

Sinara de Oliveira Branco

**The Traffic of English Words in the Brazilian Translation Context: A
Case Study**

**Florianópolis
February 2002**

**Universidade Federal de Santa Catarina
Pós-Graduação em Inglês e Literatura Correspondente**

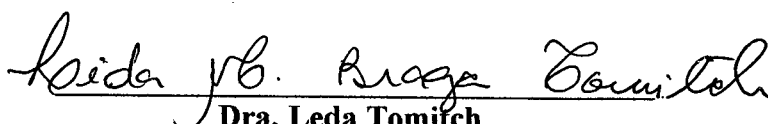
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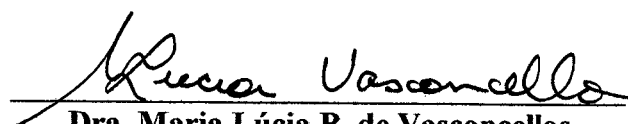
**Sinara de Oliveira Branco
Dissertação submetida à Universidade Federal de Santa Catarina para obtenção
do grau de Mestre em Letras opção Língua Inglesa e Lingüística Aplicada**

**Florianópolis
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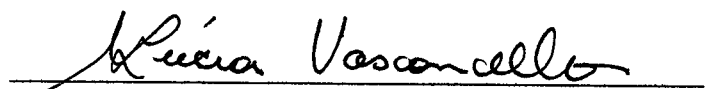
Esta dissertação foi julgada e aprovada em sua forma final pelo programa de Pós-Graduação em Inglês para obtenção do grau de


Mestre em Letras
Opção Língua Inglesa e Lingüística Aplicada ao Inglês

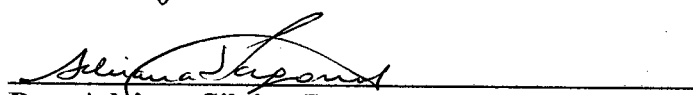

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**To
My family, for all their love and
care.
My advisor and friend, Maria
Lúcia, for her patience and
concern, not forgetting her rigour.
The place which welcomed me and
which I learned to love as my
second home: *Desterro*.**

ACKNOWLEDGEMENTS

I would like to thank:

- Universidade Federal de Santa Catarina (UFSC), Centro de Comunicação e Expressão (CCE), Pós-Graduação em Letras/Inglês (PGI), Departamento de Língua e Literatura Estrangeiras (DLLE), for offering the students courses which could be evaluated not only in quantitative terms (several courses), but also qualitatively (known nationally and even internationally for their level) and also for providing the opportunity to attend courses with professors coming from different parts of the world and from the most varied areas of interest. This was also fundamental for the development of this work.
- The secretaries at PGI: Rodrigo, Luís, Joyce and Elisângela, and the secretaries at DLLE: Rosângela Santos de Souza, Dolores Dasmaceno, Adriano Martins, Sr. Anísio, Suyam Magally Ferreira and Milene Consenso, for helping students and professors and for trying to facilitate our work whenever possible.
- Professors Marta Zanata, Mailce B. Mota, Glória Gil, Maria Álvaro, Tânea M. R. Quintanilha and Apóstolo T. Nicolacópulus, for the help and understanding during the time I worked as ‘professor substituto’ at UFSC while being an MA student.
- The PDT (Power Differentials in Translation) group and NUT (Núcleo de Tradução), whose comments and critiques were invaluable in shaping this work.
- My undergraduate group at UFSC (TRANSLATION I – LLE 5166 – 2000.2) for their contribution with research related to the use of borrowings in the Brazilian context, serving as extra data, fundamental for confirming my analysis.
- My first professors at UFSC/PGI: Maria Lúcia Barbosa de Vasconcellos and Rosa Konder, for having accepted me as special student, although yet immature and insecure in the academic field. Both of them, together with the PGI, opened the doors for an ‘outsider’ striving for knowledge.
- My professors at UFSC/PGI as a regular student: Maria Lúcia Milleo Martins, Glória Gil, Viviane Heberle and Anelise Corseuil, who, during the first part of my Master’s Course, showed me what it really meant and how pleasurable it can be to be a scholar.
- Professor Meta Zipser (UFSC) and the sworn translator and PhD student Lúcia Nascimento, for working as ‘co-advisors’ during crucial moments of my research.
- Lúcia Nascimento and Leonardo Recski, for helping me with the selected data source analysis and enlightening this work with important comments.

- Luciano Roncalio, for building the pie charts in this work, besides giving me support and offering useful insight especially coming from a person who does not make part of this area of studies.
- Professor José Roberto O’Shea (UFSC) and Professor Adriana Pagano (UFMG), for promptly accepting making part of the committee judging this dissertation.
- Professor Maeve Olohan (Umist/UK), for her reading and valuable comments during the period of elaboration of this research.
- Professor Phillippe Humblé (UFSC), for providing me the CD-ROM of Folha de São Paulo, besides making comments related to the data analysis here present.
- Professor Luis Carlos Cancellier de Olivo (UFSC), for providing me with the archives of his book (data source 2) and also for his willingness to help me whenever necessary.
- Professors Viviane Heberle (UFSC) and Cláudia Mesquita (UFBA), who also contributed by lending me linguistic reading materials.
- Professor Ina Emmel (UFSC), for providing me with the necessary material related to Terminology as well as her dissertation on consultation.
- Mirna Gleich, editor of Livrarias Nobel, for promptly accepting to help me and for informing me of significant aspects of the translated book, ‘*O Fim das Distâncias*’, used as my data source 1, besides sending me a copy of the book in English, ‘*The Death of Distance*’.
- Frances Cairncross, the writer of ‘*The Death of Distance*’ and editor of ‘*The Economist*’, for being willing to help me and for participating in interviews as well as providing material for this research to come true, and also for sending me the archives of the new edition of ‘*The Death of Distance*’.
- The linguists Carlos Alberto Faraco, Carlos Emílio Faraco and Pedro Garcez for being so kind as to answer my e-mails and offering precise, fundamental information about linguistics.
- The Senator Ronaldo Cunha Lima (PMDB/Pb), the Representative Aldo Rebelo (PC do B/SP) and Arnaldo Niskier, from Academia Brasileira de Letras, for willingly answering interviews concerning this study.
- Professor João Leal (University of Lisboa), for accepting me as a special student in the ‘Globalização e Cultura’ discipline in the Anthropology Department of this university and for contributing valid, extra data related to the Portuguese universe of borrowings.

- The PhD students, Rita Medeiros and Lincoln Fernandes, for reading my work, providing me with theoretical support and always making precious comments about my work.
- Professor Simone Branco (Faculdade Rui Barbosa/Bahia), for assisting with Internet research.
- My friends, Adriane, Rita, Meta, Cláudia, Lúcia, Lincoln and Valdemar, for their friendship and support during good and bad times, not forgetting my MA colleagues, with whom I have shared difficult and nice moments for the last two years.
- My beloved family... Although physically distant, they're ever present in my mind, heart and spirit.
- Last but not least, CNPq, for granting me a scholarship.

Abstract

The Traffic of English Words in the Brazilian Translation Context: A Case Study

Sinara de Oliveira Branco

**Universidade Federal de Santa Catarina
2002**

**Prof. Dra. Maria Lúcia Barbosa de Vasconcellos
Advisor**

Among the various taxonomies put forward to account for translation procedures, Vinay and Darbelnet's *Stylistique comparée du français et de l'anglais* (1958) stands out as the first, the richest and the most criticised categorisation. Despite the criticisms, this taxonomy's continued and unique position has been proved by regular reprints, confirming that it has withstood the test of time. Among the categories proposed, *borrowing* is considered the simplest of all translation methods. In their view, its use is explained by different reasons, from the introduction of the SL culture into the TL culture, through the creation of stylistic effects, to the keeping of a shade of specificity. However, power dimensions are not considered by these authors. Should they be, borrowing then turns from the simplest into the most complex procedure. In this context, this work aims to problematise the use of borrowing as a straightforward technique, arguing that various forces are at work in its use particularly in the direction First to Third worlds. The data source of this dissertation is made up of: (i) The translation of a book into Brazilian Portuguese; (ii) A book originally written in Brazilian Portuguese; and (iii) Translated articles from American magazines and newspapers published in Brazil. The purpose is to examine the material selected with a view to investigating the regularity of the use of borrowings and to examining the forces at work in the use of this procedure. After presenting the investigation of the data sources, the conclusion presents the 'reflexion' points about the use of borrowings in the Brazilian context.

Number of pages: 90

Number of words: 24.816

Resumo

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Sinara de Oliveira Branco

**Universidade Federal de Santa Catarina
2002**

**Prof. Dra. Maria Lúcia Barbosa de Vasconcellos
Orientadora**

De todas as taxonomias utilizadas como procedimentos de tradução, a mais completa e também a mais criticada é a de Vinay e Darbelnet – *Stylistique Comparée du Français et de l'Anglais* (1958). Apesar das críticas, esta taxonomia continua exercendo uma posição de destaque que tem sido comprovada por reedições da mesma. Entre as categorias propostas, o empréstimo é considerado o mais simples de todos os procedimentos de tradução. Dessa forma, explica-se o uso de tal técnica por razões diferentes, desde a introdução da cultura do texto de partida na cultura do texto de chegada até à criação de efeitos estilísticos. Entretanto, dimensões de poder estão presentes neste contexto e estas não são consideradas no modelo de Vinay & Darbelnet. Se o fossem, o empréstimo passaria do mais simples ao mais complexo procedimento de tradução, considerando-se as conseqüências e implicações derivadas de seu uso. Nesta dimensão de poder da tradução, esta pesquisa visa problematizar o uso de empréstimos lingüísticos como uma técnica simples e de fácil utilização, mostrando que várias forças se fazem presentes, particularmente na direção primeiro-terceiro mundo. As fontes de dados desta dissertação são formadas por: (i) Um livro traduzido para o português; (ii) Um livro originalmente escrito em português e (iii) Artigos de revistas e jornais norte-americanos traduzidos e publicados no Brasil. O objetivo é analisar o material selecionado verificando com que frequência empréstimos lingüísticos são utilizados e observar que forças influenciam a utilização de tal procedimento. Depois da apresentação e investigação das fontes de dados, a conclusão apresenta pontos de reflexão sobre o uso de empréstimos no contexto brasileiro.

Número de páginas: 90

Número de palavras: 24.816

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Notations and Abbreviations

- Double quotation marks are used for quoting the theorists in the body of the text;
- Single quotation marks are used for marking quotes made by these theorists in their texts and for items used in senses different from those in their original meaning;
- Italics for my highlights;

SL	Source Language
TL	Target Language
ST	Source Text
TT	Target Text
SC	Source Culture
TC	Target Culture
TS	Translation Studies
CF	Composite Framework
OJSR	O Jurídico na Sociedade em Rede
OFD	O Fim das Distâncias
MMTT	Mass Media Translated Texts

Chapter 1

Introduction

**The rise of English as a world language has affected this traffic of words substantially, and not necessarily for the good.
France (2000)**

1.1. Initial Remarks

In the so called globalised world¹, the use, and even the apparent need to use borrowings have been more and more evident. However, the contact of languages and the exchange of words between them are not a feature of recent times. This phenomenon can be traced back to the very existence of commerce and world exploration throughout history.

World exploration and commerce marked the beginning of the process of colonisation and domination around the world and they have received different names throughout times: colonialism, imperialism, internationalism, neo-colonialism, and so on. Nowadays, the exchange of words between languages is not made through traditional means of colonisation, but through technology and communication mainly, adopting a new disguise – globalism. Concrete frontiers seem to have become weaker and people and languages are, at least apparently, closer. Ordinary people - particularly middle-class - have access to information, goods and technology more easily than ever before.

My interest in this issue arose firstly from observing people's behaviour in Brazil. What I have noticed from northern to southern Brazil is that Brazilians in general give extreme importance to what comes from outside its borders. Be it a name, a trademark or a concept. The way this influences people's lives or ideas is not generally called into question. What seems to be important is that anything or any product from a different culture which is more powerful seems to be associated to the transfer of this power to the user somehow. A very poor family in the Northeast of Brazil, for example, have named their children after foreign pop stars, like Madonna, John Lennon, Bob

¹ The expression *globalised world* is to be understood in the context of the notion of globalisation as a phenomenon which makes "boundaries between societies become more porous because they are more subject to interference and constraints from outside" (Robertson, 1992: 05).

Marley, etc². Coming to the South of Brazil, a richer region in the country, it is common to find Portuguese, German and Italian descendants who typically emphasise their foreign origin over their Brazilian citizenship. After observing these facts, I started questioning points related to national, cultural identity and power. What makes us believe that one nation is in some ways better or worse than another? What defines a culture as good or bad – and what is classified as good or bad anyway? In what way can the mixture of languages and cultures influence one's country? Does this mixture of languages happen in the same way all over the world? Against this background, and neither *celebrating* nor *radically opposing* the traffic of words between languages, I became interested in the role of translation in contributing to the exchange and mixture of lexical items between two specific languages – Brazilian Portuguese and American English. Narrowing the focus, my interest was directed to (i) the extent to which the use of foreign words – borrowings – is accepted by the population and authorities in Brazil; (ii) the extent to which this can be said to relate to translational situations alone; and, finally, (iii) the impact of this phenomenon on the Brazilian community in general.

Another point which called my attention was Fawcett's (1997) considerations and criticism of the traditional view on borrowing as the simplest of all translation procedures yet at this time and age. Fawcett reminds us of this "overlooked" technique, which is seen as harmless, and states that this matter is not as simple as that, as the issue raises "important questions of national identity, power and colonisation" (p. 35). Obviously, these are questions that go beyond the purely linguistic level.

However, as I see the importance of this issue to linguistics, I feel the need to start by pointing out some linguistic considerations about the use of borrowings in the Brazilian context. Voices from within Linguistics have been raised in defence of

² This fact was part of a TV report on Globo in 1999.

borrowings as an absolutely normal fact of languages. Some of these voices have been gathered in a 2001 volume, edited by Faraco, under the title *Estrangeirismos: guerras em torno da língua*³. In this volume, the arguments for borrowings are mainly grounded on the anti-historicist and anti-scientificist bias informing the rejection of such a procedure. In fact, Faraco himself⁴ is very straightforward in his objection to the ban of borrowings in the Brazilian context on the grounds that “borrowings are an absolutely *normal* [italics mine] fact, a general condition of languages.” He goes on to say that the criticisms raised against borrowings are firmly anchored on the ideal of the purity of languages, which he sees as anti-scientific, anti-historic and naive: “there is no pure language in this world,” he says. Interestingly enough, although defending this position strongly, he himself opens up space for the recognition that there are implications deriving from the unconditional import of foreign lexical items which go well beyond the linguistic level alone; but he pushes the discussion of such implications to a realm outside the linguistic confines, stating that a study of these aspects would require a multidisciplinary team, as Linguistics alone could not handle the subtle nuances of the social, cultural and political dimensions involved in the issue.

Although I can see Faraco’s point in defending the contribution of borrowings to the development of languages, I must say that my argument does not follow the line of the *purity* of languages but that of the *inequality* of languages: whenever languages are in contact, asymmetrical relations come to bear in the interchange and the issue of power differentials inevitably comes to the foreground, apparently a fact which Faraco opts to neglect. Another point made by the linguist is that “borrowings were never a problem” in the sense that they are a natural consequence of what he sees as “the continuous tension between the internal and the external space,”

³ Some contributors to this volume are Faraco himself, Garcez, Bagno, Schmitz and Possenti.

⁴ *Personal communication via e-mail in 2001. All translations are mine, unless otherwise stated.*

in which cultures live. Here he seems to suggest an ideal of symmetry in this tension, thus ignoring that which Asad (1986: 156) calls the “inequality of languages.” In this study, I intend to show that, in fact, this is a *pseudo-tension* in the sense that only the ‘external’ penetrates Brazil, there being no movement in the reverse direction.

In an attempt to move now from the discussion with Faraco to a particular language feature, I would like to highlight some considerations about vocabulary which seem pertinent: (i) the change in meaning; (ii) the disappearance or obsolescence⁵ of old words from current use; and (iii) the creation and acquisition of new ones, reflecting cultural traces present in the language. This is an important point of investigation in this dissertation: the traffic of English words in the Brazilian environment and the consequent variation of vocabulary. Brazil is open to outside influences coming from different cultures, mainly from the USA, and we tend to see this as a natural process which happens in every single part of the world. Is it really so unproblematic? I do not refer only to the language, but mainly to cultural movements and also to power differential and American hegemony.

This takes me to the final phase of my study which is the analysis of how this use of foreign words represents a cultural change and technological advance in the country. Observing the fact that part of the authorities here mentioned think that this use should not be considered a threat, there is also the other side of the coin – the ones who see this as loss of cultural or national identity. What remains to be investigated is to what extent they are right.

1.2. Power Differentials in Translation and Borrowing

⁵ Crystal (1997: 332) explains the term obsolescence in relation to the use of a lexical item: “when a word or sense ceases to be used, it is said to be *obsolescent* or *obsolete*.”

Taxonomies which have studied borrowings⁶ did so at a time when power differentials in translation related to this procedure were not yet considered. Because of this, I think the time has come for the notion and use of borrowing to be revisited and for the idea of straightforwardness attached to it to be revalued in our day and age. At the beginning of the 21st century, can Vinay & Darbelnet's (1958) claim that borrowing is the "simplest of all techniques" still go undisputed? What are the variables at stake which we have to take into account? And to what extent are borrowings used for reasons other than those stated by different scholars, such as lack of translation competence? In some translation situations, for instance, translators take for it granted that the reader will understand the borrowings they use and do not bother to provide any extra clue, such as, footnotes or some kind of framing information in the body of the text.

From the seminal work by Vinay & Darbelnet in the French and Canadian context in 1958 up to the past decade, translation scholars have been presenting different taxonomies for the study of translation procedures. Although all these scholars define the different procedures in different ways, they are unanimous in stating that the simplest of all these procedures is borrowing. For example, Aubert (1993: 45) says that in some specific cases, as technology, for example, it is common for one "peripheral culture" to absorb the information, data and concepts from the "central culture"⁷. In this case, the use of borrowings is, in his view, a legitimate solution. Vázquez-Ayora (1977) makes a passing reference to this technique, briefly considering the frequent use of calques and borrowings a "translation fault". Barbosa⁸ (1990) describes borrowing in

⁶ Some scholars call it "anglicism"; others, "foreignism". To avoid conceptual problems, in the context of this dissertation the term "borrowing" (used by Vinay & Darbelnet (1958) to refer to this phenomenon) will be opted for.

⁷ For the purpose of this study, the expression 'central culture' will refer to the USA as the dominant power in the globalised world.

⁸ As Heloísa Barbosa's book was written in Portuguese, the translation of citations from it, used in this work are mine, unless otherwise stated.

the same way Vinay & Darbelnet did back in the late 1950s. That is, Barbosa (ibid.: 81) says that such a technique is considered the simplest because it is merely a copy from the source language (SL) to the target language (TL). She, nevertheless, goes on to question the straightforwardness of borrowings in linguistic terms, saying:

I do not believe that borrowing is such an easy procedure. It is used due to the fact that there is such a big diversity between languages, between extra-linguistic realities represented by these languages, that some lexical items are present in one language but not in another. This situation poses great difficulty to the translator, an obstacle for the translation, and a problem for the reader's comprehension (p. 81).

As can be observed, Barbosa's questioning does not cover aspects related to power differentials in translation. However, at the end of the 1990s, some voices started to raise questions as to the straightforwardness of this translation technique, particularly in the context of the discussion of power differentials in translation. For example, Fawcett (1997) calls attention to the "overlooked" borrowing technique, which is seen as a simple, harmless translation method. For Fawcett, this matter is not as simple as that. The issue raises "important questions of national identity, power and colonisation" (p. 35). Wolf (1995) had already problematised the following fact:

If language is understood as a basis from which a society experiences itself and others, Western expansion into non-western societies always entails seizing power of the respective language or languages. Thus, when colonising, Western societies not only subjugated these societies [sic] economically and politically, but also linguistically (p. 125).

This passage suggests that borrowings can be used as a form of perpetuating the dominance of the "centre" over the "periphery"⁹. Finally, Bassnet & Lefevre (1998) raise questions as to how the techniques of translating can be used in the service of a given agenda and claim that "rewriters and translators are the people who really

construct cultures on the basic level in our day and age. It is as simple and as monumental as that. And because it is so simple and yet so monumental, it tends to be overlooked” (p. 10). This can probably justify the fact that even nowadays borrowings are seen as an unproblematic translation procedure. Along the lines suggested by these views, this study investigates the extent to which, in the context of the global view of the world in the 21st century, it is still possible to say that borrowing is the simplest translation technique.

Obviously, I am aware of the fact that those voices from previous decades could not possibly have explored the power dimension in their taxonomies for the simple fact that, at that time, the present global view of the world and its consequences were not at stake yet. My hypothesis is that the use of borrowings nowadays might well be informed by an agenda related to power differentials. This agenda becomes more apparent when considered against the background of the globalisation process, in which issues of “global” vs “local” realities come to the foreground. This issue is discussed next.

1.3. Context of the Study and Research Questions

According to Ashcroft et al (1998: 110), globalisation is “the process whereby individual lives and local communities are affected by economic and cultural forces that operate world-wide.” As they point out, the globalisation process started to develop in the mid-1980s and the term itself came to be used after previous concepts like “international” and “international relations”, considered appropriate at the time, became insufficient to account for trans-national relationships. While previously the concept of the “international” was opposed to that of the “national”, in the globalisation context, this dichotomy is replaced with notions such as “global” vs “local”. For this

⁹ The terms ‘centre’ and ‘periphery’ were taken from Aubert (1993), meaning here the dominant country,

reason, the shift of terms from “international” to “global” reflects the changing importance of the “nation” as individuals and communities as opposed to a homogenising concept of a national whole in the beginning of the 21st century. From this globalising view, it seems to be more important to have access to globally disseminated knowledge and culture than to be tied to boundaries of the nation.

Globalisation can be seen from at least two extreme perspectives: the first one celebrates a changing global world which benefits local communities, offering access to technology, information, services and markets which will lead them to universal prosperity and freedom. The second, a derogatory one, rejects this utopian view and looks at globalisation as a form of domination by First World countries over Third World ones. Many theorists reject the optimistic (and perhaps naive) view expressed in the first perspective. The reason for the rejection is twofold: (i) globalisation will make individual distinctions of culture and society be erased by a homogeneous global culture and (ii) the idea of a global culture plus the idea of a global economy are “firmly incorporated into a system of global capital” which will be perpetuated from the centres of capitalist power (ibid.: 111). A more compromising position between the two extreme poles of the line is Pieterse’s (1995: 13), cited in Ashcroft et al (ibid.), who proposes the idea of a “critical globalism”, which assumes a neutral view, neither blocking the globalisation process nor celebrating it.

