, to express the slang placed by the author in the source text.

The third segment cites the appearance of the Brazilian actress, Camila Pitanga, in ‘*Vogue*’ magazine. The author, when mentioning the magazine actually referred to the Brazilian version of *Vogue* magazine, as this journal is international and has special versions for the different countries where it is published, such as France, Italy, and the United States. Thus, the translation strategy is ‘8.a. Calque without further information’. In the source text, the reader can automatically understand that this *Vogue* magazine is actually ‘*Vogue Brasil*’. By translating it just as ‘*Vogue*’, the target text reader may think of other *Vogue* magazines. The target text reader can, however, understand that the text

²⁸⁷ *The Shorter Oxford English Dictionary* (fifth edition) on CD-ROM (2002)

refers to the Brazilian version of Vogue as long as s/he is aware that the magazine has a Brazilian version.

Third case:

Emitida nos anos de 1960, essa avaliação de Cacilda seria assinada em baixo por Giovani Martucelli, seu cabeleireiro, amigo e um dos admiradores mais entusiastas da imagem corporal da atriz. Impressionado com a sua elegância – nessa época, Cacilda vestia-se na Casa Vogue (a mais sofisticada casa de moda de São Paulo, espécie de Daslu dos anos 60), prestigiava estilistas brasileiros, como Denner, Clodovil e Hugo Castelana, adorava Dior e Chanel – Martucelli ressalta que “ela tinha um corpo espetacular, era magra, tudo nela vestia bem” (p. 149)

Given in 1966, Cacilda’s evaluation of herself would be ratified by her hair-dresser Giovani Martucelli, a dear friend and one of the most enthusiastic admirers of the actresses’ body image. During this period Cacilda bought her clothes at Casa Vogue, São Paulo’s most sophisticated fashion house (a sort of Daslu of the 1960s), used such Brazilian stylists as Denner, Clodovil and Hugo Castelana, and adored Dior and Chanel. Impressed by her elegance, Martucelli claims that “she had a spectacular thin body: everything fit well on her”. (p. 5)*

* Translator’s note: *Daslu* is currently São Paulo’s leading fashion house. (p. 5)

As the text shows, the author compared two shops, ‘*Casa Vogue*’ from the 1960s and the current ‘*Dashu*’. In the source text, the comparison between the two shops is sufficient for the reader to understand that this ‘*Casa Vogue*’ was an expensive luxury clothing shop. However, as the comparison of ‘*Casa Vogue*’ is with another Brazilian store, the translator, through the strategy ‘4.b. Loan with further information in a translator’s note’, decided to keep the name of the current Brazilian shop instead of making a comparison with a well-known international shop. However, he added a note providing a brief overview about the concept ‘*Daslu*’.

2. Second layer: heroes

Characters

The article we analyse in this chapter mentions several characters from the history of Brazilian art. We will cite just one example of how they appear in the text, but besides this one, there are other fragments that deal similarly with such a situation. Still in the ‘Characters’ item, we highlight a piece of text where the author cited characters performed by the Brazilian actress Cacilda Becker.

First case:

Se no caso das pintoras modernistas, a beleza contribuiu para o sucesso e segurança de Tarsila do Amaral, sua ausência, mostrou Gilda de Mello e Souza, enfronhou Anita Malfatti na problemática expressionista, como eco da “vida que não a fez bonita” (p. 141)

If, in the case of the modernist painters, beauty contributed to the success and security of Tarsila do Amaral, its absence (as Gilda de Mello e Souza demonstrated) enmeshed Anita Malfatti in the expressionist problematic as an echo of “the life which did not make her beautiful”. (p. 2)

This fragment is from one of the first paragraphs of the article. The text mentions two Brazilian women painters from the point of view of Gilda de Mello e Souza. The two painters' works are important representations of the history of Brazilian modernist art. To understand what Gilda de Mello e Souza meant in the fragment above, Couto (2008) told and compared these two women's life stories. Anita Malfatti suffered various criticisms during her artistic life, considered the last gasp of Brazilian modernism, having her art repudiated by several critics, such as Monteiro Lobato. However, Tarsila do Amaral is considered a muse of modernist ideology, as if she were writing a ‘lyrical verse’ on a canvas (Couto, 2008, p. 126-128). In addition, Tarsila do Amaral was considered a beautiful and elegant woman (Couto, 2008, p. 131).

So, in this passage, the author mentioned the two painters using Gilda de Mello e Souza's discourse in order to introduce the subject of ‘beauty’ for women artists and their respective arts. Thus, the fragment cited above presupposes the reader's previous knowledge about the two painters, at least in terms of what we exposed in the previous paragraph.

Thus, the translation strategy was ‘4. Loan’, as the translator also assumed that the target text reader would know who these women were and what they represented in terms of ‘beauty’.

Second case:

O qual permitia-lhe transitar por personagens muito distintas, da rainha Mary Stuart ao menino Pega-Fogo. (p. 154)

Cacilda’s capacity for and joy in work permitted her to switch from one very different character to another, from Mary Queen of Scots [sic], say, to the boy Pega-Fogo. (p. 9)

This text talks about two characters performed by the actress Cacilda Becker in order to exemplify the contrasting roles the Brazilian actress was able to play. One of them, Mary Queen of Scots, besides being the main character in the play by the Englishman Charles Jarrot, is also a well-known character in western history, from the 16th century. Still, the translator was concerned to give the original English name of the play through the translation strategy ‘3. Cultural substitution’, since in Brazil the play was entitled ‘Mary Stuart’ (Pontes, 2011). However, for the other character, ‘the boy *Pega-fogo*’, by the French writer Jules Renard (*Poil de carotte* in French), the translator retained the name in Portuguese translating ‘*menino*’ literally as ‘boy’ in a translation strategy of ‘4. Loan’ followed by ‘8. Calque’. The author meant to demonstrate the contrast of these two characters in order to explain that the actress had the range to play a queen and a boy. The readers of both the source and the target texts can gain a better understanding of this excerpt from the two photos inserted just before this sentence. These photos are of the actress on stage as these two characters. The author of the source text assumed the readers would better understand the text with the two images. Thus, the target text readers can also profit from this feature of the source text.

Locations

For ‘Locations’, we analyse three cases. The first refers to Brazil, the second to the city of Rio de Janeiro, and the third to the city of São Paulo. In the second case, the cultural reference relating to Rio de Janeiro appears more than once in the text and is also common in other texts we analysed for this research, with different translation strategies.

First case:

Contando com a experiência acumulada dos diretores estrangeiros – que para cá vieram em decorrência de perseguições étnicas acentuadas durante a Segunda Guerra Mundial, como Ziembienski, ou de condições pouco animadoras de trabalho no pós-guerra, caso dos italianos que passaram pelo TBC, Adolfo Celi, Ruggero Jacobbi e Gianni Ratto – [...] (p. 151-152)

Counting upon the accumulated experience of foreign directors like Zambienki (who came to Brazil, escaping ethnic persecution during the Second World War) or the Italians who passed through the TBC Adolfo Celi, Ruggero Jacobi e Gianni Ratto (who sought work overseas due to bad market conditions following the war), [...]. (p. 7)

In the source text, the author mentioned the migration of theatre directors to Brazil for different reasons, such as to escape ethnic persecution or to look for better working conditions. In this fragment, we underlined three segments.

The third segment underlined is the addition of a word in the target text. The target text presents theatre directors who looked for work ‘overseas’, as the directors mentioned in the text come from Poland and Italy. In the source text, the author does not say that all the directors have necessarily come from overseas countries. For this translation, the translation strategy was ‘9. Addition’, because the translator may have taken this information from clues provided in the source text.

The first underlined segment is the literal translation of ‘*diretores estrangeiros*’ as ‘foreign directors’. This strategy, ‘8.a. Calque without further information’, shows that the text is speaking from a Brazilian point of view because ‘foreign’, in this case, means non-Brazilian.

However, in the second underlined segment, which is actually a case of ‘Translator’s approaches’, the translator was concerned with putting Brazil into context when the author stated that these foreign directors “*para cá vieram*”, that is, “came here”. Thus, in a strategy of ‘6. Paraphrase using unrelated words’, the translator distanced the reader geographically. The author wrote ‘here’, because she assumed that the source text reader was in Brazil, as well as this being the place where

she wrote her article. But the translator assumed that the target text reader was not in Brazil and therefore he did not translate it as ‘here’.

A similar situation took place in another fragment that is a citation from Nelson Rodrigues, a playwright:

Citation of Nelson Rodrigues: “*There isn’t an actress who doesn’t want to use the clothes, gestures, expressions, inflections and laughter of the ‘daughters of disgrace’*”, he observed. “*Both here [in Brazil] and in all other places and idioms*” (Rodrigues, 2002:202). (p. 12)

In this case, the translator used the strategy ‘8.c. Calque with further information in the text’ because the translator probably did not want to change Rodrigues’ words, even though he felt it was necessary to interfere in the text.

Second case:

A tragédia carioca “mais concisa e enxuta” de todas as que foram escritas por Nelson Rodrigues, na avaliação de Ziembinski, foi encenada pela primeira vez – e não aleatoriamente – no Rio de Janeiro, em junho de 1965, numa estréia concorrida, com o “público de pé, estupefato, aplaudindo, gritando” (p. 158)

The “most concise and tight” carioca tragedy of all those written by Nelson Rodrigues, according to Ziembinski, was brought to the stage for the first time (not coincidentally) in Rio de Janeiro in June 1965, in a packed opening night in which the “public watched on their feet, stupefied, applauding, screaming” (p. 11)

This is the first time the term ‘carioca’ appears in the text. We found one more occurrence. ‘Carioca’, as we have explained in other analyses, means that something or someone that is from or belongs to the city of Rio de Janeiro. In this text, the translator chose to keep the Portuguese term with the translation strategy ‘4.a. Loan without further information’. Only readers who have prior knowledge of this Brazilian term can understand the meaning in the target text. These readers were probably the ones the translator had in mind when he kept the Portuguese term. For those unfamiliar with the term, ‘carioca tragedy’ may not have any meaning. This kind of translation strategy also imposes on the reader an awareness of Brazilian cultural references.

Third case:

Como membro da poderosa família Mesquita, dona de O Estado de S. Paulo, Alfredo fora socializado no universo da elite paulista e tinha de sobra o que se pode chamar de “savoir faire” ou, para usar uma terminologia sociológica, o seu “habitus” internalizado sob a forma de disposições corporais e esquemas de avaliação e percepção. (p. 150)

A member of the powerful Mesquita family which owned the Estado de S. Paulo newspaper, Alfredo had been socialized in the world of the Paulista elite and had what we might call “savoir faire” in abundance. In sociological terms, he had an internalized habitus regarding the ways in which bodies were displayed, perceived and critiqued. (p. 6)

Similar to the ‘second case’ of this item–‘*carioca*’--this excerpt contains a cultural reference concerning the city of São Paulo. ‘Paulista’ means that something or someone is from or belongs to the state of São Paulo. Again, the translator used the strategy ‘4.a. Loan without further information’, assuming that the target text reader would know or was supposed to know this Brazilian term.

3. Third layer: rituals

Cultural knowledge

For ‘Cultural knowledge’ we selected the description of cheap Brazilian prostitutes represented in the theatre through the character ‘Geni’, played by the actress Cleyde Yaconis:

Guardadas as devidas mediações – de tempo, lugar e gênero de produção, se teatro ou pintura – o impacto produzido pelas interpretações que Cleyde Yáconis e Tônia Carrero deram às prostitutas de Nelson Rodrigues e de Plínio Marcos advém também da verossimilhança que elas estamparam nos corpos de suas personagens, com o auxílio das roupas e insígnias do chamado “submundo”. O vestido listradinho, os chinelos e nenhuma maquiagem, no caso da Geni. (p. 163)

When we set aside obvious differences due to time, place and genre (painting versus theater),

the impact produced by the interpretations that Cleyde Yáconis and Tônia Carrero gave to Nelson Rodrigues and Plínio Marcos' prostitutes also came from the verisimilitude that they were able to imprint upon the bodies of their characters with the aid of clothes and symbols of the so-called "prostitution underworld". The striped dress, the sandals and no make-up, in the case of Geni. (p. 13)

The 'verisimilitude' of a character who represents the real 'prostitution underworld', as the fragment says, is not the representation of the same underworld all over the globe. The source text author was clearly describing a place that is warm. The term 'chinelos'--slippers or flip flops--gives the idea of a tropical country where the feet are exposed. The translator chose the term 'sandals' in a strategy of '1. More general terms', because the term 'sandals' includes other kinds of shoes that can be more sophisticated than flip flops. Flip flops are simple, practical footwear for hot weather such as in the city of Rio de Janeiro.

In this sense, through the description of the character 'Geni', the source text reader can envisage the stereotype of a girl from the periphery of Rio de Janeiro, and that is the reason the author sees a verisimilar situation. However, the target text reader, depending on his/her national culture, needs to make an imaginary journey to the heat of Rio de Janeiro and its periphery to find this verisimilitude.

4. Fourth layer: values

Translator's approaches

For this item, there were numerous possible fragments for analysis. All of them are subtleties, but they show that the translator was active in the process of retextualisation and resignification. We selected three fragments to comment on, and they illustrate this item showing the translator often took a more academic position than the author.

First case:

Saber se os trajes do dia-a-dia de atrizes renomadas ou de algumas primeiras-damas com projeção internacional – Michele Obama, Carla Bruni e a lendária Eva Perón, por exemplo – são tão "expressivos" quanto seus vestidos-de-noite, parece ser uma questão apropriada apenas para

colunistas sociais e seus leitores – segmentados por classe, gênero e raça, nas diversas revistas que inundam as bancas de jornal (p. 141-142)

Knowing whether or not the daily wear of famous actresses and certain first ladies – Michelle Obama, Carla Bruni and the legendary Eva Perón spring to mind – is as “expressive” as their evening gowns seems to be a question more appropriate for gossip columnists and their class, gender and race-segregated readers who frequent newsstands and checkout counters. (p. 2)

This sentence is part of the article's introduction where the author brought forth that discussing celebrities' beauty is usually a task for gossip columnists, whereas sociologists usually prefer not to research this subject as it tends to be considered superfluous and futile. Hence, the author mentioned three first ladies as being “*com projeção internacional*”, or ‘internationally recognised’ to approach this issue. The translator used the strategy ‘7. Omission’ when he decided not to translate this segment. It is possible that the translator did not see the need to translate it assuming that the target text reader was aware that these women are internationally recognised.

The second segment that we stress is the term ‘*inundam*’ in the source text. ‘*Inundar*’, is a verb that literally means ‘to flood’. The author used a metaphor to mean that gossip rags take over the newsstands. In the target text, the translator omitted this metaphor, only mentioning “readers who frequent newsstands”. This translation strategy, ‘2. More neutral / less expressive terms’, left out the exaggeration metaphorised by the author and neutralised the excessive amount of gossip rags that the source text implies for her reader.

The last underlined segment is ‘*bancas de jornal*’ in the source text. The translator used two terms to translate ‘*bancas de jornal*’: ‘newsstand’ and ‘checkout counters’. The former corresponds to the Portuguese term while the latter is an inclusive element which the translator deduced to be another place to buy the product. This translation strategy of ‘9. Addition’ shows that the translator interfered according to the reality he is aware of, because he is probably used to seeing this type of magazine at checkout counters in Brazilian supermarkets.

Second case:

Citation of Cleyde Yáconis: “o sexo era uma coisa que, lavando, não atingia a alma” (p. 158)

Citation of Cleyde Yáconis: “sex was something that didn’t touch the soul”. (p. 11)

This brief citation is from Cleyde Yáconis talking about her character, ‘Geni’. The translator omitted ‘*lavando*’ which resulted in a change of meaning. ‘*Lavando*’ means ‘washing’. The actress said that as long as her character washes, sex does not reach her soul. With that, sex would be ‘purged’ of her soul. However, in the target text, through the translation strategy ‘7. Omission’, sex does not even reach her soul. In the source text, it is necessary for Geni to perform a ritual after sex to achieve the result of not ‘touching the soul’, while in the target text, nothing needs to be done. Thus, this small fragment loses the sense of ‘renovation’.

Third case:

Ao contrário dos grandes atores e atrizes de teatro, que dão o melhor de si quando interpretam personagens marcantes da dramaturgia ocidental, Greta Garbo, apesar de ter “emprestado” seu corpo para inúmeras personagens femininas, interpretou antes de tudo a si mesma, ou melhor, à “persona” que se construiu em torno dela. (p. 145)

Different from the great actors and actresses of the theater, who give their best performances when they interpret characters from western dramaturgy, Garbo interpreted many other female characters but was best known for interpreting herself – or a “persona” who was constructed around her. (p. 4)

In this fragment, we selected two segments to comment on. The first is an adjective in the source text, ‘*marcante*’ that can literally be translated as ‘striking’ or ‘outstanding’. The author was speaking of actresses who play outstanding characters from western dramaturgy. In the target text, again with the strategy ‘7. Omission’, the translator suppressed the term. The translator may have resorted to this strategy because he had already translated literally two other adjectives in the

same sentence, 'great' and 'best', possibly considering that a third would be an exaggeration for the genre article.

In the second segment, the author used a metaphor to describe the work of the Swedish actress Greta Garbo who was successful in North American cinema in the first half of the twentieth century. In the source text, the author said that Greta Garbo 'lent' her body to other female characters. '*Emprestado*', from the verb '*emprestar*', means 'to lend'. In the target text, the translator chose to translate this part as 'interpreted', using the translation strategy '2. More neutral / less expressive terms'. With this, the text is more formal and more in accordance with the genre, but again, it slightly loses the poetic tone that the author deliberately inserted in the source text.

Preliminary conclusions

As this article is a text of 'hybrid' genre, which includes interviews and excerpts from plays, it is culturally more marked than other articles in the Human Sciences that do not present a hybrid genre. Moreover, the author also felt free to write the source text using, at times, a figurative language, perhaps not so expected for the genre. This possibly happened because the author's object of study was primarily based on the genre 'drama'. Therefore, our analysis could have continued with other examples, especially in the first cultural layer, 'Symbols', and the last, 'Values'. However, we addressed enough examples to highlight the characteristics of the source text and how the translator dealt with them in the target text.

As we mentioned at the beginning of the chapter, the target text has some levels of informality, such as the use of contractions--doesn't--and phrasal verbs--shake off. Anyway, the source text also reveals informalities, such as figures of speech, especially metaphors, and several adjectives. Thus, through our analysis, we realised that the translator sought to formalise some informal features of the source text, trying to write the target text according to the requirements of an academic text. Still, the translator kept some informal features and added other informalities which are exclusive to the English language, such as contractions and phrasal verbs.

With regard to cultural references, with some exceptions such as the cases of '*carioca*' and '*paulista*', for example, the translator tried to be explicative through translator's notes, explanations in brackets, or cultural substitutions in an attempt to clarify Brazilian culture without suppressing it.

4.12. TEXT 11 (GENDER STUDIES)

A (ANTI)HOMOSEXUAL FAMILISM AND REGULATION OF CITIZENSHIP IN BRAZIL

FAMILISMO (ANTI)HOMOSSEXUAL E REGULAÇÃO DA CIDADANIA NO BRASIL - Luiz Mello

Extratextual information

Both the source and the target texts were published in 2006 on *SciELO*. The author, Luiz Mello, proposed a theoretical and political reflection on the institutional regulation of the family in homosexual relationships in Brazil. The discussion is in light of Brazilian civil rights that are still based on heterocentric values.²⁸⁸

The journal is called *Revista Estudos Feministas* and has been published by the *Universidade Federal de Santa Catarina* since 1996.²⁸⁹ On *SciELO*, however, the journal has been published since 2001. The journal published two editions annually until 2003, and from 2004 onwards three editions a year. With regard to the 'special editions', the journal published five issues, two in 2006, and in 2007, 2008, and 2010, only one edition.

On the main page of the journal in English, *Revista Estudos Feministas* mission is:

To enhance the visibility of scholarly production in the vast field of feminist and gender studies and to furnish feminist activists with analytical tools that might contribute to the practices of the women's movement.²⁹⁰

The article mentions 35 references. Sixteen of them were originally written in Brazilian Portuguese, two by the author himself and two by non-Brazilian scholars who work in Brazilian universities. The

²⁸⁸

See

http://socialsciences.scielo.org/scielo.php?script=sci_abstract&pid=S0104-026X2006000200002&lng=pt&nrm=iso&tlng=pt for the source text main page and http://www.scielo.br/scielo.php?pid=S0104-026X2006000200010&script=sci_arttext for the target text main page (accessed in 22/06/2015)

²⁸⁹ See <https://periodicos.ufsc.br/index.php/ref/issue/archive> (accessed on 22/06/2015)

²⁹⁰ See http://www.scielo.br/scielo.php?script=sci_serial&pid=0104-026X&lng=en&nrm=iso (accessed on 22/06/2015)

other 17 references were written in other languages. However, ten references, translations from English and French, are cited in Portuguese. The works referenced in the original language are written in Spanish. Thus, the author used a balance of national and international sources to base his article on.

The translator is Jeff Hoff. He does not have an academic curriculum. We managed to find the name 'Jeffrey Hoff' on the social network *LinkedIn* with a vague profile; the only information given is the country where he operates--Brazil--and he is part of a group called 'professional translators' in English.²⁹¹ Also, we found three other articles whose translations into English were done by 'Jeff Hoff' and ten others by 'Jeffrey Hoffman'.²⁹² Although these two names are not exactly the same, we believe that it is the same person because both names are cited as a translator in different articles for the same journal. From our research, we cannot say if the translator is an English native speaker despite his name suggesting this. Also, we cannot say whether the translator holds a higher degree in a field of the Human Sciences, but we can say that he does not work as a researcher in Brazil, as he does not have an academic curriculum.

Extratextual and intratextual factors

This article presents paraphrases from the genre 'journalistic article' within the main genre, 'article', presenting a hybrid genre (Marcuschi, 2008).

We did not find the two journalistic articles referenced in the text at the electronic address provided by the author in a footnote. One indicates that its publication is from 2004 and the other is from 2005. The translator presented the titles of these articles in English with the same electronic addresses provided by the author. We tried to access these articles by using the electronic addresses provided by the author as

²⁹¹ See <https://www.linkedin.com/pub/jeffrey-hoff/21/522/457> (accessed on 23/06/2015)

²⁹² All three translations by Jeff Hoff' are for the journal *Revista Estudos Feministas*. See http://search.scielo.org/?output=site&lang=pt&from=0&sort=&format=abstract&count=20&fb=&page=1&q=au%3A%22Jeff%2C+Hoff%22&index=&where=ORG&search_form_submit=Pesquisar and there are two out of ten translations for the same journal in name of 'Jeffrey Hoffman' http://search.scielo.org/?output=site&lang=pt&from=0&sort=&format=abstract&count=20&fb=&page=1&q=au%3A%22Jeffrey%2C+Hoff%22&index=&where=ORG&search_form_submit=Pesquisar (accessed on 23/06/2015)

well as using the Portuguese and English titles of the articles provided in the source and target texts through *Google*.²⁹³

Table 25 - Analysis of “A (Anti) homosexual familism and regulation of citizenship in Brazil”

	Source text	Target text
Extratextual factors		
Sender	1-Luiz Mello 2- <i>Revista Estudos Feministas</i> 3- <i>SciELO</i>	1-Luiz Mello (author) 2-Jeff Hoff (translator) 3- <i>Revista Estudos Feministas</i> 4- <i>SciELO</i>
Intention	Disseminate the author’s research	Disseminate the author’s research internationally
Audience	Brazilian researchers interested in homosexual rights in Brazil	International researchers interested in homosexual rights in Brazil
Medium	Online academic journal: <i>Revista Estudos Feministas</i>	Idem
Place	Brazil—in an online open access library	Idem
Time	2006	Idem
Motive	Show and compare the historical legal process of homosexual union in Brazil until 2006 with other countries which had previously legalised this status	1-Internationally spread the author’s research as well as increase the journal’s visibility 2- Show and compare the historical legal process of homosexual union in Brazil until 2006 with other countries which had previously legalised this status
Text function	Informative Argumentative	Idem
Intratextual factors		
Subject	Legal process of homosexual union in Brazil compared with other	Idem

²⁹³ Both texts indicate the same web address for the journalistic articles: <http://noticias.uol.com.br/mdiaglobal/lemonde/ult580u11136.jhtm>, and www.convida.org.br/noticias.asp?fazer=exibirPub&codigo=195 (accessed on 23/06/2015)

	countries	
Content	Project of law in Brazil / civil partnership between same-sex people in Brazil and other countries / family institution / sexual oppression	Idem
Presuppositions	Awareness of family and labour legal concepts / awareness of different sexual orientations and types / basic knowledge of Spanish / awareness of Brazilian cities and national states / awareness of the popularity of a Brazilian magazine / awareness of registered labour documents.	Awareness of family and labour legal concepts / awareness of different sexual orientations and types / awareness of Brazilian cities and national states / awareness of registered labour documents.
Text composition	Title, author's name, affiliated university, abstract and keywords in Portuguese, numbered headlines, paragraphs, footnotes, references, and abstract and keywords in English.	Title, author's name, affiliated university, abstract and keywords in English, numbered headlines, paragraphs, footnotes, references, and translator's name.
Non-verbal elements	None.	Idem
Lexis	Formal, academic with specific vocabulary	Idem
Sentence structure	Simple. Some sentences are linked to citations, footnotes and references.	Simple. Some sentences are linked to citations, endnotes and references.
Suprasegmental features	Title, author's name, and headlines in bold; emphasis in inverted commas, and long citations indented in italic	Idem
Effect	Despite all the discussion of sexual rights, Brazil and most of the world still live under a heterocentric legal system	Idem

Motive

This particular article aims to bring to light the discussion of gay rights regarding marriage and family institution. For this, the author discussed the rights acquired in other countries such as Spain, the Netherlands, and Belgium. The author proposed a comparison with the Brazilian reality from a historical and contemporary perspective--up to 2006, when the research article was published.

With this theoretical reflection in mind, the author based his critical position on a reality that he considered to be still oppressive both in Brazil and in most of the world. He published this text to persuade the reader to critically reflect on gay rights concerning family issues.

Presuppositions

The author and the translator made similar presuppositions concerning certain features of the text. However, not all the author's presuppositions were maintained in translated text. The translator sometimes assumed that his reader would not know the meaning of a particular concept.

Both the author and the translator assumed that readers would have a basic understanding of legal concepts of family institutions such as marriage and parenthood.

The author and the translator also assumed that their readers were aware of different sexual orientations, and both assumed that their readers could distinguish names of Brazilian places like cities or states.

The translator, unlike the author, did not assume that the target text reader would know Spanish when referring to a Spanish political party. The same goes for a popular magazine in Brazil.