Ashcroft et al (ibid.) suggest that the disciplines concerned with globalisation as a field of study are basically international relations, political geography, economics, sociology, communication studies, agricultural, ecological, and cultural studies. As shown here, a broad range of disciplines study globalisation, investigating this phenomenon from a sociological, cultural, or anthropological point of view. Encompassing as it might seem, this listing of disciplines concerned with globalisation

the USA, and the dominated ones, here, specifically, Brazil.

does not include Translation Studies (TS). However, as Snell-Hornby (1998) states in her paper presented at Aston University in February 1999¹⁰, “globalisation puts new demands on translation as well” (Schäffner 2000: 8). It has been recently agreed by translation scholars like Peter Newmark, Snell-Hornby, Mona Baker, Jeremy Munday and others, all present in the Aston Congress, that translation is not a discipline which deals purely with linguistic studies.

In an attempt to contribute to the linking of the study of globalisation to TS, my research takes the following points into account: (i) the constant need for translation in the global environment; (ii) problems raised by the differences between languages (see Asad, *ibid.*, ‘The Inequality of Languages’); (iii) the need to integrate the concept of globalisation into TS; and (iv) the need to study translation against the background of “the structure of world power relations, which stands firm in the 21st century as a legacy of Western imperialism” (Ashcroft, 1998: 112).

From the discussion carried out so far, it becomes evident that when the theorists cited take borrowing into consideration, they neglect the use of this technique as a form of cultural imperialism¹¹. In terms of the latter, as pointed out by Ashcroft et al (*ibid.*), “the link between classical imperialism and contemporary globalisation in the 20th century has been the role of the US”, and, consequently, the role of the American English language. Theorists like Vinay & Darbelnet overlook the fact that although borrowing may seem superficially unproblematic (if the target language does not have a word for something, just borrow it from the source language), its use raises important questions of national identity¹², and of power and colonisation (Fawcett 1997: 35). So, it

¹⁰ This comment by Snell-Hornby was cited by Schäffner (2000) in the introduction of the book *Translation in the Global Village*.

¹¹ The concept of cultural imperialism is taken into consideration in 2.4, where Bassnet & Lefevere’s discussion of the justified the notion of Cultural Identity is drawn upon.

¹² See a discussion of Bassnet & Lefevere’s notion of Cultural Identity in 2.4.1.

is exactly from the point they leave off that I want to take up, by investigating the following research questions:

1. What can the concept of globalisation bring to the study of translation?
2. From the perspective of our time, to what extent can we still say that “borrowing is the simplest¹³ of all translation methods”?
3. Would there be any other procedure available for the translation of *unmatched elements of culture*?
4. How often do borrowings seem to be used in an area involving communication and technology (an area in which issues of international relations are likely to impact) both in translation and in a text originally written in Brazilian Portuguese?

1.4. Objectives

The main objectives of this research are:

- (i) to investigate the treatment given to borrowing as a translation procedure by different taxonomies;
- (ii) to investigate the current use of borrowings both in translations into Brazilian Portuguese and in texts originally written in Brazilian Portuguese;
- (iii) to analyse the official position of Brazilian authorities concerning borrowing;
- (iv) to analyse the possible correlation between the findings and larger issues of linguistic, cultural and, possibly, American hegemony in relation to Brazilian Portuguese.

1.5. Methodology

1.5.1. The Selection of Data Sources

I have opted for a different selection of data sources¹⁴ instead of “corpus” or “corpora”, because I dealt with texts coming from different sources. My aim here was to study specific translated texts in order to investigate how translators deal with texts containing specific terminological vocabulary, cultural terms, and how they probably transform these texts in the translation process (Olohan, 2000), checking if a similar process of borrowing use happens when writing in Brazilian Portuguese.

¹³ ‘Simple’ should be understood here as copying from the source without any other implication.

The first data source of my dissertation is the translation of a book by Frances Cairncross, *The Death of Distance* (ISBN 85-213-1115-X), into Brazilian Portuguese: *O Fim das Distâncias: como a revolução nas comunicações transformará nossas vidas* (Nobel, 2000, 341 pp.). It is important to state that two translators worked in this translation: Edite Sciulli (up to chapter VI) and Marcos Rubino (from chapter VII on). According to Mirna Gleich¹⁵, the publisher's editorial coordinator, the change was necessary because the second translator was more familiar with the area than the first one. Besides, two reviewers analysed the translation: Dina Beck and Maria Aparecida Amaral; and there was also a technical reviewer: Paulo Roberto Bifano. These extra pieces of information constitute additional variables which I had to take into account in my research.

The reasons for the selection of this book are related to the topics dealt with in it: the role of the Internet in modern life, economy, society and culture, governments and nations and the revolution in communications. Frances Cairncross¹⁶ is the editor of *The Economist*, a British magazine. She justified her writing of a book dealing with these subjects saying that she had done some research for *The Economist* about the economic and social importance of the abrupt fall of costs for distance calls worldwide. She argued that early analyses in the communication sector had had a North American view due to the American domain in the Internet. Because of this, she claims that her purpose is to give neither a British, nor an American view of the matter, but an 'international', 'multinational' one. After reading this preface, I got curious about how she would develop the topics, which are directly related to my research, and also how she would achieve her goal. As I intended to analyse the implications of the use of borrowings in the Brazilian context, I decided to select a translated material which

¹⁴ The term "data source" was suggested by Olohan - UMIST/UK, in personal communication in 2001.

¹⁵ Personal communication via e-mail (check appendix).

would allow me to see this technique applied in practice: *O Fim das Distâncias* deals with different subjects related to the same topic - communication and the Internet – an area, which presents this translation technique more frequently. I am aware of the fact that this selection of data sources is far from neutral. Actually, it is loaded in the sense that the topic itself would, at least hypothetically, invite the use of borrowings. Even in face of this, I have found it worthwhile to investigate how this phenomenon happens in the book and in the other data sources here investigated.

The second data source used in this work is a book by Luis Carlos Cancellier de Olivo, *O Jurídico na Sociedade em Rede* – ISBN 85 – 328 – 0195 – 1 - (Editora da UFSC, 2001, 148p.). The criteria used in this selection are related to the first data source; therefore both the first and second data sources deal with matters concerning the Internet and technology, although the former is more related to general themes and the latter specifically related to Law. Another point taken into account was the year of publishing of both books. *O Fim das Distâncias* was published in 2000 and *O Jurídico na Sociedade em Rede* was published in 2001. This can give a good proximity in terms of language and use of borrowings in both books. The use of these two data sources will probably enable the comparison between the use of borrowing in a translation into Brazilian Portuguese and in a book originally written in Brazilian Portuguese.

Finally, as a third data source, I selected some translated articles of *Time Magazine* into Brazilian Portuguese and also other translated articles from newspapers such as *The Boston Globe*, *US Today* and *The New York Times*. This selection is due to the fact that such a material would hopefully give me a broader idea of how translators deal with texts which possibly contain more specific cultural terms, being these more probably classified as lexical items and not as terminological use. Such a comparison

¹⁶ Also personal communication via e-mail and an Internet report (see appendix).

makes it possible to analyse the correlation between the findings and the issues related to linguistics, culture and, probably, American hegemony of the English language, mainly in relation to Brazilian Portuguese. It will also be possible to say to what extent the process of naturalisation¹⁷ happens in the home environment, in this case, Brazil.

1.5.2. Analytical Procedures

As in this study borrowing is the unit of analysis, it is important to observe how many times the translators used this technique in the translation of the book. So, in order to compile the data, I started the manual selection of the borrowings found in each chapter of the books chosen and the articles from the Internet in order to identify which could be used as keywords in the software Wordsmith. After this selection, I used this software to identify the type/token ratio in my selection of data sources. For the analysis of quantitative data, researchers generally resort to the concept of type/token ratio.

According to Baker (1995), types are the number of different word-form investigated in a book and tokens are the number of times these types are repeated against the total number of running words in the book. In this context, borrowings are going to be considered types. Using such concept and applying it to the translated book, *O Fim das Distâncias*, the analysis started from the preface to chapter six, which was the part translated by the first translator, and proceeded to chapter 7 to 10, the part given to the second translator. After such a division, I carried out the general analysis of the whole book to see the total amount of borrowings in the text as a whole. This counting

¹⁷ The Dictionary of Cultural and Critical Theory (Payne, 2000: 364) defines the term naturalisation as “a method of interpretation by which the work is related to the cultural order as a whole: a term utilised often in Structuralism. With regard to the literary text, this operation can be viewed as the domestication of a potentially disruptive text by a dominant literary order, or as the process of assimilation by which the great literary tradition renews itself. When the process is complete [sic], the text seems ‘naturally’ to display meanings which accord with the tradition as a whole.”

provided me with a clear figure of the lexical variety of borrowings and enabled me to apply the results to the framework here developed. The same procedure was used to analyse the second and third data sources.

To sum up, the methodology adopted in this research consisted of the following steps:

- (i) scanning of the translated text, *O Fim das Distâncias*;
- (ii) manual search for borrowings in the different sections;
- (iii) use of the software Wordsmith for quantitative analysis of the borrowings found in the translated book;
- (iv) following the same steps in the analysis of *O Jurídico na Sociedade em Rede* and the translated magazines and newspapers;
- (v) matching the findings: *O Fim das Distâncias* with a similar probing in the second and the third data sources;
- (vi) qualitative analysis of occurrences according to categories of the composite framework (see in chapter 2 below);
- (vii) checking the extent to which these borrowings are already included in the monolingual Portuguese dictionary, *Aurélio Século XXI*;
- (viii) discussion of the implications of the use of borrowings in Brazil in face of the inequality of the two languages – English and Portuguese, the American hegemony, and the globalisation process;
- (ix) and, finally, matching of the findings: *O Fim das Distâncias* and the issue of the preservation of national identity through language.

1.6. Organisation of the Dissertation

Following this introductory chapter, the next chapters are developed as follows: (i) chapter 2 explores the historical view of borrowing, including some comments about the use of this procedure in English, and globalisation and cultural identity issues and their relation to TS; (ii) chapter 3 expands the analysis of borrowings and the findings related to the selection of data sources chosen here, besides discussing points concerning translation techniques and the point of Inequality of Languages; (iii) a concluding chapter sums up the results, points out the limitation of the study and suggests topics for further research; (iv) a bibliography informs the sources used for research; and, finally, (v) the appendix includes records of personal communication

with some authors here cited, reports and articles about them and the data source collection.

Chapter 2

Theoretical Framework

The new impetus which has come to Translation Studies is the focus on culture as being linked to notions of power, asymmetries, difference and identity.

Schäffner (2000)

2.1. The Concept of Borrowing

This study is located in the interface between a linguistic approach to translation – the investigation of borrowings – and a cultural/political look upon such a phenomenon – the use of borrowings in the Brazilian context against the background of the so-called ‘global age’. Thus, the theoretical framework informing the discussion will consist of (i) a composite model for the examination of borrowings and (ii) two concepts (cultural identity and globalisation) for the examination of borrowings as regards their power differential dimension. The views on borrowings are presented chronologically: Vinay & Darbelnet (1958/1995), Ayora (1977), Ivir (1987), Newman (1988), Barbosa (1990) and Aubert (1993); their ideas are used in the ‘Composite Framework’ suggested for the qualitative analysis of the occurrences. For the discussion of the power differential dimension, the views on cultural identity and globalisation (in what they relate to translation) are presented as the argument unfolds, not necessarily in a chronological fashion. They include: Fawcett (1997), Simon (1997), Spivak (1993), Wolf (1995), Snell-Hornby (1997), Robertson (1992), Pym (2000), Vasconcellos (2001), McArthur (1992), Anderson (2000), Hale (2000), Zlateva (2000), Venuti (1998), Hall (2001) and Bassnett & Lefevere (1990).

2.2. The Historical View

In order to avoid conceptual confusion, I propose a basic distinction between borrowing, calque and foreignism – or anglicism – to be made now. Vinay (1968: 737) defined borrowing as “a new term from the SL which has not got a similar term in the TL.” Instead of using a definition or explanation for this term in the TL, the

translator suggests simply the use of the term itself, which becomes a borrowing in the foreign language. For Vinay & Darbelnet (1958), calque is a particular case of borrowing, being defined as “a procedure in which the foreign word is adapted to the orthography and pronunciation of the TL.” Ayora (1977) does not present any discussion about borrowing and moves straight to calque, which, for him, is called anglicism, and is considered a “translation fault”. Such fault occurs when this procedure is used excessively because a common structure in English is not of common use in Spanish.

According to Barbosa (1990), Vinay & Darbelnet’s taxonomy is simplistic in relation to its hierarchical division: from the simplest to the most complex procedure. However, when Barbosa considers borrowing, she states that it is simply a copy of an item of the SL into the TL. Barbosa (*ibid.*: 71-72) defines foreignism as a transfer of unknown words from the SL to the TL. This transferred word should then be used either between quotation marks or italicized and underlined, thus showing that it is a foreign word in the TL context. Barbosa’s (*ibid.*) definition for the term borrowing is “the foreign word, not integrated in the TL, keeping its own phonemes and orthography.” However, this definition seems to be problematic, since many of these words are already present in Brazilian dictionaries, and, therefore, in some way incorporated into the Brazilian lexicon, although still keeping their phonemes and orthography. The *Dictionary of Translation Studies* (Shuttleworth & Cowie 1997: 17) defines borrowings as “a type of DIRECT TRANSLATION 4 in that elements of ST are replaced by ‘parallel’ TL elements (Vinay & Darbelnet, 1958: 46, 1958/1995:31).” Vinay & Darbelnet (1958: 47, 1958/1995: 32) also point out that borrowings generally enter a language through translation and many of them become so widely accepted in TL that “they cease to be perceived (*italics mine*) as foreign items”.

These are some definitions for borrowing. From now on, let me present what the theorists say about the validity of using such a technique. Ivir (1987: 35) defines translation as “a way of establishing contact between cultures.” Translators translate cultures and not languages, he says, adding that “the integration of one element into a culture and into the conceptual framework of its members and individuals cannot be said to have been achieved unless and until the linguistic expression of that element has been *integrated into* (italics mine) the language of that culture” (ibid.). From Ivir’s point of view, the difficulty in translation, in this case, is related to the mutual similarities (or “degree of closeness”) of the cultures in question. If the target culture does not have one specific element belonging to the source culture, the translator can use different procedures and find an expression in the TL which will adequately convey the missing element. In this restrictive case, Ivir (ibid.: 38) also favours the use of borrowing, saying that “it assures a very precise transmission of cultural information.” It has also got the advantage that “once the expression enters the target language, it can be used freely in all the contexts and collocations in which it is used in the SL” (ibid.). Similarly to other authors here cited, Ivir does not seem to question or evaluate this use in the context of issues of power differentials, and, thus, he does not problematize such a use.

Newmark (1988) does not seem to be in favour of the use of borrowings, unless they are contextualised:

There are plenty of words, like modal particles, jargon-words or grammatically-bound words, which for good reasons you may decide not to translate. But translate virtually by words first if they are ‘technical’, whether they are ‘linguistic’, or cultural, or referential and appear relatively context-free. Later, you have to contextualise them, and be prepared to back-track if you have opted for the wrong technical meaning (p. 47).

This search for a more appropriate term in a determined context seems to be a good solution. However, Newmark clearly states it is not an easy task, for the translator has to

go testing his/her choices up to the point of finding the best option in that specific context.

Aubert (1993) says that one of the main difficulties in translating is to find means of expression of one item of the referential universe of the SL in a TL lacking such an item. A reason for this is basically the complexities which exist in the linguistic/cultural aspect of languages. A possible way to solve this matter is the use of “hybrid solutions”, which can be explained by the fact that it is not always possible to show the differences between these items. In the field of technological terms, for example, it is very common to see peripheral cultures absorbing these terms and their concepts from dominant cultures. Another possibility is to combine or substitute terms from the SL and the TL. This solution is treated as a “hybrid solution” by Aubert (*ibid.*) when he makes reference to the mixed nature of the target text (TT), which combines vernacular and foreign expressions. This idea ties up with Ivir’s (1987) views on the possibility of a “combination of procedures” discussed in 2.3 below. In both cases, a form of textual hybridity is proposed for the minimisation of the use of borrowings. When Aubert comments on referential aspects of translation, a whiff of cultural considerations enters his argument: “Obviously, if the relations of ‘cultural power’ are inverse, the use of borrowings and calques (according to Vinay & Darbelnet, 1968 and Aubert, 1984) becomes at least problematic” (*ibid.*: 45). However, Aubert falls short of expanding on power differentials, as his point is not, in fact, to focus on such issues surrounding the translation act. Table 2.1 summarises these authors’ views about the technique of borrowing:

SCHOLARS	THEIR STAND IN RELATION TO THE USE OF BORROWINGS
Vinay & Darbelnet (1958, 1995)	Justified when the TL has no word similar to the one in the SL
Ayora (1977)	It is a 'translation fault'
Ivir (1987)	Possible in cases of transmission of cultural information. "The translator translates cultures, not languages"
Newmark (1988)	Rejected, unless contextualised
Barbosa (1990)	Same as Vinay & Darbelnet
Aubert (1993)	Acceptable for technology and as a 'hybrid solution', due to complexities in the linguistic/cultural aspect of languages

Table 2.1. Summary of different views on borrowings

As can be seen up to this point, none of these theorists seem to have questioned values concerning power differentials in relation to the use of borrowings in translation. This questioning did not start explicitly in theoretical terms until the 1990s, when theorists like Simon (1997) and Fawcett (1997) hinted at the possibility of exploration of broader dimensions of translation in the context of cultural theory and globalisation. Simon (*ibid.*: 468) makes reference to the importance of "turning attention to translation as a pivotal mechanism in creating and transmitting cultural values", and questions whether translation is a "form of hospitality or rather an expression of the *law of the strongest* (*italics mine*).” From within linguistic approaches to translation, Fawcett (*ibid.*: 34) criticises the use of this technique "for its exotic flavour" alone. He says that "retaining the source language name may be seen as cultural imperialism" (*ibid.*: 35). In this sense, Fawcett suggests the existence of mechanisms whereby issues of power might permeate translational relationship. Thus, both Simon and Fawcett open up space for power differential considerations previously neglected.

After this general analysis of definitions and considerations related to borrowing, I propose a broader scope for this procedure in order to try to expand a bit more on the views presented here. For the purpose of this work then, my working definition for the term borrowing will be:

An English word used in the Brazilian context and integrated (or not) into the Brazilian Portuguese language through entries in dictionaries, keeping its original word form, known or used by specific members of this community related to specific fields.

As I have said, I intend to call into question the generally accepted idea concerning the use of borrowings as the “simplest” translation procedure and to investigate the extent to which this “simplicity” turns out to be a blind spot in traditional discussions on translation procedures.

Here, the use of borrowings is analysed in the Brazilian context. Obviously, I am aware of the fact that this phenomenon of incorporating words from foreign languages happens with any language, including English. In this sense, McArthur (1992: 141-145) states that, under the circumstances, any language borrows words from other languages, tending to absorb the exotic items or translate them into native equivalents. English, for example, has borrowed words from French, Latin, Greek, German, Italian, Spanish, Portuguese and other languages to varying degrees. An obvious reason for this is the “close contact in especially multilingual situations, making the mixing of elements from different languages more or less commonplace” (p. 141). He also points out the drawing of materials from another language for purposes such as education and technology, and the prestige or style associated with using words from a ‘high’ language.

These arguments are consistent with Faraco’s comments on the historical development of languages. However, McArthur comments on “the domination of some languages by others (for cultural, economic, political, religious, or other reasons), so

that material flows ‘down’ from those ‘high’ languages into ‘lower’ vernaculars” (ibid.: 143). Here, he seems to go beyond issues of xenophobia and mere wish for social control, which Faraco sees as underlying concerns about foreignism (see Faraco, 2001: 44-45). McArthur acknowledges the existence of power relations behind the linguistic scenario. For example, he points out the dominance of France and Ancient Rome during the period into which lexical items from such languages were integrated into English. It was in the Middle Ages that French was the language of political and social power and the channel through which European culture reached Britain. The Renaissance was the period responsible for the ‘entrance’ of Latin into English, when the former was the European language of religion, education, and learning.

As shown above, in different periods different linguistic items were borrowed and adapted. A similar process happens nowadays, English being the language of domination. This process is sometimes controlled by the language receiving these terms – only a few words are taken from English into the receiving language. In other situations, the receiving language seems to borrow terms extensively from the English language and, so, this borrowed language is diffused into a range of languages and goes on colonising linguistic environments wherever it goes. The former scenario happens in countries like Portugal and Catalonia. If these peripheral countries were here analysed, it could be seen that the naturalisation of the use of borrowings is not as common in Catalonia or in Portugal as it is here in Brazil. These countries seem to be concerned with their national identity and are used to translating terms related to technology and the Internet. In the site www.gemcat.es for example, a language policy to Catalan is introduced determining that “it is essential to promote the adaptation of Catalan language to the new communication needs of the present society.” This means that “Catalan must be constantly provided with the necessary lexical units for naming

the new objects and defining the new concepts which appear in everyday life or in more specialised discourse.” The same happens in Portugal. The use of borrowing is avoided in the technological area and the tendency is towards translation or adaptation of new words to the Portuguese lexicon. From the illustration above, it seems safe to say that the phenomenon of the import of technology together with the related terminology is not ‘natural’: the adoption of the foreign term and its integration into the TL are not *inherent* in the process of importing technology. This issue will be explored and expanded in 2.3 below.

2.3. The Composite Framework for the Qualitative Analysis

After analysing several theorists’ views on borrowing, I prepared a summary of those situations which might justify the use of such a technique and this summary, now in form of a composite framework, is presented below. This framework serves as support in order to speculate on why borrowings are used. So, the categories listed below are to be considered tools for the qualitative analysis of the occurrences of borrowings in the different data sources.

BORROWINGS MIGHT BE USED FOR:
1. lexical and referential gaps in the target context
2. technology
3. terminological conventions
4. the choice for a “hybrid solution”
5. neologism conventions
6. precise transmission of cultural information
7. stylistic choices
8. exotic flavour
9. the “foreign is best” syndrome
10. the “law of the strongest”
11. power differentials among languages
12. inequality of languages

Table 2.2. Composite Framework: A tentative account of the issue of borrowings

In order to give a broader idea about these categories and of what each of them represents in terms of translation, I present next a more detailed discussion of their meaning. In addition, I discuss other possibilities available which could be used as alternatives to borrowings.

1. Lexical and referential gaps in the target context: ‘Gaps’ are treated here according to Ivir (1977: 36), when he affirms that both translators and theorists have recognised the existence of ‘gaps’ and have explored possible ways of filling them. He goes on to say that “emphasis is on referential (denotational) meaning rather than on the communicative value of particular cultural elements in specific acts of communication.” Available strategies besides borrowing are offered, such as definition, literal translation, substitution, lexical creation, omission and addition. However, Ivir (ibid.: 37) makes comments concerning these strategies as follows: (i)

“not all of the procedures achieve cultural transfer in the sense of filling the gap, but they all serve the purpose of achieving communicative equivalence in translation;”

(ii) “combinations of procedures rather than single procedures are required for optimum transmission of cultural information;” and, finally, (iii) in planning the translation strategy, the translator does not make a “one-time decision on how he will treat unmatched elements of culture”, but usually makes “a new decision for each such element and for its each use in an act of communication.”