Cultural categories and translation strategies

1. First layer: symbols

Cultural registers

In this section we will comment on an idiom and how the translator dealt with it in the target text.

Não é à toa, portanto, que transformar a sociedade e “encontrar um lugar à mesa”, às vezes são objetivos simultâneos e paradoxais dos movimentos feministas e gays. (p. 501)

It is not by chance, therefore, that attempts to transform society as well as “find a place at the table” are at times simultaneous and paradoxical objectives of feminist and gay movements. (p. 6)

The idiom '*encontrar um lugar à mesa*' in Portuguese and 'find a place at the table' in English, were neither found in monolingual English and Portuguese dictionaries nor in dictionaries of idioms in these two languages. However, we found both in several authentic texts with similar uses. In Portuguese, we found the expression in a blog on human rights, a journalistic article on education, and a newspaper article about politics. In English, we found the expression on a religious website, a journalistic article about agricultural methods, and a journalistic article about politics.²⁹⁴ All of these texts use the idiom to refer to situations of inclusion; it is a space that has been conquered or is desired to be conquered. The translator used a familiar expression in English through the translation strategy '3. Cultural substitution' as the idiom exists in English.

Keywords

In this section we deal with a law project concerning the legal union of same-sex partners as well as the name of the Brazilian law that recognises the union of non-married couples. We also discuss names of the Brazilian court, an association that studies homosexual culture, the name of a Spanish political party, the name of a Brazilian popular magazine, the title of a non-Brazilian book, and a document to prove the individual's working background in the country.

First case:

Julho de 2005. Dez anos desde que a deputada Marta Suplicy apresentou, na Câmara dos Deputados, o projeto de lei que dispõe sobre a união civil entre pessoas do mesmo sexo, conhecido como projeto da Parceria Civil Registrada – PCR. (p. 497)

²⁹⁴ In Portuguese: <https://luizclaudiomehl.wordpress.com/2010/02/06/direitos-humanos-com-humanos-direitos/> (Human Rights), http://www.dn.pt/inicio/portugal/interior.aspx?content_id=3604540 (Education), and <http://www.publico.pt/mundo/jornal/russia-conquista-um-lugar-a-mesa-da-nato-170508> (Politics). In English: <http://www.usccb.org/issues-and-action/human-life-and-dignity/poverty/place-at-the-table.cfm> (Religion), <http://news.ku.edu/2015/01/15/place-table-book-explores-future-alternative-agriculture> (Agriculture), and http://www.nytimes.com/2005/05/31/politics/weaned-on-politics-cheney-daughters-find-a-place-at-the-table.html?_r=0 (Politics). (accessed on 30/06/2015)

More than ten years have passed since congresswoman Marta Suplicy presented proposed legislation in the lower house of the federal Congress concerning the civil union between people of the same sex, known as the Civil Partnership Registration law (PCR). (p. 1)

In this excerpt, the author mentioned a law project presented by the Brazilian former deputy Marta Suplicy. We found the term 'Civil Partnership Registration' in English at the 'Department of Social Protection' in Ireland²⁹⁵ for same-sex couples, and similar names such as 'Registration of Civil Partnership' in Finland.²⁹⁶ In this case, the translator used the translation strategy classified as '3. Cultural substitution', followed by '4. Loan', that is, he kept the Brazilian acronym in the target text. Thus, the target text reader who knows about this kind of registration can identify it in the target language, and, at the same time, through the Brazilian acronym, s/he can also identify that this project was implemented in Brazil.

When the author mentioned this project again, he used only the acronym 'PCR' to refer to this kind registration in the source text. The translator, however, used the full name in English as in this example:

Nestes pouco mais de dez anos de tramitação da PCR, porém, o que se observa é que os homossexuais brasileiros ainda não adentraram a arena dos sujeitos socialmente reconhecidos como cidadãos no âmbito dos direitos conjugais e parentais. (p. 506)

In the little more than 10 years since the presentation of the Civil Partnership Registration law, Brazilian homosexuals have still not entered the arena of individuals who are socially recognized as citizens in the realm of conjugal and parental rights. (p. 12)

With the strategy identified as '5. Paraphrase using related words', the translator avoided the use of the acronym and put the name of the project of law in English. Thus, the translator made sure that the target

²⁹⁵ See https://www.welfare.ie/en/Pages/Civil_Partnership.aspx (accessed on 01/07/2015)

²⁹⁶ See <http://www.maistraatti.fi/en/Services/marriage/Registration-of-civil-partnership/> (accessed on 01/07/2015)

text reader is always aware of the meaning of the project with no need to search for the acronym at the beginning of the text.

Second case:

Em outras palavras, os casais homossexuais passam a ser reconhecidos para efeito de concessão de visto a estrangeiro, contanto que provem viver em união estável. (p. 499)

In other words, homosexual couples come to be recognized for the effect of concession of a visa to a foreigner, as long as they can prove they have a stable union. (p. 3)

'*união estável*' is a legal situation in Brazil that resembles marriage. It happens through the proof of a loving relationship between two people:

According to the law, the stable union can exist and be formally recognized provided that some features are presented: it should be public, continuous and long-lasting. The parties must also intend to form a family. Also, according to the law, the stable union should be equivalent to marriage and its conversion into marriage must be facilitated as most as possible.²⁹⁷ (Amaral, 2010, para. 2)

A '*união estável*' is the official name of this legal condition in Brazil concerning both opposite and same-sex unions. Other countries have similar laws; some include only same-sex couples and others include heterosexual and homosexual couples. There are cases of 'Civil Partnership' in Austria, Germany, and Ireland, for example, which contemplate only same-sex couples. There are also cases of 'Civil Partnership' or 'Cohabitation', for example, in Israel, Belgium, New Zealand, and Ecuador which include opposite or same-sex couples, just

²⁹⁷ “De acordo com a legislação, para que a *união estável* se configure e seja formalmente reconhecida, é preciso que apresente algumas características, devendo ser pública, contínua e duradoura e que as partes tenham a intenção de constituir família. Também, segundo a lei, a *união estável* deve ser equiparada ao casamento e sua conversão em casamento facilitada ao máximo”.

as in Brazil.²⁹⁸ Evidently, each country presents particular regulations to recognise this type of situation.

The English name for the Brazilian case, 'stable union', as provided in the target text, was found on Brazilian bilingual official sites such as the 'Consulate General of Brazil in London' and the 'Embassy of Brazil in Wellington'.²⁹⁹ Thus, the translator used the official English name for this Brazilian case. Even though this partnership is similar to other countries' partnerships, this kind of system has its exclusive Brazilian name. The English name was not chosen by the translator; it was possibly someone representing 'Itamaraty'--the Brazilian Ministry of Foreign Affairs--in a translation strategy classified as '8. Calque', thus, the expression was properly formalised in English and used by the translator in the target text. The target text reader can understand the meaning of a 'stable union' as long as s/he is aware that this is the legal name for Brazilian civil partnerships and/or is able to associate it with legal unions such as 'Civil Partnership' or 'Cohabitation' from other countries.

Third case:

Por outro lado, um caso que ganhou notoriedade internacional, também em janeiro de 2005, foi o da impugnação, pelo Superior Tribunal Eleitoral (TSE), da candidatura de Eulina Rabelo ao cargo de prefeita do município de Viseu, no Pará. (p. 498)

On the other hand, a case that gained international notoriety, also in January of 2005, was the impugment by the Superior Electoral Court of the candidacy of Eulina Rabelo as a mayoral candidate in the municipality of Viseu, in Pará, by six votes to none, under the argument that she had a stable relationship with the current (female) mayor, which made her ineligible. (p. 3)

²⁹⁸ 'List of commonly accepted unions recognized for the purpose of survivor's benefits under UNJSPF Regulations' (03/03/2015) retrieved from http://www.unjspf.org/UNJSPF_Web/ (accessed on 05/07/2015)

²⁹⁹ See [http://cglondres.itamaraty.gov.br/en-us/permanent_residence_visa_-_stable_union_\(viper\).xml](http://cglondres.itamaraty.gov.br/en-us/permanent_residence_visa_-_stable_union_(viper).xml) (London), http://www.brazil.org.nz/page/partnership_visa.aspx (Wellington), (accessed on 03/03/2015)

The '*Superior Tribunal Eleitoral*', better known as '*Tribunal Superior Eleitoral*' is a governmental agency responsible for elections in Brazil. The 'TSE' webpage--the acronym that stands for this governmental agency--has an English version with the title provided in the target text, 'Superior Electoral Court', through the following definition:

The TSE plays a fundamental role in constructing and developing the Brazilian democracy, in joint action with the regional electoral courts (*tribunais regionais eleitorais* [TREs]), which are in charge of managing the electoral process in the states and municipalities.³⁰⁰ (emphasis added)

Thus, the translator used a previously established name in English that had been defined by this organisation's official Brazilian bilingual website of this through the translation strategy classified as '8. Calque'. However, the translator also used the translation strategy identified as '7. Omission' by not using the acronym 'TSE' provided in the source text in this excerpt. Apart from being appointed as the English version of this Brazilian court on its official webpage, the name can also be understood through the words that compose it. In this sense, if the target text reader is not familiar with this Brazilian government agency, the English name helps him/her understand the context behind the name.

However, the author used this name more times in the source text in the same paragraph and in the next paragraph. To use the name of this court again, the author chose to use the acronym 'TSE', as in the following excerpt:

Nos termos da decisão do ministro Gilmar Mendes, do TSE, "Os sujeitos de uma relação estável homossexual, à semelhança do que ocorre com os de relação estável, de concubinato e de casamento, submetem-se à regra de inelegibilidade prevista no art. 14, § 7º, da Constituição Federal". (p. 498)

Minister Gilmar Mendes of the TSE ruled: The subjects of a stable homosexual relationship, similar to what occurs with those of a stable relationship, with concubinage and marriage, are

³⁰⁰ See <http://english.tse.jus.br/the-electoral-justice/the-superior-electoral-court/composition-of-the-court> (accessed on 01/07/2015)

submitted to the rule of ineligibility foreseen in art. 14, § 7º, of the Federal Constitution. (p. 3)

In this excerpt, the translator chose to use the initials of the court, 'TSE', just as the author did. However, as the acronym was not provided when the Brazilian electoral court was mentioned the first time, the target text reader has no information about what this acronym stands for. In this case, the translation strategy was identified as '4.a. Loan without further information'. This means the target text reader needs to search for the meaning of the acronym using external sources in case s/he is not aware of it and cannot associate it with the rest of the text.

Finally, the last occurrence of acronym is in the following paragraph. Here, the author used only the acronym again and the translator chose to use the name in full:

Antecedendo essa decisão do TSE, em fins de 2003, o Conselho Nacional de Imigração, órgão ligado ao Ministério do Trabalho e Emprego, determinou, por meio de resolução administrativa, que a concessão de visto temporário ou permanente ou permanência definitiva, a estrangeiros companheiros/as de brasileiros, não deve fazer distinção de sexo. (p. 498)

Previous to this electoral court decision, in late 2003, the National Immigration Council, an entity linked to the Ministry of Labor and Employment, decided in an administrative resolution, to allow issuance of temporary or permanent visas, or definitive residence, to foreigners who are partners of Brazilians, with no distinction according to sex. (p. 3)

In this case where the court is referred to by its acronym again, the translator chose to use a hyponym for this type of court, through the translation strategy identified as '1. More general terms'. The expression 'electoral court' can be used for this type of governmental agency in other countries such as South Africa and Uruguay.³⁰¹ In addition to this

³⁰¹ See <http://www.saflii.org/za/cases/ZAEC/> (South Africa' electoral court webpage) and <http://www.cadenagramonte.icrt.cu/english/index.php/show/articles/20671:electoral-court-of-uruguay-ratifies-victory-of-tabare-vazquez> (news from a Cuban online magazine) (accessed on 02/07/015)

name, we found others such as 'Electoral Commission', 'Supreme Court', and 'Electoral Tribunal' depending on the country.

In general, the translator tried different translation strategies to deal with this cultural reference. It is possible that he assumed that the target text reader was aware of what the acronym 'TSE' stands for, considering he had already used it once. Still, differently from the author, the translator had not put the acronym in brackets when he mentioned the name of the Brazilian court for the first time.

Fourth case:

Esse avanço legislativo só pode ser compreendido quando se tem em vista a surpreendente vitória do Partido Socialista Obrero Español (PSOE) nas eleições de 2004, logo após o trágico atentado terrorista de 11 de março, em Madri, que matou 191 pessoas. (p. 498)

This legislative advance can only be understood considering the surprising victory of the Spanish Socialist Workers Party in the 2004 elections, soon after the tragic terrorist bombing of March 11 in Madrid that killed 191 people. (p. 2)

This excerpt is about a Spanish political party. The author chose to put the original name while the translator chose its English version. According to our research, this political party also has a Portuguese name according to *El País Brasil*. In an article written in Portuguese, the party is called 'Partido Socialista Operario Espanhol'.³⁰² Likewise, the Spanish political party also has some alternative titles in English such as 'Spanish Socialist Workers' Party', 'Socialist Worker's Party', and 'Spanish Socialist Worker's Party'. It can also be used in its original name in Spanish according to the Encyclopaedia Britannica.³⁰³

Thus, the author chose to use the original name of the political party in Spanish, possibly due to the similarity of Spanish to Portuguese, presupposing that the source text reader could understand the meaning of the words that form the name of the party. On the other hand, considering that English and Spanish are not as similar as Portuguese

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See

http://brasil.elpais.com/brasil/2015/06/13/internacional/1434184191_318317.htm (accessed on 01/07/2015)

³⁰³ See <http://www.britannica.com/topic/Spanish-Socialist-Workers-Party> (accessed on 01/07/2015)

and Spanish, the translator preferred the anglicised name. This type of translation strategy is classified as '3. Cultural substitution'.

Apart from translating the name of the political party into an acceptable English version, the translator did not use the acronym that is shown in brackets in the source text. This type of translation strategy was considered '7. Omission'. The acronym does not represent crucial information in the text since the name of the political party had already been provided. However, it is extra information given to the source text reader that might be helpful.

Fifth case:

No âmbito dos estudos gays e lésbicos, um panorama dos trabalhos desenvolvidos no país pode ser observado a partir dos anais dos congressos da Associação Brasileira de Estudos da Homocultura (ABEH), cuja produção parcial foi publicada em coletâneas. (p. 504)

In the realm of gay and lesbian studies, a panorama of research undertaken in the country can be observed in the congressional annals of the Associação Brasileira de Estudos da Homocultura (ABEH) [Brazilian Association of Homo-cultural Studies], some of which has been published. (p. 10)

In this excerpt, the author mentioned the congressional annals of a Brazilian association dedicated to the study of homosexual culture. According to our research, this Brazilian association does not have an official name in English yet. We found it in other articles in English with variations such as 'Brazilian Association of Homocultural Studies', 'Association for Homo-culture Studies', 'Brazilian association of Homo-culture Studies', and 'Brazilian Homocultural Studies Association'.³⁰⁴ For this reason, the translator chose to keep the official name of the association and the acronym in Portuguese and made an explanatory

³⁰⁴ We used 'Google' search site to find this results. See https://www.google.com.br/search?newwindow=1&biw=1366&bih=643&q=Brazilian+Association+of+Homo-cultural+Studies&oq=Brazilian+Association+of+Homo-cultural+Studies&gs_l=serp.3...53139.55077.0.55348.2.2.0.0.0.100.199.1j1.2.0...0...1c.1.64.serp..2.0.0.rXUc1K5d7lk (accessed on 02/07/2015)

literal translation. This type of translation strategy is considered '4.b. Loan with further information in the text'.

Thus, the target text reader can understand the meaning of this association through the literal translation indicated in brackets and also be aware of its official name in Portuguese.

Sixth case:

Em entrevista à revista Veja (edição 1878, de 3.11.2004), a candidata impugnada expressou o paradoxo de sua situação: "Eu me senti abandonada pelas leis do meu país (sic!). A Constituição não reconhece união estável entre homossexuais quando o assunto são seus direitos, mas de repente reconhece para os deveres". (p. 499)

In an interview with the national magazine Veja (edition 1878, of Nov. 11, 2004), the candidate declared ineligible expressed the paradox of the situation: "I feel abandoned by the laws of my country (sic!). The Constitution does not recognize a stable union between homosexuals when the issue is their rights, but by chance recognizes it in terms of their responsibilities". (p. 3)

In this excerpt, the author cited an extract from an interview with the former mayoral candidate for the Municipality of Viséu, in the state of Pará, northern Brazil. Before commenting on the case of 'Veja' magazine, which is the cultural reference in this case, we also underlined two segments that may be considered translation 'errors'. The first segment refers to the publication date of this interview; the date displayed in the target text does not match the date displayed in the source text. The second segment is the citation that was marked with the Latin adverb 'sic', which expresses an error or a strange language construction. In the source text, this adverb refers to a colloquial sentence construction where the reflexive pronoun is placed before the verb. In English, there was no need to repeat this Latin adverb since the translated citation does not have this problem. These two cases are types of errors that we do not analyse in our research, but as previously mentioned in other analyses, they possibly happen due to a lack of a (proper) review.

Regarding the 'keyword' of this excerpt, '*Veja*' is a well-known Brazilian magazine. The translator, therefore, not only put the name of the magazine but he also added the adjective 'national' when referring to it. This translation strategy is classified as '9. Addition'. The translator assumed that the target text reader would not be familiar with the magazine and through the addition of this adjective, he provided the necessary information.

Seventh case:

Nesse cenário, Robin Fox, no clássico 'Parentesco e casamento', já em 1967 afirmava que a humanidade, em grande medida, tem vivido em sociedades cujos grupos baseados no parentesco são unidades sociais fundamentais. (p. 503)

In this scenario, Robin Fox, in the classic 'Parentesco e casamento', as early as 1967, affirmed that to a large degree humanity had lived in societies in which kinship groups were the fundamental social units. (p. 9)

The author mentioned the title of a book written by Robin Fox, an Anglo-American anthropologist. The original title of the book is '*Kinship and Marriage - an anthropological perspective*', published in 1967. In the source text, the author mentioned the title of a translation by José Carlos Rodrigues, published in Brazilian Portuguese in 1986.

Likewise, the translator used the title attributed to the translation into Portuguese instead of the original title in English. This type of translation strategy was classified as a '4. Loan'. Unless the target text reader is familiar with the book's author, the title provided in the target text may be understood as a Brazilian book.

Furthermore, the author cited the book as a 'classic' of Anthropology in matters of marriage and family. The target text reader who is not proficient in Portuguese can only identify this book as a classic if s/he has access to the original title that was not provided in this excerpt or in the references at the end of the article.

This type of translation leads us to believe there was a lack of dialogue among the author, translator, reviewer (if any), and even the journal. The responsibility is usually assigned to the translator who, besides being proficient in both languages and cultures, is also a researcher. However, both an author and a journal that have interests in the publication in English and the international access for the article

could also be attentive to these details and cooperate in the translation in order to contribute to the readability of the texts.

Eight case:

Em vez da carteira de trabalho, a certidão de casamento ou o contrato de parceria civil seriam os novos documentos legais comprobatórios de nascimento cívico de gays e lésbicas no Brasil? (p. 506)

Instead of working papers, is a marriage license or civil partnership contract the new legal document that substantiates the civic birth of gays and lesbians in Brazil? (p. 12)

A '*carteira de trabalho*' is a booklet in a passport format that is part of the documents that workers in Brazil need in order to have their professional working lives recorded:

CTPS is the acronym of *Carteira de Trabalho e Previdência Social*, a document that records the activities of the citizen as workers. It is mandatory for all workers, whether in activities related to trade, industry, livestock or domestic nature.³⁰⁵ (emphasis added)

This document is a Brazilian demand for being legally employed, along with another document known as a 'CPF', which is similar to a 'Social Security Number' in the United States, or 'National Insurance Number' in the UK. As the translator could not find a correspondent for this document in English, he decided to call it 'working papers'. Therefore, with translation strategy identified as '1. More general terms', the translator decided to generalise this concept in order to avoid making the target text longer with an explanation.

In that excerpt, the author communicated a critical message with regard to the real meaning of Brazilian citizenship. In this concluding section, after having pointed out the historic journey of gay marriage legalisation in Brazil in recent years, the author questioned what the real

³⁰⁵ “*CTPS é a sigla de Carteira de Trabalho e Previdência Social, um documento que registra as atividades do cidadão enquanto trabalhador. É obrigatória a todos os trabalhadores, seja em atividades ligadas ao comércio, indústria, pecuária ou de natureza doméstica*”. See <http://www.significados.com.br/ctps/> (accessed on 01/07/2015)

documents a Brazilian individual needs to prove their citizenship are. This means that the real concept of the document the author mentioned was not crucial for the target text; a generalisation can express the author's criticism.

2. Second layer: heroes

Characters

For this item, we comment on the translation of a former pope's title:

Em nível mundial, 2005 ficará marcado como o ano em que o Vaticano radicalizou seu ultraconservadorismo moral com a eleição do papa Joseph Ratzinger (Bento XVI) e, ao mesmo tempo, em que a Espanha, país com 92% de população autodeclarada católica, legalizou a possibilidade de casamento entre pessoas do mesmo sexo e de adoção de crianças por casais homossexuais, com amplo apoio popular. (p. 498)

On a global level, 2005 will be marked as the year in which the Vatican radicalized its moral ultraconservatism with the election of Pope Joseph Ratzinger (Bento XVI). But it was also a year in which Spain, a country in which 92% of the population declares itself to be Catholic, legalized with broad popular support marriage between same-sex people and the adoption of children by homosexual couples. (p. 2)

This excerpt mentions the name of Pope 'Benedictus' (2005-2013). His papal name has been adapted into many languages. In Portuguese, his name was translated by 'Bento'.³⁰⁶ In the source text, the author used the pope's birth name, 'Joseph Ratzinger', and in brackets he identified him by his papal name in Portuguese--'Bento XVI'. In the target text, the author followed the same criterion, using the title 'Pope' in English followed by the papal name in brackets. However, the translator kept the Portuguese papal name instead of using the English version. This strategy was identified as '4. Loan'.

As the pope's birth name is also used in the text, the target text reader can associate it with the former German pope, especially because the text identifies this name as a 'Pope'. However, considering there is an

³⁰⁶ See <http://www.papalencyclicals.net/Ben16/> (accessed on 02/07/2015)

official papal name in English, 'Benedict XVI', the target text reader may find this translation strategy unusual.

Locations

In this section, we have examples of how the translator dealt with situations where the source text presents names of cities and Brazilian states.

First case:

Em janeiro de 2005, em Taubaté, São Paulo, o procurador do Ministério Público Federal entrou com ação civil pública pedindo liminar para permitir o casamento entre homossexuais em todos os estados e no Distrito Federal sob o argumento principal de que o Código Civil brasileiro não proíbe a união entre pessoas do mesmo sexo. (p. 498)

In January 2005, in Taubaté, São Paulo, a federal attorney general filed a Public Civil suit the request an injunction to allow marriage between homosexuals in all Brazilian states and the Federal District, under the principal argument that the Brazilian Civil Code does not prohibit the union between same-sex people. (p. 2)

This excerpt mentions several locations in Brazil. The first, 'Taubaté, São Paulo' is a reference to the municipality of Taubaté which is located within the state of 'São Paulo'. The author presupposed that the source text reader would know that 'Taubaté' is a municipality and that 'São Paulo' in this case was the state, and not the city that has the same name. Likewise, the translator also assumed that the target text reader would be able to make the same association. This translation strategy was identified as '4.a. Loan without further information'. If the target text reader cannot associate 'Taubaté' to a municipality within the state of 'São Paulo', s/he will not have sufficient information to understand the geographic position of the two locations in the text.

In the second underlined segment, the author used the term '*estado*' to refer to the twenty-six political subdivisions of Brazil with their local governments. In this case, the author assumed that the source text reader would be aware of these subdivisions. Thus, the segment does not require further information. The translator, on the other hand, preferred to explain these subdivisions by using the expression

'Brazilian states'. This translation strategy was identified as '9. Addition'. With that, it shows that the translator assumed the target text reader might not be familiar with these political subdivisions. The translator tried to be more explicative in order to make this part of the target text more comprehensible.

Second case:

Independentemente dessa resolução administrativa, já há precedentes judiciais em Santa Catarina, Paraná e Distrito Federal, por exemplo, assegurando a permanência no país de estrangeiros companheiros de homossexuais brasileiros. (p. 499)

Independent from this administrative resolution, there are other legal precedents in Santa Catarina, Paraná and the Federal District, which for example, assure the permanence in the country of foreigners who are partners of Brazilian homosexuals. (p. 3)

In the excerpt shown above, we have a similar case as the one previously discussed. The first two names in the underlined segment, 'Santa Catarina' and 'Paraná', are two Brazilian states. The last, 'Distrito Federal' is the area where the federal government of the country is located.

Like the author, the translator presupposed that the target text reader would be able to recognise the first two names as Brazilian states. Thus, the translation strategy classified for the first two locations is known as '4.a. Loan without further information'. The target text reader is able to recognise the names as Brazilian states only if s/he has previous knowledge of them or if this reader can find enough context to reach this understanding.

Concerning the last name, the translator used the English expression 'Federal District' to refer to this location. Brazil is not the only country in the world that has a federal district; Mexico and Russia also have this type of federal area.³⁰⁷ Thus, with the translation strategy classified as '8. Calque', the translator chose to translate the name of a Brazilian location as its concept in English, which is accepted to refer to

³⁰⁷See <http://www.britannica.com/place/Federal-District-Mexico> (Mexico) and <http://www.citypopulation.de/Russia.html> (Russia) (accessed on 02/07/2015)

this type of location in Brazil and in other countries that also have a federal district.

3. Third layer: rituals

Cultural knowledge

There is a common way of saying that a worker in Brazil is legally employed, as we can see in the excerpt below:

Em outras palavras, para ser cidadão era preciso inserir-se no mercado de trabalho formal, o que se materializava por meio de um posto profissional que assegurasse a condição de trabalhador com carteira assinada. (p. 505)

In other words, to be a citizen, it was necessary to insert oneself into the formal labor market, which materializes by means of a professional position that would assure the condition of worker with signed working papers. (p. 11)

The expression '*carteira assinada*' is commonly used in Brazil to refer to a job that guarantees rights to the employee. A worker with a '*carteira assinada*' in Brazil is entitled to have rights such as paid holidays, transport costs, an additional salary at the end of the year and unemployment insurance.³⁰⁸ In other words, the expression '*carteira assinada*' brings all these labour right concepts in Brazil to an informed Brazilian citizen.

The translator generalised the specificity in the source text to make it clear for the target text reader in few words by using the translation strategy '1. More general terms'. In the target text, through his translation choice, the translator made clear that this implies a legally registered job.