2. Technology and 4. Hybrid solution: Aubert (1993) says that one of the main difficulties in translating is to find means of expression of one item of the SL in the TL, especially in the technological area. The terms from this area are generally absorbed by peripheral cultures together with the technology which generates them and the concepts to which they refer. In this case, it is possible to say that borrowings are considered ‘hybrid solutions’, in the sense that there seems to be a clear association between technology and terminology.
3. Terminological conventions: Dubuc (1999: 21) defines terminology as the work which groups together and structures the terms of a technical area or a discipline. This includes the terms which belong to the ordinary vocabulary, but have a scientific orientation. Dubuc (ibid.) also presents common questions the terminologist ought to answer: “What do you call the object that...?”; “What do you call the operation which consists of...?” Thus, terminology is a discipline which identifies the vocabulary related to a determined speciality in a systematic way, analysing the vocabulary and, if necessary, creating and normalising it in order to attend the needs of users’ expression. In this sense, the use of borrowings in this area is seen as justifiable as it guarantees the identification of specific terms related to certain domains of knowledge.

Because of the mixing of languages, which is common nowadays mainly due to the Internet and telecommunications, there is a growing need to interact among communities with different languages. Moreover, it is exactly because of the technological boom, causing the need to create scientific terms to name new realities, that terminology has been of intrinsic importance to the most varied areas. Dubuc makes reference to the importance of establishing some correspondence of concepts from one language to another. However, the fact that each language has its own segmentation of reality makes terminology establish correspondences among languages, yet respecting the integrity of the languages in question. This is a process which opposes to the tendencies aiming to internationalise language and create “transparent terms” from one language to another as a “technical-scientific Esperanto”, without paying attention to diversities between these languages (Dubuc, *ibid.*: 19).

4. The choice for a “hybrid solution”: This might be the motivation behind the use of borrowings. Aubert (1993) explains what he understands ‘hybrid solution’ as the absorbing of foreign items and their concepts from dominant cultures because it is not always possible to show differences between these items. In an attempt to balance the use of foreign words and other alternatives in the TL, borrowings might come into the text in a more conscious and deliberate way. Thus, it is possible to say that borrowings are considered ‘hybrid solutions’, in the sense that there seems to be a clear association between technology and terminology.
5. Neologism conventions: Under a rigorous terminological analysis, it is possible to observe the lack of appropriate vocabulary to denominate some terms from one language to another. In this case, the terminologist ought to investigate the morphological system of the target language to see if the new concepts are not used

in this language yet. Although the terminologist is not responsible for creating new terms, he/she can create a neologism when he/she can prove that the target language does not offer a word for the term in question. Neologism refers to innovations to lexical habits of a language. Such innovations happen when there is an arbitrary association of sounds and letters, when morphological or syntactical elements start to be used, when there is a change in word meanings or when elements belonging to another linguistic system are added to this language (Dubuc, 1999: 143).

There are four different types of neologisms: (i) stylistic neologism – using new words to compensate the overuse of certain words or to produce a particular effect. This type of neologism is not related to a new reality, but to the need to denominate something which already exists; (ii) technological neologism – the need to create a new denomination for a reality which has been created. For example, a term to represent a new machine, a new disease, or a new procedure to create something; (iii) social neologism – new words come out due to new social habits. The need to introduce the female genre to professions, for example, and the creation of words related to society; and, finally, (iv) functional neologism – the creation of new words to express new ideas more fluently (ibid.: 145-146).

6. Precise transmission of cultural information: The previous point can also be used to illustrate this one. The former makes reference to what Ivir (1987: 35) considers to be a good “way of establishing contact between cultures”, that is, the use of cultural elements from the SL integrating these elements into the TL.
7. Stylistic choices: This point is also related to points 5 and 6 above and was first cited by Vinay & Darbelnet (1958), making reference to the translator’s choices and the exotic flavour associated to some uses of borrowings.

8. Exotic flavour: Fawcett (1997: 34-35) says that this exotic flavour represents “the creation of a stylistic effect”, when there could be a possible translation for the term. A reason given to justify such an unnecessary use of borrowing might be the retention of the “shade of specificity” in the foreign object or institution, probably adding the translation of the term or an explanation to assist the reader. However, the theorist raises points concerning cultural imperialism, national identity, power and colonisation, when there is a tendency to consider borrowings unproblematic.
9. The ‘foreign is best’ syndrome: Crystal (1997: 350) affirms that sometimes it is better not to translate, mainly in the business world since “sales can benefit if a product is given a foreign name.” Some examples of such a use in the Japanese business enterprise are: (i) in the field of car names, “English is used in order to convey an impression of good quality and reliability;” (ii) in order to stress elegance, a French name is chosen; and (iii) Italian names are used for naming sports cars. The connotations of prestige embedded in these languages seem to be enough to warrant their use. Crystal (*ibid.*) goes on to say that the purpose of using such languages “is not to communicate ideas, but to appeal to the sensibilities of the Japanese viewer, who the manufacturers believe is much influenced by the values of modern cosmopolitan societies.” I would add that this does not seem to be particularly a Japanese view of this specific use of borrowings, but a Brazilian view as well, since the uses here illustrated are quite similar to the ‘foreign is best’ syndrome also present in the Brazilian context.
10. The “law of the strongest”, 11. Power differentials among languages and 12. Inequality of languages: Simon (1997) shows the importance of texts from other cultures to “be made to speak English” (Spivak, 1993: 182). The issues of power differentials and the inequality of languages are mentioned by Wolf (1995: 125),

when she reminds us that when colonising, Western societies not only subjugated non-Western societies economically and politically, but also linguistically. This leads me to say that borrowings can be used as a form of perpetuating the dominance of the “centre” over the “periphery”. Moreover, Snell-Hornby (1997) adds the idea that:

In the case of newly formed nations after independence from colonial rule, the former dominant language is usually established either as a *lingua franca* or even as the official language. At the same time however the new communities see their indigenous language as a means of expressing their individual cultural identity, an essential factor one cannot overlook as a natural reaction to any form of foreign domination. (...) So beside the psychological need for national or cultural identity as expressed through language, there is also the pragmatic necessity for international and supra-cultural communication in a world which is growing ever smaller. And here, as has just been implied, English has assumed a hitherto unparalleled role as international *lingua franca* and world language (pp. 28-29).

This passage shows the conflict between the need to live in a world in which different cultures are brought closer and the unattainable goal to keep the origins and language of a people *intact*. Languages change and so do the people and needs. Following this idea, it seems that the conflict lies exactly in how to deal with the evolution and the tradition mainly in peripheral countries. In order to illustrate the position of English as central opposing to peripheral in relation to countries like Brazil, let me show Snell-Hornby's (ibid.) point for the fact that English is called the world language of the 21st century: (i) the English language former role as dominant language of the British Empire; (ii) the world-wide domination of American technology and culture besides the adoption of English as the *lingua franca* of science and commerce; and, finally, (iii) the fact that the basic English vocabulary and grammar seem to be relatively easily acquired for everyday conversation as needed for superficial communication by speakers of other languages all over the world. As the aim here is to address the use of borrowings in the context of translation in Brazil, the phenomenon of the English language in the world today should be viewed from three different perspectives: (i) the *lingua franca*, “a reduced standardised form made to serve the specific purpose of supra-cultural

communication;” (ii) “the individual variety of English as an expression of cultural identity with its idioms, metaphors and culture-specific allusions;” and, then, (iii) the hybrid forms.

2.2. Globalisation, Cultural Identity and Borrowing

2.2.1. Globalisation and its relation to Translation

As a result of globalisation, says Robertson (1992: 05), “boundaries between societies have become more porous because they are more subject to interference and constraints from outside.” Drawing on this view, it is possible to say that the general idea concerning globalisation is that it tends to transform the world in a single whole; or, in Robertson’s (ibid.: 08) words, “compressing the world and intensifying consciousness of it as a whole”. Whatever good effects might result from this phenomenon, some questions remain: Is there any space in the globalised domain where differences in identity and culture can be discussed? On what grounds can this “whole world” be considered homogeneous anyway? There must be a consensus on what aspects make part of this globalised world and what is left out of this limb. As this issue of globalisation is complex, it has attracted attention of different academic areas, such as communication, translation and cultural studies.

In the specific context of TS, Pym (2000: 220) defines globalisation as “a cultural phenomenon ensuing from an economic process with a beginning somewhere around the fifteenth century and an apogee somewhere in a future we shall hopefully never reach.” In order to support his idea, he goes on to say that globalisation goes beyond the separation of production and consumption, operating now within production processes themselves. The mobility of cultural products has increased thanks to the

development of transport and communications technology. This process has made people and their product cross borders “with little resistance from material distance.” This brings us to the role of translation: the ‘pairing’ of mobility and technology promotes rewritings and translation among different cultures even more. Pym (ibid.: 222) remarks that, in the field of technology, software programmes, for example, “are developed within the professional culture of information technology, mostly in programming notation and (American) English.” However, all documentation is adjusted to the receiver’s language, cultural conventions, and regulatory requirements¹. So, it is possible to conclude that the idea here is to respect rather than disregard boundaries between individual territorial cultures. In this sense, there is no reason to think of globalisation as giving us a world of dispersed or abolished cultural frontiers. As information is exposed much faster nowadays, “rewriting becomes a constant activity; there are no singular ST and no definitive TT; globalisation has effectively blown apart most of the models we use to think about translation and indeed communication” (ibid.: 221). As can be observed, globalisation has interfered in, basically, all areas of modern life, including translation.

In an attempt to reflect upon the points presented above, I would like to include some more comments by other translation scholars. In an article presented at The 2nd Brazilian International Translation Forum in Belo Horizonte, July 2001, Vasconcellos (2001: 02) remarks that:

Obviously the issue of globalisation (and the related topic of global cultural homogeneity) does not in and of itself exhaust the range of important questions which must be asked about translation in the contemporary world and in the New Millennium. But a focus on globalisation is a promising route to consider them. Such a question would be the role of translation in responding to the movement of

¹ This point is related to the issue of software localization, defined as “a process that includes the translation, adaptation and acculturation of software or web sites into the language and customs of a specific country or region. The term Localization, also known by the acronym “L10N”, replaces all the old forms that were used to name the process, among these: translation of software, linguistic adaptation of software, etc.” by the Copta staff. For further information on the topic, visit the site <http://www.copta.com.br>.

the overall globalisation process toward the making of the entire world into a single space.

This idea seems to complement Pym's (2000) arguments, showing that it is necessary to question the idea of homogenisation linked to globalisation and the changes translation has faced in this process. Vasconcellos (ibid.) also makes reference to "asymmetrical tendencies and pressures in the languages of dominated and dominant societies" and how the possibilities and the limits of effective translation can be defined – a further discussion about this matter is developed in section 3.4.2.

Moving from the Brazilian to the European context, in Aston University, February 1999, a group of translation scholars discussed globalisation and the role of translation in a seminar entitled *Current Issues and Society*². In general, they were concerned with the role of translators in this new 'McWorld' – the world of 'McLanguage', i.e., 'the language of the world' – and also with the need to be stylistically conscious of the variety of English for translation nowadays. Anderman's (2000: 47-50) contribution is particularly interesting in the sense that this author makes a distinction between the use of a McEnglish for specific purposes and its use for literary purposes. While Anderman (ibid.: 48) claims legitimacy for the former – in technology, for example – the use of McEnglish is refuted for the latter, because "English is not only at the forefront of scientific and technological knowledge but also leads consumer culture." Hale (ibid.: 51-56) focuses on the communicative aspect of language and the threat English has suffered in the modern world. The translation scholar also points out the paradox of living in a world which is falling apart and is coming together at the same time. Hale refers here to the danger of technology, which serves to marginalise "millions in lesser developed countries" and also to the danger of

² This seminar was then transformed in the book already cited here, *Translation in the Global Village*, edited by Schäffner (2000).

constructing cultural stereotypes. Among the contributions, Zlateva's (ibid.: 66-68) stands out in that, taking a wider perspective on the issue, she goes beyond the idea of globalisation and tribalism affecting the English language and the role of the translator. She states the importance of the translator as a mediator in this process of globalisation. She also points out the need to reflect upon existing cultural and political types and stereotypes so as to cast a new look upon such categories and promote their disappearance. To my view, this is a relevant comment concerning the translation process in the globalisation era. As can be observed here, the questions dealing with globalisation and translation have moved centre stage among scholars from different parts of the world. This process echoes Vasconcellos' (2001) comments:

Questions dealing with the relative power and prestige of cultures in the context of globalisation – with matters of dominance, submission, and resistance – might profitably move center stage and receive direct – as opposed to indirect – attention in translating, in translation teaching, and in the analysis of translations. In other words, I would insist on the need for training in sensitivity to (i) the historical and ongoing effects of imperial power and to (ii) the hegemonic position of English, the language which comes to embody transnational culture (p. 09).

This discussion carried out so far suggests that globalisation in relation to TS is not simply a matter of “porous boundaries” as Robertson (1992) says, but rather the fact that these boundaries do exist, as stated by Pym (2000). What seems to become “porous”, then, is how translators deal with translation and the influence of more powerful languages over peripheral ones, besides how they deal with this when thinking of translating, translation teaching and translation analysis, as argued by Vasconcellos (2001).

According to Venuti (1998a: 158), in the globalised world, translation has been “compulsory in many developing countries,” first because of the introduction of colonial languages among regional vernaculars and then, because of “the need to traffic

in the hegemonic lingua francas³ to preserve political autonomy and promote economic growth.” The author goes on to say that “translation is a cultural practice that is deeply implicated in relations of domination and dependence, equally capable of maintaining or disrupting them.” Bearing this idea in mind and focussing on the point of dominance and dependence, it is possible to say that there is a tendency to translate more in peripheral countries because they need to keep up with what goes on in the central countries. This makes these central countries keep a certain degree of control over the peripheries, offering them what is considered new and most advanced in, for example, technology and communication, and dictating the rules of what is good and modern and what is old-fashioned and discarded. In developing countries, translation fashions images of the hegemonic others which can “solicit submission, collaboration or resistance.” This can generate an assimilation of the dominant values, approving or critically revising them “to create domestic self-images” which oppose to their views. The result is that developing countries will tend to incorporate dominant values, either approving or revising them critically. I would say that, unfortunately, the tendency in Brazil seems to be basically to approve such values with little analysis or criticism. Adopting this behaviour, we take the risk of leaving important aspects of our identity aside and, consequently, rejecting important features of our own culture to surrender to the dominant foreign culture.

2.4.2. Cultural Identity and its relation to Translation

Turning now to the cultural aspects of translation, I would like to start with Stuart Hall’s (1986: 26, quoted in Robertson 1992: 47) view of culture as “the actual,

³ *Within the context of this dissertation, I would like to make a distinction between a ‘dominant’ language and a ‘lingua franca’, following Snell-Hornby’s (1997: 28) idea: “a dominant language is one forced on the subjugated people along with the foreign world-view and culture; a lingua franca is one more or less freely accepted or chosen as a system of communication for mutual understanding.”*

grounded terrain of *practices, languages and customs* of any specific historical society” (italics mine). Translation is certainly one of such practices, embedded as it necessarily is in specific historical societies, at specific historical moments. In fact, translation has been classified as “an activity of cultural creation and exchange” (Simon, 1997: 463). From this perspective, issues now addressed in TS have moved past a traditional view – which focused on linguistics alone – to a redefinition of the object of study, “the text embedded within its network for both source and target cultural signs” (Bassnet & Lefevere, 1990: 11).

The point related to culture brings out another important aspect intrinsically related to it: cultural or national identity. Concerning the latter, Hall (2001)⁴ says that the notion of national identities tends to overlap with other forms of cultural identification. In view of this overlapping, the idea of national identity and the idea of cultural identification are somewhat mixed in people’s self-representation. This mixture becomes evident, for example, in situations in which one community tends to accept a specific type of cultural representation instead of another one, discarding aspects which used to make part of rooted-traditions of this people in the past. This can generate the feeling of rejection of old self-conceptualisation and a questioning of who the new individual in the community which has new characteristics is. In this sense, Hall (ibid.) goes on to say that globalisation is one of the reasons for this deviation of national cultural identities in the 21st century. The author relates three forms in which globalisation can impact upon cultural identities: (i) national identities tend to disintegrate under the cultural homogenisation growth; (ii) national and local identities tend to resist globalisation; and, finally, (iii) while national identities decline, new

⁴ Here I am making reference to the translation of the article “The Question of Cultural Identity”, in: S. Hall, D. Held and T. McGrew. *Modern and its futures*. Politic Press/Open University Press, 1992, made by Tomaz Tadeu da Silva and Guacira Lopes Louro. At the time of the writing of this chapter I could not have access to the source text.

hybrid identities take over. Drawing a parallel between these ideas and the use of borrowings, it is possible to make the following points: (i) disintegration of national identities seems to account for the exaggerated use of borrowings in our country; (ii) resistance to this uncontrolled practice is also evident when so many complaints come up against the use of borrowings. From these, a question arises: Given the inevitable cultural exposure to external influences, is the tendency towards the adoption of a hybrid solution a way out?

Translation, culture and language are related to each other in complex ways and none can be left out of the discussion related to borrowings. The acknowledgement of this fact has brought translation to the realms of ethnography and history and sociology thus deepening “the methods of analysing what happens to texts in the process of what we might call ‘intercultural transfer’, or translation” (Bassnet & Lefevere, 1990: 132). Moreover, the focus on culture has helped to situate translation within the context of the power relations which inform contemporary cultural exchange (Simon, 1997: 463). So, the “cultural turn” in TS in the 1990s brought about the process of examining the ways in which translation is “nourished by – and contributes to – the dynamics of cultural representation” (ibid.).

Moving now to the point of resistance to the globalisation process on the part of some peripheral peoples, it can be said that such a resistance is a consequence of the idea that the global will, in some way, weaken the local. This generates internal conflicts linked to national identity and to definitions of the Self. Stuart Hall (in Bassnet & Lefevere, 1990) says that “identity is about defining oneself against what one is not”:

To be English is to know yourself in relation to the French, and the hot-blooded Mediterraneans, and the passionate traumatized Russian soul. You go round the entire globe: when you know what everybody else is, then you are what they are not. (Hall, 1991).

Playing on the words of the quote above, we might say that, in this day and age, to be Brazilian is to know yourself in relation to the American. Go round the entire globe, try the language, the habits, the food of individual peoples already 'globalised' by the inevitable movement of globalisation. When you know what everybody else is, then you are what they are not. The quote and its parody can be used to represent the tension which occurs in Brazil. Some people and authorities in the country believe that the use of borrowings will make Brazilians neglect their traditions and origins and prioritise what comes from foreign origins, 'mixing' the Brazilian identity with other identities which do not in fact represent it. So, the discussion related to borrowings shows this search for what Brazilians are and how different we are from the Americans, the Europeans, and so on. It is a search for identity, for the Self. There is a part of the population which likes the idea of being similar to central cultures and so they start using a similar discourse and cultural representations of these cultures, but there are also the ones who resist it. What seems to be neglected, though, is the need to try to find a balance between local and global discourses. It is at this point that questions of power relations and textual production are at stake. As Bassnet & Lefevere (ibid.: 135) point out, "the idea that texts might exist outside a network of power relations is becoming increasingly difficult to accept, as we learn more about those forces that controlled the world in which our predecessors lived." The authors further state:

Both cultural studies and translation studies practitioners recognise the importance of understanding the manipulatory processes that are involved in textual production. A writer does not just write in a vacuum [a translator does not translate in a vacuum either]: he or she is the product of a particular culture, of a particular moment in time, and the writing reflects those factors such as race, gender, age, class, and birthplace as well as the stylistic, idiosyncratic features of the individual. Moreover, the material conditions in which the text is produced, sold, marketed and read also have a crucial role to play (ibid.: 136).

An important point which cannot be forgotten is made above: language is not isolated from other factors which can influence it or use it to influence other aspects in life. Of course languages cannot be destroyed by the contact with other languages, but they can surely act strongly to manipulate people in some aspects related to political, social and economic matters.

In order to analyse more clearly the point previously presented, it seems interesting to illustrate how some cultures deal with the Other. Bassnet & Lefevere (1998: 13) say that translation is a way different cultures have to deal with the existence of the Other. Considering the points above, some other queries may be raised: how do Brazilians view the ‘American Other’ through translation? Is there any evidence of resistance to the American penetration in Brazil or is there unconditional surrender to this penetration? These points will be at the basis of the analysis of occurrences of borrowings in the Brazilian context, to be made in Chapter 3.

Chapter 3

Data Sources Analysis

If the telecommunications revolution has involved the globalisation of English, then the very terms of our discussion here are altered. The issue of translation and minority languages is not a peripheral concern for beleaguered fans of exotic peoples gabbling in incomprehensible tongues but the single, most important issue in Translation Studies today. The hegemony of English in the fastest-growing area of technological development means that all other languages become, in this context, *minority languages*.
Cronin (1998)

3. Initial Remarks

This chapter offers a detailed account of the treatment given to the data collected for this study, both in quantitative and in qualitative terms. As a first step, I would like to point out the reason which made me opt for a quantitative/qualitative research. On July 06th, 2001, there was a round table at UFSC aiming to bring out issues related to these two types of research. This round table was conducted by Prof. Vasconcellos, the leader of the PDT (Power Differential in Translation) research group. The participants were three professors from UFSC engaged in qualitative and quantitative research: Dr. Sérgio Bellei, Dr. Philippe Humblé and Dr. Marco Antônio Rocha. Some points raised referred to the importance of seeing the research in itself – that is, what is being interrogated and the mode of interrogation – as a case in point and, only then, using one of these lines to develop it. The points were so interesting that made me think of applying both analysis in my study. I will list some of them.

Prof. Bellei stated the importance for the researcher to see the computer (as a metaphor for quantitative analysis) as a help instead of the “power the research depends on.” He went on to say that it is imagination, talent, skill and curiosity that make a good researcher. Here he seemed to suggest that the ability to become a good researcher is more important than the type of research the researcher develops. It does not matter whether it is quantitative or qualitative: it must be good. This comment opened up my mind to aspects which tend to be unnoticed in the process of developing research. It seems that sometimes there is a tendency to think that a large data will give support to the research, or, maybe, using the imagination alone to put forward hypotheses concerning the data analysed is an acceptable procedure. In fact, it is not so.

Good research is indeed the combination of a representative data (in terms of numbers and in tune with what is being studied), good research questions and the provision of plausible answers to the matter under study.

Prof. Humblé added some fruitful points to this comment by saying that problems have a qualitative nature: The use of quantitative data is made in order to solve the problems which come up qualitatively. In this case, I would question: Should the researcher search for solutions only quantitatively? Is there not any possibility for finding out answers qualitatively? Is the qualitative tool simply used for the design of questions and research problems? I would not subscribe to that view. On the contrary, here I try to prove that both qualitative and quantitative research are, in combination, adequate to search for solutions to research problems.