4. Fourth layer: values

Translator's approaches

In this section we present translation strategies which have somehow interfered in parts of the article. We comment on a case that deals with a specific type of relationship:

³⁰⁸ See the Construction Industry Trade Union webpage: <http://www.sintrivel.com.br/servicos/direito-dos-trabalhadores/169-direitos-basicos-do-trabalhador-que-tem-carteira-assinada.html> (accessed on 03/07/2015)

Pouco mais de dez anos depois da apresentação do projeto de lei que institui a parceria civil entre pessoas do mesmo sexo, neste artigo são reunidas reflexões, no âmbito do debate teórico e político, sobre as relações afetivo-sexuais entre homossexuais como uma expressão da diversidade da instituição social família. (p. 497)

Ten years after the presentation of proposed legislation that institutes the civil partnership between same-sex people, this article is a collection reflections about the theoretical and political debate regarding relationships between homosexuals as an expression of diversity of the social institution of family. (p. 1)

This is the first sentence in the abstract of the article. By using the expression '*relações afetivo-sexuais entre homossexuais*' in the source text, the author was specifying a type of relationship between homosexuals. According to Kings and Gir (2010), '*relações afetivo-sexuais*' are relationships that involve body, gender, sexual behaviour and orientation, and human reproduction. In the source text, the author addressed this issue specifically for the case of homosexuality.

When translating the segment underlined in the source text as 'relationships between homosexuals', the translator used the translation strategy classified as '1. More general terms'. Relationships' may involve other types of human relationships that do not necessarily involve gender issues and sexuality. Anyhow, the context provided in the sentence can lead the target text reader to understand that the type of relationship in question involves the individuals' bodies and sexuality.

However, when the expression '*afetivo-sexual*' appears again in the introductory part of the source text, the translator used a different strategy from that used in the abstract to refer to this concept in the target text:

Enquanto isso, os casais homossexuais formados por brasileiros estão às voltas com uma série de dificuldades decorrentes da ausência de regulamentação legal de seus vínculos afetivo-sexuais. Na ausência da lei, está-se refém da interpretação dos juízes. (p. 499)

Meanwhile, homosexual couples composed of Brazilians confront a series of difficulties due to the absence of legal regulation of their emotional-

sexual ties. In the absence of a law, they are at the whim of judicial interpretations. (p. 3)

In the excerpt above, the translator decided to be as specific as the author concerning the type of relation dealt with in the article. In this case, the translator used a term that specifies the type of ties in homosexual relationships, just as the author did in the source text. We found the adjective 'emotional-sexual' in several articles on *Google Scholar*.³⁰⁹ In most cases, the term is not separated by a hyphen as the translator used it, and it is occasionally separated by a slash, which shows that it is still not a very fixed expression in English research articles. Among the articles found, Knox et al. (1999) defined an 'emotional/sexual relation' as a relationship that involves sexual intercourse and any emotional involvement between the parties.

The definition of the expression used in the target text corresponds to the context of the source text. Thus, we classified the translation strategy as '3. Cultural substitution' since the same concept was expressed within English academic conventions. Finally, although the target text does not is not so specific in the abstract, it did appear within the text.

Preliminary conclusions

The author of this article clearly positioned himself in favour the legalisation of gay marriage movement in Brazil and criticised its slowness compared to situations in other western countries. In general, the translator tried to find words and expressions already established in English. He also explained proper nouns through a literal translation or a short explanation when there was no correspondent in English. Likewise, the translator used generalisations of Brazilian cultural references in a way they would not affect the content.

Through our analysis, we realised that the translator assumed that the target text reader was aware of different Brazilian locations presented by the author who did not identify them as a states or municipalities. He also used an acronym, 'TSE', without any explanation. The target text also kept two names in Portuguese that have correspondents in English: the papal name of Joseph Ratzinger, and Robin Fox's book, originally published in English. In addition, the type of relationship between homosexuals, which is the main object of study

³⁰⁹ See https://scholar.google.com.br/scholar?q=%22emotional-sexual+relationship%22&btnG=&hl=pt-BR&as_sdt=0%2C5 (accessed on 01/07/2015)

in this article, was generalised in the target text abstract but more specifically described in the introduction.

Thus, in general, the target text fulfils its 'communicative function', but only if the target text reader meets the translator's expectations. In other words, this reader is supposed to know some Brazilian geography, the acronym of the Brazilian electoral court, the anthropologist Robin Fox, and the meaning of 'stable union' in a Brazilian legal context. That is, on one hand, the translator retained much of the article's Brazilianness, mostly avoiding generalisations; on the other hand, a target text reader with little experience in the subjects listed runs the risk of losing part of the information.

4.13.TEXT 12 (GENDER STUDIES)

THE EXPANSION OF "THE FEMININE" WITHIN THE BRAZILIAN PUBLIC SPHERE: TELENVELAS OF THE 1970s AND 1980s

A EXPANSÃO DO "FEMININO" NO ESPAÇO PÚBLICO BRASILEIRO: NOVELAS DE TELEVISÃO NAS DÉCADAS DE 1970 E 80 - Esther Império Hamburger

Extratextual information

The source and target texts were both published in 2007 on *SciELO*. The author, Esther Império Hamburger, examined representations of gender through television programmes mainly focusing on Brazilian telenovelas. Hamburger examined some case studies of telenovelas that were successful in Brazil a few decades ago. Her analysis revealed the representations of men's and women's roles in the family, labour market, and society.³¹⁰

The article was published by the journal *Revista Estudos Feministas*. As we have already analysed another article published by this journal, we will not go into detail.³¹¹

³¹⁰ See http://www.scielo.br/scielo.php?script=sci_arttext&pid=S0104-026X2007000100010 for the source text main page, and http://socialsciences.scielo.org/scielo.php?pid=S0104-026X2007000100003&script=sci_arttext for the target text main page. (accessed on 24/08/2015)

³¹¹ For further information on the journal, see Text Analysis of "A (Anti) Homosexual Familism and Regulation of Citizenship in Brazil".

The article has 29 references. Eleven are written in Brazilian Portuguese by Brazilian researchers, two of which are by the author herself. The other 18 references are not Brazilian. Seventeen of these are cited in English and one in Portuguese, translated from French.

The translator is Miriam Adelman. As she is a researcher in Brazil, she has a '*Currículo Lattes*'. Adelman was born in the United States, holds a master's degree in Sociology from New York University and an interdisciplinary PhD in Human Sciences from the Universidade Federal de Santa Catarina, in Brazil. Currently, Adelman teaches Sociology and Literature at the Universidade Federal do Paraná, also in Brazil.³¹²

Extratextual and intratextual factors

The target text contains a great deal of formatting errors mainly concerning spacing, but also punctuation--two full stops in a row, for example. This shows that the target text as with others in this research, failed in terms of a thorough revision.

With regard to textual structure, the translator shortened some long phrases from the source text making two phrases out of one. Similarly, the translator sometimes created new paragraphs to fragment the target text more. Still, according to our analysis, there was no increase or reduction in information.

Below, we present a table with the main extratextual and intratextual factors from the source and target texts. After the table, we discuss the most relevant factors in order to analyse cultural and discursive references the text.

Table 26 - Analysis of “The expansion of “the feminine” within the Brazilian public sphere: *telenovelas* of the 1970s and 1980s”

	Source-text		Target-text		
Extratextual factors					
Sender	1-Esther Hamburger 2- <i>Revista Feministas</i> 3- <i>SciELO</i>	Império <i>Estudos</i>	1-Esther (author)	Império	Hamburger (author) 2-Miriam Adelman (translator) 3- <i>Revista Estudos Feministas</i> 4- <i>SciELO</i>
Intention	Disseminate the author's		Disseminate	the	author's

³¹²

See the translator's curriculum on <http://buscatextual.cnpq.br/buscatextual/visualizacv.do?id=K4769899A4> (accessed on 24/08/2015)

	research	research internationally
Audience	Brazilian researchers interested in the influence of television on society	International researchers interested in the influence of Brazilian television on Brazilian society
Medium	Online academic journal: <i>Revista Estudos Feministas</i>	Idem
Place	Brazil—in an online open access library	Idem
Time	2007	Idem
Motive	Relate everyday TV programmes, such as soap operas, to their contemporary societies	1-Spread internationally the author's research as well as increase the journal's visibility 2-Relate everyday Brazilian TV programmes, such as soap operas, to their contemporary Brazilian societies
Text function	Informative Argumentative	Idem
Intratextual factors		
Subject	The influence of TV soap operas in the feminine space in Brazil	Idem
Content	The influence of TV programs on people's daily lives / summarised narratives of soap operas / comparison of soap operas to the Brazilian social conjecture especially regarding gender issues / comparison of Brazilian TV programs to TV programs in the USA and UK	Idem
Presuppositions	Awareness of Brazilian soap opera actors, directors, and characters / awareness of Brazil's contemporary political and social history (from 1970's) / awareness of	Awareness of Brazilian soap opera actors, directors and characters / less awareness of Brazil's contemporary political and social history (from 1970's)

	Brazilian TV channels and magazines	
Text composition	Author's name, affiliated institutions, author's name abstract and keywords in Portuguese, headlines, paragraphs, and endnotes with references.	Author's name, author's biography, author's name, abstract and keywords in English, headlines, paragraphs, endnotes with references, and translator's name.
Non-verbal elements	None	Idem
Lexis	Formal, academic with specific vocabulary	Idem
Sentence structure	Simple. Some sentences are linked to citations, footnotes, and references.	Idem
Suprasegmental features	Title and headlines in bold, emphasis in italic or inverted commas.	Idem
Effect	TV programmes have a great responsibility for the influence of human social behaviour, rights, and identity.	Idem

Motive

The author presented cases of verisimilitude with the historical period that telenovelas were broadcast, but she also revealed the idealisation of individuals in their society which were projected through the characters in these telenovelas. This study may lead the source text reader to reflect critically on the influence of fiction on people's minds.

The reason this article was selected to be translated for one of the journal's 'special editions' was possibly for the international public to understand the strong influence that television programmes have upon Brazilian society. The reader can reflect on Brazilian society as being addicted to telenovelas and other opinion-led fictional programming.

Presuppositions

We noticed that the author made a number of presuppositions in relation to her readership. The same happened with the translator in the target text, although he pondered a new audience of readers and did not always present the same presuppositions as the author.

Among the assumptions that the author and translator had in common, the two texts do not present contexts regarding names of

Brazilian actors, telenovela directors, and characters well-known in the period that their respective telenovelas aired. For Brazilians, many of these names have significance beyond the information provided in the source text. Brazilian readers possibly relate these names to their experience as tele-viewers. The author worked with the presupposition that the source text reader has experience as a Brazilian tele-viewer. In our analysis, he seemed to work with the same presupposition, as these names are not explained in the translated text. Perhaps the translator judged it irrelevant to explain such names considering that the lack of background knowledge about them would not influence the target text's communicative function.

In the source text, the author also assumed that her reader was aware of the political and social conditions in Brazil from the 1970s onwards. The article highlights a relationship of Brazilian telenovelas to contemporary events in Brazil. The translator, on the other hand, did not always work with the same presupposition, as she often chose to contextualise a political or social event from Brazilian history.

Finally, the author mentioned names of television channels. In the source text, she usually did not explain that these names were television channels. In the target text the translator preferred to make it clear that these were channels.

In the section below, we examine the cases elucidated in this section as well as others which are more specific.

Cultural categories and translation strategies

1. First layer: symbols

Cultural registers

In this section we comment on a term often used in Brazil to express a characteristic of Brazilian soap operas:

Novelas conhecidas confirmam o esforço de autores engajados em extrapolar os limites do que classificam como “dramalhão”. (p. 160)

Well-known telenovelas confirm the effort of authors engaged in extrapolating the limits of what they see as “dramalhão” (or exaggerated melodrama). (p. 6)

In this excerpt the author mentioned one of the well-known characteristics of the telenovela: the exaggerated form of dramatization. In Portuguese, the noun '*drama*' can be used in augmentative way

through the word '*dramalhão*': "Drama with little content, abundant in perversity or exaggerated emotionalism."³¹³

By using the translation strategy classified as '4.c. Loan with further information in the text', the translator kept the expression in Portuguese adding a brief explanation of the word in brackets. This attitude reveals a possible intention of keeping the 'Latinity' of the word.

Keywords

In this section, we comment on three cases. The first one concerns the terminology chosen by the translator to refer to the term '*novela*' in Portuguese. The second regards a Brazilian gossip magazine about telenovelas. The third concerns the translation strategies for the names of Brazilian telenovelas in the target text.

First case:

Finalmente especulo sobre a situação contemporânea e as relações entre novelas, como gênero proto-interativo e reality shows. (p. 154)

Finally, I speculate on the contemporary situations and the relationship between 'telenovelas', as a proto-interactive genre, and reality shows. (p. 2)

** Translator's note (not indicated as 'Translator's Note'): Telenovelas are daily prime time soaps, that in Brazil are broadcast six nights a week. Telenovelas have limited duration: each production lasts from six to eight months.* (p. 2)

This is the first occurrence of the word '*novela*' or '*telenovela*' in the article. The translator chose to use the term '*telenovela*' instead of 'soap opera' probably to be geographically more specific. The word '*telenovela*' may also suggest specific characteristics of this kind of soap opera as elaborated in an English dictionary definition: "(in Latin America and Hispanic communities) to television soap opera, usually having a limited number of episodes".³¹⁴ Although, this word is not actually used nowadays in Brazilian Portuguese to describe this kind of

³¹³ "*Drama de pouco conteúdo, abundante em lance de grande perversidade ou de sentimentalism exagerado*". See <http://www.dicio.com.br/dramalhao/> (accessed on 24/08/2015)

³¹⁴ See <http://dictionary.reference.com/browse/telenovela?s=t> (accessed on 24/08/2015)

programme, the translator found it more suitable than the general term 'soap opera'.

In addition, the translator chose to include a footnote explaining the peculiarities of telenovelas in the Brazilian context. This translator's note contextualises the target text reader with the translator's interference in the text through the translation strategy identified as '8.b. Calque with further information in the translator's note'. Unlike the author, the translator did not assume that the target text reader was familiar with the cultural meaning behind the word. Thus, the translator adopted the term '*telenovela*' for the whole text, in most cases keeping it in italics.

In the following excerpt, the author differentiated 'soap opera', in English, from '*novela de televisão*', in Portuguese. The word 'soap opera' is used in English to demonstrate a more generalised concept of this kind of programme. The translator used this situation in the text to justify the use of the expression '*telenovela*' in the target text:

No plano mais contemporâneo, autores identificam a cultura de massa -a televisão, a soap opera, ou ainda, no caso brasileiro, a novela de televisão- como o universo feminino usualmente entendido como restrito a assuntos privados, próprios da esfera doméstica. (p. 155)

On the more contemporary plane, authors identify mass culture -television, soap operas, or in the Brazilian case, the 'telenovela'- with the feminine world that is usually restricted to the private matters proper to the domestic sphere. (p. 3)

The word 'soap opera', despite being of English origin, can be used in Portuguese with the following meaning: "television or radio novel, usually the sentimental or melodramatic plot; it is presented in chapters involving a large number of characters".³¹⁵ The word 'soap opera' in Portuguese, then, refers to a more general kind of television or radio novel which the '*novela de televisão*' is part of.

In English, 'soap opera' is similarly defined: "a radio or television series depicting the interconnected lives of many characters often in a

³¹⁵ "*TELEVISÃO, RÁDIO novela de enredo geralmente sentimental ou melodramática, apresentada em capítulos, que envolve um grande número de personagens*" See <http://www.infopedia.pt/dicionarios/lingua-portuguesa/soap%20opera?homografia=0> (accessed on 24/08/2015)

sentimental, melodramatic way".³¹⁶ In the source text, the author mentioned a general concept and then the Brazilian case, 'novela de televisão'--television soap opera. The translator behaved the same way in the target text; the 'soap opera', and then she went towards a more specific concept, the 'telenovela'. If the translator had chosen a more literal translation of 'novela de televisão', such as 'television soap opera', this would not have been specifically Brazilian. In English, the concept of 'television soap operas' does not only apply to the Latin American case, since, for example, several US TV channels offer programs of 'TV soap operas'.³¹⁷ Therefore, the translator chose the expression 'telenovela' to restrict her reader more to the Latin American case.

Second case:

Os vários programas de rádio e de tevê e revistas especializados no gênero também definem a mulher como seu público-alvo. 'Contigo', a maior delas, foi desenhada para atender o público feminino. (p. 154)

A variety of radio and television programs as well as magazines that specialize in the genre also define women as their target population. The largest of the latter, entitled 'Contigo' (literally, "With You") was developed with a female readership in mind. (p. 6)

In this excerpt, the author cited the example of a popular magazine in Brazil. This magazine reports upcoming events in Brazilian telenovelas as well as providing information on the public and private lives of actors, singers, and other popular figures.

As 'Contigo' magazine is popular in Brazil, the author assumed that it would not be necessary to explain that 'Contigo' is actually a magazine, and not a radio or television programme, for example. However, the translator knew that the magazine is published only in Brazil and only in Brazilian Portuguese. So, she decided to make this information more explicit. By using the expression 'the latter' in a

³¹⁶ See <http://dictionary.reference.com/browse/soap+opera> (accessed on 25/08/2015)

³¹⁷ Examples of current US TV soap operas were found in specific US TV websites such as <http://www.tvguide.com/soap-operas/>, <http://soaps.sheknows.com/shows/>, and <http://corpus.byu.edu/soap/>. (accessed on 25/08/2015)

translation strategy of '9. Addition', it appears that translator assumed the target text reader would not understand that '*Contigo*' is actually a magazine. Finally, the translator also provided the name of the magazine with a literal translation in brackets in a strategy classified as '4. Loan' followed by '8. Calque'.

Third case:

In this case, we analyse how the translator dealt with the titles of Brazilian *telenovelas*, a TV series, and a reality show. As there were many, we placed them in a table with three columns: the first is the title available in the source text and the page where it occurs for the first time; the second is the title in the target text and the page where it appears for the first time; and the third is the same title in the target text in other occurrences in the text as well as their respective pages. After the table, we discuss the translation strategies used.

Table 27 - Titles of Brazilian *telenovelas*, TV series and reality shows.

Source text	Target text - first occurrence	Target text - other occurrences
<i>Irmãos Coragem</i> (p. 161)	<i>Irmãos Coragem</i> (1970, “The Courage Brothers”) (p. 8)	<i>Irmãos Coragem</i> (p. 9 and 10)
<i>Selva de Pedra</i> (p. 162)	<i>Selva de Pedra</i> (1972, “Stone Jungle) (p. 8)	<i>Selva de Pedra</i> (p. 9 and 10)
<i>Vale Tudo</i> (p. 162)	<i>Vale Tudo</i>	<i>Vale Tudo</i> (p. 9 and 10) <i>Vale Tudo</i> (“Anything Goes”) (p. 11 and 12)
<i>Roque Santeiro</i> (p. 162)	<i>Roque Santeiro</i> (1985, “Roque, the Saint Maker”) (p. 8)	<i>Roque Santeiro</i> (p. 9 and 10)
<i>Roda de Fogo</i> (p. 164)	<i>Roda de Fogo</i> (“Wheel of Fire”) (p. 9)	
<i>O Salvador da Pátria</i> (p. 164)	<i>O Salvador da Pátria</i> (“The Saviour of the Fatherland”) (p. 9)	
<i>Os Gigantes</i> (p. 165)	<i>Os Gigantes</i> (“The Giants”) (p. 10)	
<i>Malu Mulher</i> (p. 167)	<i>Malu Mulher</i> (p. 12)	
<i>Pantanal</i> (p. 167)	<i>Pantanal</i> (p. 12)	<i>Pantanal</i> (p. 12)
<i>Explode Coração</i> (p. 168)	<i>Explode Coração</i> (which could be translated roughly as “Bursting Heart”) (p. 12)	
<i>O Rei do Gado</i> (p. 168)	<i>O Rei do Gado</i> (literally, “The Cattle King”) (p. 13)	
<i>O Clone</i> (p. 168)	<i>O Clone</i> (“The Clone”) (p. 13)	
<i>Casa dos Artistas</i> (p. 169)	<i>Casa dos Artistas</i> (p. 13) – the previous paragraph explains the show.	

The author commented on thirteen television programs. In all cases, the translator provided the original name of the programmes in a translation strategy of '4. Loan'. For the first occurrence of each programme in the text, the translator used different translation strategies to explain their titles. When the programme was mentioned more than once, the translator usually used only their original titles in Portuguese and in italics.

In the case of the *telenovelas* '*Irmãos Coragem*', '*Selva de Pedra*', and '*Roque Santeiro*', the translator used literal translations identified as '8. Calque'. The translator also stated the years these *telenovelas* were broadcast by employing the translation strategy '9. Addition'--this information is not in the source text. In the case of the *telenovelas* '*O Salvador da Pátria*', '*Os Gigantes*', and '*O Clone*', the translator also used the translation strategy '8. Calque' in order to explain what these titles mean in English. However, in these cases the translator did not provide the date these *telenovelas* aired on television. With regard to the *telenovelas* '*Explode Coração*' and '*O Rei do Gado*', the translator used the translation strategy identified as '8.c. Calque with further information in the text', but this time with explanations that justified her 'imperfect' literal translations. That is, the translator did not seem to have been satisfied with the semantic effect of her own translations, and, therefore, provided justifications for these translations by saying: "roughly translated as" or "literally".

In the case of the *telenovela* '*Vale Tudo*', the translator did not provide the literal translation in its first occurrence in the article as she did the other cases. For this *telenovela*, the translator only used the translation strategy of '8. Calque' when the title of the *telenovela* was mentioned for the eighth time, four pages after its first occurrence:

The exploitation of bodies in that sort of "anything goes" that 'Vale Tudo' ("Anything Goes") deals with is presented as an effective strategy both for female and male bodies. (p. 11 and 12)

In this case, we can see that the translator found it necessary to provide a literal translation for the title of this *telenovela* in the excerpt mentioned above because only there the title relates to the author's argumentation.

Finally, the series '*Malu Mulher*', the *telenovela* '*Pantanal*', and the reality show '*Casa dos Artistas*', in spite of the titles also being informative and important for the author's argumentation, do not appear

with literal translations. The source text, however, gives a brief explanation of each programme. In such cases, the translator only used information already provided in the source text, as in the example below concerning the reality show '*Casa dos Artistas*' --literally, 'Artists' House'. This example is from the previous paragraph where the author explained the programme, and it was literally translated in the target text as follows:

The first program of this genre in Brazil appraised the around-the-clock daily life of young actors and actresses who were at the start of their careers or whose careers had for some reason suffered setbacks. Successive versions gesture toward the possibility of fame and success in an acting career. The futility of everyday relations are [sic] the theme of each daily chapter. Basic rules on the “elimination” of participants guarantee a device that propels the plot according to the combination of participants’ and viewers’ votes. (p. 13)

The translator did not follow her own standards when translating the titles of Brazilian television programmes. Still, her different translation strategies do not interfere in the informative function of the text. In many cases, they collaborate with the reader, especially when they are literal translations, as with the *telenovela* '*Selva de Pedra*':

De maneira semelhante, 'Selva de pedra', como o título sugere, define o domínio diegético da narrativa como o domínio da cidade. (p. 162)

Similarly, '*Selva de Pedra*' (1972, “*Stone Jungle*”) *as the title suggests, defines the diegetic domain of the narrative as the domain of the city.* (p. 8)

This is a case where the translator provided the literal translation of a *telenovela*. In this excerpt, we can see that the literal translation has a necessary function, as the title of the *telenovela* is connected with the argument of the author. That is, despite the translations of TV programme titles not following standardised translation, the translator kept the informative function of the text and thus managed to provide the argumentative function.

2. Second layer: heroes

Characters

In this section, we analyse how the author and translator dealt with the names of 'characters' that represent *telenovela* directors, characters, and actors in Brazil. Apart from these, we also comment on the case of a television presenter.

First case:

'Roque Santeiro' é explicitamente um drama sobre uma cidade que vive de uma mentira. A narrativa apela a conhecidas artimanhas melodramáticas, como a troca de identidade. Mas, no lugar da esposa que finge estar morta para escapar à perseguição de seu marido, como em Selva de pedra, tem-se um homem que, considerado morto, foge do lugar pobre e isolado que é sua cidade natal com dinheiro suficiente para se estabelecer e conhecer o mundo. Como a personagem Simone da novela de Janete Clair, o protagonista de Dias Gomes e Aguinaldo Silva disfarça sua identidade, recurso que move a trama. Motivos morais – o desejo de vingança, no caso da personagem de 'Selva de pedra', e culpa, no caso de Roque – movem os personagens nas duas tramas. (p. 162-163)

'Roque Santeiro' (1985, "Roque, the Saint Maker") is very explicitly a drama about a city that lives on lies. Its narrative appeals to well-known melodramatic artifices, such as false identities. But here, instead of the wife who pretends to be dead in order to escape her husband's persecution, as in Selva de Pedra, we find a man who, considered to be dead, flees from his poor and isolated hometown with enough money to establish himself and see the world. Just like Simone, character from Janete Clair's soap, the protagonist of this script written by Dias Gomes and Aguinaldo Silva hides his true identity, which in turn becomes the pivotal resource behind the entire plot. Moral motives – the desire for revenge, in the case of the 'Selva de Pedra' character, and blame, in Roque's case – fuel the characters in both plots. (p. 8-9)

In this excerpt, the author wanted to avoid repeating the names of some *telenovelas* in the same paragraph. Therefore, the author used the name of the main character in the telenovela '*Selva de Pedra*', 'Simone', written by 'Janete Clair'. Similarly, to avoid repeating the name of the telenovela '*Roque Santeiro*', the author mentioned this *telenovela*'s writers, 'Dias Gomes' and 'Aguinaldo Silva', as well as the *telenovela*'s main character, 'Roque'.

For readers who watched these *telenovelas*, this intertextual feature enhances the text information because these readers may recall these *telenovelas*' main characters and their writers. In addition, the text gives credit to the writers by mentioning their names.

However, for those readers who did not watch these *telenovelas*, which is possibly all the target text readers and some of the source text readers, this excerpt contains quite a lot of information for the reader to grasp. The author presupposed that the source text reader could associate the characters and writers of these *telenovelas*, and so did the translator, through the translation strategy identified as '4. Loan'. The entire paragraph shows that there are two *telenovelas*, and these *telenovelas* are linked to their respective main characters and scriptwriters. The reader who is aware of these *telenovelas* and is familiar with the names will be able to link the names to the soaps immediately. Still, the unaware reader can only link each character and writer to their respective *telenovelas* through reading the paragraph above, which presents several pieces of new information.

Second case:

Em 'Irmãos Coragem', a questão da identidade aparece na cisão literal da personalidade atormentada da protagonista, que aparece sucessivamente como Lara, Diana e Márcia, interpretadas por Glória Menezes. (p. 163)

In 'Irmãos Coragem', the issue of identity emerges in the literal split personality of its tormented protagonist, who appears successively as Lara, Diana and Márcia, all played by the actress Gloria Menezes. (p. 9)

'Gloria Menezes' is a well-known actress in Brazilian television. For the source text reader, this name probably comes with a lot of background information beyond the text as well as a clear image of the actress. However, for the target text reader, unless s/he is familiar with

the image and work of the actress, 'Gloria Menezes' is only a name in the text.

Through the translation strategy '4. Loan' followed by '9. Addition', the translator reproduced the source text information adding the word 'actress' to make sure the reader would be able to identify the person by her job. The same information in both texts, then, may cause two different results in audiences that have different background knowledge.

Still, we must take into account that the translator, as well as the author, gave credit to the actress by mentioning her name and telling the reader that this name actually means an actress. Thus, the target text reader may become familiar with some names important in Brazilian television through this article. This may be useful for the target text reader since s/he is somehow interested in knowing the influence of Brazilian *telenovelas* on Brazilian society.

Third case:

A cada domingo a rede ampliava-se em sessões de “eliminação” conduzidas ao vivo por Sílvio Santos, que mediatizava a relação dos artistas na casa com o seu auditório e com os telespectadores. Ampliando o alcance de sua rede, o apresentador comentava notícias da imprensa e chegava a dialogar no ar com seu colega da Record. De emissora para emissora. (p. 169)

Each Sunday the network was further widened through “elimination” sessions conducted live by television host Sílvio Santos, who mediated the relationship of the acteurs(sic) in the house, those watching his show and home viewers. Widening the scope of his network, Santos commented on news from the press and at times carried on a live dialog with his colleague at network headquarters. From one broadcaster to another. (p. 13)

In this excerpt, we have a case of 'keywords' and a case of 'characters'. We first comment on the character 'Sílvio Santos'. According to the article, this character was the presenter of a reality show in Brazil. However, for the source text reader, the name 'Sílvio Santos' has a broader meaning: this character is known for being the

owner of a television network whose reality show was presented by himself. That means in Brazil 'Silvio Santos' is a popular figure known for being a successful entrepreneur and for being the host of some programmes on his own TV channel.

Unless the target text reader is already familiar with the name 'Sílvio Santos', in the article this name represents only a reality show host in Brazil. By employing the translation strategy classified as '4. Loan', the translator did not give any further information about this character, who is probably unknown by the target text reader. Despite being aware that the target text reader has no knowledge of this character, the translator believed that this translation strategy would not compromise the text function.

As regards the 'key-word', 'Record' in the source text is a Brazilian television channel. The author probably knew that the source text reader would know this. Still, in the last sentence of the excerpt, the author emphasised that she was talking about a TV station by saying that there are two different television broadcasters dealing with the same TV programme.

The translator, however, declined to provide the name of the television station mentioned in the source text. Through the translation strategy classified as '6. Paraphrase using unrelated words', the translator chose to say there were two different TV channels. The translator assumed that the target text reader would not understand this part if only the name of the television channel was provided with no contextualisation. Thus, the translation strategy used for this cultural reference helps the target text to fulfil the informative function of the text and can even be clarifying to the target text reader. However, this translation strategy does not increase visibility for the television channel 'Record', because its name was not used in the target text as it was in the source text. This shows that in this excerpt, the translator was more concerned with making the text clear and explicative than reproducing the words given by the author.

Locations

In this section we comment on the translation of three locations in two cases. The first is in the countryside of a Brazilian state and the second two cities in the Brazilian state of Rio de Janeiro.

First case:

Uma seqüência de documentário esportivo no início de 'Irmãos Coragem' situa o drama do

irmão que deixa sua cidadezinha natal, longínqua e anacrônica, mas familiar, para vencer na cidade grande, glamorosa e cosmopolita, um drama situado no espaço – no território brasileiro, nas paisagens do estado de Minas Gerais e da metrópole –, e no tempo – contemporâneo ao da narrativa, o ano da copa mundial de 1970. (p. 161)

A sequence from a sports documentary that appears at the beginning of the telenovela 'Irmãos Coragem' (1970, "The Courage Brothers") situates the drama of a brother who leaves his native town, distant and anachronic yet familiar, to confront the glamorous, cosmopolitan world of the big city in time and in space. Spatially, it refers to Brazilian national territory, through the landscapes of the state of Minas Gerais as well as those of the metropolis; in time, it indicates that the narrative is concurrent with World Soccer Cup of 1970. (p. 8)

In this excerpt the author comments on where the telenovela was set. 'As paisagens de Minas Gerais' is a segment with enough information in it for those who already have mental images of the Brazilian state of Minas Gerais. Although the target text tells us that Minas Gerais is a Brazilian state through the translation strategy of '8. Calque', the target text reader may not be able to build as clear a picture of the place as the target text reader probably can. However, the text provides context for the reader to appreciate that this telenovela focused on the contrast between countryside and city. Therefore, even if the images are typical for Minas Gerais and do not come immediately to the target text reader's mind, s/he will have enough information to understand the contrast of the argument suggested by the author just by reading this excerpt.

Second case:

Algumas iniciam a novela dependentes, como a Rachel de Regina Duarte em 'Vale tudo', que passa por provações – como maus-tratos de um marido bêbado, mau provedor e ausente, a separação, a volta para a casa do pai na pequena cidade de Iguacu com uma filha para criar, a 'viração' como guia turístico, a morte do pai, a

traição da filha que foge com o dinheiro da venda da casa, a chegada ao Rio de Janeiro em busca da filha, a venda de sanduíches na praia, a morte do ex-marido, o revés amoroso, a filha que não se redime, a pena de cadeia para o companheiro, que em uma fraqueza a traiu, o perdão e a espera carinhosa dela – que vale a conquista de um final feliz no romance e a alegria de criar o neto. (p. 166)

Some of them begin the telenovela as dependent women, such as actress Regina Duarte's character Rachel in 'Vale Tudo,' who undergoes a series of trials and tribulations: ill treatment at the hands of a husband who drinks too much, is absent and a poor provider, separation, return to her father's house in the town of Iguacu with daughter in tow, to the "turn" that takes place when she becomes a tourist guide, her father's death, her daughter's betrayal (she proceeds to run off with the money from the sale of their home), arrival in Rio de Janeiro in search of the daughter where she becomes a beachside sandwich vendor, her ex-husband's death, amorous troubles, unredeemed daughter, the imprisonment of her partner who in a moment of weakness betrayed her, her forgiveness and pledge to wait for him – all leading up to a triumphant happy ending showing her happily devoted to raising her grandson. (p. 11)

In this excerpt we have two cases of 'locations' and one of 'characters'. We first briefly comment on the character, 'Regina Duarte', which is the same case as with the character 'Glória Menezes', discussed in the previous section. As well as 'Glória Menezes', the Brazilian actress 'Regina Duarte' is also popular in Brazil. So, when the source text reader comes across this name, s/he possibly links it to the actress whose image and telenovela characters are well-known. On the other hand, the target text reader who is not familiar with the work of this actress will just be reading another of many names provided in the article. Although it is not crucial to know who 'Regina Duarte' actually is in order to understand the author's argument, the reader who is aware of the work and the image of the actress can read this excerpt and connections to their prior knowledge.

As for cases of 'locations' in this excerpt, this part of the text deals with *telenovelas* that address the protagonist leaving a small town to try a different life in the big city.

In the source text, the author said that the main character in the *telenovela* '*Vale Tudo*' suffers a setback in life and returns to the small town where her father lives, 'Iguaçu', then later tries to make a living in the big city of 'Rio de Janeiro'. Both in the source and the target text, it is clear that 'Iguaçu' plays the role of a small town in the plot. Still, the author used the expression '*pequena cidade de Iguaçu*' to emphasise that point. In the target text, this expression is translated as 'the small town of Iguaçu' in a translation strategy of '5. Paraphrase using related words'. In English it is possible to distinguish between 'city' and 'town' by its size or number of inhabitants. In Portuguese, however, usually a writer uses adjectives such as '*pequena*' --literally small--to refer to 'towns'.

Concerning 'Rio de Janeiro', as it is a large and internationally famous city, neither the author nor the translator found it important to say that 'Rio de Janeiro' plays the role of the big city in the plot.

3. Third layer: rituals

Cultural knowledge

Our analysis found five cases of 'cultural knowledge' in the article. Some excerpts have more than one segment to be analysed, so, we analyse each segment separately. Some cases deal with knowledge of the history of Brazil in the 20th century: the military dictatorship, the rural exodus, the New Republic, and the impeachment of a Brazilian president. Other cases deal with political, economic, and social notions about Brazil. In addition, we have the case of how Brazilian *telenovelas* can be recognised by the time they are transmitted.

First case:

Nos anos 70, a conjuntura se tornou elemento de referência preponderante de dramas que apresentavam as tensões do país que se via como “do futuro” e que parecia crer que finalmente chegara a sua vez. (p. 160)

During the 1970s, contemporary events - social and political, but also those related to fashion, manners and behavior - became preponderant elements of reference in dramas that presented the tensions of a country that saw itself as belonging

to the future and seemed to believe that “its time had come”. (p. 6)

Historically, Brazilians have experienced several moments of 'hope' regarding their country. Expressions meaning that 'Brazil is the country of the future' have fed the Brazilian imagination in several occasions of the 20th century.³¹⁸ This is related to a popular belief that Brazil is advancing technologically and scientifically (Arruda, 1997, p. 40), but also in other issues such as health, as shown by Barrier (1992), respect for diversity, and especially the industrialisation and modernisation in the country (Sorj, 2008, p. 10).

For this reason, the author put the word '*futuro*' in inverted commas in the source text. The author assumed that the source text reader would be able to link the expression in the text with its historical meaning. In the target text, the translator did not assume that the target text reader may easily link the expression to its historical meaning. The translator replaced the inverted commas where she wrote the English expression 'its time had come', which is often used in English in the academic and the journalistic genres.³¹⁹

³¹⁸ We found the expression '*Brasil, um País do Futuro*' in a book translated into Portuguese by the Austrian author Stefan Zweig (*Brasilien ein Land der Zukunft*, 1941). A similar expression is also found in the lyrics of a Brazilian rock band 'Legião Urbana' (Duas Tribos, 1989). "*O Brasil é o país do futuro*". Similar expressions are still used nowadays in the news—sometimes in a controversial way—as, for example, the titles of http://brasil.elpais.com/brasil/2014/05/13/opinion/1400006669_073402.html ("*O Brasil cansou de ser o país do futuro?*")—Is Brazil tired of being the country of the future? and <http://www.dm9ddb.com.br/?p=1285> ("*Nem país do futuro, nem país do presente. Brasil, país de futuro*")—Neither the country of the future, nor the country of the present. Brazil, a country with a future) (accessed on 28/08/2015)

³¹⁹ In the academic genre, we found the expression in articles such as Tobin, L. (2001). *Process Pedagogy. A guide to composition pedagogies*, 1-18; Bernier, L., and Hafsi, T. (2007). The changing nature of public entrepreneurship., *Public Administration Review*, 67(3), 488-503. In the journalistic genre, we found the expression in articles such as Lodi News-Sentinel, 'Its Time Had Come' (09/07/1881) in https://news.google.com/newspapers?nid=2245&dat=19910322&id=SZwzAAA_AIBAJ&sjid=0TIHAAA_AIBAJ&pg=6982,2980007&hl=pt-BR and in General Debate-General Assembly of the United Nations, 'Guyana, His Excellency Donald Rabindranauth Ramotar, President' (26/09/2014) in

Moreover, in a translation strategy identified as '9. Addition', the translator included a cultural context that explains the Brazilian attitude to believing that the moment of the country's apogee was to come. Differently from the author, who presupposed that the source text reader was familiar with Brazil's social and political situation in the 1970s, the translator believed that the target text reader would be more well-informed with more context. Therefore, while the author presupposed that there was no need to explain details about this 'expected future', the translator made sure the target text makes explicit what is implicit in the source text.

The translator's attitude in this excerpt shows that she was also concerned with a reader who has little experience in contemporary Brazilian history. The translation of this excerpt also shows that the translator was not a passive translator of the source text. She interfered in the text with her knowledge as a researcher in the Human Sciences trying to achieve the communicative function of the article proposed by the author.

In the following excerpt, we have another case where the expression that Brazil is the country of the 'future' occurs:

Ao construir universos “modernos”, que se opõem a universos “tradicionais”, essas novelas aludiram a um paradigma persistente de representação do Brasil como o “país do futuro”, que de alguma forma referenciou tanto os militares quanto os comunistas, forças de direita e de esquerda, nos anos 50 e 60. (p. 163)

In constructing “modern” universes that exist in opposition to “traditional” ones, these telenovelas allude to a persistent paradigm for representing Brazil as a “nation of the future”, which in some sense served as a references for both communists and military regime, forces of Left and Right during the 1950s and 60s. (p. 9)

This excerpt occurs three pages after the previous one shown in this case. The author cited Brazil as the 'country of the future' again, in brackets, to make reference to the hope for Brazilian modernity. In this case, the translator kept the inverted commas in the same place as in the

source text by employing the translation strategy of '8. Calque'. However, for the target text reader who does not know this expression and its historical meaning of hope in Brazil at the time, the expression literally translated into English says less. Still, three pages before, according to the previous excerpt analysed in this same case, the translator provided a short contextualisation of the events in the 1970s in Brazil that suggested that the country was ready to reach its best moment.

In addition, there is a historical moment mentioned in this excerpt, 'the communists' and the 'military regime'. From 1964 to 1985, Brazil was under military dictatorship. The years that preceded the military coup are also marked by leftist resistance groups fighting against the military regime (Reis Filho, 2000, p. 9). In this excerpt, we can see that neither the author nor the translator explained this period. This means that both the author and the translator presupposed that their respective readers would be familiar with the history of Brazil in the twentieth century. The idealised reader of both texts is aware of this historical period of dictatorship, which also applies to other parts of the world such as other countries in Latin America, for example.

Second case:

Nesse contexto, a história convencional do homem que perde a ingenuidade ao entrar em contato com a atmosfera frívola, mas glamourosa, de seus parentes ricos, a vingança de sua mulher e a reconciliação do casal em um final clássico do melodrama, selada pela notícia da gravidez dela, representa os dilemas com os quais se defrontam migrantes que nesses anos trocaram o hábitat rural pelo ambiente urbano. (p. 162)

Within this context, the conventional story of a man's fall from innocence as he comes into contact with the frivolous yet glamorous world of his rich relatives, his wife's revenge and the couple's final reconciliation in classical melodramatic style (topped off with the news of the wife's pregnancy), represents the dilemmas faced by migrants who during these years exchanged their rural habitat for an urban milieu. (p. 8)

In this part of the text, the author talks about rural to urban migration, where people leave the countryside to try a better life elsewhere, usually in large cities. This is a common fact that is still visible today in Brazil (Camarano & Abramovay, 2014). For the target text, the translator found the author's explanation in the source text enough, so she employed the translation strategy classified as '8. Calque'. The translator believed that the target text reader could understand the phenomenon of the Brazilian rural exodus.

The difference is about the effect that this translation strategy may cause on the source text reader and on an inexperienced target text reader in recent Brazilian social history. The image described by the author is possibly differently interpreted by readers who may or may not have witnessed the Brazilian rural exodus in the media or in Brazilian fiction. Anyway, readers have sufficient information within the text to understand the author's argument. The difference may be in the 'sharpness' of this information decoded in the readers' minds.

Third case:

Com outros títulos do final da década de 1980, como Roda de fogo e O salvador da pátria, de Lauro César Muniz, as novelas se tornaram o primeiro espaço público da Nova República a problematizar a corrupção, tema que dominaria a pauta das primeiras eleições diretas para presidente da República pós-regime militar, e que deu a tônica da agenda política nos primeiros anos da década de 1990, culminando com o impeachment do presidente Collor de Mello. (p. 164)

Irmãos Coragem and Selva de Pedra drew attention to the perverse persistence of anachronism. Similarly to other titles pertaining to the latter part of the decade of the 1980s, such as Roda de Fogo (“Wheel of Fire”) and O Salvador da Pátria (Savior of the Fatherland) by screenwriter Lauro César Muniz, these telenovelas became the first public space of the New Republic to problematize corruption, a topic that was to dominate the agenda of the first direct presidential elections of the post-military regime republic, and that set the political agenda of the

early 1990s, culminating in President Fernando Collor de Mello's impeachment. (p. 9)

This excerpt discusses a troubled political period in the last decades in Brazil: the 'New Republic', or 'post-military regime republic' period after the military dictatorship; the 'direct presidential elections', where Brazilian citizens participated in the elections by voting; and the 'impeachment' of the first popularly elected president, 'Fernando Collor de Mello'. In addition, the author highlighted that in this period 'corruption' became a popular subject in Brazil.

The ideal source text reader knows some of the recent history of his/her country and is able to relate all these aspects listed in the excerpt above with his/her own knowledge. Thus, the ideal source text reader can relate these historical events to the themes of Brazilian *telenovelas* mentioned by the author.

The reader does not need to have watched the *telenovelas* in order to understand the relation that the author made between reality and fiction. However, the reader needs to understand these historical cultural references in order to comprehend what the author's argument was. Similarly, through the translation strategy identified as '8. Calque', the translator presupposed that the target text reader would know the historic events listed in the excerpt. If so, the target text reader would be able to make the association proposed by the author.

Fourth case:

Com 'Irmãos Coragem', a novela das 20 horas da Rede Globo passou a ocupar o topo na lista de programas mais vistos. Irmãos Coragem é também mencionada na literatura como a novela que teria atraído a audiência masculina. O suposto estilo western da narrativa, usado na divulgação da novela, foi apontado pelo departamento de pesquisa da Rede Globo como justificativa para o sucesso alcançado junto ao público masculino. (p. 164)

With the broadcasting of 'Irmãos Coragem', the major television network Rede Globo's prime time (eight o'clock) telenovela moved to the top of the list of most popular television programs. Irmãos Coragem is also mentioned in the literature as a telenovela that attracted a significant male audience. "Western" style of the narrative that was used in publicizing the soap was reported by

the network's research department as a justification for the success it had among male viewers. (p. 10)

In this excerpt, we have a case of 'keywords' and one of 'cultural knowledge'. The 'keyword' is '*Globo*' and 'cultural knowledge' is "*a novela das 20 horas*" in the source text. We first comment briefly on the keyword and then we focus on the 'cultural knowledge'.

'*Rede Globo*' is a Brazilian TV channel. According to statistics, it is the most popular in the country.³²⁰ The author presupposed that the source text reader would be familiar with this. As for the target text, the translator preferred to use the proper name of this TV channel followed by a brief explanation. This translation strategy is classified as '4.c. Loan with further information in the text'. Thus, it is clear that the translator assumed that the target text reader might not understand that this name is a Brazilian television channel. In the second occurrence of the expression '*Globo*' in the source text, the translator opted for the translation strategy '1. More general terms'. In this case, the translator declined to repeat the name of the TV channel, just saying that is the same 'network', previously mentioned.

Regarding the 'cultural knowledge', '*Globo*' is also known for its *telenovelas*. *Telenovelas* have a limited duration; they usually last a few months. They are commonly called by the time of the day they are aired. The telenovela of 8 p.m. is part of Brazilian primetime. So, when the author stated that the telenovela '*Irmãos Coragem*' was "*a novela das 20 horas*", what is meant is that it was seen by a large number of people. The translator presupposed that the target text reader would not recognise this, so he provided more information. The translator used the strategy identified as '8.c. Calque with further information in the text' by using the expression 'prime time' combined with the information about the time '8 o'clock' in brackets.

Fifth case:

É espantoso que novelas que apresentam um retrato branco de um Brasil muito mais rico do que ele é sejam reconhecidas como retrato legítimo e verossímil de um país desigual, mulato e miscigenado. (p. 167)

³²⁰ In August 2015, Globo presented 13.9 points while the second most watched was Record with 6.9. Source <http://veja.abril.com.br/blog/radar-online/tag/ibope/> (accessed on 31/08/2015)

It is striking that telenovelas' portrayal of a Brazil that is much whiter and much richer than it really is was understood as a verisimilar portrait of an unequal country whose population is largely of color or mixed-race. (p. 12)

In this part of the text, the author drew attention to the portrait Brazilian *telenovelas* paint of Brazil. They tend to show white actors with luxurious lifestyles, although the author claimed that Brazilian society encompasses both mixed races and social inequality.³²¹ The source text reader will understand what the author meant with her argument, especially if s/he is familiar with this stereotypical style of Brazilian *telenovelas* depicted in the extract above. This reader may notice the contrast between fiction and reality pointed out by the author.

Not only the source text reader but also the target text reader may be familiar with the current Brazilian socio-economic situation or even with the stereotype of Brazilian *telenovelas*. That was the translator's presupposition, like the author in the source text, when she employed the translation strategy of '8. Calque'. Both author and translator targeted a well-informed audience.

4. Fourth layer: values

Translator's approaches

In this section, we present the translation strategy used when the author addressed herself to the source text reader as an accomplice. In the target text, the translator assumed that the target text reader could not be the author's accomplice in that situation:

Como é sabido, 'Pantanal' oferece um visual alternativo ao das perturbadas cenas urbanas. (p. 167)

It is significant that the network's feat involved the telenovela 'Pantanal' which presented an alternative view of the country that also made use of alternative formal conventions. (p.12)

³²¹ The author's statement matches with the data provided by IBGE (Brazilian Institute of Geography and Statistics) from 2008-2009 survey: http://www.ibge.gov.br/home/estatistica/populacao/caracteristicas_raciais/default_zip.shtm (for racial characteristics) and http://www.ibge.gov.br/home/estatistica/populacao/condicaoodevida/indicadores_minimos/tabela3.shtm#a32 (for income and living conditions) (accessed on 01/09/2015)

In this short sentence, the author made a statement presupposing that her reader was already aware of this. The author believed that the source text reader would know that the *telenovela* '*Pantanal*', differently from the others she analysed in her article, was not set in an urban environment of a large Brazilian city like Rio de Janeiro or São Paulo. In this sentence, the author reminded her reader of something that she believed was already known. This presupposition does not only come from the assumption that the source text reader had watched this *telenovela* that aired in the late 1990s; '*Pantanal*' is also the name of a Brazilian region of tropical wetlands that extends to Paraguay and Bolivia. This means, as the target text reader supposedly knows the meaning of this area in Brazil, s/he can disassociate the *telenovela* title from the urban environment.

In the target text, the translator behaved differently. She did not presuppose that her reader could associate the *telenovela* title '*Pantanal*' to a non-urban area. For this reason, the segment "*Como é sabido*", whose literal translation may be 'as it is known', was translated as "It is significant that the network's feat involved the telenovela...". This translation strategy classified as '6. Paraphrase using unrelated words', demonstrates that the translator's concern for her target audience to understand went beyond the words and information provided in the source text. If the purpose of this article is to show the influence of Brazilian soap operas in Brazilian society to an international audience, the translator often had to interfere in the text.

Preliminary conclusions

In general, this analysis showed that the translator kept in mind the fact that the target text audience is very different from the source text audience. The translator took care in several situations to be more explicative than the author in the source text. She explained cultural references by using translator's notes or by providing further information within the text.

Only in the 'cultural knowledge' item, did the translator not interfere. In those cases, she assumed that the target text reader was as engaged in Brazilian studies as the source text reader. The translator believed that the target text reader was aware of the country's socio-political and economic context.

Therefore, it is noticeable that the translator found her own interference in the target text important for her readership. As this research article is a scientific text, its function is to inform and show arguments to its reader. Thus, if the reader is aware of Brazilian cultural

references, s/he can follow the author's argument and critically understand her point of view, whether s/he agrees with her or not.

5. GENERAL RESULTS

This chapter discusses two topics in line with our general objective. The first one focuses on whether there were translation strategy tendencies for the cultural categories used to analyse our corpus. The second topic is a reflection on the possible effects that these strategies had on the target audience. This discussion takes into account the context provided for each text.

The first part of this chapter is a panorama showing each cultural category and its translation strategies. From this analysis, we found tendencies of translation strategies, observing which of them were most widely used. We know, however, that this collection of translation strategies does not mean that we can identify desirable patterns of cultural translation for academic texts in the Human Sciences to comply with their informative and argumentative function. The context of how the source text is written and the idealisation of a reading public are two variables that must be taken into account in the decision-making process. Therefore, we consider a culturally broad international reader and the context of each case with the specificities of each text. Considering these two variables, we discuss the possible effects of each case analysed in this research. Finally, we group the effects of cultural translation in academic texts in the Human Sciences into ten categories and discuss them according to the genre, purpose, and the idealised target audience.

In the last section we discuss our translation hypothesis bearing in mind a wide international and multicultural academic audience. This section is divided into two parts. In the first one there is an overview of the translators' profiles according to Heim and Tymowski's requisites for translation of the Social Sciences (2006). With that, we discuss the translators' profiles of our corpus. The second part discusses cultural translation for the internationalisation of academic texts in the Human Sciences thinking of a broad international audience and the contribution of translation interferences for the target texts to fulfil with their function.

The following table shows the abbreviations used from hereon in for each of our articles.

Table 28 - Summarised titles

Full title	Summarized title
1. The dynamics of slavery in Brazil: resistance, the slave trade and manumission in the 17th to the 19th centuries	Slavery
2. History and political cultures: the legal conceptions evoked by the military governments while score of getting legitimacy	Coup d'état
3. Intellectual history in Brazil: rhetoric as a key to reading	Rhetoric
4. Witchcraft, territories and marginal resistance in Rio de Janeiro	Pentecostalism
5. We, the others: construction of the exotic and consumption of Brazilian fashion in France	Fashion
6. An ethnography of reading in a spiritist study group	Spiritism
7. Inequality in education and quotas for black students in universities	Quotas
8. Public bureaucracy and ruling classes in Brazil	Bureaucracy
9. Social programs from a human rights perspective: the case of Lula administration's family grant in Brazil	Family Grant
10. Stolen beauty: gender, aesthetics and embodiment in Brazilian drama	Drama
11. A (Anti) homosexual familism and regulation of citizenship in Brazil	Familism
12. The expansion of "the feminine" within the Brazilian public sphere: <i>telenovelas</i> of the 1970s and 1980s	Telenovela

5.1.CULTURAL TENDENCIES IN TRANSLATION

To analyse tendencies in translation strategies, we propose an overview of all the cases analysed. A first table lists the twelve research articles of our corpus with the number of cases found in each cultural category. A second table lists the translation strategies of all cases analysed with the cultural categories. A third table confronts the twelve articles with all the translation strategies in the analyses.