Prof. Rocha seemed to be the one who was more in favour of the use of quantitative research in the linguistic field. He believes that “the computer is for linguistics just like the microscope is for biology.” Following this idea, Prof. Bellei argued that such a comparison seemed to be inadequate for the fact that “micro-organisms and language are different: the microscope ‘sees’ what is *visible* and, in language, sometimes the most important point is the *invisible* (italics mine).” In this specific research study, I agree with Prof. Bellei’s view for the simple fact that a quantitative study alone would not be able to provide answers for the *implications* of the use of borrowings in the Brazilian context. As we have seen up to this point, this matter involves more than language (which has an *invisible* meaning *hidden* in its words) and linguistics: it involves culture, power and society matters - points related to subjective (opposed to objective) views - so, in need of a qualitative study. I would like to point out that the thought-provoking points raised by the three professors here mentioned were relevant to make me see that qualitative and quantitative approaches are

complementary rather than mutually exclusive. They should be used in combination to provide support to each other and find *hidden answers* where one of the approaches was not able to see them. That is what is aimed at in the context of this data analysis.

In addition to the comments made in the round table discussed above, I also draw upon a simple but interesting distinction appearing in the *Concise Dictionary of Sociology* which is phrased as follows:

Quantitative [or 'hard'] methodology, generally associated with positivist epistemology, is usually regarded as referring to the collection and analysis of numerical data. Qualitative [or 'soft'] methodology, generally associated with interpretative epistemology, tends to refer to forms of data collection and analysis which rely on understanding, with an emphasis on meanings (Marshall, 1994: 432).

Although the differences between the two modes of carrying out research are much more complex than suggested in the quote, the simplicity with which it is put serves the purpose of illustrating what seems to be on the basis of the distinction: Emphasis on numerical data as opposed to emphasis on meaning and reliance on understanding. This point is crucial to the development of my research. Here, the emphasis is not placed on the numerical data *per se*, but this is brought into the scene to offer one more (and certainly significant) entry to the study of borrowings from English into Brazilian Portuguese. Although the emphasis is on the attempt to *reflect upon* and understand the complexities involved in the use of such a procedure, numerical data is seen as being of interest in respect of providing some numerical configuration to the picture. In view of all this, I have attempted to devise a framework incorporating both types of data and modes of analysis so as to investigate in what quantity and in what environments and circumstances (translational/cultural/power) borrowings occur.

For the quantitative view, I drew upon brief notions of statistics in the pie and table descriptions and on the notion of type/token ratio in order to illustrate what is probably made more evident in the qualitative analysis, which presents the

contextualised situation of borrowings in Brazil apart from the numbers shown in the quantitative analysis.

For the qualitative analysis, I drew upon a Composite Framework (CF), inspired by the different comments made by the theorists on the use of borrowings. The CF was presented and discussed in Chapter 2 (section 2.3). As quantitative and qualitative information were found to combine and support each other, there will be some overlapping in the interpretation and reading of the data sources: Comments of both quantitative and qualitative views will many times be mingled in 3.2 and 3.3 below.

3.2. Quantitative Analysis: The Meaning of Numbers

Let me start with a brief summary in terms of numerical configurations. This is significant in the sense that, as Halliday (1973: 117) has remarked, “there is likely to be some quantitative turbulence if a particular feature is felt to be prominent and a few figures may be very suggestive.” But it should be remembered that significance cannot be reduced to a simple question of counting: it is only the “value [numbers have] in the game” (ibid.: 116) which can account for the meaning of frequency distribution.

3.2.1. Quantitative Analysis of Borrowings in *O Fim das Distâncias* (OFD)

The quantitative analysis here presented treats each individual chapter of OFD separately, for methodological purposes. The information is visualised first by means of tables; then the same information is given another display, by means of pies,

so as to help the reader feel the impact of the numerical configuration. Table 3.1 presents the type/token ratio of borrowings in each chapter.

CHAPTER	NUMBER OF TYPES	NUMBER OF TOKENS
Chapter 1	24	33
Chapter 2	21	37
Chapter 3	31	50
Chapter 4	33	156
Chapter 5	32	193
Chapter 6	13	42
Chapter 7	22	101
Chapter 8	10	39
Chapter 9	16	24
Chapter 10	18	45

Table 3.1: Type/Token Ratio in OFD

Some points are worth making about the pictures above. It is interesting to note that in the section translated by the non-expert there was a higher frequency of borrowings (from chapters one to six, 57 types and 511 tokens); whereas from chapters seven to ten, the frequency was lower (66 types, and 209 tokens). This highlights the fact that the use of the procedure is much more frequent in the first part of the book. There seems to be a negative correlation between the lack of expertise in the specific topic on the part of the translator and the higher frequency of borrowings in the sections translated by each of them. This might account for the fact that the translator was eventually replaced, complying with the norm of Nobel: Mirna Gleich explained that

Editora Nobel is very much concerned with the use of borrowings in their translations with the consequence that the patrons¹ try to avoid this use whenever possible.

Relating the figures above to the topics dealt with in each chapter, it is possible to observe the extent borrowings are used in more specific areas. Chapters four and five, for instance, which are the ones presenting the highest type/token ratio, are related to the Internet and Commerce and Companies, respectively. Obviously, more English words are likely to be expected here, such as *software*, *on-line* and *site*, as presented in Table 3.2. The second translator, on the other hand, dealt with more varied topics, as for example, Competition, Concentration, and Monopoly; and Society, Culture, and the Individual, topics which do not necessarily entail new concepts, new technology and new language, which the TL might lack. So, the number of borrowings was lower, comparing chapters one to six. Chapter seven, entitled Policing the Electronic World, presents the highest type/token ratio in his part.

The borrowings present in the translation of the book are more related to technology and the Internet. At a first glance, these results may seem to state the obvious, as issues relating to technology and the Internet are generally not translated into Brazilian Portuguese; therefore having a tendency to be considered *natural*. The import of technology would justify the import of the terminology related to it. However, it should again be remembered that this naturalisation is intimately related with the way in which dominant views become ingrained in our everyday discourse. As Simpson (1993: 06) reminds us, dominant views become rationalised as 'common sense' assumptions about the way things are and the way things should be. A process of 'naturalisation' takes place to the extent that people are often *no longer aware of the*

¹ Patron relates to the term 'patronage' used by Lefevere (1985, 1992), when describing the 'two types of control exercised on a literary system' (in: Shuttleworth, 1997). *The first of these two types is the one of professionals, such as translators and reviewers, whose intervention can determine the shape of a text.* The

hierarchies and systems which shape social interaction (italics mine). It is precisely this apparent lack of awareness which calls my attention in relation to the use of borrowings as the ‘simplest’ of all procedures.

Let me consider, then, the results, displayed in the table below:

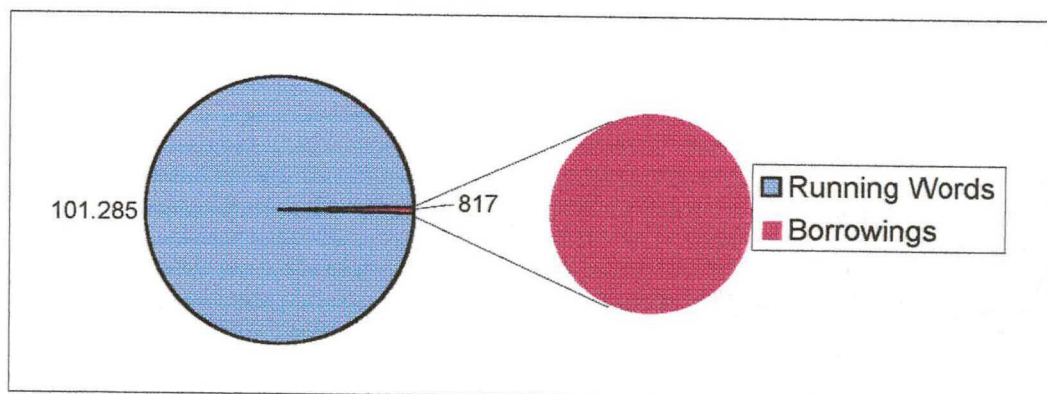
TYPES-BORROWINGS	TOKENS PREFACE TO CHAPTER 6	TOKENS CHAPTER 7 TO 10	THE WHOLE TEXT
Software	75	25	100
On-line	70	29	99
Marketing	14	09	23
e-mail	13	10	23
Hacker	11	04	15
Site	31	39	70
Browser	14	02	16
Mouse	12	04	16
PC	42	04	46
CD	05	10	15
Web	25	13	38
World Wide Web	11	01	12
Hardware	08	01	09
Fax	11	03	14
Videogame	07	02	09
Modem	07	02	09

Table 3.2: Type/token ratio for the data source 1 (recurring/frequent borrowings)

From the table above, showing the borrowings which appeared more frequently in the translation of the book, and considering the change of translators

second one is the patronage itself, which is defined as “something like the powers (persons, institutions) that can further or hinder the reading, writing, and rewriting of literature” (Lefevere, 1992:15).

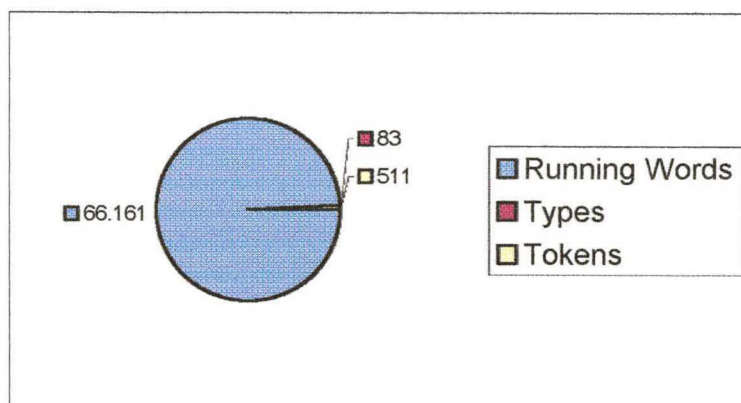
because of their level of expertise in the technological area, it is possible to say that the integration of foreign words into the Brazilian discourse seems to be accepted by the community producing/consuming information technology. This seems evident by the frequent use of the terms *software*, *on-line*, *site*, *PC* and *Web*, for example. As can be seen in Table 3.2, the most frequent borrowing is *software*, followed respectively by *on-line*, *site*, *PC* and *Web*. These terms are obviously used more frequently in environments related to technology. In other words, what emerges from the table above is that the ‘naturalisation’ process seems to be at play in the inclusion of foreign terms, borrowings, into Brazilian Portuguese, which is quite evident mainly in the translation of chapters four, five, and seven. Although there was the change of translators for lack of knowledge in the technological area, when performing the task of translating the book, both translators kept the English terms related to technology, presumably taking them to be part of the Brazilian repertoire of lexical items. What could be observed in OFD was that there is an apparent constant use of borrowings. For a clearer view of this, see pie charts 3.1 to 3.3 below:



Pie 3.1: Data Source – OFD – 0,81% of borrowings in the universe of the whole book

Taking the whole book and comparing the number of running words with the number of borrowings (here, type/token included), it seems that, quantitatively, this number does not stand out as significant. The picture shows that the book contains a

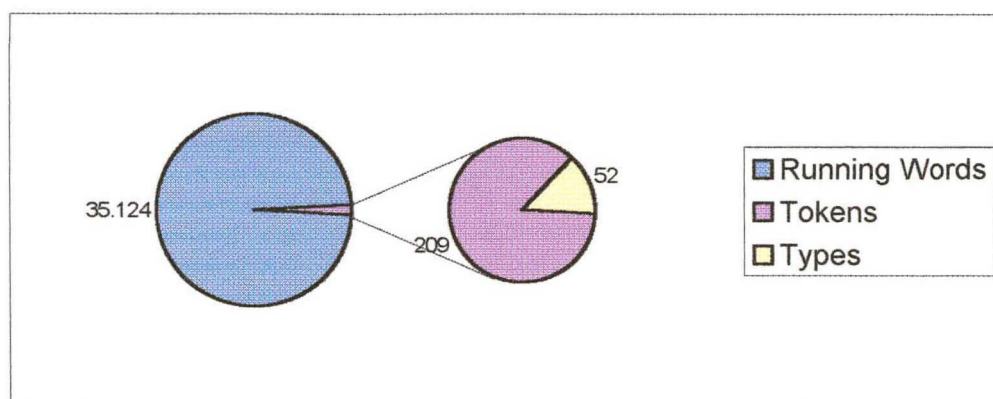
universe of 101.285 words. The number of borrowings is 817, which makes a percentage of only 0,81% in the whole book – less than 1%. After observing this, let us observe the other two pie charts:



Pie 3.2: Data Source – OFD (from the preface to chapter 06) – 0,89%

Here, besides having the number of types, the tokens of those types are also presented separately. Observing then, the running-word number, i.e., 66.161, and comparing it to the number of types, i.e., 83, once again it is possible to say that this number does not seem to be significant. Again, less than 1%. However, taking the number of types and the number of tokens of those types into account, it is possible to see an interesting fact: the repetition of these types becomes frequent. These 83 types are repeated 511 times in the first part of the book. So, the variation of types might not be significant, but their repetition should at least be evaluated: What is it that account for the repetition? In an attempt to answer this question, let me remind the reader once again that the translator of this part was replaced for lack of expertise in the area. What can be hypothesised then is that the frequent use of repetitions of borrowings might be said to be due to unfamiliarity with the discourse of the specific area in the target context, hence the repetition.

Let us now see Pie 3.3, built on the same basis as pie 3.2, i.e., presenting types and tokens and relating to the other specific section of the book:

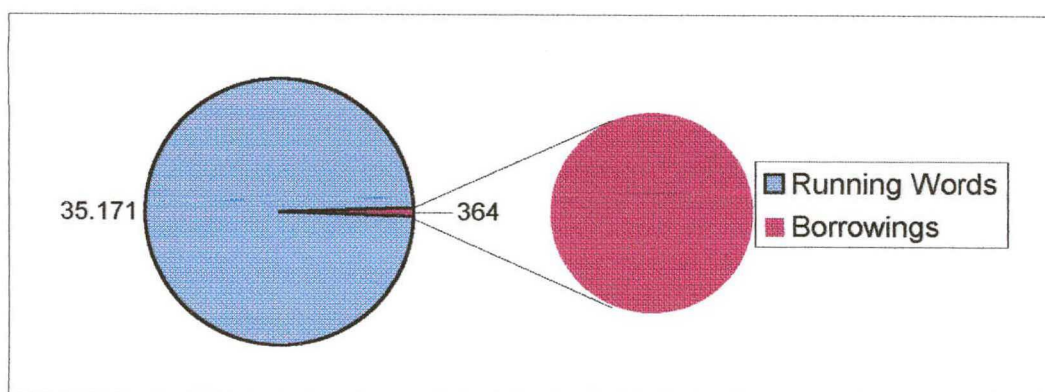


Pie 3.3: Data Source – OFD (from chapter 07 to 10) – 0,74%

From chapter 07 to 10, the phenomenon which happened in the first part of the book was repeated: an apparently insignificant number of types – 52 – against the background of 35.124 running words. But, once again, the number of tokens for borrowings is large when compared to the number of types, 209. So, even changing the translator, the use of borrowings was a strategy also used in this section of the book. However, this second translator made use of this procedure less than the first one: the findings, in percentage, came to 0,74% - the least in the three pictures. However, the question remains: Why is the use of borrowings a strategy which seems to be common among translators even when they have different backgrounds? This question might be raised in the context of the argument that lack of familiarity with the particular register of the text (use-related language variation) might lead to a more frequent use of borrowings in the target language. However, this argument does not seem to stand here: something else must motivate the use of foreign words in the TT. This issue is treated in 3.3 below.

3.2.2. Quantitative Analysis of Borrowings in *O Jurídico na Sociedade em Rede* (OJSR)

The quantitative analysis here presented treats OJSR as a whole. As this is a book originally written in Brazilian Portuguese, there is no need to separate it into parts, since what is expected is words deriving from the Brazilian Portuguese lexicon. Curiously and contrary to expectations, what can be observed in OJSR is that there is an apparently constant use of borrowings. The type variety connected to borrowings was higher than in the translated book, being the use of tokens not so frequent as seen before. For a clearer view of this, see pie charts 3.4 and 3.5 below:

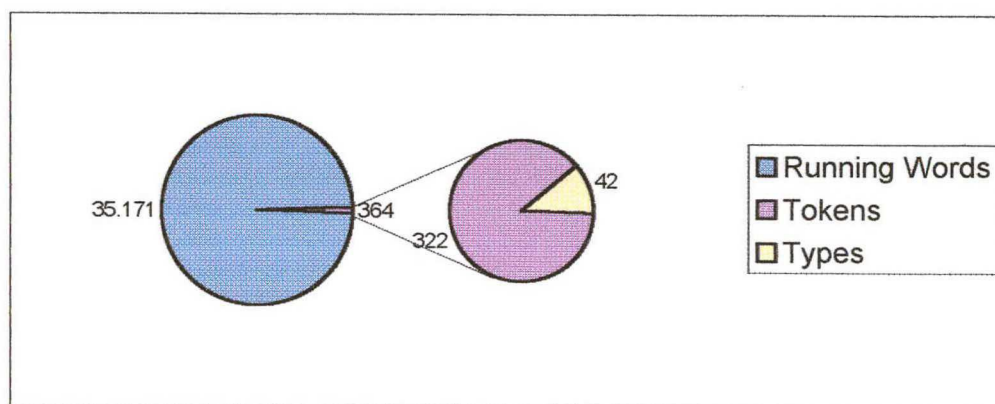


Pie 3.4: Reference Corpus - OJSR – 1,03%

In the picture above, in percentage we have 1,03% of borrowings (here, type/token) in the book. Quantitatively speaking, apparently not so significant either. From 35.171 running words – considering all words in the book, without separating them in specific lexical groups – we have only 364 borrowings. However, when this number is compared with the number of borrowings in the translated book as a whole – 0,81% - the percentage is surprisingly higher, which is suggestive of reasons other than linguistic for the use of English words in a text originally written in Brazilian Portuguese. It turns out then that the use of borrowings from English is not confined to translated texts: It seems to be a fact related to the reasons listed in the CF in Chapter 2, including concerns not only with technology, terminological conventions and the choice

for a hybrid solution, but also with issues related to culture and power as well. Besides this, it can also be stated that the writer probably opted for terms which could possibly provide a precise transmission of cultural information and the stylistic choices common in the technological field. Some other reasons could be listed here, such as unconscious use of borrowings due to the power differential among languages and the inequality of the two languages.

The following picture emerges from the analysis of the types and tokens separately in OJSR:



Pic 3.5: Reference Corpus – OJSR – 1,03%

The type variation once again was low, but its type/token ratio was high: from 35.171 running words, only 42 were types associated to borrowings and these types turned out to be 322 tokens. So, although the type variety is low, their use becomes frequent. There seems to be a specific group of foreign words which are used for some specific reasons and areas, which might account for some foreign words to become ‘naturalised’ in some Brazilian contexts. Because of this, the translation for these words was not well-accepted by the Brazilian public. Consequently, writers and translators use the English language terms in the linguistic environment of texts rendered in Brazilian Portuguese – either in translation or in original.

I would like to present now a table which shows the type/token ratio in OJSR. This table provides another evidence that borrowings from the English language are easily found in the Brazilian context even in a book originally written in Brazilian Portuguese. Observing the table below, the most frequent borrowing is *Internet*, which is used in Brazilian Portuguese without being italicised, marking its naturalisation and acceptance by the public. This borrowing is followed by *fax*, *e-mail* and *software*, which are words integrated in the Brazilian lexicon and are already integrated in Brazilian Portuguese dictionaries, such as *Aurelio Século XXI*.

Concerning the integration of borrowings in this dictionary, what can be observed is that the editors present them listed as entries and marked with an arrow to show that they are foreign words. In the second edition of *Aurélio* (1986), there is only one small note saying that the inclusion of borrowings and neologisms commonly used in Brazil were “necessary for the literary field” (p. IX). However, where does the statement of necessity stem from? On the same page there is another note, this time longer, about the use of calques – there are 6 points explaining such a use. So, once again there seems to be *silence* concerning borrowings, but not concerning calques. Why is that so? Comparing this second edition to *Aurélio Século XXI*, it is possible to state that borrowings receive a more careful treatment: On page IX, the need and urgency to investigate more about the use of borrowings in the Brazilian native language in order to incorporate them into Brazilian dictionaries are pointed out. Moreover, on page XIII, new technology and the spread of information are mentioned as factors modifying the scientific, literary and spoken language.

Let me now present the table:

TYPES – BORROWINGS	TOKENS
Internet	124
Fax	34
e-mail	33
Software	30
Site	12
On-line	11
Web; Hardware	05
Homepage	04
CD	03
Marketing; Scanner; Login	02
Attachment; Folder; Call Back; Modem	01

Table 3.3: Type/token ratio for the data source 2 (recurring/frequent borrowings)

As can be observed above, the terms are more varied than in Table 3.2 and their recurrence is not so high as in the first data source. This leads to the idea that the book written in Brazilian Portuguese is about Law rather than the Internet, reinforcing the point that the subject might have an influence in the choice of borrowings. Observing Table 3.3 above, it seems clear that the terms are again related to the Internet, as this subject relates to the point treated in the book: Law and Society in the Web. The ones which appear more frequently tend to be ‘naturalised’ in the Brazilian context: *software*, *e-mail*, *Internet*, *fax*, and *on-line*. As illustration, let me present how the term *software* is explained in the editions *Aurélio* (1986) and *Aurélio Século XXI*:

- Software (softuér). [Ingl.] S. m. O conjunto de procedimentos, métodos de programação e programas afins, que otimiza a performance de um computador. (Aurélio, 1986: 1604).
- Software ['softwEjr / 'softwaer] [Ingl., voc. Cunhado por analogia com hardware (q.v.), de *soft*, 'macio', 'mole' + *ware*, 'artigo', 'utensílio'.] S. m. *Inform.*
 1. Em um sistema computacional, o conjunto de componentes que não fazem parte do equipamento físico propriamente dito e que incluem as instruções e programas (e os dados a eles associados) empregados durante a utilização do sistema. 2. Qualquer programa ou conjunto de programas de computador: um *software* para processamento de texto. 3. *P. ext.* Produto que oferece um conjunto de programas e dados para uso em computador: Esta loja é especializada em *softwares* sobre arte. [Tb. Se usa sem flexão do pl. tal como em ingl.] (Aurélio Século XXI, p. 1876).

From the two entries above, it can be stated that there was clearly a development in terms of research concerning the inclusion of borrowings in this specific Brazilian dictionary and the explanation given for them. In the second edition of the dictionary, the explanation given to the term *software* is not clear. It simply says that software is 'a group of procedures, methods of programming, and varied programs which facilitates the performance of a computer.' And here I would like to highlight the use of one more borrowing – *performance* – to explain the use of another one. In *Aurélio Século XXI*, the explanation is expanded and examples are provided to illustrate the meaning and use of the word in the Brazilian context. A good point is that both editions present the pronunciation (the approximate pronunciation in the second edition and the standard English one in *Aurélio Século XXI*) as first information.