These tables show that two of the specific objectives of this study were accomplished: to catalogue and categorise cultural translation references and translation strategies in academic texts of Brazilian Human Sciences and show translation strategies of cultural categories in authentic academic texts in the Human Sciences. Thus, we can observe that there are cultural categories in texts of this genre at different

cultural levels. Similarly, we can see how translators deal with specific cultural situations through their translation strategies.

In the next sections, we discuss the following specific objectives: to observe how translators can interfere in the informative and argumentative text function, and to analyse the effects of translation strategies on different profiles of target text readers.

5.1.1. Cultural Categories

The following table shows how many and what kind of translation case we analysed in each of the articles of our corpus.

Table 29 - Cases per research articles

Research article / cultural category	Cultural registers	Keywords	Characters	Locations	Cultural Knowledge	Translator's approaches	Total cases
Slavery	1	1	3	1	1	2	9
Coup d'état	1	1	1		4	1	8
Rhetoric	4	3	3	1	1	2	14
Pentecostalism	2	3	4	2	1	2	14
Fashion	2	4	2	2	1	2	13
Spiritism	2	6	5	2	1	2	18
Quotas	3	1	1	1	2	4	12
Bureaucracy	2	4	3	1	3	3	16
Family Grant	1	4	1	2	1	2	11
Drama	4	3	2	3	1	4	17
Familism	1	8	1	2	1	1	14
Telenovela	1	4	4	2	5	1	17
Total	24	39	30	19	22	27	163

As we can see in the table above, the number of cases varied in each research article. In general, the texts on Anthropology and Gender Studies presented more cases analysed than texts on History and Political Sciences, except for the text 'Bureaucracy ', which contained sixteen cases. Still, the small sample of texts does not allow us to draw general conclusions.

As regards the cultural categories, -the greatest number of cases of cultural references was the 'keywords', with 39 cases. 'Keywords' are used in texts of this genre to give names to social, governmental, religious, commercial, and political organisations as well as ideologies, objects, productions, behaviours, and beliefs. 'Keywords' make up specificities that compose each academic text. The fields of study that presented most cases of 'keywords' were also Anthropology and Gender Studies, with three to seven cases examined for each article. History texts presented only one or two cases of 'keywords' for each analysis, while texts on Political Science presented from one to four cases each. This result suggests that independently of the field of knowledge within the Human Sciences, this genre requires the use of 'keywords' to construct the text information and argument.

The category 'Characters' presented the second largest number of cases. All the research articles contained the names of individuals or groups to delimit the study socially. 'Characters' occurred more often in texts on Anthropology and Gender Studies, from two to five listed cases for the former, and one to four for the latter.

Other cultural categories did not demonstrate tendencies regarding the field of knowledge, since they varied from text to text. The category 'Cultural registers' showed different cultural expressions in varying senses. The specific meaning of a 'Cultural register' can only be understood as the context is presented in the source text. A 'Cultural register' can be an expression or concept of a particular social group. It can be either colloquial or formal. It may express a popular saying or an academic expression created in the source culture for a specific situation. 'Cultural registers' prevailed in the texts 'Rhetoric' and 'Drama', primarily through citations from Portuguese writers from the nineteenth century, and citations from interviews including informal language.

The category 'Cultural knowledge' predominated in the texts 'Coup d'état' and 'Telenovela'. 'Cultural knowledge' suggests that the reader has prior knowledge of a past event or that there is a collective

knowledge. Therefore, this category is more often visible in texts that discuss past events to support the author's discourse.

The category 'Locations' was predominant in the text 'Drama'. This category spatially limits the situation dealt with in each text. Even the text that does not present cases of 'Locations', 'Coup d'état', also had a general spatial limitation, which is Brazil. In one way or another, all the texts were spatially delimited, although some had more specific or diverse geographic locations.

Finally, the last cultural category, 'Translator's approaches', suggests that the translator cannot be impartial. As much as translators may try, their translation decisions inevitably reflect in the target text. We discussed this category specifically in 'Quotas'. This category is more subjective than the others, because it includes cultural discourse issues in rather than cultural references clearly stated in the text.

Apart from the category 'Locations' in text 'Coup d'état', all the articles analysed presented at least one case of each cultural category. This means that the way we conducted our analysis, by adapting Hofstede's (1980/2000) cultural layers into textual cultural categories, as well as the Functionalist Translation Theory suggested by Nord (1991/2005), proved to be valid for this research. In addition, our sample of twelve research articles, written by different authors and translated by different translators, shows that the genre Human Sciences has similar characteristics. This can be seen in the following paragraphs where we discuss each translation strategy.

5.1.2. Translation Strategies

Our purpose is to understand which translation strategies were most and least used by the translators. The following table shows how often each type of translation strategy was used, relating it to each cultural category. Here, we can add up the numbers of each translation strategy for each cultural category. Also we specify the translation strategies found in each research article. This table does not discriminate among cases of combinations of translation strategies, for example, '4. Loan' followed by '8. Calque'. Combinations of translation strategies are part of the discussion in the next section of this chapter, where we discuss translation effects.

Table 30 - Translation strategies per cultural categories

Translation strategy / cultural category	Total	Cultural Registers	Keywords	Characters	Locations	Cultural knowledge	Translator's approaches
1. More general terms	14	1- Slavery 1- Quotas	1-Pentecostalism 1- Spiritism 1- Family Grant 2- Familism	---	1- Fashion	1- Drama 1- Familism 1- Telenovela	1- Slavery 1- Spiritism 1- Quotas 1- Familism
2. More neutral / less expressive terms	14	1- Rhetoric 1- Fashion 2- Drama	1- Spiritism 1- Drama	1- Rhetoric	---	---	1- Slavery 1- Fashion 1- Quotas 1- Family Grant 2- Drama
3. Cultural Substitution	20	2- Rhetoric 2- Spiritism 1- Familism	2- Slavery 1- Spiritism 2- Family Grant 1- Drama 2- Familism	2- Slavery 1- Bureaucracy 1- Drama	---	1- Fashion	1- Quotas 1- Bureaucracy
4. Loan	47	1- Bureaucracy	1- Slavery 1- Coup d'état 1- Spiritism 17- Bureaucracy 3- Familism 5 - Telenovela	3- Bureaucracy 1- Family Grant 2- Drama 1- Familism 4 - Telenovela	1- Rhetoric	3-Bureaucracy	1- Rhetoric 1- Bureaucracy

			1- Rhetoric				
4.a. Loan without further information	29	1- Pentecostalism 1- Quotas	2- Pentecostalism 1- Drama 1- Familism 1- Rhetoric	2- Slavery 2- Coup d'état 2- Rhetoric 2- Pentecostalism 4- Spiritism 1- Quotas	1- Slavery 1- Pentecostalism 1- Spiritism 1- Bureaucracy 2- Drama 2- Familism	1- Coup d'état	---
4.b. Loan with further information in a translator's note	6	---	1- Fashion 1- Drama	2- Pentecostalism 1- Fashion	---	1- Fashion	---
4.c. Loan with further information in the text	10	1- Fashion 1- Bureaucracy 1- Telenovela	2- Fashion 1- Quotas	---	---	1- Pentecostalism 1- Bureaucracy 1- Telenovela	1- Bureaucracy
5. Paraphrase using related terms	15	1- Rhetoric 1- Quotas	1- Quotas 1- Familism	1- Slavery 1- Rhetoric 1- Family Grant	1- Slavery 1- Pentecostalism 1- Fashion 1- Telenovela	---	1- Slavery 1- Spiritism 2- Quotas
6. Paraphrase using unrelated	10	---	1- Telenovela	---	1- Pentecostalism 1- Drama	1- Coup d'état	1- Coup d'état 4- Pentecostalism

terms							1- Drama 1- Telenovela
7. Omission	11	2- Rhetoric 1- Drama	2-Bureaucracy 2- Familism	---	---	---	1- Fashion 1- Quotas 1- Family Grant 1- Drama
8. Calque	58	1- Rhetoric 1- Fashion 1- Bureaucracy 1- Family Grant	5- Spiritism 15- Bureaucracy 1- Family Grant 3- Familism 2- Telenovela 1- Rhetoric	1- Rhetoric 1- Fashion 1- Spiritism 3- Family Grant 1- Drama	1- Spiritism 1- Family Grant 1- Familism 1-Telenovela	1- Fashion 3-Bureaucracy 2- Family Grant 4- Telenovela	1- Rhetoric 1- Pentecostalism 2- Fashion 1- Quotas 1- Bureaucracy
8.a. Calque without further information	34	1- Coup d'état 2- Pentecostalism 1- Quotas	1- Coup d'état 2- Rhetoric 2- Fashion 1- Spiritism 2- Bureaucracy 1- Drama	2- Pentecostalism	2- Slavery 4- Fashion 1- Quotas 1- Family Grant 1- Drama	1- Slavery 3- Coup d'état 1- Rhetoric 2- Quotas 2- Bureaucracy	1- Coup d'état
8.b. Calque with further information in a translator's note	2	1- Drama	1- Telenovela	---	---	---	---
8.c. Calque with further	3	---	1- Spiritism 1- Telenovela	---	---	---	1- Fashion

information in the text							
9. Addition	12	---	2- Bureaucracy 1- Familism 1- Telenovela	1-Telenovela	1- Drama 1-Familism	1- Spiritism 1- Bureaucracy 2- Telenovela	1- Pentecostalism 1- Rhetoric 1- Drama

The vast majority of translation strategies detected were '8. Calque', with 58 cases, '4. Loan', with 47 cases, '8.a. Calque without further information', with 34 cases, and '4.a. Loan without further information', with 29 cases. Many of these cases were combinations of translation strategies. This shows that in general, the translators tried not to interfere much in the text from a cultural perspective.

However, as we can observe in many of the cases studied, interferences are not necessary as long as literal translations or loans from the source language are relatively self-explanatory. For example, in 'Bureaucracy' and 'Family Grant', the Brazilian economic plan, '*Plano Real*', was literally translated as 'Real Plan'. In both texts, the context refers to historical events directly related to this plan and the Brazilian political and economic situation. Thus, the target text reader can understand the meaning of the cultural reference through the context. Another example is in 'Telenovela' where the translator provided the original titles of Brazilian telenovelas in Portuguese with literal translations into English in brackets. As these titles are part of the author's argument, the literal translations are clarifying on purpose. We can see that translations involving loan and calque with no explanation are valid when there is enough context already provided in the source text. In the next section, we discuss the effects of the translation strategies in more detail.

Cases where the translator positioned him/herself with explanatory translator's notes, employing translation strategies of '4.b. Loan with further information in the translator's note' and '8.b. Calque with further information in the translator's note', are the least common in our analysis, as we found only six cases of the former and two cases of the latter. Also infrequent are translation interferences with explanations within the text, usually after the cultural reference, in brackets or between commas: '4.c. Loan with further information in the text' and '8.c. Calque with further information in the text'. They occur ten and three times in total, respectively. These results again suggest that, in general, translators tend not to interfere with the informational content provided by the author in the source text. In general, translators assume that the information given in the source text is sufficient.

With regard to other translation strategies, we can also notice some general tendencies. The cases of '6. Paraphrase using unrelated terms', '7. Omission', and '9. Addition' also showed reasonably low occurrences: 11, 12, and 13 cases of each, respectively. This suggests that the translators tended to be attached to the words in the source text

exercising little freedom to work with the informational content. That is, in general, translators infrequently dared to add, omit, or paraphrase. On the other hand, the translators revealed a greater tendency to paraphrase a cultural reference or parts of the author's discourse using an explanatory or similar expression by employing the translation strategy of '5. Paraphrase using related terms' with 15 cases found.

Our analysis also showed that there is a translation tendency to use target language expressions that could correspond with or be similar to the source text information through the translation strategy '3. Cultural substitution', with 20 cases reported. Similarly, our analysis also shows a translation tendency to use more general or more neutral terms to express an idea suggested by the author of the research article. These were cases of translation strategies '1. More general terms' and '2. More neutral / less expressive terms', with 15 and 14 cases, respectively. The fairly high frequency of the last three types of translation strategies indicate a tendency to search for similar cultural correspondents in the target culture, even if they do not have exactly the same meaning suggested by the author in the source text.

The data displayed in the table above, however, are general. We can see that translators have also individual presuppositions and tend to use one type of translation strategy more frequently than others, as we can see in the table below:

Table 31 - Research article per translation strategy

Research article / Translation strategy	1	2	3	4	4.a	4.b	4.c	5	6	7	8	8.a	8.b	8.c	9
Slavery	2	1	4	1	3	-	-	3	-	-	-	3	-	-	-
Coup d'état	-	-	-	1	3	-	-	-	2	-	-	6	-	-	-
Rhetoric	-	2	2	3	3	-	-	2	-	2	4	3	-	-	1
Pentecostalism	1	-	-	-	6	2	1	1	4	-	1	4	-	-	1
Fashion	1	2	1	-	-	3	3	1	-	1	5	6	-	1	-
Spiritism	2	1	3	1	5	-	-	1	-	-	7	1	-	1	1
Quotas	2	1	1	-	2	-	1	4	-	1	1	4	-	-	-
Bureaucracy	-	-	2	2	1	-	3	-	-	2	2	4	-	-	4
Family Grant	1	1	2	1	-	-	-	1	-	1	1	1	-	-	-

											0				
Drama	1	6	2	2	3	1	-	-	2	2	1	3	1	-	2
Familism	4	-	3	4	3	-	-	1	-	2	3	-	-	-	2
Telenovela	1	-	-	9	-	-	2	1	2	-	9	-	1	1	4

The table above shows that the text 'Bureaucracy' presented the most cases of translation strategies '4. Loan' and '8. Calque'. In this text, translation strategies prevailed in which the translator tried not to interfere in the informational content provided in the source text. Similarly, in the text 'Telenovela' these two translation strategies also predominated. The translation strategy '8. Calque' prevails in the texts 'Rhetoric', 'Family Grant' and 'Spiritism'. In addition, the other translation strategies which also mean the translator avoided interfering in the informational content prevailed in other research articles: '4.a. Loan without further information' predominates in text 'Pentecostalism', and '8.a. Calque without further information' predominates in texts 'Coup d'état' and 'Fashion'.

However, the text 'Fashion' is also the one that presented most cases of explicative translation interferences in the content. That is, in this text we can see the highest incidence of translation strategies '4.b. Loan with further information in a translator's note', with three cases. The translation strategy '4.c. Loan with further information in the text' also presented most cases in this same text, 'Fashion', and in 'Bureaucracy', with three cases each. Thus, we can see that these two texts 'Bureaucracy' and 'Fashion' had both a significant number of translation strategies that do not interfere in the informational content and translation strategies that do interfere. This result suggests that translators worked consciously in the decision-making process, and that this process varies according to the context provided by the source text.

The translation strategies '8.b. Calque with further information in the translator's note', and '8.c. Calque with further information in the text', which also suggest explicative translation interference in the text were seldom used in each text, with zero or a single occurrence registered in each case.

In cases of '7. Omission' and '9. Addition', which also suggest translation interference, but not explicative, we found similar results, which shows that translators avoid interfering in the informational content provided by the source text, from zero to four cases. Finally, the translation strategy '6. Paraphrase using unrelated terms', which also

includes a sort of translation interference, only appeared in a more significant number in 'Pentecostalism', with four occurrences.

For the other types, the translation strategy '2. More neutral / less expressive terms' predominates in 'Drama', with six cases and from zero to three cases in the other texts. Similarly, the translation strategy '1. More general terms' predominated in 'Familism', with three cases, and the translation strategy '5. Paraphrase using related terms' predominated in 'Quotas', with four cases, and 'Slavery' with three cases. As regards the translation strategy '3. Cultural substitution', we found it was predominant in 'Slavery', with four cases and 'Spiritism' and 'Familism' with three cases in each.

The results discussed above show that, although there are general translation tendencies in the texts analysed, translators demonstrate individual preferences for dealing with cultural categories in the texts. Furthermore, the context of each text individually and the translator's presuppositions may lead the translator to make different translation decisions. This can also be illustrated through Table 31 above, which indicates that there is not a single translation strategy that was used in all the texts analysed--although the translation strategies '4. Loan' and '4.a. Loan without further information' as well as translation strategies '8. Calque' and '8.a. Calque without further information' only differ in the particular context analysis of each case and can often be similarly viewed.

Therefore, the results presented in the previous tables reveal general translation tendencies, but do not reveal in any way which translation strategies are more desirable for the genre Human Sciences. It is clear that the cases should be analysed separately due to the individual context involved in each case. The same type of translation strategy can have different effects depending on the cultural reference and/or the author's discourse.

5.1.3. General Tendencies

The three tables in this section illustrate the major translation tendencies in the texts analysed. We can see that, despite results varying from text to text, all the texts contained the translation strategies '4. Loan' and/or '4.a. Loan without further information', and '8. Calque' and/or '8.a. Calque without further information'-- except for 'Fashion' which has no occurrences of the strategies '4. Loan' and '4.a. Loan without further information'. That is, there is a general tendency to alternate between translation strategies that maintain the cultural

category in the source language with loans, and literal translations into the target language with calques. Therefore, the translation strategies 'Loan' and 'Calque', which have no explanatory features, suggest that translators tend to avoid interfering in the target text. That is, the least frequent types of translation strategies in our analysis were those involving translator's notes or additional explanations in the text.

The other types of translation strategies observed in this analysis sometimes occurred more frequently in one particular article. Because of this, we cannot observe minor tendencies for the other translation strategies as they varied from text to text. Apart from the strategies '4. Loan', '4.a. Loan without further information', '8. Calque', and '8.a. Calque without further information', the translation strategies '1. More general terms', '2. more neutral / less specific terms', '3. Cultural substitution' and '5. Paraphrase using related terms' did not prevail in more than one research article.

This result indicates that the translators, although they tended to avoid explicative interferences in the text, presented different presuppositions in the decision-making process. We must also consider that each source text's context with its explicit and implicit cultural information possibly influences the translators' decisions.

Therefore, we can sometimes observe similar situations for cultural categories where two or more texts contain different types of translation strategies and even opposite ones. Translations regarding the cultural category 'Locations' in research articles reveal this type of case. Usually translators employ a 'Loan' without explanation. Depending on the Brazilian locale, the translator can assume that the name of the place is recognisable for the target text reader, like Rio de Janeiro or São Paulo, for example. However, it is possible that the target text reader may not know other names of Brazilian sub-areas. In these cases, proper names of locations may be indicated, such as city—*Florianópolis city*—or national state—*Santa Catarina state*.

The target text reader may also not know how Brazil is politically subdivided, in which case the translator can provide information that gives more context for the target text reader. This happened, for example, in the 'Familism', where the translator added information in the target text when translating the word '*estados*' in reference to Brazilian states. The translator referred to this term as 'Brazilian states'. This is a simple type of translation strategy with the addition of only one word that can clarify information for readers who are not familiar with Brazil's geographical or political subdivisions.

However, we can observe cases where the context provided in the source text is similar, but the translators required different knowledge from their readers. Also in the cultural category 'Locations', we can mention frequent cases of cultural references that indicate which Brazilian state something or someone comes from, like '*carioca*' for Rio de Janeiro, or '*baiano*' for Bahia. In these cases, the translation strategies reveal that translators made different presuppositions about their readers. For example, 'Drama' and 'Pentecostalism' presented different translation strategies for a similar case. In 'Drama', the translator kept, without explanation, the cultural references '*carioca*' and '*paulista*' to indicate situations originating in Rio de Janeiro and São Paulo, respectively. Differently, in 'Pentecostalism' the segment '*mídia [...] carioca*' was translated as '*Rio de Janeiro [...] média*', replacing '*carioca*' with 'Rio de Janeiro', which is supposedly more easily recognisable for the target text reader. In the case of 'Fashion', which the group of people '*gaúchos*' is mentioned, the translator decided to be even more explicative by paraphrasing the cultural reference as '*people from the [...] southernmost Brazilian state of Rio Grande do Sul*'. In this last case, the translator sought to clarify the origin of these people. Therefore, the translator assumed that even the state of 'Rio Grande do Sul' would be unknown to the target text reader.

We also have translation strategies for the character '*coronéis*' and the cultural knowledge '*coronelismo*' in 'Bureaucracy' and 'Coup d'état', respectively. These two words are related since the first refers to people and the second to the system regulated by these people. In the first case, the translator chose to represent this cultural reference by using a cultural substitute, 'patrons', for the original name '*coronéis*', to maintain the Brazilian specificity of the general idea. In the second case, the translator chose to paraphrase the system as 'tié of the political barons'. As the translator of the first case offered a general idea in the target language, the second translator decided to be more explicative.

Despite of existing general tendencies of translation strategies that do not interfere in the text content, translators use different strategies for similar situations. This possibly depends on the translators' own presuppositions for his/her audience as well as the source text context. For this reason we cannot say that translators follow a pattern when translating texts of this genre. We expand on this in the following section. There are also other variables which we do not deal with in this research such as the journals' editorial board requests, the existence of proofreaders, and the author's interferences, which would be complementary for further analysis.

5.2. THE EFFECTS OF TRANSLATION STRATEGIES

Taking into account our hypothesis that the translator's conscious interference helps the target text to reach the widest international audience possible, this section comments on the effect of each translation strategy as analysed in our corpus. We analyse the effects of translation strategies that include both a narrower audience and a wider audience.

We know that all--or almost all--the translation strategies examined in this research can somehow be effective, depending on the characteristics of the target text reader. Our purpose here is to understand when the translators used translation strategies in order to achieve wider communication. Thus, we observe when translation strategies can communicate more broadly and the translator's precise role in achieving this. To do so, we take into account readers whose academic levels vary from an experienced researcher, who is familiar with the specific culture approached in the text, to a novice researcher, who is beginning to address the topics covered in the research article and has little or no knowledge about Brazilian cultural manifestations.

In what follows we discuss how the effects of translation strategies can occur in an academic text. We ordered these effects as follows:³²²

- 1- Informative
- 2- Explicative
- 3- Correspondent
- 4- Less committed to the source text
- 5- Generalising
- 6- Understandable
- 7- Vague
- 8- Non-informative
- 9- Changed information
- 10-It does not affect the function

³²² There is also a list of every single case analysed in this research article according to the effects in Appendix C: Translation effects - all cases

Effect 1: Informative

In an academic text in the Human Sciences a translation strategy is 'informative' when the translator can, without any interference in the informational content, transmit the information and/or the argument from the existing source text in the same or a similar way.

In many cases of cultural translation, the translator does not need to interfere in the text by adding information in order to make the segment clear for the target text reader. This usually happens when there is a meaningful context provided by the author in the source text. This explanatory context in the source text builds background knowledge even for an inexperienced reader. There are also cases where the translator must interfere slightly in the text with literal translations or paraphrases to provide support for the reader to understand the information or the author's argument.

In our analysis, there are several examples where the translation strategy is a '4. Loan', and this is sufficient for the target text to be clear. In these cases, the author has provided background information in the source text. Thus, even if the reader does not have enough background knowledge of the source culture, the text itself will help him/her to understand the cultural category in the text. We can mention cases of 'Characters', as examples of these situations. Sometimes the author has already given information about proper names by mentioning their social function. Examples are 'Tarsila do Amaral' and 'Anita Malfatti' in 'Drama ', where the source text has already introduced these characters as Brazilian painters.

There are also plenty of cases where the translation strategy is 'informative' when the translator used a combination of strategies. This happens frequently with translation strategies '4. Loan' followed by '8. Calque', for example, providing the name of a cultural reference in the source language then its literal translation in the target language. We cite the example of 'Keywords' in 'Bureaucracy', where the name of a Brazilian national bank is represented by its official name in Portuguese and a literal translation in brackets: 'Banco Nacional de Desenvolvimento Econômico (BNDE) -BNDE [Brazilian Economic Development Bank]'. Translators also make a segment informative when they come across an acronym in the source text, and using a strategy of '1. More general terms', decide to elaborate the general idea of the name. An example that we can mention is text 'Familism'; the source text only provides the acronym of an institution, 'TRE', which is translated as 'Electoral Court'--the general concept of this institution.

Apart from these, we found a reasonable amount of paraphrasing in our analysis that more clearly informs the target text reader. One example is a 'Cultural register' in text 'Quotas' where '*concurso público*' has been paraphrased as 'qualification exams for careers in civil service'.

There are also cases where the information of a segment is slightly altered. In any case, such changes do not compromise the informative or argumentative function of the text. One example is in the cultural category of 'Cultural knowledge' in 'Coup d'état', where the translator paraphrased the segment '*nosso hábito cultural*'--literally, our cultural habit--with 'we, Brazilians'.

The translation effect 'informative' is legitimate in the translation of academic texts due to the expectations one has when reading texts of this genre. It is also the most common effect in our analysis. For the 'informative' effect to reach a broad audience, the translator should understand whether the source text already provides sufficient background information and whether it is necessary or not to add, paraphrase, or literally translate any cultural event.

Effect 2: Explicative

A translation strategy is 'explicative' when the translator provides more information than the source text contains. This effect gives the target text reader more context. With this type of translation strategy, the translator is usually more visible because s/he explicitly adds his/her own words to the target text.

'Explicative' effects on the translation of academic texts in the Human Sciences are, by nature, an addition of information to the target text. This addition, according to our analysis, happens either subtly, with a single word, or even more evidently, with a set of sentences. They appear either within the text, often in brackets, or in a translator's note.

There are cases in which either the translator chooses to keep a cultural reference in the source language and add an explanation or s/he prefers to translate the cultural reference literally but also explain its meaning.

There are examples where, although the cultural reference is from the source culture, an acronym in the source language also exists in the target language. In this case, for an 'explicative' effect, the translator decides to explain it. One example is a case of 'Keywords' in 'Pentecostalism', where the text mentions a Brazilian Pentecostal church by its acronym, 'IURD'. As the church also exists in English-speaking

countries but it is not as well-known as it is in Brazil, the translator not only translated the corresponding acronym according to its use in English, but also provided the name of the church: 'UCKG (Universal Church of the Kingdom of God)'.

Other cases appear even more evidently in translator's notes. In a case of 'Cultural knowledge' in 'Fashion', the author mentioned the term '*Chica Tropical*' regarding a representation of the Brazilian feminine stereotype found in the French media. The translator kept this cultural reference and provided a footnote stating that the word '*Chica*' is actually not part of the Portuguese vocabulary, but Spanish. The translator knew that if the target text reader were not able to differentiate Spanish from Portuguese, this reader would not be able to understand the author's point.

There are cases where the translator possibly keeps a cultural reference in the source language to maintain the Brazilianness of the text. In this case, to cause the 'explicative' effect, translators need to provide a context. We can mention 'Telenovela' where the translator kept the adjective '*dramalhão*' to refer to a characteristic of Brazilian soap operas providing a brief explanation in brackets: 'or exaggerated melodrama'.

There are also cases where the cultural reference presents a correspondent in the target language, but even so the translator assumes that the target text reader may not be able to understand it. Therefore, s/he provides a brief explanation in brackets using more general terms which might express the cultural event to, somehow, provide a general idea for a specific cultural reference. An example of this case is a 'Keyword' in text 'Spiritism'. The translator came across a typical ritual of the spiritist doctrine called '*passe*' which he decided to translate as 'pass', but with a brief explanation in brackets, 'healing touch', which is a similar practice and more popularly known in the target culture.

Occurrences of the 'explicative' effect in translation of academic texts in the Human Sciences were significantly less frequent than the 'informative' effect in our analysis. Still, the 'explicative' effect is one of the desirable effects if we consider the text function of this genre. As texts in the Human Sciences contain the specific cultural manifestations of a particular social group, often the translator may face difficulties in finding correspondents in the target language. As the academic genre must be clear and objective in its information and argumentation and should avoid dubious interpretations, the translator can interfere directly in the text with explanations, both in the text and in footnotes, to achieve this goal.

Effect 3: Correspondent

Translation strategies that cause a 'correspondent' effect happen when the cultural manifestation does not exclusively exist in the source culture, but it also exists in the target culture. There are cases of cultural references that are unique to the source culture but have already been translated into the target language. These are frequently found in parallel texts such as government websites and journalistic or academic articles.

Only readers who are able to recognise the correspondence of a cultural category can appreciate this effect. Translation strategies that use a correspondent which is not recognised by the target text reader will have less informative effects, as we will see below.

In cases where there is a direct correspondent, the cultural manifestation exists in both cultures with similar purposes, according to the context. Thus, the translation also has the 'informative' effect because the target text reader supposedly knows the expression in the target language. This situation occurred, for example, in the cultural category '3. Cultural register' in text 'Rhetoric' where the idiom *'façam o que eu digo, não o que eu faço'* was translated as 'do as I say, not as I do'.

The effect 'correspondent' has a non-explanatory nature. The translator assumes that the target text reader can recognise a cultural manifestation in the text. In this case, a less experienced reader will not be able to understand a text segment. This happens, for example, in the case of 'Characters' in 'Family Grant': the social group *'quilombolas'* appeared in the target text as 'quilombo-dwellers'. The expression in English is found as a possible correspondent for this specific Brazilian group in parallel texts as well as the word *'quilombo'*, which designates where these people live. Thus, the translator assumed that the target text reader would know at least what *'quilombo'* meant. The same situation occurs in a case of 'cultural knowledge' in 'Coup d'état'. The absolute power of the Brazilian king known as *'poder moderador'* is translated as 'Moderating Power'. The expression in English is also official; we found it in parallel studies of authentic texts in English. However, for the target text reader to be familiar with this expression, s/he should have come across this expression in previous texts on the political history of Brazil or of another country that presents this concept. Otherwise, the expression itself may not provide much information.

There are also cases where the cultural reference is a loan from the target language or from a third language. This happens in 'Drama' where the author used the expression 'must' as an adjective in the source

text. As this expression comes from English, the translator kept it in the target text.

There are some cases where the 'correspondent' effect does not have exactly the same meaning. Its use, though, may result in a similar effect for the target text reader. This kind of case tends to result in more generalised expressions in the target text. This situation happens, for example, in a case of 'Cultural knowledge' in 'Fashion' where the segment '*garotas de Ipanema*' in the plural referring to a group of people, became 'girl from Ipanema', in the singular, to be recognised as the title of a well-known Brazilian song.

The 'correspondent' effect can be a desirable effect in the translation of academic texts in the Human Sciences, especially if the cultural reference is popularly known in the target culture. Academic texts are expected to use concepts according to standardised forms. However, this may limit understanding of the text, depending on the reader. Translation strategies that have 'correspondent' effects for extremely specific situations count on the readers' previous knowledge about the subject matter, because they are not explained in context.

Effect 4: Less committed to the source text

In cases where we can see an effect that is 'less committed to the source text', we can observe that the translators used translation strategies to commit less to the source text information or argument.

This effect tends to show more formal and less argumentative writing than the source text. This means that translators reduce the emphasis of the author's argument, which sometimes can even achieve an appealing function in the source text. Thus, translators formalise a segment according to the expectations for an academic text but, at the same time, they disguise part of the authors' arguments. There is an example in the cultural category 'Translator's approaches' in text 'Quotas': the author emphasised a problem with the segment '*corrigir desigualdade tão gritante*', which appeals for urgent social change. In the target text, this problem does not claim for such urgent measures as it is translated as 'redress the balance'. There is another example with this kind of effect in the cultural category 'Cultural register' in text 'Rhetoric', in which the translator chose not to keep the derogatory expression '*macaqueadores*' in the target text, translating it as 'copiers'.

In such cases, we also observed that sometimes translators take on the role of a critical reader while translating the texts. In the case of 'Slavery', in the cultural category 'Translator's approaches', the author stated that, in the heady days of the sugar economy in Brazil, the Dutch

had no knowledge of the sugarcane plantation system in Brazil at all. This is stated in segment '*desconheciam por completo*'--did not know at all, literally. In the target text, this statement is softened into 'did not possess a thorough knowledge'. That is, the translator seemed to question the information provided in the source text.

This translation effect can also be the result of a generalisation in the target text. In a case of 'Locations' in text 'Pentecostalism', the translator chose not to relate media with religion like the author did in the source text. In the source text, the segment is represented as '*mídia laica carioca*'--literally, 'Rio de Janeiro's secular media'. Instead, the translator chose to translate this segment as 'Rio de Janeiro mainstream media', consciously, since the secular media in Rio de Janeiro are also the mainstream media.

Translation strategies that have effects representing 'less commitment to the source text' are desirable for the academic genre of the Human Sciences if the translator can make the text more formal within the target text readers' expectations. The translator's questioning may also contribute to the translation as long as the translator is well-informed about the topic. However, effects which are 'less committed to the source text' may be dangerous if they come to change the text information or completely erase the author's argument. In such cases, the translator needs to find a balance between his/her questioning and the text information or the author's argument in order not to change the purpose of the text.

Effect 5: Generalising

When a cultural translation presents a 'generalising' effect, the translator, intentionally or through lack of other options, makes a segment in the target text more general than it is in the source text. In cases of 'generalising' effects, the translator tends to translate the cultural reference into the target language avoiding the use of words in the source language as much as possible, even if the meaning will change a little. This effect usually implies that the translator prioritises clarity of information rather than accuracy.

There are situations in which the translator uses a translation strategy that causes a 'generalising' effect; however, it does not change the informative and argumentative function of the target text. This happens when the source text already provides sufficient information for the reader to construct meaning. We can mention, as an example, a case of 'Locations' in text 'Fashion' where the source text used the proper name for a Brazilian (also South American) rainforest, '*Amazônia*',

which is represented as 'rainforest' in the target text. As this specific research article is located at the convergence of Brazilian culture and French culture, the reader has enough evidence in the text to know that this rainforest is located in Brazil.

Sometimes the meaning in translations whose effect is 'generalising' may be slightly changed. A case of 'Cultural register' in 'Quotas' refers to a specific exam to be admitted to Brazilian universities, '*vestibular*', which was represented as 'entrance exam'. The translator used a general expression in English to describe the situation. For this cultural register, the target text reader has less meaning than the source text reader.

There are a few cases where a cultural reference is explained when it appears for the first time in the target text and from then on is used more generally. This happened in 'Slavery'; the Keyword '*quilombo*' and the character '*capitão-do-mato*' appeared few times in the text. For both the first occurrences, the translator chose to use the cultural references in the source language followed by translations that give general meanings. From then on, the translator only used the generalisations, 'maroon communities', for the former, and 'slavehunter' for the latter.

The 'generalising' effect occurred infrequently in our analysis. Often the key information is not affected, but it can still reduce peripheral. As a general rule, it is expected for the academic translator to be as accurate as possible in transferring text information. However, we know that sometimes the translator must elect informative priorities for the text.

Effect 6: Understandable

The 'understandable' effect is similar to the 'informative' effect. The difference is that the author assumes some previous knowledge from the source text reader and does not see the need to provide further evidence of a cultural category in context. Likewise, the translator works with the same presupposition for the target text reader. Still, even if the target text reader has no prior knowledge whatsoever about the cultural category, an 'understandable' translation of a cultural category does not compromise the informative and argumentative function of the target text. The target text reader may perceive a lack of familiarity with a particular subject, but even so, s/he can understand, albeit with certain strangeness, the text information and the author's argument.

We noticed this effect in cases of literal translations of concepts suggested by Brazilian scholars which, although possibly

understandable, are still unpublished in English with the same context. As an example, a case of 'Cultural registers' in text 'Family Grant' presented a concept called '*esmola institucionalizada*', suggested by the Brazilian researcher Sposati (1997). This concept was translated as 'institutionalized alms' in the target text and hitherto has not yet featured in authentic texts in English. Still, even without being familiar with this concept, the reader may be able to follow the text information and argument.

We also notice the 'understandable' effect happens in arguments where the author addresses the reader using a supposedly shared knowledge between them in the source text. In text 'Quotas', for example, in the category 'Locations', there was a case where the author argued using '*e sabe-se que*', literally translated as 'and it is known that' when discussing the educational situation of the Brazilian regions. Similarly, the translator supposed the target text reader would also know about this regional situation. However, even if the target text reader did not know the reality of the educational level in Brazilian regions, the source text would provide sufficient information for the author's argument to be understandable.

The effect 'understandable' also occurs when there is a well-known story behind the name of a person, a place, or a historic moment. Usually in these cases, the reader of the source text is more acquainted with the meanings behind the cultural categories than the target text reader. Still, without explanation and without knowing the cultural reference, the target text reader has enough background information translated from the source text to understand the meaning. We can mention an example of that through the name of the 'Character' 'Sílvio Santos' in text 'Telenovela'. The name Sílvio Santos was used in the text to refer to the host of a reality TV programme. However, the same character is known for being the host of many talk shows and the owner of a television channel. Even though the source text reader probably relates this name immediately to his/her background knowledge, an unaware target text reader would not miss important information in that particular article if this name had no specific significance.

Thus, when a cultural category is 'understandable' for the target text reader, it does not compromise the informative and argumentative function in the translation. However, it can have other effects on the target text reader, such as strangeness, for example. For this effect, it is clear that the translator had the same expectations for the target text reader that the author had for the source text reader.

Effect 7: Vague

In the 'vague' effect, just as with the 'understandable', the author presupposes that the source text reader has some previous knowledge of the subject, and the translator works with this same presupposition in the target text. However, unlike an 'understandable' translation of a cultural category, a translation is 'vague' if the context provided in the source text is not sufficient for an unaware target text reader to understand a cultural manifestation. That is, the translator also works with the same presupposition as the author in the source text, which means that the translator believes that the target reader has sufficient background knowledge to understand the information and the argument. This knowledge exists only for readers who have some experience with the subject matter discussed in the text. The 'vague' effect may happen for inexperienced readers for the same situation where experienced readers will have a 'correspondent' effect. In such cases, the translator uses a correspondent translation according to the context which is still relatively unknown in the target language.

A 'vague' effect can be a result of the translator's attempt to address an idea with no background context assuming that the target text reader will be able to understand its meaning within the text. In text 'Family Grant', there was a case of 'Cultural knowledge' when the author mentioned that one of the Brazilian social programmes granted families 'R\$ 15.00' per child. Even though the text makes it clear that this is a 'modest' amount, the target text reader who has no clue of the real value of the Brazilian currency is likely to miss the author's real argument.

In some cases, the information may be vague because a proper name in the source text indicates the function of a given cultural reference. In these cases, the translator retains the original name restricting the meaning for readers who are unfamiliar with the source language. This happens with a 'Keyword' of text 'Spiritism'. The author mentioned that he went somewhere called '*Livraria Espírita Luz e Caridade*'. This is a proper name of a specialised bookshop since '*livraria*' means 'bookshop'. The target text showed a loan for this segment, thus, readers may not be able to connect '*livraria*' to 'bookshop'.

The 'vague' effect can also occur when names of well-known 'Characters' for the source culture are used without an indication of their function in the target text. This happened, for example, in text 'Bureaucracy', when the name 'Fernando Henrique Cardoso' was not identified as a former Brazilian president. The probability that the

source text reader is aware that 'Fernando Henrique Cardoso' is a Brazilian former president is greater than for the target text reader.

Translation strategies can also result in a 'vague' effect when the meaning of a cultural reference is directly related to another cultural reference, resulting in a confusing text which counts on a set of different pieces of information. This happened with religions in 'Pentecostalism', when the 'Character' *'pomba-gira'* was translated as *'pomba-gira'* followed by a translator's footnote explaining that *'pomba-gira'* is the name of a female *'exu'*. This means, in order to understand who *'pomba-gira'* is, the target text reader needs to know what *'exu'* means. Still, there is no meaning for *'exu'* provided in the target text.

This effect can also happen when there is more than one possibility to interpret a cultural reference. There is an example with a 'Keyword' in 'Drama' when the author mentioned that a Brazilian actress was in a former 'Vogue' magazine. She actually featured in the magazine 'Vogue Brazil'. As Vogue magazine is published with different versions in various parts of the world, it may be unclear to the target text reader that this actually happened in Brazil.

The 'vague' effect occurred frequently in our analysis. However, the effect cannot be considered 'vague' if the target text reader is aware of the cultural references as much as the translator presupposed. Still, considering a wide possible audience of target text readers, many translation strategies where the translator's presupposition is the same as the author's may make the text function less clear than in the source text. The translator can avoid this kind of effect by considering a wide audience of target text readers, unlike the author in the source text, who can be more specific when idealising his/her audience.

Effect 8: Non-informative

When the translation effect is 'non-informative', the translation strategy used does not comply with the informative function of the source. This effect is similar to the above effect, 'vague'. The difference is that the translation of a cultural segment has some meaning to the target text reader when the 'vague' effect happens, although not very defined, yet the cultural category somehow still performs its function. In cases of 'non-informative' effects on translation, the cultural category will not be able to communicate with the target text reader.

Cases that involve 'non-informative' effects on translation regard cultural references left in the source language without context, source culture acronyms of cultural references, and literal translations that do not have meaning in the target text, compromising the text function.

This effect also occurs when translators apparently confuse the meaning of a cultural reference provided in the source text and create a non-existent and/or an unidentifiable cultural reference for the target culture. The 'non-informative' effect can happen even in cases where the translator tries to explain a cultural category, but the explanation does not achieve the purpose of informing what it means in the source culture.

For cultural references that were kept in the source language without a contextualising explanation, there were two similar examples of 'Locations' in text 'Drama' to describe something that belongs to or is from Rio de Janeiro or São Paulo: the cultural references '*carioca*' and '*paulista*'. With a loan from the source text, the translator left these cultural references in Portuguese in the target text. Thus, the reader who is not familiar with these words will not get any information about this segment.

Similarly, in 'Bureaucracy', there is an example of an acronym of a 'Keyword' with a 'non-informative' effect for an unaware reader. The Brazilian Institute '*Instituto de Estudos para o Desenvolvimento Industrial (IEDI)*' is mentioned only by its acronym, 'IEDI', in the target text. If the target reader is not familiar with this, s/he risks not understanding at least a part of the text.

Furthermore, there are literal translations that do not communicate the information of a cultural category. This happened, for example, in a 'Keyword' of 'Quotas'. In the target text, the cultural reference for the preparatory course for the Brazilian university entrance exam called '*cursinho*' was kept in the source language followed by a literal translation, '*cursinho* (short course)'. In this case, the translation strategy does not lead the reader to the real meaning of this cultural reference.

With respect to non-identifiable information, we present an example of 'Characters' in text 'Coup d'état'. In the source text, the author discussed a former Brazilian president called 'João Goulart', popularly known as 'Jango' in Brazil. In the target text, the translator possibly wanted to keep the popular name of the former president; however, he misspelt it and represented the character as 'Janio'. In this case, it is likely that the target text reader is not able to identify the character.

There are also errors that create non-existent cultural references in the target language. This happens in the cultural category 'Locations' in 'Spiritism'. In the source text, the author referred to the capital of the Brazilian state of Rio Grande do Sul as '*capital gaúcha*', as it is

popularly known in Brazil. In the target text, this segment is represented as '*gauchá capital*', which we neither found in the source nor the target language. The same happens in the cultural category 'Characters' in text 'Pentecostalism'. The religious head of an Afro-Brazilian religion, '*pai-de-santo*', was literally translated as 'father-of-saint'. We did not find this cultural reference in English either.

There are also cases where the cultural manifestation is not originally from Brazil and has a correspondent in the target language--which may be the original. This happened in the text 'Familism' when the translator retained the Portuguese translated name of the book '*Parentesco e Casamento*', which was originally written in English by Robin Fox, with the title *Kinship and Marriage*. If the target text reader were given the English book title, s/he would perhaps be able to recognise the author's argument.

As this effect can affect the target text's seriousness and its recommendation by potential readers, the 'non-informative' effect should be avoided if the function of translating academic texts is primarily informative and argumentative. This effect may occur due to the translator and reviewer's unawareness and negligence. As this effect is undesirable, we observe that these texts need to be thoroughly revised before publication. Unknown cultural categories should be researched and ideally discussed among the translator and other members involved in the process, such as the editor, author, and proof-reader. All these members should keep in mind that target text readers often cannot deal with both languages and, consequently, with both cultures.

Effect 9: Changed information

In parallel analyses, we observed that there are cases where the translation effect for some segments demonstrates that the translator changed a statement's meaning, either subtly or strongly. According to our analysis, translators do this for different reasons. In some cases, the translation indicates that the translator is not fully aware of a cultural category, so s/he deduces a possible meaning for it in the target language. In other cases, this effect suggests that the translator changes the informative meaning on purpose, because s/he believes the information not to be true. There are also some cases where a cultural category is neglected possibly because the translator presupposed that it was irrelevant to show it.

In 'Spiritism', there is an example which indicates that the translator for the abstract in the source text was not familiar with the article's main 'Keyword': the noun '*espiritismo*'--Spiritism, literally--

which was translated as 'spiritualism'. As we have discussed in the analysis, 'spiritualism' introduces another concept that is not related to the object of the article.

However, there are more subtle cases. In text 'Family Grant', the cultural category 'Translators' approaches' mentioned '*ministérios e secretarias*'. This segment was translated only as 'ministries', neglecting that other government agencies were also responsible for Brazilian social projects. In this case, the textual information was not wholly changed, since part of it was expressed in the target text.

In cases where the translator seemed not to agree with the author's discourse, we also found examples of 'changed informative meaning'. In text 'Rhetoric', for example, the translator 'fixed' the explanation of two philosophical concepts given by the author. The author indicates '*aleteia*' as the field of opinion and '*doxa*' as the field of truth which was reversed by the translator. Nevertheless, the translator unfortunately kept the Greek name '*aleteia*' in the Portuguese version instead of using its correspondent English version.

We did not register frequent effects of 'changed information' in our analysis. In general, this effect is not desirable in the translation of academic texts in the Human Sciences since the main text function is to inform and argue with the reader according to the author in the source text. The translator can avoid this effect looking for information on the cultural references and specific concepts used in the text in order to make sure that the information is appropriate for the context. However, we know the translator may face obstacles when providing specific information in the target text and some adjustments are sometimes inevitable. Still, it is preferable that these adjustments have 'explanatory' effects, or at least 'understandable' or 'less specific' depending on the priority according to the purpose of the translation. Still, we believe that the translator can and should interfere in the text information article if s/he judges, based on his/her knowledge and research from reliable sources, that the author did not provide accurate intertextual information.

Effect 10: It does not affect the function

The translation effect that does not compromise the informative and argumentative function of an academic text shows that regardless of translation strategy, the effect is not relevant for the purpose of the text. In cases where there is an effect that does not affect the function, the translator may either make the same presupposition as the author when writing the source text, or the translator may add or even omit some

information or argument from the source text. However, when the translation strategy has an effect that does not affect the function, the informative and argumentative function is fulfilled. Translations that have this effect may sometimes change the text aesthetics, which is not the primary function of this genre.

Cases where the translation strategy does not affect the text function are common in articles whose source text refers to the source culture as 'we'. In the target text, the translator can either keep the first person plural, 'we', or replace it with 'Brazilians', for example. The aesthetic effect of each may be different for the target text reader, who can identify him or herself as the 'Other' on different levels when reading the text. These cases happen in cultural categories of 'Translator's approaches' in 'Rhetoric', 'Fashion', and '3.2. Bureaucracy'.

We also noted this effect when the translators omitted or formalised a popular or archaic expression. In 'Drama', for example, the translator omitted the Brazilian idiom '*subiu de tom*', not affecting either the information or the argumentative function of the text. There are also instances of this effect when the translator adds extra information, usually an emphasis, to the target text. In 'Pentecostalism', for example, the translator added the English adverb 'of course' to the target text. This addition did not change the text information, but resulted in an effect that leads the reader to think of some given information as logical.

We also observed this effect in cases of literal translation in which the translator does not inform the meaning of a cultural reference. In these instances, the cultural reference is not a priority. This happened in 'Bureaucracy', in the cultural category of 'Locations'. The town '*Volta Redonda*' was not identified as a municipality, either in the source text or in the target text. The target text reader may not know what '*Volta Redonda*' is; however, this lack of information does not change the author's argument because that part of the text focuses on the discussion concerning the first major steel industry in Brazil, not the city.

The effect 'it does not affect the function' may be desirable because it does not compromise the target text understanding. The translator must know how to distinguish prior information in each text and whether the effects of a translation strategy are irrelevant or not. The source text context and an idealised broad international audience can also help the translator to work with this kind of presupposition more consciously.

5.2.1. Readership Effects

Cultural effects on translation, as previously stated, can be different for each reader depending directly on existing prior knowledge. We carried out our analysis bearing in mind the difference between readers with and without experience in each cultural category. However, we decided to focus on readers with little experience in each cultural category with the purpose of reaching the broadest audience possible in the academic sphere.

Having a range of possibilities for international readers of translated texts in the Brazilian Human Sciences, and considering the prior functions of the genre, we believe that some effects are more desirable than others. The effects are not automatically achieved using any particular translation strategy, since everything depends on the context provided in the source text and the audience.

Therefore, the most desirable effects for the internationalisation of academic texts in the Human Sciences are the effects 'informative' and 'explicative' because they directly meet the purpose of the genre. Depending on the context provided by the author in the source text or the popularity of a cultural category in the target culture, the effects 'correspondent' and 'understandable' may also work as informative and argumentative as in the source text. If a cultural category is not part of the main informative and argumentative text function of an academic text, translations 'less committed to the text' and 'generalising' can also have a desirable effect. If the translator realises that there is incorrect intertextual information in the source text, s/he can also interfere in the text resulting in an effect that 'changed informative meaning'. The latter effect, however, may cause problematic implications regarding the text information and the author's argument.

For the genre studied here, translation strategies that cause 'vague' and 'non-informative' effects tend to compromise the text function of the research article. To avoid them, the translator needs to be informed about the cultural categories approached in the texts and search for possibilities to communicate such cultural events with his/her target audience. Finally, when a translation strategy 'does not affect the function', the translator is free to work with cultural categories without compromising the information and the author's argument.

The effects of cultural translation in academic texts can be premeditated if there is a conscious translation of certain factors in a particular text. The key factor is to know who the possible target text readers are. Keeping in mind the target text reader's possible limitations,

the translator can predict situations of cultural conflicts between the text and the reader. For this, the translator must also pay attention to the context provided by the source text, the text function, and the purpose of internationalising local academic research. In this way, the translator may expand his/her own presuppositions to the target text reader and interfere (or not) in the text as the need arises.

5.2.2. Reaching a Wide International Audience

The translation of scientific texts, although not yet popular in Translation Studies as we saw in Chapter 2.3., entails specific demands because of its genre. Within this field, there are still peculiarities for each area of study. This is the case with the translation of scientific texts in the Human Sciences, which are *par excellence*, intertextual, informative, and argumentative. All twelve texts analysed in this research count on other texts that provide a basis for the construction of the subject matter and its discussion. These texts come from Brazilian and international sources such as research articles, scholarly books, academic interviews, newspaper articles, newspaper interviews, government documents, individual reports, literary texts, religious texts and so on. Thus, texts in the Human Sciences are also constructed from the same and other genres that provide justification for the author to ground his/her argument.

Therefore, the translation of scientific texts gives the experienced translator the right to interfere in the text as long as s/he respects the author's argument. Intertextual evidence in translated articles undergoes a 'review' process to be internationalised through translation. So, a well-informed translator with reliable sources of research can contribute to a local research article being internationalised and dealt with the seriousness proposed by its fomenting agencies, such as the journal and *SciELO*.

The next section briefly discusses the profile of the translators of the articles we reviewed. As we could not track the profiles of all the translators, we discuss the data that we managed to collect. Finally, we provide arguments that justify translation interferences for academic texts in the Human Sciences.

5.2.3. Translators

In this section, we recall the guideline for translating the Social Sciences suggested by Heim and Tymowski (2006) in Chapter 2.3. In

this guideline, it is suggested that the ideal social science translator translates to his/her native language, is specialised in Social Sciences as well as in translation techniques. According to this, the table below shows an overview the translators' profiles of the analysed articles:

Table 32 - Translators' brief profiles

Translator	Research article	English native speaker	Degree in Human Sciences	Professional translator
Anthony Doyle	Slavery	Yes	Yes	No
David Rodgers	Pentecostalism Spiritism	Yes	Yes	No
Francis Aubert	Family Grant	Unknown (possibly no)	Unknown (possibly yes)	Unknown (possibly yes, a Linguist who works with translation)
Jeff Hoff	Familism	Unknown (possibly yes)	Unknown (possibly no)	Unknown (possibly no)
Julia Maria Dias Negreiro	Quotas	Unknown (possibly no)	Unknown (possibly no)	Unknown (possibly no)
Letícia Maria Costa de Nóbrega	Fashion	No	Yes	No
Maria Cristina Godoy	Bureaucracy	Unknown (possibly no)	Unknown (possibly no)	Unknown (possibly yes, a sworn translator)
Miriam Adelman	Telenovela	Yes	Yes	No
Robin Hamilton	Coup d'état	Unknown	Unknown	Unknown
Thaddeus Gregory Blanchette	Rhetoric Drama	Yes	Yes	No (degree in Portuguese)

As we can see, none of the translators fulfil all three characteristics proposed by Heim and Tymowski (2006). Of the ten translators four are native English speakers, two are native Portuguese speakers, and four were not fully traced.