I would like to invite the reader to move now to the analysis of the selection of the mass media translated texts.

3.2.3. Quantitative Analysis of Borrowings in the Mass Media Translated Texts (MMTT)

In relation to other text types translated into Brazilian Portuguese, my working hypothesis was that it would be possible to find the use of borrowings in different areas in the Brazilian context. This hypothesis was checked against the examination of a selection of translated articles in the mass media taken from magazines and newspapers like *Times*, *The Boston Globe*, *US Today* and *The New York Times*. The articles analysed are related to political issues, sports, culture and literature, i.e., areas in which culture bound items are likely to be found. In this case, translation for these terms might be provided, notwithstanding borrowings are used instead. Some examples of this can be found in Table 3.3 below. In this table, the types used in the translated articles varied more than in the book originally written in Brazilian Portuguese. A possible reason for this fact is that now, cultural bound items come into the scene and what Ivir (1987) considers transmission of cultural information is more evident. In some of the cases next, the translators probably took into account the fact that “the translator translates cultures, not languages”, as stated by Ivir. So, some of the points presented in the CF in Chapter 2 which might be in evidence here are the choice for a hybrid solution, precise transmission of cultural information, stylistic choices, exotic flavour, the “foreign is best” syndrome and the inequality of languages.

Let me now present the table:

TYPES – BORROWINGS	TOKENS
Internet	14
Ranking	10
Chip(s)	09
Crack	05
Genes	04
Pop; Rock; Software; Sets; Ace(s)	03
Marketing; Spoon; Shopping Center; Single; Silly Season; Spallation; Kilowatt(s)	02
Glamour; Show; Rap; Designer; Merchandise; Piercing; Baggy; Rapper; TV wide screen; Microchips; Mall; New Age; Hobby; Chateau; Prints; Connoisseur; Boom; Performance; Design; Socialite; Online; Boulevard; Lingeries; Gendarmes; Czar; Laptops; Cashmere; Sexy; Overnight	01

Table 3.4: Type/token ratio for the data source 3 (recurring/frequent borrowings)

Observing the type configuration above and analysing what was said previously, it is possible to see that the number of borrowings was high: 101 borrowings (representing the type/token ratio). However, the findings were found to resemble those of the other two analyses made previously: from 45.154 running words we had only 101 borrowings, coming to a percentage of 0,23%, being the number of tokens apparently the most *insignificant* from the three data sources in quantitative terms. However, I

should warn that, in qualitative terms, this seems to be untrue. So, I invite the reader now to observe the points related to the data source analysis qualitatively. Such an investigation will probably provide other insights into the occurrences of borrowings or justify the use of this procedure more clearly.

3.3. The Qualitative Analysis: The Nature and Selectivity of Foreign Items

First of all, I would like to state that my position is that of a researcher interested in the social and cultural factors conditioning translation. Examples of such factors are the categories listed in the CF presented in Chapter 2 and which, in some way, seem to ‘direct’ the translator’s choices when translating. From now on, the discussions of the occurrences of borrowing will be conducted qualitatively, on the basis of the CF and, whenever possible, following the order presented there. In some situations, one category is likely to overlap with another one, for different reasons which will be explained.

3.3.1. The Different Data Sources

In relation to the first data source, it seems important to state that, apart from the effort made, I was unable to get in touch neither with the translators of OFD nor with the reviewers. The editor of Noble, Mirna Gleich, suggested me to talk directly with her whenever I needed help. Because of this, unfortunately I am not in a position to answer any question about their decision towards their options for a term instead of another one. One possible explanation for the constant use of borrowings is that translators subconsciously respond to what they perceive to be the powerful side of the

scale: technology from a powerful centre. As a consequence, as technology tends to expand rapidly through telecommunications and the Internet, for example, it is common to see terms related to it in English spread over and mixed with the Brazilian lexicon. This may justify the aim of the Brazilian Representative Aldo Rebelo² to ‘control’ this straightforward acceptance of foreign terms – borrowings – in the Brazilian context. However, analysing Rebelo’s view of the matter is beyond the scope of this work. I do not intend to discuss the pros and cons of his proposal nor to approve or disapprove of it.

The second data source presents the book originally written in Brazilian Portuguese, having a number of borrowings from English among its lexicon. This seems to provide evidence for the acceptance and ‘naturalisation’ of these foreign words, this time entering the Brazilian context directly through a Brazilian book, and not through a translation. The words which appear in the book are basically from technology and the Internet, areas whose words seem to be easily-accepted without the need for translation. What the writer was careful to do was to use italicised marks to differentiate these terms in some situations. In other cases, he also provided notes to explain the meaning of the terms. For example, *freezer* in italics (p. 11), when he explains *backbones* as “redes de telecomunicações de empresas estrangeiras” (p. 42), *CD-ROM* as standing for *compact disk read-only memory* (p. 48) and, finally, *off the shelf* as “software de prateleira” (p. 68). However, in some other cases, there was no explanation, as for example, when using terms like *homepage*, *scanner*, and *netmeeting*. This seems to be a proof for the fact that such terms present a higher degree of naturalisation in the Brazilian context – the terms are diluted into complete integration. As a consequence, the reader was

² The Deputy Aldo Rebelo is the one responsible for the creation of the Law 1676, in the year 1999, which aims to “promote, protect, and defend the use of Brazilian Portuguese.” It also aims to avoid/control the use of borrowings in the Brazilian Portuguese language (see appendix for more information).

expected to understand and know the terms used – proving the idea of ‘naturalisation’ which has been explored here.

The third data source brought examples of the use of borrowings in the mass media translated texts, containing words coming from a different range of areas: sports, politics, clothing fashion, culture, etc. Some words were very specific, but, in some other cases, a translation could have been provided. For example, when using terms like *TV wide screen*, *design* and *chateau*, a translation could have been provided instead of using the foreign term. In some other cases, though, keeping the SL term seems to be more appropriate, like when using the technological terms *software* and *laptops*, or terms referring to science: *genes* and cultural bound items: *hobby*, *new age*, *shopping center*, *cashmere*, *lingeries*, and *ace*. However, who establishes what option is more appropriate for each situation? As in any other specialised field, the analysis is inevitably focused on very specific phenomena and draws on specialised terminology. However, there are other reasons for the use of borrowings besides terminology which might justify the uses shown above, as can be seen in the CF in Chapter 2.

3.3.2. The Composite Framework at Work

Still making reference to the percentage which was found in the quantitative analysis, in qualitative terms, it seems that the 0,81% of borrowings in OFD occurred because of the fact that the topic in the book invites the use of terms which are generally accepted in the Brazilian context without the need for translation. There is a lexical or referential gap which seems to be solved with the use of borrowings (*software*, *hardware*, *browser*, for example) – which are considered terminological use – and there is the choice for a “hybrid solution”, which here can be considered as neologisms (*videogame*, *marketing*, *CD*, *PC*, for example).

In OJSR, the 1,03% of borrowings might have occurred because of technology, lexical and referential gaps, terminological and neologism conventions, but, most of all, they appear to have been used in an attempt to achieve a precise transmission of cultural information. This can be noticed, for example, by the use of the terms *login*, *attachment*, *homepage* and *e-mail*. There are words in Brazilian Portuguese which are more than adequate for explanation, like *código de acesso*, *anexo*, *página* and *endereço eletrônico*, respectively. The choice for the original term seems to represent this search for precise transmission of meaning. Even having similar words to these in Brazilian Portuguese, the writer of the book might have perceived that the public in general, and users mainly, opt for these borrowings. Another probable reason is the “exotic flavour” of the language: it represents this idea that a foreign representation might empower what is being said or done. In other words, it is the “foreign is best” syndrome. However, it was interesting to see that, in the first note in the preface of the book, the writer suggests the adaptation of the word ‘Internet’ to Brazilian Portuguese (p. 19), for the simple fact that this word and its idea have already been incorporated in the country and in its language – here, then, he invites the use of a neologism as a solution.

The translations of the MMTT, which resulted in only 0, 23% of borrowings, are the ones which show the use of borrowings representing power differential aspects more clearly. The exotic flavour and stylistic choice factors are the first ones to be perceived: *TV wide-screen*, *designer*, *glamour*, *overnight*, etc, are used without explanation even having possible translations for them. There was also the use of borrowings for the precise transmission of cultural information, as in terms like *Czar*, and *mall*³. Other examples of the “foreign is best” syndrome, now in the third data

³ In the report, ‘mall’ was used in a joke about the Taj Mahal, in India, which is being transformed in the ‘Taj Mall’, according to local people. This idea is difficult to be transmitted in another language because

source, can be seen in terms like *socialite*, *connoisseur*, *design*, *performance*, *boulevard* and *single*. Such choices show the importance foreign terms have gained in the Brazilian context as time goes by. Although this is not a fact of recent times, it seems to be more and more common. It seems that it is better to use borrowings than similar Brazilian words because these terms might enrich the text, giving power to it. But, what power is this? The one coming from the “law of the strongest”, which is the foreigner coming from central cultures. It seems better to use what comes from these cultures and to ignore ours. This proves the power differential among languages: I am able to control you if I can use the vocabulary of a central culture to represent my own. This does not seem to be inequality of languages exactly – it is more related to power differentials, and dealt with in 3.4 below.

3.4. Implications of the Use of Borrowings in the Brazilian Context: Relating the Findings to the Frameworks Informing the Study

Tymoczko (1999: 223), in the context of a discussion of the complexities involved in the translation of proper names, points out that such lexical items are often seen as “unproblematic bits of textual material which can be passed intact without effort into the new linguistic texture being created,” referring to them as “islands of repose” or “resting places”. These comments, though made in a different context of investigation, have something in common with the issue of the use of borrowings investigated in this dissertation: While both proper names and the procedure known as borrowing are taken by naïve and inexperienced translators as the least problematic areas of translation, both take us into issues having to do with cultural power, prestige and identity (be it

of lexical and referential gaps – here, a clear case of inequality of the two languages: English and Brazilian Portuguese.

individual or national), while shedding light on the legacy of colonialism in the modern world. Both cases seem to represent small-scale translation choices which can encode either dominance or resistance as they “position the translated text within ideological discourses” (ibid.: 236). Bringing Tymoczko’s comments on the translation of proper names into the discussion of borrowings, I would invite the reader to read the quote below as a representation of my stand in relation to the issue at hand here:

It is an irony of translation theory and practice that an area which would seem least problematic – the translation of names – should take us deep into the heart of issues having to do with fundamental patterns and practices of culture; with cultural difference, cultural strength and cultural prestige; with knowledge of self and other; with paradigms of identity and assertion of self-domination; and with the legacy of colonialism in the modern world (p. 239).

What is made clear in the quote is that, though translation choices such as the non-translation of proper names – or the use of borrowings – are of a micro nature, they might indicate that “ideology is inscribed in translation on the smallest levels of a text” (ibid.: 236). This understanding of the relation between micro choices and macro considerations makes it possible to relate the findings of this study in terms of the numerical configuration to the power dimension informing the view of translation here exhibited. In this sense, the concepts of globalisation and of national identity discussed in 2.4 were found extremely helpful to capture and discuss the complex nature of the “simplest of all translation procedures”. By offering a basis for a cultural approach for the use of borrowings in a dominated culture, these concepts permit a focus on the implications of the use of this device for hegemonic control, particularly when the direction of translation is that from central to peripheral contexts.

3.4.1. The Issue of Information Load and Audience

Two final points are worth making: (i) the paradox of the information load and (ii) the implied audience for both the translated text and for the texts originally written in Portuguese, which constitute the data sources of this study. The first aspect, the paradox of the information load, is related to the phonological dimension of borrowings in a text. This has to do with both the different sound repertoire of different languages and with the receptivity of a culture to foreign-sounding words (together with the issue of naturalisation). Obviously, the difference in the phonological system of each language would bring with it the consequent reluctance to accept unusual phonological sequences, thus tending to reject foreign-sounding words. As Tymoczko's (1999) comments on the discussion of the practical problems with importing proper names unchanged into a translation, "an abundance of unusual phonological sequences or even rare spellings in a translation brings with it the risk of communication overload and may unbalance the information load of the entire text" (p. 225). Reasoning along these lines, an increase in the information load due to the use of borrowings - unfamiliar foreign phonology and/or orthography - should expectedly make it hard for the receptor audience to cope with the foreignness of such importation. But this is not the case with borrowings of English words into Portuguese, which I see as an apparent paradox. Why is it then that such borrowings are not rejected? Why is it that they are taken so naturally? The answer to these questions cannot be found within the realms of the linguistic dimension of the phonological system of the languages, but within the realms of the power differentials between the two languages/cultures. The paradox is dissolved as soon as it is viewed against the background of the existing inequality of power informing the relationship between the US and Brazil, be it linguistic, technical, social, cultural or political. What is assumed is a sort of familiarity with the global language,

American English, which would then affect the level and degree of receptivity to English-sounding sequences in an environment of Brazilian Portuguese.

This last comment leads to the second aspect pointed out above, i.e., the issue of the intended or implied audience of the texts. Within the same context, the widespread use and acceptance of borrowings might be suggestive of the nature and identity of the intended readers of such texts. If the receptivity and acceptance of the audience seems to be taken for granted, it must be assumed that such an audience is already global, though within national and local borders. This has obvious consequences for the issue of national identity referred above. This leads to the discussion of power differential in translation to be carried out next.

3.4.2. Power Environments Surrounding the Use of Borrowings

From the perspective above, it is possible to say that the use of borrowings is both shaped by and helps to shape the power environment surrounding translation. Under the banner of, for example, 'naturalness' or of 'technological grounding', the use of borrowings ends up re-enacting cultural imperialism (disguised as globalisation) of American English on subordinate countries, such as Brazil. The discussion which follows aims at illustrating these aspects.

In this research, I have tried to be armed with a methodology which would provide a structure for a debate about the effects of globalisation on translation. The methodology then became not a means of constructing efficient solutions to the problem of translating terms for which there is a lexical and referential lacuna in the target context; instead the methodology aimed at becoming a means of organising discussion, debate and argumentation. Keeping this aim in mind, I would like to make reference

now to points related to inequality of Brazilian Portuguese and English, specifically, using some of Asad's (1986) ideas. The intention is to present the matter of power in the discursive process of translation. Asad (*ibid.*: 158) says that in the process of transferring the dominant language of an industrialised country to a minority language from a Third World developing country, this Third World country tends not only to take on other ways of production and life style, but also to change the native language. Through this process, it seems important to remind that such transformations of lifestyle and language tend to favour ambiguity, making an unskilful translator simplify the translation in the direction of the dominant language. Following this idea, it can be said that asymmetrical power relations might be aggravated by the process of translation, due to the fact that the translator, if not careful enough, might direct the translation to the dominant language moulding it with characteristics which should not necessarily be used.

Another point highlighted by Asad is that "all good translation seeks to reproduce the structure of an alien discourse within the translator's own language" (*ibid.*: 156). The author goes on to say that the success or failure for the achievement of this good translation depends on: (i) how the structure is reproduced; (ii) the resources of the translator's language; and (iii) the interests of the translator and/or his/her readership. The first point lends itself to the type of text: scientific, narrative or a poem, for example. The second point seems to refer to what is considered here as lexical and referential gaps. The third point, then, refers to the translator's knowledge about the specific area the text belongs to, besides his/her knowledge about his/her own language and the one being translated. The three points are of extreme importance, for if any of them is left aside, the possible difficulties with the translation tend to be aggravated. Going back to the points cited above once again, Asad wonders what happens when the

languages involved in a translation process are so remote that it is difficult to rewrite a harmonious text. He himself provides the answer:

...the good translator does not immediately assume that unusual difficulty in conveying the sense of an alien discourse denotes a fault in the latter, but instead critically examines the normal state of his or her own language. The relevant question therefore is not how tolerant an attitude the translator ought to display toward the original author (an abstract ethical dilemma), but how she can test the tolerance of her own language for assuming unaccustomed forms. (p. 157)

What Asad suggests is that apart from how hard the translation task seems to be and having a good reason for it, the translator is not wrong when s/he opts for keeping the SL term or idea as it is from the original to the target text. However, s/he must be careful enough to see if this attitude is really necessary and if it will be accepted as a good translation choice by the public (and the language in itself). To my mind, this seems to be a good attitude, considering aspects related to national/cultural identity. What I mean is that preventing the language from mixing with other languages is not the best way to keep its national identity. On the contrary, perhaps, allowing a contact among languages and cultures, showing and noticing their differences might be good solutions. Using the adaptation of the quote by Hall (1991) in Chapter 2, Brazilians may start to perceive what they are, they may start to see their own reflection and see what does not reflect their reality, being this not necessarily bad; then, differences and national identity will be better understood. As can be seen here, this is not an easy task. That is the reason why the translator must keep the three points cited above in mind.

Coming now to the point related to power and hegemony, I draw again on the words of Asad, who writes that due to the fact that “languages of Third World societies are ‘weaker’ in relation to Western languages (and, today, especially English), they are more likely to submit to forcible transformation in the translation process than the other way around” (ibid.: 157-158). A reason for this is that Western nations, political-economically speaking, have greater ability to manipulate ‘weaker’ societies.

Besides this, as Asad says, “industrial capitalism transforms not only modes of production but also kinds of knowledge and styles of life in the Third World. And with them, forms of language” (ibid.). The fact that such transformations happen intentionally seems crystal clear. Western nations know what they do and why they do it. It seems evident that obtaining influence over ‘weaker’ societies, makes it easier to control them, mainly economically. This seems to be what happens, firstly through translation, and then through the mixing of languages in order to enrich discourse and influence the people of a specific nation.

3.5. Final Remarks

I hope to have been able to demonstrate the importance of being aware of the implications of the use of borrowings in different contexts. It is not simply a case of terminological use established by specific norms. There seem to be many more points hidden in this use than we can apparently see. One interesting point which can be cited here is what Cronin (1998) states in relation to minority languages becoming “mirror-images” of the dominant language. He says that these minority languages might “succumb” at lexical and syntactic level because of this extreme use of mixtures without the real need for it. I would add that the main point here is not only the language, but the nation and its people as a whole. Complementing this idea, I would like to add another point made by Cronin himself (ibid.):

In addition, languages always carry a co-efficient of power and the terminology of a major language can carry a socio-economic prestige, resulting in more and more terms appearing untranslated in the minority language. Even where they are translated, terms and expressions articulate a world-view, a particular interpretation of events, that cumulatively *erase* (italics mine) the space of difference between languages (p. 154).

What Cronin seems to be suggesting here is that the transmission of culture and the exchange of knowledge can be made in different forms, not necessarily by 'untranslated' words. Translating them might mean a preoccupation with keeping the difference, with respecting the native in its space. It seems to be the search for keeping the national identity of a people 'untouched', 'preserved'. However, this borderline of looking for the prestige present in the use of terms of major languages (like English) and keeping the language non-contaminated by these terms might bring up issues rarely taken into account when making reference to TS, just like the ones already mentioned: national/cultural identity, power, and linguistic hegemony.

The analysis carried out here is intended to illustrate the complexities of the use of borrowing, both as a translation technique and as a device used in the production of texts originally written in Portuguese. Ultimately, the analysis served the purpose of helping to 'demystify' and 'denaturalise' what normally passes us by common-sense. It has thus served to address questions such as: who is in the position to determine what is 'right' or 'natural?; And on what grounds? The next and final chapter will, so as to round up the discussion, summarise the main arguments made and suggest points for further investigation into related issues which could not be addressed in this study.

Chapter 4

Conclusion

Translation is never a benign process *per se* and it is misleading to present it as such. From the perspective of minority languages, we must distinguish therefore between *translation-as-assimilation* and *translation-as-diversification*. Language speakers can either be assimilated through self-translation to a dominant language or they can retain and develop their language through the good offices of translation and thus resist incorporation.

Cronin (1998)

4.1. 'Reflection' or 'Reflexion'?

To conclude this study, I would like to draw upon a distinction made by Cronin (1998) related to translation as “reflection” and as “reflexion”. This is a good distinction which might illuminate the considerations to be made in this closing chapter. Cronin (ibid.) proposes such an opposition defining the two terms as follows:

The first term [reflection] I define as the unconscious imbibing of a dominant language that produces the numerous calques that inform languages from Japanese to German to Irish [to Portuguese?]. The second term [reflexion] refers to second-degree reflection or meta-reflection, which should properly be the business of translation scholars and practitioners, namely, the critical consideration of what a language absorbs and what allows it to expand and causes it to retract, to lose the synchronic and diachronic range of its expressive resources (additions mine) (p. 148).

This distinction is crucial in the study of borrowings from (American) English – having behind it the globalising impulse as a world language – into Brazilian Portuguese – a target minority language subordinate to the hegemony of English. As pointed out, ‘reflexion’ should be the business of translation scholars and practitioners. This is exactly the business of this dissertation: A meta-reflection on the implication and consequences of the use of borrowings and their role in the expansion or retracting of the Brazilian Portuguese language, in terms of power and linguistics.

In fact, borrowings turn out to be what Cronin (ibid.: 153) calls “zero resistance, full equivalence, transparent immediacy.” While these terms allow the target reader to see the SL and SC in and through them, they project and ‘reflect’ the image of the Other in detriment of a self-image or self-reflection on the part of the TC. Thus, by means of a meta-reflection (that is, ‘reflexion’) we stop to consider the procedure opted for and the consequences of the options – both in linguistic and cultural/power terms.

'Expansion' or 'retraction', as referred to by Cronin, are at the heart of the discussion presented in Chapter 1 about languages being enriched and not being 'destroyed' by the use of borrowings. I would like to quote a comment by Cronin (ibid.) about the arrival of the Portuguese in Brazil. This historical event caused the disappearance of 75% of the languages spoken in Brazil at the time. As a result, "of the 180 indigenous languages still remaining, few are spoken by more than 10,000 speakers" (p. 148). This reflects the linguistic impoverishment the country suffered in its period of colonisation. Transferring this to translation, Cronin goes on to say that "the role of translation in this process of linguistic impoverishment is profoundly ambiguous. Translation is both predator and deliverer, enemy and friend" (ibid.). Translation is constantly in this good/evil borderline, being used either to justify or to condemn representations in language. However, most of the time, there is more than one factor responsible for what happens with a language and its people. Going back to Cronin (ibid.: 148), we find the following comment:

What happens to a people when they lose their language is not that they lose language. *Homo linguae* is not silenced, he or she speaks another. The speaker is in effect translated into another language.

This quote presents two points I would like to reflect upon. The first is the fact that the speaker is not silenced – he or she will always speak in one language or another, chosen or imposed. The problem lies in the fact that speakers of one language may get *translated* into another stronger language. There is the danger of such an absorbing translation eventually taking over, with the consequence that every representation in language attempted at will be 'medium-transparent'. The translator then should be aware of the risk of this 'medium-transparency', of which borrowing is a micro-case in point.