Of the four translators who we could not track precisely, it is possible that one is a native English speaker and two are native Portuguese speakers. In the latter case, one Brazilian translator has academic qualifications in Languages and is a professor of translation, while the other is a sworn translator. Of the four native English speaking translators, all have qualifications in areas related to the Human Sciences, but none has a qualification as a translator, only one has a degree in Portuguese. However, they all have experience as translators. Of the two Portuguese native speakers, only one has qualification in areas related to the Human Sciences and none of them has qualifications related to translation despite their demonstrated experience as translators for other published texts.

Thus, we realise that among the tracked translators, none meets the three requirements proposed by Heim and Tymowski (2006), but most present at least one requirement. Our sample texts also showed predominant features as we point out in the paragraphs below.

The most apparent of the three requisites suggested by Heim and Tymowski (2006) is translators with qualifications in areas related to the Human Sciences. The vast majority have them at some academic level. From the curriculums we could trace, at least five translators have certifications in the area. Translators of the Human Sciences who also hold degrees on Human Sciences are supposedly critical readers because they are familiar with the genre. These translators are also researchers and writers like the authors of the texts they translate.

The most unusual requisite for translators registered in our analysis, according to Heim and Tymowski (2006), was that most translators are not professional translators. The translator of 'Rhetoric' and 'Drama' has a certification in Portuguese, and the translator of text 'Family Grant', who we could not prove to be the same person, has certifications in the areas of Languages and Translation. All the others do not show any translation training according to our brief survey.

As for the requirement that the translator should be a native speaker, according to Heim and Tymowski (2006), most of the tracked translators are. Our question is how important this requirement is when we think of cultural translation for the analysed texts. The translator must be aware of Brazilian culture at the most different levels to translate texts like these. The translator's experience in all the cultural layers proposed by Hofstede (1980/2000): symbols, heroes, rituals, and values, appears to have a lot of value in cultural translation analysis of academic texts in the Human Sciences.

We do not intend to discuss the oddities or misled communication that a non-native translator is likely to offer to the target text reader, and if they are really doomed to endanger communication and text comprehension. We believe that a non-native speaking translator can learn the rules and conventions of the target language the same way someone who is a 'source culture non-native' can learn and transmit the source culture to the target culture. In both cases, translators may have limitations and they are both possibly eternal apprentices.

Disregarding the question of the native language, we agree with Heim and Tymowski (2006) that a translator of Human and Social Sciences should ideally be both a qualified translator and an academic of the Human Sciences. However, as Heim and Tymowski note, this ideal situation may not easily occur. As we know, Human Sciences are not a priority area in governmental financial support, at least in Brazil. As we saw in the introduction of this research, *SciELO* no longer has the financial support of the Government for Social Sciences. In this sense, there seems to be a rough niche for bilingual scientists on Human Sciences to work as professional translators for their monolingual peers.

Also, what does exactly mean that a translator of Social Sciences should be a qualified translator considering that each genre and purpose may require the translator performs differently? In this sense, we could think of how the translator in the Human Sciences could be trained for the particular purpose of internationalising local research. The ability to work with computer tools in order to search for possibilities of translating cultural references as well as the ability to spot cultural references in the text should be included, for example. Also, as this kind of translation tends to be rather an institutional initiative rather than individual, the authors, the journals, and *SciELO* could also take into account cultural implications in this kind of task.

5.2.4. Translation Interferences

Some cultural references in academic texts may be so specific that there is no correspondent translation in the target language able to embrace all its meanings. The translator must make choices on how to deal with these situations. Translation strategies with explicative effects show that translators reflect on the genre text function and the diversity of potential readers. However, such an attitude seems to be quite infrequent in the translations we analysed. Translators sometimes use strategies that substitute the cultural reference with something more recognisable in the target culture. Substitutions such as paraphrases and

generalisations may be useful as long as they do not risk the informative and argumentative text function of the research. By any means, internationalised local research in the Human Sciences cannot escape from cultural peculiarities as they compose the text.

When Lawrence Venuti (1998/2002) discussed the concept of 'minoritizing translation'³²³ in North American literature, we see that academic texts also have 'marginal literature' which is local and little accessed due to language issues and published in not well-ranked journals. Through translation and accessibility, local research has the possibility to be globally accessible.

The 'anthropophagic' theory of Haroldo de Campos (1992/2006), which claimed that one culture 'devours' the other by incorporating some of its elements, is also valid for the genre studied in this research. It is through creative translation that the target text reader will be 'nourished' by local academic discourse. To achieve this, the translator must use his/her creativity within the conventions of the genre with the responsibility to inform and argue with the target reader.

The ideal reader of academic texts in the Human Sciences is a scholar. A scholar reads a research article because s/he is seeking knowledge, evidence, hypothesis refutations, and opinions. This reader consciously wants to be nourished by the text. Therefore, translation of cultural categories is a crucial part of this genre. If these categories do not comply with the text's informative and argumentative function, the reader may not have sufficient tools to be able to absorb the knowledge proposed in the source text. The translator needs to be experienced and insightful to know when the cultural categories provided in the source text must undergo translation interference in order to communicate with an international audience.

Fidelity to the source text form is not a priority in this case, although academic texts have genre conventions. Textual information and the author's argumentation are the two main priorities for this genre. Therefore, we believe that translators can interfere in the texts they translate as long as the information provided is in accordance with the text—considering even its intertextual information—and the author's argument is visible for the target text reader.

In our research on cultural translation, translators, in general, remained quite close to the source text, using predominantly calques and loans with no explanations. As we have seen in this research, sometimes there is no need for translation interference in the content for the text to

³²³ See Chapter 2.2.

be more explicative. This happens when informative evidence for a given cultural category has already been provided in the source text.

However, sometimes the author presupposes that the source text reader does not need informative evidence for a cultural category. In such cases, we found that the translators made different individual presuppositions for the target text reader. Even in similar situations, while some translators use creative translation strategies that somehow interfere in the content, other translators assume that the target text reader is also able to give meaning to a cultural category just as it was displayed in the source text. This means that translators do not seem to react in a similar way in similar situations.

Some translators seem to be more aware than others that translation interferences in the text content are possible or even desirable, as long as it maintains its proposals, as suggested by Nord (2001) through the 'loyalty concept'.³²⁴ Loyalty implies respect for the intentions of those involved in the translation.

Translation interference is not always necessary. We realise that there are possibilities for literal translation or loans without interference in the text content that can result in 'informative' effects simply because the author in the source text has already given informational evidence of a cultural category to the source text reader. However, we realise that in the few cases where there was interference, the translator facilitated the target text reader's chances of becoming familiar with a given cultural category. Therefore, translation strategies that interfere in the text content and cause informative and/or explicative effects for cultural categories are ways to contribute to academic texts in the Human Sciences fulfilling their purpose: disseminate knowledge of academic research.

³²⁴ See Chapter 2.1.

6. FINAL REMARKS

This research demonstrates that a Human Science article is steeped in cultural subtleties which make up the researcher's text and discourse structure. Even belonging to the scientific text genre, which implies objectivity and clarity, such subtleties can make the text subjective, depending on who the reader is.

The researcher in the Human Sciences encodes his/her research into a text to be later decoded by its reader. When encoding a piece of research for a local academic community, the researcher knows how the text should be written in order to be understood by its reader. If the reader and the researcher belong to similar cultural, linguistic, national or educational backgrounds, the probability of a successful dialogue between the text and the reader tends to be greater.

This research investigated how local research articles written for local academic communities can be transmitted through the academic lingua franca: English. According to our research, bilingual scientific texts in the local language and lingua franca seek dialogue simultaneously with local and international academic communities. For this reason, we looked for cultural subtleties that make up texts of an informative and argumentative nature to understand how local communication happens in the lingua franca through translation.

In this sense, our hypothesis that there are tendencies of translation strategies for cultural translation of academic texts in the Human Sciences as well as the translator's conscious interference in the text content helps the target text to access a wider readership due to its more explanatory nature has been confirmed. This also proves that our general objectives were also accomplished. Considering the five specific objectives raised in the Introduction, all of them were also accomplished:

1 - To catalogue and categorise cultural manifestations in academic texts of Brazilian Human Sciences: the adaptation of Hofstede's (1980/2000) cultural layers to cultural categories for text analysis gave us tools to categorise cultural manifestations in the text. Our analysis also catalogued and discussed individual cases of cultural categories found in the corpus;

2 - To catalogue translation strategies of cultural categories in academic texts in the Human Sciences: the adaptation of Mona Baker's (1992/2005) list of translation strategies complemented by Vinay and

Darbelnet (1958/1995) methods of translation gave us enough tools to catalogue every case of cultural categories analysed in this research;

3 - To analyse the effects of translation strategies on different profiles of target text readers: with the analysis of each text individually and each case of cultural categories, we could deduce possible effects on international readers from different cultural backgrounds considering their level of expertise in areas related to Human Sciences and Brazilian cultural manifestations;

4 - To contribute to a reflection on the translation of Brazilian academic texts in the Human Sciences with the purpose of the internationalisation of Brazilian academic research: this research approached translation from the perspective of cultural manifestations in the text that should be taken into account for communicative purposes according to the academic genre;

5 - To show the possibilities of looking for cultural information when translating texts in the Human Sciences: this happened all over the analyses. In order to understand the translator's decisions in each case, we went through thorough analyses of these expressions by using different tools such as bilingual and monolingual dictionaries, academic texts from different fields of knowledge, journalistic articles, blogs, social networks, and institutional webpages in English and in Portuguese. These sources were useful for different contexts, from technical expressions related to areas in the Human Sciences or the object of study to more popular Brazilian expressions used in daily language.

In this final chapter, we discuss how the theoretical bases supported our analyses, how the results contribute to Translation Studies, the Human Sciences, and the internationalisation of Brazilian research. Finally, we close the discussion by emphasising that research in cultural translation is still in its infancy and we point out some issues that are to be developed and discussed in this area.

6.1.RELATIONSHIP BETWEEN THE THEORY AND THE RESULTS

Based on qualitative analyses of cultural translation of twelve bilingual research articles in the Human Sciences, we needed to find categories of analysis in order to observe translation of cultural manifestations. For that reason, the Functionalist Translation Theory (Nord, 1991/2005, 2001, Vermeer, 1980, Vermeer and Reiß, 1996, Reiß,

1971, 2000) gave us tools to follow a translation analysis based on the translation purpose. The Intercultural Studies from Hofstede (1980/2000) and Holliday et al. (2004) gave us support to discuss cultural encounters from a sociological perspective whereas Pym (2004), Venuti (1998/2002) and Campos (1969/1977) provided on insights on translation from a power relation perspective. By analysing the representation of Human Sciences in the language with Foucault (1966/2011) and Bakhtin (1979/2011) as well as the function that academic texts perform (Swales, 1990, Marcuschi, 2008, Rey Vanin, 2014), we had enough theoretical support to understand the function of the texts analysed.

Foucault (1966/2011) and Bakhtin (1979/2011) were essential to define the area before the analyses, as they provided us the concepts of where Human Sciences takes place in the academic sphere and how it is represented in the text. Foucault (1966/2011) gives the Human Sciences the status of 'science' where the human being is an empirical object as they live, speak and produce, according to their needs and functions. That is how we dealt with the corpus analysed; scientific texts dealing empirically with the human being from various perspectives. Bakhtin (1979/2011), from a more textual perspective, sees texts in the Human Sciences as the human being expression on his/her own specificities in a unique but also intertextual way. Research in the Human Sciences is the representation of human social and/or psychological phenomena intertextually. Academically, this representation happens through social conventions such as the research article where its main function is to inform and argument with the reader.

With Nord (1991/2005), we analysed the intratextual and extratextual factors involved in translation with emphasis on the purpose and the author's and translator's presuppositions in order to understand the decision-making process for cultural categories in the texts. With that, we analysed case by case looking for textual evidence that showed possible presuppositions the authors and translators had for their audiences.

Hofstede (1980/2000) contributed with cultural layers from an intercultural perspective which we adapted to a discussion on translation. With his contribution, we were able to establish cultural categories in different layers in order to identify cultural manifestations in the text. Also, Holliday et al. (2004) discussed cultural groups from small and large perspectives contributing to an understanding of the target text reader's different cultural characteristics, such as nationalities, educational backgrounds, previous knowledge, etc.

Pym (2004) gave us a general idea of cross-cultural communication. He determines it as an effort to reduce complexity in communication with a high-cost, low-trust and high-risk discourse. From Pym, we can understand that cross-cultural communication may be doomed to fail, but at the same time, it is also a necessary challenge for global communication. Venuti (1998/2002) and Campos (1969/1977), on the other hand, contribute with a more political prospect. Venuti (1998/2002) with the 'minoritizing translation' concept of the Literature adapted here for the academic sphere, stated that local research translated into *lingua franca* gives visibility to researchers who write about their own regions and problems with a local accent. Campos (1969/1977) with the theory of 'Anthropophagy', also adapted from the Literature, gave us a reflection on the translation of national Human Sciences, which even in Portuguese speaks with 'European accents' in the background but also with its own and authentic cultural knowledge that was born and raised in Brazil. In this sense, all sides 'devour' and 'get nourished' from the other.

Having all these tools for analyses, we were able to reach the results. By analysing translation strategies of cultural categories we perceived that in most cases translators tend to keep the form by using calques and loans in the text. There were very few cases of translation interferences with translator's notes, explanations or explicative paraphrases, which, according to our research, are suitable strategies for this genre. However, translators have to observe the translation effect of cultural categories for the target audience. In this sense, explanations may be necessary or not depending on the context already provided in the source text. The author's presuppositions for his/her audience may expect that the source text reader is aware of a cultural manifestation of the source culture or not. The translator, then, has to choose if s/he could expect the same knowledge of his/her audience.

In this sense, as our corpus is a fragment of Brazilian research articles translated into *lingua franca* to represent Brazilian research internationally, the translators are one of the main agents responsible to build this dialogue internationally. Considering an international target audience, it is difficult to predict cultural characteristics of the readership since it can vary in nationalities, educational level and background knowledge on Brazilian cultural manifestations. However, if the purpose of internationalisation means reaching a wide range of academic communities worldwide, translations of articles that facilitate the understanding of specific cultural manifestations are more likely to be accessed, read, used, and cited. This suggests that translators of

academic texts in the Human Sciences can and should interfere in the text in order to make it clear, informative and argumentative, as it is expected for this genre.

Although the translators' interference in the text content showed to be useful to translate cultural categories in this genre, we cannot recommend specific translation strategies for texts in the Human Sciences as we agree with Wills (1999):

Since individual translators [...] are confronted with a host of cultural issues in their section of universe of discourse, and since they proceed on the basis of personal interests, predictions, and capabilities, no general answers to problems in culturally determined Translation Studies are available or expectable. (p. 134-135)

However, we can recommend desirable effects on the translation of texts in the Human Sciences into lingua franca. It will always depend on the reader's profiles and the context already provided in the source text. Considering the internationalisation of Brazilian research through English, translators should consider international readers from heterogeneous cultural backgrounds. The text should be informative enough for its readership. To achieve this purpose, the translator can and should interfere whenever s/he finds necessary, especially if a cultural category is implicit or misused in the source text. It is important to keep in mind, however, that interferences should not compromise the author's argument and the text information.

6.2. THE TRANSLATOR'S ROLE

Even if there are elaborate translation and multilingualism policies for scientific texts, cultural issues are rather subjective. The translator receives a complex task with the responsibility of communicating a piece of research in another language. A professional translator, as claimed by several translation scholars, not only is proficient in the source and target languages but also in the source and target cultures (Vermeer, 1980; Nord, 1991/2005).

Thus, a translator who is aware of both cultures needs to remember that the target text reader may not have the same knowledge about the source culture as s/he does. Therefore, whatever may be presumptively obvious to the translator is not necessarily obvious for the reader. By presupposing different readership reactions on cultural

issues, translators may use different translation strategies that cause different effects in similar situations.

It is clear that translators of the Human Sciences must be proficient in the languages and cultures involved in the translation process; however, they should also know where there might be a cultural conflict for the target text reader concerning the source culture. That means, in the scientific text genre, the translator is free to interfere in the text to clarify the source culture in order to achieve the communicative purpose of the text.

For the texts we analysed, as the translations took place immediately or few years after the publication of the original, the translator can--and perhaps should-- contact the researcher to resolve any doubts that may come up during the translation process. Nobody knows more about the text than the writer him/herself. Similarly, we believe that the support of the journal's editorial board is essential for the translator to understand the purpose of translating a specific text in the Human Sciences.

The translator should know and be able to use clearly the concepts of local popular and academic cultures in the target text, respecting the genre so that the text is understandable and at the same time maintains information provided by the researcher in the source text. This delicate work requires research not only in dictionaries, but also in parallel texts to see how these concepts exist and have been dealt with previously in the target language.

6.3.THE RELATIONSHIP BETWEEN THE CORPUS AND THE WORLD

As we observed in the introductory chapter of this research, *SciELO* is an open access online platform containing full-text journals from Latin America and expanding to other parts of the world. As it is intentionally focused on the globalisation of local research with easy access, multilingualism policies are part of the *SciELO* project.

Texts such as those analysed in this research are available in two or more languages. One of the languages tends to be English, considering it as the academic lingua franca, which supposedly allows pieces of research to be globally accessed within the academic sphere. We do not know, however, how often and whether the English versions of these texts are actually accessed, read, and used. Regarding our corpus, *SciELO* presents access statistics only for the Portuguese versions of a few articles. Unfortunately the 'SciELO Social Sciences

English Edition' project was discontinued in 2010 due to a lack of resources.³²⁵ With this reality in Brazil today there are no more public incentives for the bilingual publication of research articles in the Human Sciences. Still, interest in English or bilingual publications of local research in the area exists, as this initiative opens doors for visibility and international dialogue. For this reason, research in the translation of scientific texts in the Human Sciences is still current and necessary.

6.4. FURTHER ANALYSIS

As this is a qualitative piece of research, the analysis here is a cut out of a larger whole. In order to be both qualitative and quantitative research, we would need to do the same analysis with all bilingual articles on Social and Human Sciences in Brazilian journals available on *SciELO*. This would be possible through the observation of preselected cultural segments, but since we did not know what cultural segments we would find in our observations, we could not preselect them. Therefore, as we had a thorough analysis in the entire articles, we were forced to restrict the size of our corpus. There are still a large amount of bilingual texts available to be analysed and added to this research.

Similarly, we had to restrict our analysis to specific fields of knowledge within the Human Sciences. The large area of Psychology, for example, was not addressed in this study and deserves exclusive attention. Texts on Sociology could also have been included, as Sociology is somehow included in every text we analysed here. In addition, we restricted this analysis only to the '*SciELO* Brazil' case. The same categories of analysis can be used for any bilingual articles in the Human Sciences.

Moreover, the cultural layers and categorisations used in this research are an experimentation to analyse cultural references and the author's discourse in scientific texts. These can be improved or extended in future analyses. We designed them according to the theories used as well as the findings we detected in the texts. This is the first attempt to categorise a reflection on cultural translation of scientific texts in the Human Sciences. We did not focus, for instance, on rhetorical elements which could be included in further analysis on the fourth cultural layer, 'Values', which we here called 'Translator's approaches'.

Finally, a project of cultural translation of academic texts in the Human Sciences should be put into practice through workshops, for

³²⁵ As mentioned in the Introduction.

example. Translators would be trained to think of this genre considering cultural categories, international audiences and reflecting on all variables to presuppose their audiences' background knowledge in a conscious way. This, however, would require the inclusion of other approaches such as academic writing conventions in different languages and rhetoric elements in discourse.

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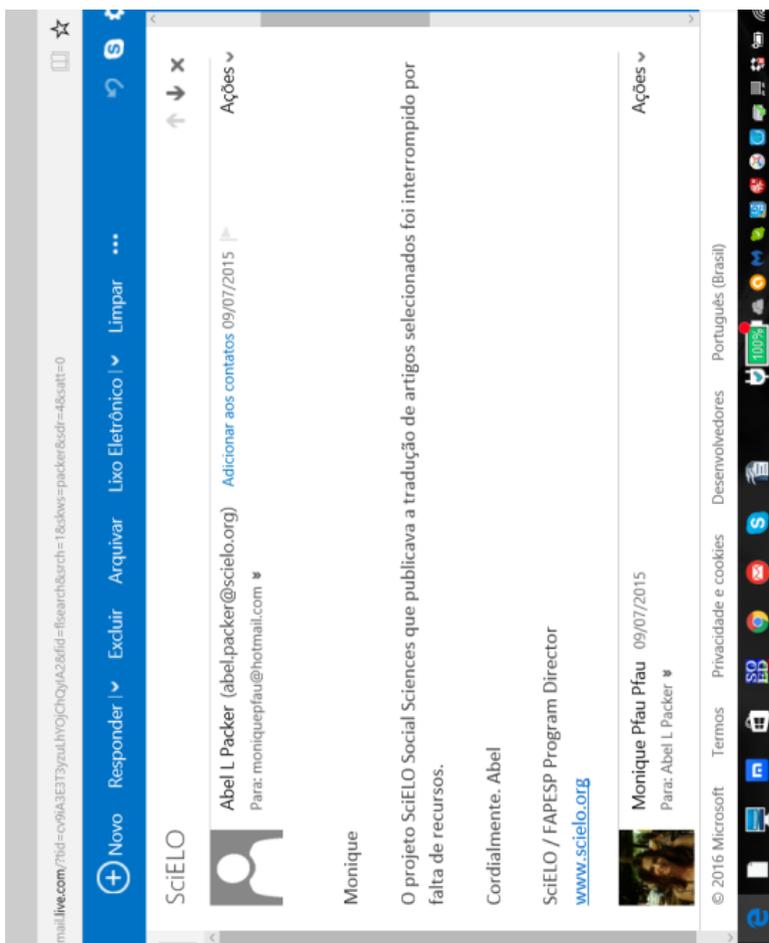
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APPENDIX

APPENDIX A - PACKER'S E-MAIL ABOUT THE SCIELO SOCIAL SCIENCES PROJECT



Translation:

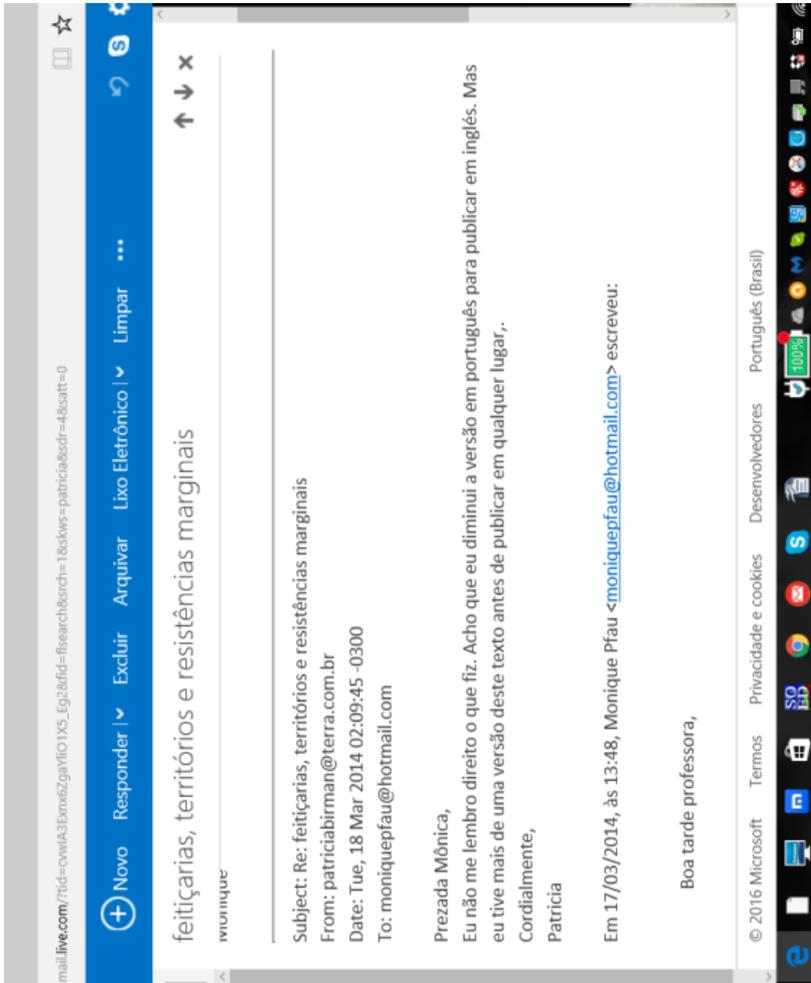
Monique,

The SciELO Social Sciences project that published translation of selected articles was disrupted due to lack of resources.

Best regards,

Abel

APPENDIX B - BIRMAN'S REPLY ON THE TEXT EDITION

**Translation:**

Dear Monique,

I don't remember exactly what I did (with the text). I think I shortened the Portuguese text to publish it in English. However, I had more than one version of this text before publishing anywhere.

Best regards,
Patrícia

APPENDIX C - TRANSLATION EFFECTS – ALL CASES³²⁶**Cases of effect 1: Informative**

Slavery

Cultural registers: ---

Keywords: Quilombo- Quilombo or maroon community

Characters: capitão-do-mato - slavehunter (the capitão-do-mato, or bush captain) / Pretos-minas – slaves from the Coast of Mina

Locations: Baianos – Bahia / Vale do São Francisco – São Francisco Valley

Cultural knowledge: ---

Translator's approaches: ---

Coup d'état

Cultural registers: ---

Keywords: ---

Characters: João Goulart - João Goulart

Locations: ---

Cultural knowledge: Constituição da Mandioca – Constituição da Mandioca (Constitution of Manioc)

Translator's approaches: nosso hábito cultural – we, Brazilians

Rethoric

Cultural registers: mui fora de propósito – completely out of bounds / cousas – things

Keywords: Verdadeiro Método de Estudar - Verdadeiro Método de Estudar (The True Method of Studying) / ideologia do favor – ideology of favor

Characters: ---

Locations: ---

Cultural knowledge: Permanência ou não do rei no Brasil / Após a chegada da corte do príncipe D. João ao Brasil, em 1808 – king's permanency in Brazil / After the arrival of the Portuguese court in Brazil in 1808, led by D. João

Translator's approaches: ---

Pentecostalism

Cultural registers: ---

³²⁶ To check the discussion of each translation strategy, see the respective text analysis of each research article.

Keywords: ---

Characters: Zé Pilintra (author's footnote: "Zé Pilintra" é o nome de uma entidade que corresponde à figura tipificada de um malandro, figura que nos anos 50 foi construída como exemplar dos tipos populares, moradores das favelas cariocas: amigo do samba, inimigo do trabalho e capaz de sobreviver através de pequenos golpes de esperteza) – Zé Pilintra (author's footnote: Zé Pilintra is the name of an entity typically portrayed as a trickster, a figure that developed in the 1950s as an emblem of the popular classes, inhabitants of Rio's favela: a samba lover, an enemy of work and capable of surviving through small con tricks)

Locations: ---

Cultural knowledge: ---

Translator's approaches: quintuplica-se – quadruples

Fashion

Cultural registers: ---

Keywords: fuxicos (author's footnote) – fuxicos (author's footnote) / tudo bem, bumbum, entre na dança, andiroba, bontinha, cupuaçu, abrasileirado, maracujá - tudo bem (it's all right), bumbum (buttocks), entre na dança (join the dance), andiroba (crabwood), bontinha (cute), cupuaçu (copoasu), abrasileirado (Brazilianized), maracujá (passion fruit) /malhada, cacheados - malhada (well shaped body), cacheados (curly)

Characters: Iemanjá, deusa azul do mar – Iemanjá, blue goddess of the sea

Locations: Rio Grande do Sul – Rio Grande do Sul

Cultural knowledge: ---

Translator's approaches: nós (europeus) -we (Europeans)

Spiritism

Cultural registers: ---

Keywords: Federação Espírita Brasileira (FEB) – Brazilian Spiritist Federation (FEB) / Livro dos Espíritos – The Spiritist Book

Characters: Kardec/ León Denis/ Gabriel Dellane - Kardec/ León Denis/ Gabriel Dellane

Locations: ---

Cultural knowledge: ---

Translator's approaches: ---

Quotas

Cultural registers: concursos públicos – qualification exams for

careers in civil service

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: ascendência oriental – Asian ascendance / esporte e a música popular, crianças negras – sports and music, black children

Bureaucracy

Cultural registers: ---

Keywords: Bureaucr: Banco Nacional de Desenvolvimento Econômico (BNDE) - BNDE [Brazilian Economic Development Bank] / Banco Nacional de Desenvolvimento Econômico e Social (Bndes) - BNDES [Brazilian Economic and Social Development Bank] / Banco Central - "Banco Central" [Central Bank of Brazil] / Sudene – SUDENE [Northeast Development Agency] / Banco Central- Banco Central / Comissão Especial de Estudos da Reforma Administrativa (Comestra)-COMESTRA (Special Studies Committee of the Administration Reform) / Bureaucr: Sistema Único de Saúde (SUS) - SUS (Brazilian unified healthcare system) / Ministério público - "Ministério Público" [Public Prosecutor's Office] / Advocacia do Estado - "Advocacia do Estado" [Office of the Attorney General] / "pacote de abril"- "pacote de Abril" [April package] (+Calque) (in context) / O colapso de uma aliança de classes - O Colapso de uma Aliança de Classes [The Collapse of an Alliance of Classes] / Macroeconomia da estagnação - Macroeconomia da Estagnação [Macroeconomics of Stagnation] / República Velha - República Velha" [Old Republic] (+Calque) (explicative) / Estado Novo - "Estado Novo" [New State] / Bureaucr: "pacote de abril" - 'pacote de Abril' [April package] / Plano Real – Real Plan (explanation provided by the context) / pacto popular-democrático - Popular-Democratic Pact / Pacto Popular-Nacional - Popular-National Pact (self-explanatory) / Estado Nacional-Desenvolvimentista - National Developmentalist State / pacto liberal-dependente - Liberal-Dependent Pact

Characters: coronéis - patrons (coronéis) / Itamar Franco - Itamar Franco

Locations: ---

Cultural knowledge: Bureaucracy: Revolução de 1930 – 1930 Revolution / os políticos, origem burguesa e recentemente

trabalhadora – politicians, bourgeois origin and working-class
 Translator's approaches: substituidores de importação - import substitution (substituidores de importação)

Family Grant

Cultural registers: ---
 Keywords: PT - Workers Party / Plano Real – Real Plan
 Characters: indígenas – Indians
 Locations: municípios, Campinas, Ribeirão Preto, Brasília – municipalities, Campinas, Ribeirão Preto, Brasília
 Cultural knowledge: ---
 Translator's approaches: ---

Drama

Cultural registers: timbre ligeiramente martelado - inadequate timbre
 Keywords: ---
 Characters: Tarsila do Amaral and Anita Malfatti / Menino Pega-Fogo – boy Pega-Fogo
 Locations: para cá vieram – who came to Brazil
 Cultural knowledge: ---
 Translator's approaches: ---

Familism

Cultural registers: ---
 Keywords: TSE-Electoral Court / Associação Brasileira de Estudos da Homocultura (ABEH) - Associação Brasileira de Estudos da Homocultura (ABEH) [Brazilian Association of Homo-cultural Studies] / PCR – Civil Partnership Registration / Superior Tribunal Eleitoral (TSE) – Superior Electoral Court / união estável – stable union
 Characters: Tarsila do Amaral and Anita Malfatti / Menino Pega-Fogo – boy Pega-Fogo
 Locations: Taubaté, São Paulo - Taubaté, São Paulo
 Cultural knowledge: carteira de trabalho - working papers
 Translator's approaches: ---

Telenovela

Cultural registers: ---
 Keywords: table with all soap opera names / Contigo - the latter... Contigo (literally with you) / Record – headquarters
 Characters: Regina Duarte - Regina Duarte / Glória Menezes -

Glória Menezes

Locations: na pequena cidade de Iguaçú – the town of Iguaçú / paisagens do estado de Minas Gerais – landscapes of the state of Minas Gerais

Cultural knowledge: departamento de pesquisa Rede Globo - network's research department / militares e comunistas – communists and military

Translator's approaches: Como é sabido – it is significant that / história convencional – conventional story

Cases of effect 2: Explicative

1. More general terms

Slavery

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: ---

Coup d'état

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: ---

Rethoric

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: cultura nacional – Brazilian national culture

Pentecostalism

Cultural registers: Na favela, todos os gatos ao menos parecem pardos – In the favela “all cats look gray”, as the Brazilian saying goes

Keywords: IURD-UCKG (Universal Church of the Kingdom of God)

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches:

Fashion

Cultural registers: papagaiadas – papagaiadas (ridiculous and exaggerated exhibition)

Keywords: fita do bomfim – fita do bomfim (translator's note: Fita do Bonfim is a colored wish-ribbon to be worn around the wrist, where it reads 'Souvenir from Senhor do Bonfim, Bahia' – a reference to the Senhor do Bonfim Church in Salvador, Bahia State, where the ribbon is sold or distributed to visitors.)

Characters: Seô Jorge (author's footnote: Cantor brasileiro, Seu Jorge, bastante em voga na França durante o ano de 2005)– Seô Jorge (author's note: Seu Jorge is a Brazilian singer that was quite popular in France during 2005. (Translator's note: The phonetic markers stressing the final syllables in the informant's statement are a graphic representation of the stereotypical way Brazilians mimic the French accent.) / gaúchos – people from...the Brazilian southernmost state of Rio Grande do Sul

Locations: ---

Cultural knowledge: Chica Tropical – Chica Tropical (tropical chica) (translator's note: 'Chica', the Spanish word for girl, is not part of the Portuguese vocabulary)

Translator's approaches:

Spiritism

Cultural registers: ---

Keywords: passe – pass (or healing touch)

Characters: ---

Locations: ---

Cultural knowledge: A notícia do índio queimado por jovens em Brasília - The news that an Indian had been burnt to death by middle-class youths in Brasilia

Translator's approaches: ---

Quotas

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: ---
 Translator's approaches: ---

Bureaucracy

Cultural registers: câmaras setoriais – câmaras setorias (guild chambers)
 Keywords: ---
 Characters: ---
 Locations: ---
 Cultural knowledge: Primeira República - Primeira República (1989-1930) [First Republic] / tenentismo – tenentismo (a rebel movement of young army officers)
 Translator's approaches: latifúndios – latifúndios (large landed states)

Family Grant

Cultural registers: ---
 Keywords: ---
 Characters: ---
 Locations: ---
 Cultural knowledge: ---
 Translator's approaches: ---

Drama

Cultural registers: [...] a estranha maneira que ela tinha de acentuar a última sílaba de cada palavra - She also had the strange habit of accenting the last syllable of each word (translator's note: In Portuguese, it's common for the accent to fall on the penultimate syllable).
 Keywords: Daslu – Daslu (translator's note: Daslu is currently São Paulo's leading fashion house)
 Characters: ---
 Locations: ---
 Cultural knowledge: ---
 Translator's approaches: ---

Familism

Cultural registers: ---
 Keywords: revista Veja – national magazine Veja
 Characters: ---
 Locations: estados – Brazilian states
 Cultural knowledge: ---

Translator's approaches: ---

Telenovela

Cultural registers: dramalhão – dramalhão (or exaggerated melodrama)

Keywords: novelas – telenovelas (translator's note: telenovelas are daily prime time soaps, that in Brazil are broadcast six nights a week.

Telenovelas have limited duration: each production lasts from six to eight months.)

Characters: ---

Locations: ---

Cultural knowledge: a novela das 20 horas da Rede Globo - television network Rede Globo's prime time (eight o'clock) / a conjuntura - social and political, but also those related to fashion, manners and behavior

Translator's approaches: ---

Cases of effect 3: Correspondent

Slavery

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: ---

Coup d'état

Cultural registers: ---

Keywords: atos institucionais – institutional acts

Characters: ---

Locations: ---

Cultural knowledge: Poder Moderador – Moderating Power

Translator's approaches: ---

Rethoric

Cultural registers: façam o que eu digo, não o que eu faço - do as I say, not as I do / sans le dire-implicitly

Keywords: ---

Characters: Fidalguetes – small fidalgos

Locations: ---

Cultural knowledge: ---

Translator's approaches: ---

Pentecostalism

Cultural registers: ---
 Keywords: ---
 Characters: ---
 Locations: ---
 Cultural knowledge: ---
 Translator's approaches: ---

Fashion

Cultural registers: ---
 Keywords: ---
 Characters: ---
 Locations: ---
 Cultural knowledge: Garotas de Ipanema - Girl from Ipanema / bossa nova – bossa nova
 Translator's approaches: ---

Spiritism

Cultural registers: podres do passado - bad karma / casal vinte-pair of love birds
 Keywords: encarnados e desencarnados - embodied and disembodied / espiritismo - spiritism / centro espírita -spiritis centre
 Characters: ---
 Locations: ---
 Cultural knowledge: ---
 Translator's approaches: ---

Quotas

Cultural registers: ---
 Keywords: ---
 Characters: ---
 Locations: ---
 Cultural knowledge: ---
 Translator's approaches: racismo – racism

Bureaucracy

Cultural registers: ---
 Keywords: Petrobrás – Petrobrás / Banco do Brasil - Banco do Brasil
 Characters: ---
 Locations: ---

Cultural knowledge: ---

Translator's approaches: ---

Family Grant

Cultural registers: ---

Keywords: table with Brazilian social programs (for the ones which officially present names in English) / table Organisations (for the ones which officially present names in English)

Characters: moradores de rua – homeless / catadores de lixo – garbage pickers / Quilombolas – quilombo-dwellers

Locations: ---

Cultural knowledge: ---

Translator's approaches: ---

Drama

Cultural registers: ---

Keywords: se tornou um “must”-become a “must”

Characters: Mary Stuart - Mary Queen of Scots

Locations: ---

Cultural knowledge: ---

Translator's approaches: ---

Familism

Cultural registers: encontrar um lugar à mesa - find a place at the table

Keywords: Parceria Civil Registrada (PCR) - Civil Partnership Registration (PCR) / Partido Socialista Obrero Español - Spanish Socialist Working Party

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: ---

Telenovela

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: ---

Cases of effect 4: Less committed to the source text

Slavery

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: identidades - ethnicities / desconheciam por completo - did not possess a thorough knowledge

Coup d'état

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: ---

Rethoric

Cultural registers: macaqueadores - copiers

Keywords: ---

Characters: carbonários-radicals

Locations: ---

Cultural knowledge: ---

Translator's approaches: modo e theor, porque se dizem – how they are said

Pentecostalism

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: mídia laica carioca – Rio de Janeiro mainstream media

Cultural knowledge: ---

Translator's approaches: [...] demanda-se dos moradores um esforço contínuo para se apresentarem como exceções morais no interior de uma comunidade cujo caráter cultural abrangente é dado a priori.- [...]evading being targeted by police, their aim fed by social stigma, involves 'identifying' oneself or being 'identified' as moral exceptions.

Fashion

Cultural registers: colonizadinho - colonized

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: Graças a uma série de particularidades da nossa época – (the translator removed the positive argument of the author)

Spiritism

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: ---

Quotas

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: desigualdade tão gritante-redress the balance

Bureaucracy

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: ---

Family Grant

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: âmbito municipal - local levels

Drama

Cultural registers: veio à baila - began to take

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: inundam as bancas de jornal - who frequent newsstand and checkout counters / "emprestado seu corpo" - interpreted / personagens marcantes – characters

Familism

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: ---

Telenovela

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: ---

Cases of effect 5: Generalising

Slavery

Cultural registers: pardos - mulattoes

Keywords: Quilombos - maroon communities

Characters: capitão-do-mato – slavehunter (along the text)

Locations: ---

Cultural knowledge: ---

Translator's approaches: ---

Coup d'état

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: ---
Translator's approaches: ---

Rethoric

Cultural registers: ---
Keywords: ---
Characters: ---
Locations: ---
Cultural knowledge: ---
Translator's approaches: ---

Pentecostalism

Cultural registers: ---
Keywords: ---
Characters: ---
Locations: ---
Cultural knowledge: ---
Translator's approaches: ---

Fashion

Cultural registers: ---
Keywords: ---
Characters: ---
Locations: Amazônia - rainforest
Cultural knowledge: ---
Translator's approaches: ---

Spiritism

Cultural registers: ---
Keywords: passe - healing or laying on of hands
Characters: ---
Locations: ---
Cultural knowledge: ---
Translator's approaches: interlocução com o alto – interlocution with a higher being

Quotas

Cultural registers: vestibular - entrance exam
Keywords: ---
Characters: ---
Locations: ---

Cultural knowledge: ---

Translator's approaches: machismo - chauvinism

Bureaucracy

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: ---

Family Grant

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: ---

Drama

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: ---

Familism

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: ---

Telenovela

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: ---

Cases of effect 6: Understandable

Slavery

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: Guerra dos Palmares - Palmares War - Emboabas War / Guerra dos Emboabas / Revolta dos Malês / Malês Revolt

Translator's approaches: ---

Coup d'état

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: Independência Independence / Primeiro Reinado - First Reign / Segundo Reinado - Second Reign / Governo Provisório - Provisional Government / República - Republic

Translator's approaches: ---

Rethoric

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: Porto - Porto

Cultural knowledge: ---

Translator's approaches: ---

Pentecostalism

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: [...] como sabemos – As we know

Fashion

Cultural registers: ---

Keywords: ---
 Characters: ---
 Locations: ---
 Cultural knowledge: ---
 Translator's approaches: ---

Spiritism

Cultural registers: ---
 Keywords: ---
 Characters: ---
 Locations: ---
 Cultural knowledge: ---
 Translator's approaches: ---

Quotas

Cultural registers: ---
 Keywords: ---
 Characters: ---
 Locations: [...] regiões menos desenvolvidas, especialmente o Nordeste - [...] in less developed regions such as the Northeast - / [...] o Sudeste está se tornando uma sociedade industrial / [...] the Southeast is fast becoming an industrial society / [...] o Nordeste, permanece como sociedade predominantemente rural, agrícola, não-industrial - [...] the Northeast, remains predominantly rural, agricultural, nonindustrial
 Cultural knowledge: ---
 Translator's approaches: [...] permanece o grande déficit educacional dos negros e pardos- abstract source text: [...] there is still a large educational deficit for blacks and mulattos - abstract target text: [...] there is still a great educational gap dividing white students from black and mulatto students

Text Bureaucracy

Cultural registers: ---
 Keywords: ---
 Characters: ---
 Locations: ---
 Cultural knowledge: ---
 Translator's approaches: ---

Family Grant

Cultural registers: esmola institucionalizada – institutionalized alms

Keywords: ---
 Characters: ---
 Locations: ---
 Cultural knowledge: ---
 Translator's approaches: ---

Drama

Cultural registers: ---
 Keywords: ---
 Characters: ---
 Locations: ---
 Cultural knowledge: ---
 Translator's approaches: ---

Familism

Cultural registers: ---
 Keywords: ---
 Characters: ---
 Locations: ---
 Cultural knowledge: ---
 Translator's approaches: ---

Telenovela

Cultural registers: ---
 Keywords: ---
 Characters: ---
 Locations: ---
 Cultural knowledge: ---
 Translator's approaches: ---

Cases of effect 7: Vague

Slavery

Cultural registers: ---
 Keywords: ---
 Characters: ---
 Locations: Salvador – Salvador / comunidades palmarinas –
 palmares communities / Campo dos Goitacazes – Campo dos
 Goitacazes / Bahia – Bahia / Pernambuco – Pernambuco / Rio
 Grande do Sul - Rio Grande do Sul / Minas Gerais – Minas Gerais /
 São Paulo – São Paulo / Rio de Janeiro - Rio de Janeiro / Recôncavo
 Baiano - Recôncavo Baiano / Zona da Mata em Pernambuco - Zona

da Mata in Pernambuco
 Cultural knowledge: ---
 Translator's approaches: ---

Coup d'état

Cultural registers: cultura da legalidade – legality culture
 Keywords: ---
 Characters: ---
 Locations: ---
 Cultural knowledge: ---
 Translator's approaches: ---

Rethoric

Cultural registers: ---
 Keywords: ---
 Characters: Pombal - Pombal / Frei Caneca – Frei Caneca / plebe -
 “plebes”, plebeian class, “plebes”
 Locations: ---
 Cultural knowledge: ---
 Translator's approaches: ---

Pentecostalism

Cultural registers: desviados – deviants (desviados)
 Keywords: ---
 Characters: Pomba-Gira – Pomba-Gira (TN: Pomba-gira is the name
 of a female exu) / dono do morro – dono do morro, 'owner of the hill'
 (translator's note: Many of the favelas in Rio de Janeiro are built on
 the surrounding hillsides, meaning that ‘morro’, hill, functions as
 synonym for favela.)
 Locations: Terra de Santa Cruz – Terra de Santa Cruz
 Cultural knowledge: ---
 Translator's approaches: até falei que ia virar macumbeiro – I was
 going to become macumbeiro (macumba specialist)

Fashion

Cultural registers: é meu sonho de consumo – it is my dream of
 consumption
 Keywords: calças de capoeira e camisetas – capoeira pants and shirts
 Characters: ---
 Locations: Novo Hamburgo – Novo Hamburgo / Rio de Janeiro –
 Rio de Janeiro / Bahia – Bahia

Cultural knowledge: ---
 Translator's approaches: ---

Spiritism

Cultural registers: ---
 Keywords: Livraria Espírita Luz e Caridade- Livraria Espírita Luz e Caridade / (author's footnote: Esta idéia foi enunciada por Maria Laura Cavalcanti (1983)) – hierarchy of potential (author's footnote: An idea first suggested by Maria Laura Cavalcanti (1983))
 Characters: Chico Xavier - Chico Xavier / André Luiz - André Luiz / Emmanuel – Emmanuel
 Locations: Porto Alegre – Porto Alegre
 Cultural knowledge: ---
 Translator's approaches: ---

Quotas

Cultural registers: ---
 Keywords: licenciaturas – teacher's college -“licenciaturas” (NT: ‘licenciaturas’ are required to teach specific subjects such as Biology, Physics, History, etc in the grades roughly equivalent to middle/high school)
 Characters: o mito da democracia racial brasileira consagrado por Gilberto Freyre - of the myth of the Brazilian racial democracy disseminated by Gilberto Freyre
 Locations: ---
 Cultural knowledge: ---
 Translator's approaches: ---

Bureaucracy

Cultural registers: ---
 Keywords: Plano Cruzado – Cruzado Plan / Plano Collor – Collor Plan / Eletrobrás- Eletrobrás (little context) / Sumoc- Sumoc
 Characters: Fernando Henrique Cardoso – Fernando Henrique Cardoso
 Locations: ---
 Cultural knowledge: ---
 Translator's approaches: ---

Family Grant

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: Setor do Grajaú, Goiânia – Grajaú Sector, Goiânia

Cultural knowledge: R\$ 15,00 – R\$ 15.00 / R\$ 159,29 – R\$ 159.29

Translator's approaches: ---

Drama

Cultural registers: ---

Keywords: Vogue – Vogue

Characters: ---

Locations: ---

Cultural knowledge: verossimilhança [...] chinelos – verisimilitude
[...] sandals

Translator's approaches: ---

Familism

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: Santa Catarina, Paraná, e Distrito Federal - Santa
Catarina, Paraná, and the Federal District

Cultural knowledge: ---

Translator's approaches: ---

Telenovela

Cultural registers: ---

Keywords: ---

Characters: Simone – Simone / Janete Clair – Janete Clair /
Aguinaldo Silva - Aguinaldo Silva / Dias Gomes - Dias Gomes

Locations: ---

Cultural knowledge: país do futuro – nation of the future / Nova
República - New Republic / corrupção – corruption / eleições diretas
- direct presidential elections / impeachment - impeachment

Translator's approaches: ---

Cases of effect 8: Non-informative

Slavery

Cultural registers: ---

Keywords: ---

Characters: cabras – cabras

Locations: ---

Cultural knowledge: ---
 Translator's approaches: ---

Coup d'état

Cultural registers: o bem, o bom, o mal e o mau – good, good, the evil and bad
 Keywords: AI-1 – AI-1 / AIs-/ AIs
 Characters: Jango - Janio
 Locations: ---
 Cultural knowledge: Independência: ---
 Translator's approaches: ---

Rethoric

Cultural registers: ---
 Keywords: Preleções Filosóficas - Preleções Filosóficas/ Compêndio Retórico - Compêndio Retórico
 Characters: ---
 Locations: ---
 Cultural knowledge: ---
 Translator's approaches: ---

Pentecostalism

Cultural registers: ---
 Keywords: candomblé – candomblé / macumba – macumba
 Characters: Exu - Exu / pai-de-santo de umbanda – umbanda father-of-saint
 Locations: ---
 Cultural knowledge: ---
 Translator's approaches: ---

Fashion

Cultural registers: ---
 Keywords: ---
 Characters: ---
 Locations: ---
 Cultural knowledge: ---
 Translator's approaches: ---

Spiritism

Cultural registers: ---

Keywords: encarnados e desencarnados - carnate beings and embodied beings

Characters: ---

Locations: capital gaúcha – gauchá capital

Cultural knowledge: ---

Translator's approaches: ---

Quotas

Cultural registers: ---

Keywords: cursinho – cursinho (short course)

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: ---

Bureaucracy

Cultural registers: ---

Keywords: Centrão - centrão (big center) / Planos Nacionais de Desenvolvimento (PNDs) – (PNDs) / Instituto de Estudos para o Desenvolvimento Industrial (IEDI) - IEDI

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: ---

Family Grant

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: ---

Drama

Cultural registers: carioca – carioca / paulista – paulista

Keywords: Globo – Globo

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: ---

Familism

Cultural registers: ---

Keywords: TSE – TSE

Characters: Papa Joseph Ratzinger (Bento XVI) - Pope Joseph Ratzinger (Bento XVI)

Locations: ---

Cultural knowledge: ---

Translator's approaches: clássico "Parentesco e Casamento" - classic "Parentesco e Casamento"

Telenovela

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches:--

Cases of effect 9: Changed informative meaning

Slavery

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: se resumiam basicamente a três aspectos – boiled down to three basic necessities

Coup d'état

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: Independência: ---

Translator's approaches: ---

Rethoric

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: Campo da opinião (aletéia), campo da Verdade (Doxa) – Field of opinion (doxa), field of truth (Aletéia)

Pentecostalism

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: ---

Fashion

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: ---

Spiritism

Cultural registers: ---

Keywords: espiritismo - spiritualism

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: diminuição do eu - self-deprecation

Quotas

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: clientelismo – nepotismo / protecionismo (changed)

Bureaucracy

Cultural registers: ---

Keywords: Advocacia Pública -“Defensoria Pública” [Public Defenders]

Characters: ---
 Locations: ---
 Cultural knowledge: ---
 Translator's approaches: ---

Family Grant

Cultural registers: ---
 Keywords: ---
 Characters: ---
 Locations: ---
 Cultural knowledge: ---
 Translator's approaches: ministérios e secretarias – ministries

Drama

Cultural registers: ---
 Keywords: Grande Hotel, revistas de fotonovelas, folhetim - movie
 magazines, gossip rags
 Characters: ---
 Locations: ---
 Cultural knowledge: ---
 Translator's approaches: ---

Familism

Cultural registers: ---
 Keywords: ---
 Characters: ---
 Locations: ---
 Cultural knowledge: ---
 Translator's approaches: ---

Telenovela

Cultural registers: ---
 Keywords: ---
 Characters: ---
 Locations: ---
 Cultural knowledge: ---
 Translator's approaches: --

Cases of effect 10: It does not affect the function

Slavery

Cultural registers: ---
 Keywords: ---
 Characters: ---
 Locations: ---
 Cultural knowledge: ---
 Translator's approaches: ---

Coup d'état

Cultural registers: ---
 Keywords: ---
 Characters: ---
 Locations: ---
 Cultural knowledge: Independência: ---
 Translator's approaches: ---

Rethoric

Cultural registers: *mui - (nothing)*
 Keywords: ---
 Characters: estrangeiros – foreigners
 Locations: ---
 Cultural knowledge: ---
 Translator's approaches: ---

Pentecostalism

Cultural registers: ---
 Keywords: ---
 Characters: ---
 Locations: ---
 Cultural knowledge: ---
 Translator's approaches: assinalemos – it should be stressed, of course,

Fashion

Cultural registers: ---
 Keywords: ---
 Characters: ---
 Locations: ---
 Cultural knowledge: ---
 Translator's approaches: ---

Spiritism

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: table of 'nós - they' / table 'nós – we'

Quotas

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: ---

Bureaucracy

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: Volta Redonda – Volta Redonda

Cultural knowledge: ---

Translator's approaches: table of 'nós – we'

Family Grant

Cultural registers: ---

Keywords: ---

Characters: ---

Locations: ---

Cultural knowledge: ---

Translator's approaches: ---

Drama

Cultural registers: subiu de tom - (nothing)

Keywords: ---

Characters: ---

Locations: diretores estrangeiros – foreign directors / 'nothing' - overseas

Cultural knowledge: ---

Translator's approaches: ---

Familism

Cultural registers: ---

Keywords: ---
Characters: ---
Locations: ---
Cultural knowledge: ---
Translator's approaches: ---

Telenovela

Cultural registers: ---
Keywords: ---
Characters: ---
Locations: ---
Cultural knowledge: ---
Translator's approaches: --