Cronin (ibid.) also reminds us of the urgency of exploring the effects of translation on minority languages. It must be kept in mind that these effects are not only linguistic – *either* enriching the TL with new terms from other languages (expansion) *or* impoverishing it with uncontrolled import of foreign items (retraction) – it is also, and perhaps mainly, socio-cultural. There might always be the danger of re-enacting imperialistic domination in the process.

Another important point raised by Cronin involves the concern of minority languages with their technical, commercial and scientific translators. The tendency seems to be towards awareness raising in the context of literary translation, with a consequent disregard for the so-called technical translation, which might be a mistake. Any kind of translator, be s/he technical or literary, deals with the representation of cultural aspects of languages, whether or not s/he is aware of this fact. Taking the cultural dimension of translation into account, the translator is in a position of struggling to escape the post of the “privileged subset of the commanding other” (Cronin, *ibid.*: 155). In other words, the translator ought to try to find alternative translation options so as to avoid falling into the trap of being constrained by the dominant language, here, (American) English.

In relation to the use of borrowings, in my point of view, the reflexive mode of translation could provide better solutions in terms of power differentials, as also pointed out by Cronin, who justifies this choice by comparing translation with a triangle: “there is always the viewing subject, the viewed object and what you view it through or with” (p. 155). The author says that seeing translation through this ‘angle’, “it is possible to argue that translation lies between the pathology of universalism and the pathology of difference” (*ibid.*). So, radicalism should be avoided: being totally for or against universalism; or being totally for or against difference might be a dangerous position in the sense that the

translator must try to be able to reflect upon his/her choices and analyse which options should be used in specific cases. We should in fact search for specific choices, in specific situations – this might be provided by a reflexive mode of translation.

Expanding Cronin's comment a bit more, it is possible to say that there seems to be a tendency to homogenise ideas and views of the world through translation. On the other hand, there also seems to be a tendency to show the heterogeneity of ideas and world representation, i.e., translating the Other, keeping its difference. So, here we have two radical positions; no compromising solution. In order to try to provide this medium position related to homogenisation or heterogeneity in translation, let me review and comment on the points raised in Chapter 1: (i) the constant need for translation in the global environment; (ii) the problems raised by the inequality of languages; (iii) the need to integrate the concept of globalisation into TS; (iv) the need to study translation against the background of 'the structure of world power relations'.

The first point, the need for translation in the global environment, seems to be a fact, so it is important to remind the reader of the general idea linked to globalisation: the blurring of boundaries and differences which was already pointed by Pym (2000) as somehow misleading. This idea seems to resemble the pathology of universalism and, as such, it should be constantly reviewed. A reason for this revision can be provided by the fact that globalisation in relation to TS, as Pym (*ibid.*) has argued, should not be associated with the idea of "porous boundaries", a definition suggested by Robertson (1992) for the term globalisation. Pym says that, in fact, this porosity should be linked with how translators deal with translation and with the influence of more powerful languages over peripheral ones.

The second point is related to problems raised by the differences between languages, reminding us of the pathology of difference and taking us back once again to what was presented by Pym (*ibid.*) in Chapter 2 as the constant need for rewriting and the nonexistence of a single ST or of a definitive TT. Because of the evolution of time and technology, rewritings and translations are a constant need more than ever before. Moreover, because of the fact that some countries (the USA, for example) develop more rapidly than others (Third World countries, for example) in some specific areas (technology, for example), these less developed countries tend to import this technology together with the language derived from it. This seems to be the result of globalisation making changes in most of the models used to think about translation and indeed communication.

This leads us to the third point, which is the need to integrate the concept of globalisation into TS. Analysing the previous points, this integration should by now be straightforward, since it seems clear that translation, as a means of integrating languages and countries/cultures is an important tool to keep the idea of globalisation developing more fairly in a world full of differences. Instead of considering these differences as a negative aspect which could cause any kind of damage to globalisation, they should be used as a complement in order to make us know each other better and without so much resistance, accepting the differences and adapting what seems to be incomprehensible at first sight. This is what globalisation is for: to bring different cultures and ideas close together; not to erase their differences.

Finally, the fourth point brings out the need to study translation against the background of “the structure of world power relations, which stands firm in the 21st century as a legacy of Western imperialism” (Ashcroft, 1998: 112). This is, to my view, the most

relevant point of this dissertation, for the simple fact that power relations in translation tend to be neglected and the translation task seems to be generally related to linguistics alone. However, in fact, as pointed out by theorists like Robertson (1992), Pym (2000), Vasconcellos (2001), Cronin (1998), and others, the power of major languages over minority languages does exist and cannot be neglected. So, matters of dominance, submission and resistance must be investigated as a central issue related to translation in order to define and establish differences concerning cultural/national identity and the influence/mixture of foreign people and languages.

Finally, to illustrate the idea of resistance and/or surrender related to culture, I would like to transcribe below an excerpt of one song by Caetano Veloso¹, *Sampa*. The lyrics of the song in Portuguese are presented below:

*Quando eu te encarei frente a frente e não vi o meu rosto
Chamei de mau gosto o que vi, de mau gosto o mau gosto
É que Narciso acha feio o que não é espelho
E a mente apavora o que ainda não é mesmo velho
Nada do que não era antes quando não somos mutantes
E foste um difícil começo, afasto o que não conheço
E quem vem de um outro sonho feliz de cidade
Aprende depressa a chamar-te de realidade
Porque és o avesso do avesso do avesso do avesso.*

Cronin's (1998) reflection/reflexion distinction also seems appropriate for the understanding of the lyrics of the song above. What is suggested in the first part is the difficulty in accepting whatever is *not a reflection* of one's own image: "*Narciso acha feio o que não é espelho*". This first response to the different is then replaced by a *reflexion* on the very process of coming to grips with the unfamiliar, 'the foreign':

¹ Caetano Veloso is a Brazilian singer and composer from Bahia, a state in the Northeast of Brazil, who moved to the southeast region of the country, facing its differences and novelty. In this song, he tells a bit of this first shocking, and then loving experience. *Sampa* is the short form for São Paulo.

“quem vem de outro sonho feliz de cidade aprende depressa a chamar-te de realidade”.

The end of the process here is a happy one in the sense that an acceptance of the different reality occurs, though through a painful learning experience.

In *Sampa*, it is possible to see that, in the end, the singer ‘sees’ (his *reflexive* analyses) that the difference or ugliness present in the beginning simply *reflects* ‘the reverse of the reverse of the reverse of the reverse’, which turns out to be the right side, the same! In other words, counting the number of times the word ‘reverse’ appears in the song, it equals four times, meaning the same; and not the opposite. So, finally, the singer sees that this contrary is not bad, because it simply *reflects* himself in a different way, which might not be considered right or wrong, simply different.

What remains to be done now is a re-examination of the research questions proposed for this piece of research so as to see the extent to which the study conducted helped in answering them.

4.2. The Research Questions Revisited

First of all, I would like to state that my intention with this study was not to assume a position for or against the use of borrowings in the Brazilian context, but to analyse its implications and propose a reflexion concerning translation choices, in order to show that there must be much more to be said with the use of specific words than what can be seen in a translation or in a text originally written in any language, be it English, Brazilian Portuguese or any other.

The first question dealt with what the concept of globalisation could bring to the study of translation. As pointed out elsewhere in this dissertation (Chapter 2), globalisation is a matter of interest in different areas, such as politics, education, economy, translation, and so on. Because of this, it seems important to analyse the concept and see what impact globalisation has in this specific area – translation. As suggested by Robertson (1992), the idea of ‘porous boundaries’ is associated with globalisation, because it is believed that the world tends to become unified somehow into a ‘global village’. What was shown by Pym (2000), on the other hand, was that this idea seems to be misleading, because, in globalisation, there is also a tendency to respect boundaries rather than disregard them. This is justified by the fact that the mobility of cultural products (and people) have increased thanks to the development of transport and communications technology. Bringing this issue to the role of translation, it is possible to say that this constant mobility and technological renewal cause the rewriting and translation among different cultures to be even more frequent. So, not only does the concept of globalisation enrich the concept of translation, but it also influences its practice, making translators rethink his/her work.

The second research question referred to the extent to which we could still say that borrowing is “the simplest of all translation methods”, from the perspective of our time. What I can say is that, in general, there is no ‘simple’ translation choice. Directing the answer specifically to borrowing and considering power differential issues, it is possible to say that there is much more hidden behind its use than can be seen through the terms used. In addition, building upon Tymoczko’s (1999: 236) words again, “ideology is inscribed in translation on the smallest levels of a text.” In technology, as pointed out in Chapter 3, it is common to see products being imported together with the terminology representing them,

which does not invalidate the concern of inherent ideological influence associated with the import of technology and terminology.

Coming to the third question, we have the query of whether there would be any other procedures available for the translation of *unmatched* elements of culture. This is, in my opinion, the hardest question to answer, for the fact that here, reference is made to cultural-bound items, and, for them, it is generally hard to find a translation. A possible solution seems to be the use of borrowings – marked textually as foreign elements by means of italics or quotation marks – with the provision of some type of framing information, for example a footnote or parenthetical information whenever necessary as explanation for the expression or word. A good example of this use was presented in Chapter 3 (Section 3.2), in the analysis of the third data source: the use of the word ‘mall’ in the translation could not be avoided in that specific context, because it was being used in a joke and, so translating it would make the sentence incomprehensible to the reader.

Finally, the fourth research question investigates the frequency borrowings seem to be used in an area involving communication and technology (an area in which issues of international relation are likely to impact) both in translation and in a text originally written in Portuguese. As already seen in the analysis in Chapter 3, borrowings are frequently used in such areas, and now it becomes clear that such a use does not seem to be directly linked to translation, but to any piece of writing concerning communication and technology.

At this point, I would like to include some additional data provided by the information collected by my undergraduate students at Universidade Federal de Santa Catarina – UFSC, Tradução I (LLE 5166) in the second semester of the year 2000, regarding the use of borrowings in different areas (architecture, fishing, surf, technology,

banking, music and musical instruments, marketing and aviation). The students involved in the research interviewed people from these areas asking how they analyse such a widespread use of borrowings in the Brazilian context. The findings were quite interesting: The students provided pools with statistical results to the interviews, and, in them, either the concern with or total neglect for the issue on the part of the interviewees was clearly observed. My intention with such an investigation was to see if the institutional discourse, the ordinary users' opinions and the findings of the selected data sources would converge, and this was proved. Although this additional information comes from lay people and constitutes only a sampling resulting from research carried out in non-complex environments and in a non-sophisticated way, it serves as evidence for the fact that the use of borrowings cannot be treated as 'straightforward' or harmless or innocent. For different reasons, people in general feel uncomfortable with the exaggerated use and mixture of foreign words in the Brazilian context. On the other hand, some believe it can cause no damage to the language (linguistically speaking), and neglect the implications of power differential hidden in this use. So, besides being used in technology, borrowings are also frequently used in a range of different areas (cited above) in the Brazilian context.

Other interesting point deals with data acquired from Brazilian authorities and served to supplement information above mentioned: Politicians - Senator Ronaldo Cunha Lima (PMDB/Pb), Representative Aldo Rebelo (PC do B/SP), the President of the "Academia Brasileira de Letras" up to 1999, Arnaldo Niskier - provided me with answers to interviews concerning official positions as regards the use of borrowings in the Brazilian context and so did linguists - Carlos Alberto Faraco and Pedro Garcez (see appendix on pp. ii, iii, iv, v, ix and xx). Analysing what these Brazilian authorities say about the issue here discussed, I could observe a tendency to resistance to the presence of borrowings in the

Brazilian lexicon from the part of *some of them*. For instance, the Senator of the state of Paraíba, Ronaldo Cunha Lima, and the President of Academia Brasileira de Letras [Brazilian Academy of Literature], Arnaldo Niskier, share the view that the use of foreign terms cannot be completely avoided. However, both agree that there is a need to “promote and protect” the language from the *unnecessary* invasion of foreign words and expressions.

In a speech in the Senate delivered in 1998, Senator Cunha Lima said:

The Portuguese language, as an official form of expression, is a Brazilian cultural patrimony, and, so, the State and the community must promote and protect it. Particularly now, when it has suffered constant and worrisome invasion of foreign words and expressions. The Vocabulário Ortográfico da Língua Portuguesa (Orthographic Vocabulary of the Portuguese Language), in its most recent edition, added six thousand new words to it, the great majority of words having English origin. (translation mine)

Niskier wrote an article to the Câmara dos Deputados [Council House] in Brasília, in 2000 stating the following:

I am worried about the excessive use of borrowings, without any reaction against it. Particularly when there are words in the Portuguese lexicon which can be perfectly used instead of the snobbish foreign terms. Even the ‘cultural avalanche excuse’ related to technology can no longer be accepted. (translation mine)

These two quotes represent the strict view against the use of borrowings, pointing this procedure as harmful for the language in the country. This position makes linguists counter-argue, going the opposite direction, by offering that borrowings are totally harmless and their use enriches the language, as discussed in the Introduction to this dissertation, in the account of the personal communication with Faraco. As can be seen once again, the discussion is not extended to realms beyond the linguistic field – and here I tend to agree with the linguists and say that borrowings are not harmful to the language, but provide the necessary contact among languages and cultures, enriching them. However, coming to the context of power differentials, I see the need to investigate and analyse the

issue more in depth and check the possibility of finding other choices, instead of the straightforward and automatic use of borrowings.

4.3. Limitations of the Study and Suggestion for Further Research

Some of the limitations of this study are related to the exploration of complex concepts, such as ‘nation’, ‘national identity’, ‘cultural identity’, ‘naturalisation’, and ideas concerning the mixture of languages and the role of English as a ‘McLanguage’ nowadays. Dealing with such concepts is of intrinsic importance for TS and so, I would like to suggest a further investigation on the topics above.

Another limitation was the fact that I could not have access to the translators’ motivations to use borrowings as well as those reasons underlying the choices made by the writer writing originally in Brazilian Portuguese when opting for foreign items in his text.

It would have been interesting to investigate the inclusion and exclusion of words in the dictionary *Aurélio Século XXI* more deeply. However, after a first contact via e-mail with the editors of the dictionary, it was not possible to analyse this point, because the editors could not provide me with the necessary answers. What I did with the situation was to explore the textual evidence from two different editions of *Aurélio*, speculating on the motivations underlying the methodology for the organisation of the dictionary.

The limitations of the study themselves suggest points for further research: (i) The possible impoverishment of the English language because of its constant use in the Web and the possible implications of such a fact for translation and for translators; (ii) Analysis of the frequency of English use in Brazilian dictionaries, from which field and how long it is used in the country; and (iii) The use of foreign words in Portugal and a

comparison of a book translated in Brazil and in Portugal to see what kind of borrowings were used more frequently in each translation and possibly why.

Now, appropriating Checkland & Scholes' (1999) quote used elsewhere used in order to conclude a polemical study, I would like to close this discussion, at least for the moment:

The saxophonist John Coltrane was the greatest innovator in the jazz idiom since Charlie Parker reminded the coinage of jazz expression in the mid-1940s. Playing with the Miles Davis Quintet, Coltrane took to playing long long solos which might last for 20 minutes or more. On one occasion at the Apollo in Harlem, when he eventually finished a very lengthy solo he was asked why he had gone on so. He replied 'I couldn't find nothing good to stop on', whereupon Davis said, 'You only have to take the horn out of your mouth.' Authors too face the problem of finding 'something good to stop on', and obviously all they have to do is lift the pen from the page. But that would not satisfy a [researcher], who would want to effect some kind of closure(pp. A41-A42).

Coming to the end of this piece of work, I have a similar feeling. It seems I can find nothing good to stop on. This discussion is not over and it ought to be expanded and investigated further. There are many points which were not discussed and they should be analysed in order to find explanations and solution to possible problems. So, I will follow Davis' suggestion and simply lift the pen from the page... for a moment, adding just one more point:

Coming to the end of a research project of this kind, one is always struck by the vast quantity of material that has been left unsaid (Hewson & Martin, 1991).

That is exactly what strikes me here: the quantity of material and information which was not possible to be used, for varied reasons. So I expect this study to serve as a stepping stone and a pathway for many other studies that must further explore the issue of borrowings.

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Appendix I
(Exchange of e-mails relevant for the study)

Date: 07/06/01 18:13
From: sinbranco@uol.com.br
To: vasco@mbx1.ufsc.br, simone@frb.br
Copy:
Subject: empréstimos (fwd)

Prezada Sinara,

Recebemos seu email, e vamos procurar atendê-la o mais breve possível.

Para fazê-lo, tornar-se necessário uma pesquisa, uma vez que não dispomos a priori de todos os dados que você pede, no enfoque que lhe interessa (por exemplo, posso lhe dar a lista de todos os estrangeirismos, provenientes de todas as fontes - e por fonte, - que constam na última edição do Aurélio, mas para determinar quais os que foram acrescentados em relação à edição anterior precisarei comparar arquivos). Para as questões de método lexicográfico, encaminharei suas questões às coordenadoras da equipe de lexicografia, etc. Espero poder compensar sua paciência com respostas satisfatórias.

Cordialmente

Paulo Geiger
editor

Prezada Sinara:

Vão abaixo as minhas respostas. Qualquer dúvida, estou às ordens.

Um abraço e sucesso na dissertação.

Carlos Alberto Faraco

Sinara wrote:

Questionário:

1. Qual a repercussão do tema "Empréstimos Lingüísticos" entre os professores de português e lingüistas?

Tradicionalmente, no contexto da lingüística, o tema dos empréstimos lingüísticos foi tratado a partir do estudo da história das línguas humanas e a conclusão a que se chegou desde o início foi que os empréstimos são, como diz Mattoso Camara, um fato absolutamente normal das línguas. Ou, para usar a expressão de um filólogo brasileiro (Sousa da Silveira), uma condição geral dos idiomas.

Socialmente, contudo, os empréstimos foram, em muitos momentos, alvo de reações negativas, decorrentes não de um estudo sistemático das línguas, mas de uma reação emocional, baseada numa representação muito forte no imaginário social de que a língua é uma realidade "pura", estando os empréstimos destruindo essa "pureza". Ora, não há língua "pura", pela simples razão de que não há cultura humana "pura". Portanto, essa reação emocional diante dos empréstimos se funda numa premissa falsa, mas funciona socialmente (pelo menos para certos segmentos sociais), porque, em geral, se mescla com apelos nacionalistas (do tipo Brasil: ame-o ou deixe-o) e muitas pessoas acreditam que, ao lutar contra os estrangeirismos, estão defendendo a pátria, o que é um tremendo equívoco (para não me alongar aqui, vou mandar pra você, daqui uns dias, um texto que estou acabando de escrever e que será publicado na revista Alpha, da Unesp).

2. O Dep. Aldo Rebelo (PC do B) está com um projeto de lei que tenta 'controlar' o número de empréstimos lingüísticos no país e o mesmo tem sido tema polêmico entre os

lingüistas e outras autoridades brasileiras(<http://www.camara.gov.br/aldorebelo> e <http://www.novomilenio.inf.br/idioma>). Há em tal projeto algum ponto que o senhor consideraria relevante?

Como tive a oportunidade de dizer ao deputado pessoalmente, numa mesa-redonda de que participamos em 17/9/01, na Unesp de São José do Rio Preto, nós, professores de Português e lingüistas estamos entre os grande promotores da língua portuguesa no Brasil e que podemos concordar com vários pontos do projeto (por exemplo, o artigo 2o., menos o parágrafo que dá "poder de guarda" da língua à Academia de Letras - pelo absurdo da proposta), mas não podemos concordar com o tratamento que o projeto dá aos estrangeirismos, tanto por ser anticientífico e anti-histórico, quanto por representar ameaça ao pleno desenvolvimento da língua (o purismo lingüístico que subjaz aos respectivos artigos, além de tumultuar um processo sempre bem administrado pelos falantes ao longo da história da língua, teria resultados contrários aos desejados pelo deputado - por exemplo, ao determinar o aportuguesamento de palavras em 90 dias, o projeto, se aprovado e se exequível - o que é outra discussão - entupiria o Vocabulário Ortográfico com um monte de palavras desnecessárias que seriam, no correr normal do processo, descartadas). E lembrei ainda que muitos juristas entendem que o projeto fere direitos constitucionais dos cidadãos ao restringir direitos (por exemplo, o da livre comunicação) que o texto constitucional não restringe. Nesse sentido, é bom lembrar que a famosa lei francesa teve vários de seus artigos julgados inconstitucionais pelo Tribunal Constitucional francês. Penso, assim, que é um risco grande à cidadania essa possível ameaça aos direitos da cidadania. Critiquei também o fato de o projeto ignorar totalmente a realidade lingüística brasileira, ao considerar que o país é monolíngüe e ao tomar a língua hegemônica e que, desde a Constituição de 88, é a língua do Estado, como a única língua da sociedade brasileira, ignorando que a nossa sociedade é multilíngüe. Nesse sentido, o projeto tem embutido um grave dano à diversidade de nossa realidade cultural e lingüística.

3. Como professores de língua portuguesa e lingüistas se posicionam com relação a este tema e ao projeto de lei do Deputado?

Se voltarmos à primeira resposta, eu diria que os lingüistas em geral se posicionam contra o projeto. Quanto aos professores de Português, percebo que há aqueles que, tendo clareza do absurdo científico e histórico do projeto, se posicionam contra. E outros que não têm essa clareza e se deixam levar pelas emoções fáceis do imaginário social da língua pura, uniforme e homogênea, se posicionam a favor. Percebo também que quando expostos aos muitos argumentos contrários, vários destes últimos mudam de posição. Nesse sentido, é interessante observar como a questão da língua é ainda pouco discutida entre nós nos espaços públicos, o que certamente reforça as atitudes preconceituosas sobre os fenômenos lingüísticos.

4. Falando especificamente sobre a língua portuguesa no Brasil, como o senhor vê o impacto político/cultural do uso de estrangeirismos no contexto brasileiro e quais as conseqüências do mesmo?

Nunca os estrangeirismos foram problema. Observemos a situação do abundante vocabulário francês que era comum nos fins do século XIX entre os letrados no Rio de Janeiro. Sem erro, podemos dizer que 80 a 90% daquele vocabulário simplesmente sumiu do uso. O vocabulário vindo do inglês tem sido abundante nos últimos 100 anos. Boa parte dele já foi abandonada. A outra parcela (principalmente os mais antigos neste processo) foi devidamente aportuguesada. Penso aqui no vocabulário que veio com os bancos e, depois, com os esportes modernos. Mais recentemente, são três as áreas em que há presença de vocabulário adotado do inglês: na informática, no sistema financeiro e em certo comércio varejista. No primeiro caso, as palavras vieram com a tecnologia. Quem viu a entrada vigorosa dessa tecnologia nos primeiros anos 90 pode testemunhar que boa parte das palavras inglesas que circulavam na época já estão descartadas e

outras foram aporuguesadas. No sistema financeiro, o vocabulário do inglês acompanha processos novos criados internacionalmente na gestão do dinheiro. Percebe-se que é vocabulário corrente num grupo restritíssimo de pessoas, sem maiores repercussões sociais. No terceiro caso, o que temos é um ridículo esnobismo que não afeta em nada nossa vida. É uma moda que tende a murchar, assim que o comércio dos shoppings e de imóveis para a classe média alta precisar achar outra novidade comercial.

5. O senhor vê o uso de empréstimos como uma nova forma de domínio estrangeiro sobre as ex-colônias? Ou de neo-colonialismo, no caso do empréstimo do inglês?

Acho que há uma visão distorcida embutida na pergunta. Somos nós que adotamos os empréstimos. Eles não nos são "impostos" por ninguém. Pra manter esse raciocínio de domínio estrangeiro ou neocolonialismo seria preciso, primeiro, ignorar isso. Ou, então, achar que "os brasileiros" têm uma mentalidade colonizada (discurso que é muito comum em certos segmentos sociais, que, aliás, quando falam de "os brasileiros" esquecem sua condição de brasileiros, o que é uma contradição sempre muito interessante). Penso que melhor julgamento disso tudo faz o Gilberto Gil que, sobre música, diz que venham o funk, o heavy metal, o reggae, o rap, etc., etc. que nós traçamos tudo. Quer dizer, essa forma simples de colocar a questão, deixa entrever que a cultura vive, de fato, na tensão contínua entre o interno e o externo.

6. Como o senhor analisa a idéia da globalização e seus efeitos em países de terceiro mundo? O senhor acha que a globalização tem gerado um maior uso de neologismos entre os povos de diversas nações?

Parece que não mais do que usualmente. Há, de fato, (e isso vem de longe, não é coisa de agora) a criação de um vocabulário internacional, principalmente nas áreas científicas e tecnológicas. Isso não é um mal; ao contrário, favorece a interlocução internacional. Penso que seria uma grandiosa burrice nós quisermos alienar o Brasil do desenvolvimnto científico e tecnológico (veja só o atraso que a lei de informática, com aquela estúpida "reserva de mercado" dos anos 80 trouxe para nós.). Ora, incorporar ciência e tecnologia significa importar vocabulário. Não se faz um sem o outro. Isso não significa, como pensam alguns (num raciocínio tremendamente simplista), que estamos trocando de língua. Sobre isso é interessante observar que mesmo países que praticamente universalizaram o inglês como segunda língua (Holanda e países escandinavos), não "trocaram" de língua. Ao contrário, suas línguas estão muito florescentes.

Sobre essa questão da globalização, passo a palavra ao Octavio Ianni, um dos nossos melhores sociólogos. Ele elaborou várias análises da questão da globalização e mostra, no seu livro "Era do Globalismo", como globalização não implica homogeneização e que o vasto processo de transculturação que a humanidade está vivendo hoje, está gerando, ao mesmo tempo, vastos processos de diferenciação.

Pode-se consultar também as detalhadas análises do antropólogo francês Jean-Pierre Warnier (que pesquisou a questão do contato cultural na África) e escreveu recentemente um livro sobre a "mundialização da cultura" (publicado no Brasil pela EDUSC). Os dois, sociólogo e antropólogo, mostram, com fartura de dados, que: a) a humanidade continua a ser (nas palavras de Warnier) uma formidável máquina de produzir diferença cultural, a despeito de todos os processos centrípetos internos ou externos. As culturas têm, nesse sentido, uma extraordinária capacidade de resistir às forças centrípetas. As culturas vivem, de fato, no ponto de tensão entre as forças centrípetas e centrífugas: nem vão totalmente para a diferenciação; nem para total homogeneização. b) esse modo de funcionamento das culturas humanas tem implicado hoje na renovação, ressurgimento, expansão e multiplicação das subculturas. Um bom exemplo disso, no eixo da história, é a relação da norma padrão (como força centrípeta) e das variedades regionais (forças centrífugas) nos países que primeiro se unificaram

como Estados-Nações (do século XVIII para cá) e primeiro se industrializaram (como a Inglaterra e a França). Muita gente achou que as normas padrões homogeneizariam a fala dos países. Deu-se o contrário: a difusão acabou por gerar novas variações regionais.

7. Concordo com os lingüistas ao dizerem que a língua é enriquecida com o uso de empréstimos lingüísticos e não desaparece por isto. Entretanto, tenho uma preocupação que vai além do contexto lingüístico. Percebo haver uma certa tendência a separar aspectos lingüísticos e culturais em algumas leituras que tenho feito. Observo o fato de que há, sim, uma preocupação até mesmo entre países de Primeiro Mundo (Alemanha, Canadá, França, por exemplo) hoje em dia com o uso desenfreado de neologismos. Tal preocupação não se limita ao medo da língua materna desaparecer. É uma preocupação com os aspectos que formam a nação, de preservação dos valores que constituem e diferem povos... Esta tendência a homogeneização faz as pessoas deixarem de lado os valores que formaram a sua cultura. E esta tendência a homogeneização é aparentemente proposital: geralmente por hegemonia e domínio de uma nação sobre outras. Há, entre os lingüistas, uma preocupação também com aspectos culturais, antropológicos, sociais e políticos em se tratando especificamente deste tema? De que forma tais aspectos são abordados?

Penso que já respondi a essa questão no item anterior. É importante se aproximar dessas questões pelo viés da sua complexidade. De outro modo, caímos em análises simplistas. Nada na dinâmica cultural da humanidade é unidirecional, unilinear, redutível a relações diretas de causa e efeito. Esse tipo reducionista de análise esconde a complexidade da questão e tende a alimentar posições políticas autoritárias, restritivas de direitos, o que é uma tragédia em todos os sentidos. E aqui vale também uma observação: a questão da língua e da cultura é um tema que precisa ser focado por especialistas de várias áreas. Não é um assunto só dos lingüistas. Os sociólogos, antropólogos, psicólogos sociais, psicanalistas têm de discutir a questão juntos, para evitar e criticar com abundância de dados aquelas análises simplistas a que nos referíamos acima.

8. O senhor daria alguma sugestão imediata para a preservação do nosso idioma como já aconteceu em países como França, Portugal, Canadá e Catalônia? Há, nessa pergunta, um pressuposto de que a língua portuguesa corre perigo no Brasil. Isso não está demonstrado em lugar algum. Bem ao contrário, o português consolida francamente sua hegemonia. Poderíamos usar aqui dados de alfabetização, escolarização, publicações, expansão dos meios de comunicação social, além do vasto arsenal de pesquisas de que o português no Brasil é alvo. Poderíamos também mencionar a recente publicação do Dicionário Houaiss, com quase 300 mil vocábulos registrados e descritos. Uma língua que tem um dicionário como esse não está em perigo. O que perturba a vida lingüística são os 30 milhões de analfabetos que ainda temos, os arraigados preconceitos lingüísticos (poderosos elementos de exclusão social praticados em límpido português), a atitude excessivamente conservadora e anacrônica dos cultores de uma norma padrão fictícia, a falta de um debate franco e aberto sobre a realidade lingüística do país.

E, depois, "preservar" é um verbo horrendo: parece que estamos tratando de um cadáver que precisa ser embalsamado. A língua, ao contrário, não pode ser pensada por essa ótica. Quanto mais dinâmica e viva ela estiver nas relações sociais, mais forte ela estará.

----- Original Message ----- **From:** Carlos Emilio Faraco **To:** Sinara **Sent:** Tuesday, November 20, 2001 11:09 AM **Subject:** Re: questionario

Cara jovem

Mando minhas opiniões sobre o assunto.

Opiniões de professor atuante e escritas no pouco tempo disponível.

Estão no anexo.

Bom trabalho pra vc.

Carlos Emílio Faraco

Prezado Prof. Emilio Faraco,

Agradeço a atenção e envio em anexo o resumo e abstract provisórios do meu projeto de pesquisa. Provisórios porque o projeto tem sofrido alterações aparentemente comuns em seu andamento. Às vezes tenho a sensação de que minha tese tem 'vida própria' e não posso guiá-la ou controlá-la... É uma sensação engraçada... Bem, segue o questionário. Sinta-se totalmente sem pressão para retornar as respostas! Se o prof. Francisco Moura também se sentir disposto a dar a sua colaboração ficarei extremamente satisfeita!

Mais uma vez, obrigada.

Atenciosamente,

Sinara Branco

Cara jovem

Demorei muito e, mesmo com a demora, mando apenas algumas reflexões não-aprofundadas sobre suas questões. O trabalho tem-me mantido longe de São Paulo e, por isso, o tempo fica escasso. De qualquer forma, procurei sintetizar o que penso da questão.

Grande abraço,

Carlos Emílio Faraco

Questionário:

1. Qual a repercussão do tema "Empréstimos Lingüísticos" entre os professores de português e lingüistas em São Paulo?

Não tenho dados para informar. A questão fica sempre em aberto, especialmente neste momento em que todo o ensino está passando por uma reforma de base. Parece que a preocupação com o tema tem aumentado, sobretudo pelo fato de a informática perpassar, hoje, todos os segmentos da sociedade, incluindo aí a escola.

2. O Dep. Aldo Rebelo (PC do B) está com um projeto de lei que tenta 'controlar' o número de empréstimos lingüísticos no país e o mesmo tem sido tema polêmico entre os lingüistas e outras autoridades brasileiras (<http://www.camara.gov.br/aldorebelo> e <http://www.novomilenio.inf.br/idioma>). Qual a repercussão de tal projeto em São Paulo e qual a sua opinião quanto ao assunto?

Meu contato com os professores tem mostrado sempre posições extremadas. Uns absolutamente a favor; outros, absolutamente contra. O problema, penso

eu, situa-se em outra esfera: a origem. O descrédito em relação aos políticos se generaliza e, por isso, a leitura imparcial da proposta fica comprometida.

Minha opinião? Apesar de a língua ser um bem comum a todos os cidadãos, os estudos e propostas a respeito dela cabem a quem tem competência para isso: os gramáticos e lingüistas, não a leigos que, quando muito, podem ficar apenas no "achismo". Língua alguma se submete a legislação de natureza política (em sentido estrito). Como você bem sabe, há leis internas da língua que, atualizadas na utilização da mesma acabam – queiram ou não os políticos ou quem quer que seja – determinando as mudanças necessárias ao momento histórico. Não veja nisso nenhum comodismo ou adesão ao "laissez-faire". Apenas uma constatação.

3. Como professores de língua portuguesa e lingüistas paulistas se posicionam com relação a este tema?

Não tenho dados.

4. Falando especificamente sobre a língua portuguesa no Brasil, como o senhor vê o impacto político/cultural do uso de estrangeirismos no contexto brasileiro e quais as conseqüências do mesmo?

Você tem acompanhado as notícias sobre os resultados que a França obteve com toda aquela legislação rigorosa... No mundo globalizado, é inevitável que a absorção de estrangeirismos ocorra. A escola, local onde supostamente se reflete sobre o conhecimento e se constrói esse conhecimento de forma organizada, terá de assumir o papel crítico em relação ao fato que você cita. Mas uma escola que, de fato, insira a realidade nos seus muros, não uma escola que se afaste dessa realidade.

Acredito que os estrangeirismos continuarão a se inserir na língua, pela política que sustenta o mundo globalizado. Com prejuízos, quando os termos concorrem com equivalentes em nossa língua; sem prejuízos, quando se fazem necessários pela impossibilidade de tradução adequada. Por exemplo, a inserção do verbo *printar*, atualmente corrente no informatiquês, não tem a menor razão de ser, uma vez que temos o equivalente *imprimir*, que signfica exatamente a mesma coisa. O pedantismo do uso daquele em lugar deste, a franca adesão ao que é culturalmente tido como "chique", certamente revela uma visão desabonadora da nossa língua pelo usuário menos informado. Mas isso também não se resolve por decreto... Outros casos, para ficar ainda no universo da linguagem da informática, não encontram correspondente em Português e, por isso, sua assimilação me parece fatal.

Há muitas variáveis em jogo nesse mecanismo de aceitação/rejeição do termo estrangeiro e todas têm de ser analisadas com profundidade para uma resposta mais acurada.

Como você situa sua questão no âmbito político/cultural (sic), seria necessário saber como você está conceituando política e cultura.

5. O senhor vê o uso de empréstimos como uma nova forma de domínio estrangeiro sobre as ex-colônias? Ou de neo-colonialismo, no caso do empréstimo do inglês?

Não há como deixar de ver dessa forma. A economia comanda o espetáculo....

6. Como o senhor analisa a idéia da globalização e seus efeitos em países de terceiro mundo?

Acredito que já respondi nas duas anteriores. Prejuízos culturais (se cultura for considerado como o fazer humano que molda uma visão específica de mundo, detectável sobretudo através das linguagens) ocorrerão, acredito.

7. Com a 'falta de zelo' pelo nosso idioma, o senhor vê a possibilidade de deterioração da língua portuguesa no futuro?

O que seria "falta de zelo"? Em relação a quê? Á norma culta? Qual norma culta? O problema está em circunscrever, primeiro, que norma é essa e quem dela se utiliza. Como as descrições do Português brasileiro ainda estão por ser feitas (*exceto pelo magnífico trabalho da Unicamp, a Gramática do Português Falado*, já no sétimo volume), falta um referencial concreto para definir o que é "falta de zelo". Contrariando sua opinião, estou percebendo sim um zelo excessivo *mas questionável*, exercido sobretudo pela freqüência com que a língua portuguesa tem-se tomado estrela da televisão.... Cumpre saber o "roteiro" que prepararam para que essa estrela atue, quem dirige o filme e a quem ele **de fato** se destina....

8. O senhor daria alguma sugestão imediata para a preservação do nosso idioma, como já ocorrido em países como França, Portugal, Canadá e Catalônia?

Na qualidade de professor atuante, acredito que o trabalho na escola é o melhor instrumento de que ainda dispomos para construir uma visão crítica da língua e da maneira como os falantes a estão utilizando. Esse instrumento tem de ter caráter científico, tem de considerar contextos socioculturais, tem de ser utilizado por professores que sejam excelentes conhecedores do campo de conhecimento com que lidam na sua atividade.

O mercado, por outro lado, tem exercido uma pressão bastante forte no sentido da utilização da norma culta da língua em qualquer nível de atuação de seus profissionais, especialmente naqueles níveis em que se utiliza com freqüência a língua escrita.

Caro Prof. Cancellier,

Sou aluna do Mestrado em Letras/Tradução - PGI/CCE, sob orientação da prof. Dra. Maria Lucia Barbosa de Vasconcellos. Estou interessada em utilizar o seu livro *O Jurídico na Sociedade em Rede*, edição 2001, como corpus de referência para o meu projeto de mestrado. Como estou defendendo minha tese em agosto, tempo agora é um fator de total importância. Portanto, gostaria de saber se poderia contar com a sua ajuda no seguinte sentido:

1. Seria possível eu ter acesso ao arquivo do texto do livro em disquete ou enviado por e-mail, para que possa trabalhar com tal texto em computador, usando um software específico?
2. Já tenho o livro, que comprei na livraria da universidade e assumo o compromisso de trabalhar de forma totalmente confidencial com tal arquivo, respeitando os direitos de 'copyright'.

Segue em anexo o resumo e abstract do meu projeto para que o senhor possa ter uma idéia do que trata o mesmo. Não usarei o texto exposto e, sim, palavras não traduzidas para comprovar a minha hipótese.

Desde já agradeço a sua atenção e ajuda.

Atenciosamente,

Sinara de Oliveira Branco (sinbranco@uol.com.br)
UFSC/PGI/CCE

----- Original Message ----- **From:** Pedro M. Garcez **To:** Sinara **Sent:** Tuesday, September 25, 2001 7:25 AM **Subject:** Re: pesquisa de mestrado UFSC

Prezada Sinara,

Obrigado pelo interesse. Acredito que boa parte da discussão atual já esteja relatada por escrito em um livrinho que acaba de sair. Mando o *release* do lançamento em anexo a esta mensagem.

O Pós de Linguística aí da UFSC organizou um livro em que aparece uma versão anterior do meu texto que está neste livrinho que recém foi lançado.

Há outros materiais dispersos que colecionamos aqui no IL/UFRGS, principalmente da imprensa. Também fizemos um debate público em junho, que teve a participação de Lya Luft, LF Verissimo, Adalberto Kaspary (gramático e autoridade em redação oficial) e Céli Pinto (cientista política). O debate foi gravado em vídeo. Caso queiras ter acesso a esses materiais, seria necessário vires até aqui.

Dizes que fizeste contato com Carlos Emílio Faraco. Me pergunto se estás falando do colega da UFPR, Carlos Alberto Faraco, que está bastante envolvido nas movimentações em torno dessa questão, tendo travado debate no Caderno Mais! da FSP com o deputado Aldo Rebelo, ou se estás te referindo a quase homônimo perfeito dele, Carlos XXXX Faraco, autor de livros didáticos de Língua Portuguesa.

Caso estejas planejando ir ao VI CBLA em Belo Horizonte, podes assistir à minha fala plenária no encontro, em que vou relatar as movimentações com relação a essa matéria desde 1999.

Enfim, dá uma olhada no Guerras em torno da língua. Se quiseres voltar a me consultar depois da leitura, estarei à disposição.

Abraço,

Pedro

Brasília DF, 19 de junho de 2001.

Prezada Sinara,

Escrevo em nome do deputado Aldo Rebelo. Ele recebeu sua mensagem, ficou entusiasmado com o tema e gostaria de conversar diretamente com você, mas o telefone (48) 233.1301 não atendeu. Peço-lhe a gentileza de confirmar se o número é esse mesmo e qual seria o melhor horário para a ligação.

O texto integral do projeto pode ser conhecido por meio da página:

<http://www.camara.gov.br/aldorebelo>

Uma outra página interessante como fonte de pesquisa é a do Movimento Nacional de Defesa da Língua Portuguesa MNDLP: <http://www.novomilenio.inf.br/idioma>

Aguardamos seu retorno.

Atenciosamente,

Ivone Belém

Assessoria de Imprensa

Brasília DF, 26 de junho de 2001.

Prezada Sinara de Oliveira Branco,

Recebi o correio eletrônico, de 10 de junho, com a boa informação sobre o tema empréstimos lingüísticos da sua pesquisa para o curso de mestrado da Universidade Federal de Santa Catarina e o interesse pelo Projeto de Lei nº 1676/99, de defesa da Língua Portuguesa.

Quero parabenizá-la pela iniciativa. Seu texto sugere com pertinência a importância de considerar-se o sentido político e seus conseqüentes desdobramentos no que se refere às traduções. Essa idéia vem ao encontro do meu propósito.

Você poderá consultar ainda os seguintes autores:

. Huntington, Samuel: O choque de civilizações - Editora Objetiva - Rio de Janeiro/RJ,

. Hobsbawm, Eric - Era dos Extremos - Editora Companhia das Letras - São Paulo/SP,

. Giddens, Anthony: Modernidade e Identidade Pessoal - Editora Celta/Oeiras, e

. Hall, Stuart: Identidade e Diferença - Editora Vozes/Petrópolis/RJ, e

. Hall, Stuart: A Identidade na pós-modernidade - Editora DP&A- Rio de Janeiro/RJ.

Saiba que estou à sua disposição para contribuir no que julgar importante.

Inicialmente, sugiro que consulte a página do mandato na Internet.

Nela são oferecidos textos ilustrativos e também a íntegra do Projeto de Lei nº 1676/99, na forma como foi encaminhado ao Senado Federal:

<http://www.camara.gov.br/aldorebelo> <<http://www.camara.gov.br/aldorebelo>>

Uma outra página para consulta é:

<http://www.novomilenio.inf.br/idioma> <<http://www.novomilenio.inf.br/idioma>>

Além dessas fontes, envio-lhe arquivos com textos complementares.

O questionário respondido está no corpo desta mensagem e poderemos conversar posteriormente à leitura dos documentos.

Receba votos de consideração e respeito.

Atenciosamente,

ALDO REBELO
Deputado Federal
PCdoB/SP

Questionário:

1. Qual a repercussão de tal projeto atualmente no Senado e na Câmara?

Aldo Rebelo: A repercussão na Câmara foi muito positiva. O projeto foi debatido no âmbito da comemoração dos 500 anos do descobrimento do Brasil e teve início com a realização do Seminário "Nossa Pátria, Nossa Língua", com cerca de 900 participantes. Além da Câmara dos Deputados, o encontro foi organizado pela UnB, pela PUC/RS e pela ABI. Durante dois dias, no início de março de 2000, pessoas de todas as idades e classes sociais - professores, estudantes, doutores e também os não-letrados - tiveram a oportunidade de debater o tema aqui em Brasília. A íntegra dos depoimentos está na página da Internet: <<http://www.camara.gov.br/>>

<http://www.camara.gov.br>. Após o Seminário, o projeto foi aprovado por unanimidade pela Comissão de Educação e também pela de Constituição e Justiça. Os votos dos relatores podem ser conhecidos na página do mandato na Internet.

No Senado a tramitação deverá começar pela Comissão de Educação e antevero um desfecho favorável, pois trata-se de matéria constitucional,

conforme atestado pelo Conselho Nacional da Ordem dos Advogados do Brasil - OAB. Os prazos para apreciação final permanecem incertos, pois dependem dos trabalhos em cada comissão. Se os senadores aprovarem o projeto, ele seguirá para a sanção do Presidente da República e o Poder Executivo terá um ano para regulamentar a lei.

2. Como Senadores e Deputados se posicionam com relação a este tema?

Até agora a discussão foi tranqüila e os parlamentares em sua maioria compreenderam bem o intuito de preservação do idioma. O debate vai continuar e pretendemos fazer no Senado um evento nos moldes do Seminário realizado na Câmara.

3. Além do seu projeto de lei, há também o projeto de lei nº 2893m de 1997, do deputado Remi Trinta, dispondo sobre o emprego do idioma oficial brasileiro. Qual a situação atual de tal projeto na Câmara?

Aldo Rebelo: Veja a Ementa e a tramitação do referido projeto no arquivo anexo.

4. Como o senhor vê o impacto político do uso de estrangeirismos no contexto brasileiro e quais as conseqüências do mesmo?

Aldo Rebelo: O impacto político é desgastante quando observamos o abuso do estrangeirismo em vários ramos de atividades. As substituições de palavras acontecem de maneira artificial mesmo em documentos redigidos pelos órgãos públicos e do ponto de vista do cidadão, que tem o direito de se comunicar em Língua Portuguesa - como garante o artigo 13º da nossa Constituição - isso é um desrespeito. Grande parte da população fala com certa dificuldade até mesmo o português, como pode-se exigir que compreendam outro idioma?

5. O senhor vê o uso de empréstimos como uma nova forma de domínio estrangeiro sobre as ex-colônias? Ou de neo-colonialismo, no caso do empréstimo do inglês?

Aldo Rebelo: Hoje a preocupação com a defesa do idioma pátrio é feita tanto pelos países colonizadores - como a França, os Estados Unidos e a própria Inglaterra - quanto pelos colonizados - como Islândia e Lituânia. Veja no arquivo anexo o artigo intitulado "Sobre guerras e línguas".

6. Como o senhor analisa a idéia da globalização e seus efeitos em países de terceiro mundo?

Aldo Rebelo: A globalização é um fenômeno da modernidade e seus efeitos devem ser analisados nesse contexto. Um elemento importante a ser considerado é a mercantilização da vida, ou seja, hoje os países ricos têm necessidade de transformar tudo em mercadoria, para num segundo momento disputar os mercados nos quais essas mercadorias possam ser consumidas. Nesse momento os países pobres ganham importância, numa relação nem sempre de igualdade, mas de descompasso, entre superioridade e submissão. E onde fica o idioma? Devo dizer que, na minha opinião, o idioma é hoje o instrumento com o qual a globalização procura se afirmar na disputa, às vezes insana, por novos mercados. Até o Século XIX, por exemplo, a informação em nível global não era vista como mercadoria. Hoje, a fluidez dos meios de comunicação transformou a informação em uma verdadeira indústria, cujo carro chefe é o idioma. Por isso eu considero o projeto muito necessário, ele reflete sobre o quanto nociva pode ser a descaracterização dos bens nacionais, entre eles o idioma, em benefício da pasteurização representada pelo global. Sua pesquisa trata com propriedade a diferença entre global e universal. Você poderá aprofundar a compreensão desses conceitos com os livros por mim sugeridos.

7. Com a falta de zelo pelo nosso idioma, o senhor vê a possibilidade de deterioração da língua portuguesa no futuro?

Aldo Rebelo: Com certeza a deterioração acontece hoje e será agravada no

futuro. A Língua Portuguesa tem mais de 15 mil verbos e cerca de 350 mil palavras, com atestou o saudoso filólogo Antonio Houaiss. Tamanha riqueza precisa ser melhor conhecida pelos seus falantes, caso contrário corre-se o risco de transformar em arcaísmos palavras importantes e fatalmente desconhecidas pelas próximas gerações.

8. O senhor daria alguma sugestão imediata para a preservação do nosso idioma, como já ocorrido na França?

Aldo Rebelo: A aprovação do projeto seria uma providência imediata, mas ela sozinha não bastará. Como você pode observar no texto do projeto, todo o artigo 2º é dedicado ao estímulo do ensino da Língua Portuguesa e para isso sugere uma parceria entre o Poder Público, os meios de comunicação, a Academia Brasileira de Letras e as instituições de ensino, que são na verdade os detentores do poder da comunicação, numa relação na qual a população é muitas vezes assujeitada, ou seja, não lhe é dada a possibilidade de escolha de termos e palavras. Eu acredito que essa parceria será vitoriosa e o projeto será vitorioso para benefício de um Brasil que respeita sua identidade, valoriza sua cultura e tem a coragem de olhar para o futuro sem vergonha nem sentimento de inferioridade.

Dear Sinara Branco,

I'd be happy to talk - and for you to make any use of my book you like. I have spent the summer writing an updated edition, which comes out in May next year. I would be happy to email you the text, if you would like that!

Frances Cairncross

Letters to the Editor wrote:

> Subject: To: Frances Cairncross (your book in Portuguese)
> Date: Wed, 18 Oct 2000 00:34:54 -0200
> From: "Sinara Branco" <sbranco@terra.com.br>
> To: letters@economist.com
>
> Dear Mrs. Cairncross,
>
> I have recently come across a Brazilian Portuguese version of your book, *The Death of Distance*. It is so interesting that I am interested in using it as the corpus for my MA research project. Could we possibly talk a little about it, please? As I have been reading the version, I would like to see if you could possibly tell me something about the book in English and its outcome in Europe.
> I'll be looking forward to hearing from you soon.
> Sincerely,
>
> Sinara de Oliveira Branco
> Home Address: Cap. Romualdo de Barros, 965 apto. 106 - B
> Carvoeira
> Florianópolis - SC
> 88.040-000
> Brazil
>
> PS: I'll send you the abstract of my research project for you to have an idea of the work I am trying to develop in Brazil.
>
> -----

----- Original Message -----

From: "Frances Cairncross" <FrancesCairncross@economist.com>

To: "<" <sbranco@terra.com.br>

Sent: Sunday, February 18, 2001 4:38 AM

Subject: Death of Distance

I attach the answers to your interview.

Interview with Frances Cairncross:

1. Are you an economist besides being a journalist?

Yes, I studied economics for a year at Brown University in Rhode Island after I had taken my undergraduate degree in history at Oxford. I was awarded a master's degree in economics. When I first worked in journalism, I wrote a column on economic issues for The Guardian newspaper for about eight years. That was my real economics training.

2. How did you develop your interest in the themes related to the magazine (The Economist) and, consequently, in the themes in "The Death of Distance"?

I became interested in the themes discussed in the Death of Distance when I wrote a long article on telecommunications for The Economist in 1995. I interviewed an expert on communications at The World Bank, and he suddenly said, "We are seeing something absolutely unprecedented. We have never seen prices for a technology fall as rapidly before. We do not know what the effects will be." That was the moment when I realised that something very important and interesting was taking place. I wrote about it in the Economist article, and it received such widespread interest that I decided to turn the subject into a book.

3. How was the negotiation for the translation of "The Death of Distance"? Were you contacted to negotiate or was it done directly with the publishing house?

Harvard Business School Press, the publishers, undertook all the rights. I had nothing to do with the negotiations. So I have no idea whether the translation is good, bad, or just OK!

4. In an interview for Amazon, you said your books 'have mostly grown out of your journalism'. Is the book a collection of articles you wrote to the magazine and then adapted to the book?

No, the book was based on the long article, but moves beyond it. The original piece was really just about what was happening to the telephone industry. It hardly mentioned the Internet, and it did not explore all the areas where the Death of Distance has an impact, such as government and society. All that was written especially for the book.

5. Do you ever have a response from your readers abroad or any contact with the translators of your books?

I occasionally hear from readers abroad, but never from translators. This surprises me, because I would have thought that anybody who lived with an author's book for the many months it takes to do a good translation would want to make some contact with the source of all those words!

6. Do you think that, because of the American domain in the Internet, languages and cultural aspects of other countries, like Brazil - a Third World country - tend to be influenced (positively or negatively) by this

powerful country? If yes, in what way?

I certainly think that the Internet has extended American influence on the rest of the world. But it has also allowed the rest of the world to influence America. When I was last in the United States, I was interested at the number of Internet cafes and of telephone cards that allow people of South American origin to keep in touch with their home cultures and families. I see everywhere in America signs of South American influence - on the food, the music, the restaurants. So I think there is a two-way flow.

I hope these are the sort of answers you want. I have had a look at your thesis, but don't feel I know enough about the approach you are taking to the subject to make useful comments. I'm very flattered, though, that you have used my book as the basis for it. Please tell me if you are ever in London, and I will have a coffee with you!

Frances Cairncross

Sinara,

O melhor motor de busca para Portugal ee o seguinte www.sapo.pt. Nomes de livrarias que podes pesquisar> livraria Arco-Iris e FNAC portugal (talvez o enderecco desta seja www.fnac.pt).

Relativamente aas leituras se eu puder ajudar nao hesites em contactar/me
Joao

--- Sinara <sbranco@terra.com.br> wrote:

- > Caro Professor Joao,
- >
- > Estou tentando descobrir se o livro que uso como
- > corpus no meu projeto foi traduzido em Portugal. O
- > senhor teria por acaso o e-mail de alguma editora
- > portuguesa que pudesse me indicar para inicio de
- > busca?
- >
- > As aulas estao sendo muito enriquecedoras para o meu
- > projeto! Esta area de Antropologia eh muito nova
- > para mim e ainda nao tenho muita familiaridade com
- > os estudiosos da mesma. As leituras abrirao meu
- > caminho quando tiver que abordar o tema
- > 'GLOBALIZACAO E CULTURA' em minha dissertacao.
- >
- > Obrigada pela ajuda e ate quarta,
- >
- > Sinara Branco
- >

Dear Professor Olohan,

I'm sending you the project and I'm sure I'll be able to improve it much more after your comments. I've had problems in finding a software to help me in the corpus analysis. Because of this, I've been doing a manual analysis in order not to fall behind schedule.

Thank you very much for your prompt answer and I'm already looking forward to hearing from you again.

All the best,

Sinara Branco

----- Original Message -----

From: Maeve Olohan <maeve.oloohan@umist.ac.uk>

To: Sinara <sbranco@terra.com.br>

Sent: Monday, March 12, 2001 8:33 AM

Subject: Re: En: MA student from Brazil

> On 11 Mar 01, at 16:06, Sinara wrote:

>

>>

>> Dear Professor Olohan,

>>

>> Dr. Maria Lucia Vasconcellos, my advisor, has already talked to you

>> via e-mail. She asked me to try to get in touch with you and see if

>> you could possibly read the first draft of my MA project, as you will

>> make part of the committee in charge of the analysis of it and I must

>> say I am really thankful for that. If it is possible for you to read

>> it, just let me know and I can send you the project (15 pages) right

>> away. I am looking forward to hearing from you soon.

>>

>> Yours sincerely,

>>

>

> No problem. Send it and I'll have a look at it.

>

> Maeve

> -----

> Dr. Maeve Olohan

> Course Director for MSc in Translation Studies

> Centre for Translation and Intercultural Studies

> UMIST

> PO Box 88

> Manchester M60 1QD

> tel: +44 161 200 3093

> fax: +44 161 200 3099

>

> maeve.oloohan@umist.ac.uk

> <http://www.umist.ac.uk/ctis>

>

***** BEGIN FORWARDED MESSAGE *****

On 06/12/2000 at 12:06 Editora <editoras@livrarianobel.com.br> wrote:

Sinara,

lembrei-me de que te prometi um exemplar do livro em inglês e não tenho certeza se Maria Elisa lhe enviou (ela está de férias). Caso ela não o tenha feito, forneça, por favor, o endereço para o envio. Um abraço, Mirna/Editora Nobel

-----Mensagem Original-----

De: <sbranco@terra.com.br>

Para: <editoras@livrarianobel.com.br>

Enviada em: Quinta-feira, 30 de Novembro de 2000 11:57

Assunto: Re: Re: entrevista

> Muito obrigada, Mirna!

>

> Um abraço,

>

> Sinara

>

>

>

>> Sinara,

>>

>> confesso que o tempo anda curto, mas farei o possível para que v. tenha as

>> respostas este próximo mês. Pelo menos parte delas - o que eu puder

>> responder. Abraço, Mirna

>> -----Mensagem original-----

>> De: Sinara Branco <sbranco@terra.com.br>

>> Para: editoras@livrarianobel.com.br <editoras@livrarianobel.com.br>

>> Data: Quinta-feira, 30 de Novembro de 2000 00:38

>> Assunto: entrevista

>>

>>

----- Original Message ----- From: Editora

To: Sinara

Sent: Monday, December 11, 2000 1:31 PM Subject: ENTREVISTA

Sinara,

ai vai, anexado, o questionário respondido. Como usamos aqui um programa alternativo ao word/windows, procurei gravar em Word/Windows 6.0 mas não sei se obtive sucesso.

Um abraço e espero ter correspondido à sua expectativa, Mirna G. Pinsky

QUESTIONÁRIO - SINARA

Prezada Sinara,

agradeço sua compreensão em aguardar nossa resposta às 15 questões que nos formulou a partir da tradução de O FIM DAS DISTÂNCIAS. Na verdade gostaria de ter tido muito mais tempo para dedicar a elas, pois os temas (tradução, linguagem) me atraem há muito tempo. Infelizmente não tenho podido ler estudos mais profundos a respeito e o que escrevo aqui é mais fruto da experiência de seis anos coordenando a produção editorial da Editora Nobel, na qual cerca de 80% são títulos traduzidos (quase sempre do inglês), do que reflexões a partir de leituras teóricas (O QUE ACHO, SIM, NECESSÁRIO PARA POLEMIZAR COM MINHAS CONCLUSÕES IMPRESSIONISTAS).

Nestas respostas tive muitas vezes o auxílio da Maria Elisa Bifano, que trabalha comigo há cinco anos, mas nas questões em que discordamos, prevaleceu a minha posição, razão pela qual assino as respostas.

Aí vão as respostas:

1) A editora publica uma ampla variedade de temas: publicidade, gerenciamento, marketing, agropecuária, criação de animais, etc.

2) Após a escolha de um título (feita por um de nossos diretores), nós da edição procuramos avaliar o grau de dificuldades técnicas que o tradutor terá de enfrentar. Com base nessa avaliação, selecionamos o tradutor e o orientamos. Muitas vezes já vamos nos preparando para enviar a tradução para um revisor que seja especialista na área. Às vezes (felizmente isso é raro) nos enganamos na escolha do tradutor (foi o que aconteceu com *O fim das distâncias*), e temos de trocar de profissional no meio do caminho. Além da troca tivemos de recorrer ao revisor técnico nesse livro, como você pode ver na página de créditos. Roberto Bifano é engenheiro.

3) Escolher título foge às minhas atribuições.

4) Existe sim uma linha de conduta com relação à tradução. Pedimos aos tradutores que sejam fiéis ao original, mas que nos apontem palavras, conceitos, trechos que exigem explicações e adaptações pois a tradução literal é insuficiente. Nós da edição faremos esse trabalho.

Outra coisa que também pedimos diz mais respeito à qualidade estética: sugerimos ao tradutor que após terminada a tradução, deixe-a por umas duas semanas na gaveta e depois faça uma leitura dela, sem ir recorrendo ao original. Nessa leitura ele irá modelar a fluidez do texto, desamarrando-o das construções do original que tendem, num primeiro momento, a contaminar a tradução.

5) Por termos escolhido o tradutor conforme a área do livro, ele deve ter uma boa noção dos estrangeirismos que devem ser mantidos. Palavras como *Marketing, Slogan, Outdoor* já estão incorporadas à nossa língua, não faz sentido substituir por um termo em português, mesmo que esteja presente no Aurélio. Mas sempre haverá surpresas. Por exemplo, por que se escreve FMI em vez de IMF (como no inglês) e se usa AIDS (como no inglês) em vez de SIDA? De resto, creio que a pergunta também está respondida na resposta anterior.

6) Em áreas como informática, finanças, marketing e propaganda é ampla a utilização de termos em inglês. São situações muito recentes e talvez por isso ainda não tenham surgido termos suficientemente fortes para substituir os do inglês. Mas as coisas mudam e é possível que daqui a cinco anos alguns termos estejam anacrônicos. O fato é que a língua é algo sempre em mudança e cada área com seu universo vocabular se ressentem disso. Procuramos sempre consultar alguém da área pra nos indicar o que deve ser mantido em inglês. Em suma, além da consulta a dicionários (*Michaelis* e *Aurélio*) que já fornecem uma certa orientação, a tradução merece a leitura de um especialista.

7) Embora Frances Cairncross, autora de *O fim das distâncias*, tenha tentado atenuar "os efeitos do domínio de determinados países sobre outros" como v. diz, como em qualquer época, a supremacia econômica de um país promove mudanças culturais nos outros.

8) Creio já ter respondido em várias respostas anteriores.

9) Existem implicações já que o empréstimo de um idioma traz junto o empréstimo de uma cultura, que acaba sendo valorizada em detrimento da que "importou". Isso é inevitável: isso aconteceu em todas as épocas da História.

10) Penso ter respondido na resposta à questão 6.

11) Uma opção seria o tradutor/editor encontrar um termo equivalente em português e jogar uma nota no rodapé explicando que se trata de uma adaptação. Depende do caso, pode funcionar. Às vezes é possível suprimir um texto que esteja deslocado de nossa cultura ou fazer uma adaptação. Temos um pequeno manual de orientação para nossos colaboradores que procura cobrir, entre outras, questões de estranhamento no texto.

12) Essa posição me parece um pouco redutora. Penso já ter exposto minha idéia a respeito em questões anteriores.

13) Acho a posição do deputado exacerbada.

14) Em todas as épocas, repito, com todos os povos, essa troca existiu. Com a dinamização das comunicações, isso se intensificou. Acho importante zelar pelo nosso idioma, mas dentro dos limites da sensatez. Nunca se deve perder de vista que o texto escrito SEGUE o uso oral da língua (de preferência sem se curvar aos absurdos). O limite entre o que é válido e o que é absurdo não tem critérios objetivos. Evidentemente isso não esgota o tema, aliás só acrescenta à polêmica. Há especialistas em linguagem e comunicação (com preocupações interdisciplinares - sociologia, política, etc.) que estudam os meandros e descaminhos dessas "trocas".

Embora esse seja um tema que muito me atrai, não tenho condições, infelizmente, de me deter mais nele.

É isso. Espero ter correspondido à sua expectativa. Fico à disposição para qualquer esclarecimento.

Um abraço,

Mirna G. Pinsky

-----Mensagem Original----- **De:** Sinara **Para:** Mirna (nobel) **Enviada em:** Domingo, 10 de Dezembro de 2000 17:06 **Assunto:** Para: Mirna (agradecimento)

Cara Mirna,

Muito obrigada pelo envio do livro!!! Vai ajudar bastante na análise para minha tese!!! Fico aguardando novo contato sobre a entrevista (assim que puderes, eh obvio!).

Um abraço,

Sinara Branco

Dear Madam,

In relation to the bibliography you are interested in you can contact the university that has published it at <http://www.iula.upf.es>

On the other side, you can see our documents about the process of standardization of neologisms in our web site (<http://www.termcat.es>), in the section "normalització de neologismes" and "criteris" (in Catalan).

Besides, if you need any other specific information you can contact us.

Sincerely,

Mercè Sallas

Documentation Area
TERMCAT

Exma senhora

Bom dia !!

Lamentamos mas não consta nada na nossa base de dados em portugues da autora mencionada.

Atenciosamente

Gustavo Vieira da Silva

Dept. Encomendas Internet da Livraria Arco-Iris, Lda.

Av. Julio Dinis, 6C - 1050-030 Lisboa (Portugal)

Homepage: www.liv-arcoiris.pt

Mail: livraria@liv-arcoiris.pt

Telefone: +351 21 030 49 00

Telefax: +351 21 030 49 49

-----Original Message-----

From: Sinara [<mailto:sbranco@terra.com.br>]

Sent: terça-feira, 3 de Abril de 2001 3:16

To: livraria@liv-arcoiris.pt

Subject: tradução de livro

Caro Senhor/ Cara Senhora,

Sou pesquisadora e atualmente faço Mestrado em Universidade brasileira. Gostaria de saber se o livro 'The Death of Distance' da escritora Frances Cairncross foi traduzido em Portugal. Seria possível vocês me concederem esta informação, por favor? Tenho interesse em adquirir um exemplar do mesmo, para fins de pesquisa.

Aguardo resposta, desde já agradecida.

Atenciosamente,

Sinara de Oliveira Branco

Universidade Federal de Santa Catarina/UFSC

>-----Mensagem original-----

>De: sinbranco@uol.com.br <sinbranco@uol.com.br>

>Para: Olivo <olivo@fepese.ufsc.br>

>Cc: vasco@mbox1.ufsc.br <vasco@mbox1.ufsc.br>; sbranco@terra.com.br

><sbranco@terra.com.br>

>Data: Sexta-feira, 8 de Junho de 2001 17:54

>Assunto: Re: jurídico em rede

>

>

>>Prezado Prof. Cancellier,

>>

>>Agradeço imensamente a sua ajuda!!!! Fico feliz por ver todos sendo tão

>cordiais comigo: a escritora do outro livro, Frances Cairncross, também me

>mandou o arquivo do livro dela, a editora Nobel e a Editora da UFSC estão

>sendo extremamente solícitas e todos os outros envolvidos no meu projeto!

>Obrigada! Será um prazer informá-lo da data de defesa, provavelmente

>setembro próximo... Gostaria de tê-lo presente.

>>
>>Um abraço,
>>
>>Sinara Branco
>>
>>
>>>>Sinara: segue o texto do livro conforme seu pedido.
>>>Me avise o dia da defesa.
>>>Boa sorte.
>>>
>>>Cancellier

Florianópolis, 20 de outubro de 2000

Prezado Senador Ronaldo Cunha Lima,

Sou aluna do Mestrado de Letras – Língua Inglesa/Tradução – na Universidade Federal de Santa Catarina – UFSC e minha área de pesquisa está relacionada ao uso de empréstimos de outras línguas no português. Estou enviando em anexo o abstract e o resumo do meu projeto para que o senhor possa analisar melhor tal trabalho.

Li um de seus discursos proferido na sessão do Senado Federal em 12 de novembro de 1998, intitulado ‘Em Defesa da Língua Portuguesa’. O mesmo servirá como fonte sólida para minha pesquisa, que pretende analisar as implicações de tantos estrangeirismos em nossa língua portuguesa e no nosso país.

Gostaria de saber se poderia entrar em contato com o senhor para uma possível entrevista e troca de idéias sobre este assunto. Tal conversa pode acontecer da maneira que lhe for mais conveniente: via computador (troca de mensagens eletrônicas), carta, ou pessoalmente, em Campina Grande. Minha família reside lá e estou indo visitá-los em dezembro. Seria possível contactá-lo, estando em Campina Grande?

Alguns questionamentos que gostaria de fazer seguem:

1. Qual a sua posição com relação ao projeto de lei apresentado pelo Deputado Aldo Rebelo (PCdoB/SP), cujo 5º artigo obriga a substituição de “toda e qualquer palavra ou expressão em língua estrangeira posta em uso no território nacional” por palavras em português?
2. Qual é a repercussão de tal projeto atualmente no Senado?
3. Como Deputados e Senadores analisam este tema?
4. No seu discurso, o senhor solicitou a constituição de ‘uma comissão para o estabelecimento de regras para preservação e prestígio da língua portuguesa’, por intermédio do Ministério da Educação e da Cultura, com a participação da Academia Brasileira de Letras. Como foi vista tal solicitação? Tal comissão foi constituída?
5. Também foi citado em seu discurso o projeto de lei número 2.893, de 1997, do Deputado Remi Trinta, dispendo sobre o emprego do idioma oficial brasileiro. Qual a situação atualmente de tal projeto na Câmara dos Deputados?
6. Ao término de seu discurso, vários Senadores se pronunciaram, dentre eles estavam Bernardo Cabral (PFL/AM), Artur da Távola (PSDB/RJ), Jefferson Péres (PSDB/AM) e Pedro Simon (PMDB/RS). Ou seja, políticos ilustres de vários estados e regiões do nosso país. Pode-se logo perceber que tal ‘invasão’ dos ‘estrangeirismos’ é sentida de norte a sul do Brasil. Constatando tal fato, como o senhor vê o impacto político de tal uso dentro do país e quais as conseqüências do mesmo?
7. O senhor vê o uso de empréstimos como uma nova forma de domínio estrangeiro sobre as ex-colônias ou de ‘neo-colonialismo’, no caso de empréstimo do inglês?
8. Como o senhor analisa a idéia da globalização e seus efeitos em países do terceiro mundo?

9. Com a falta de zelo pelo nosso idioma, o senhor vê a possibilidade de deteriorização da língua portuguesa no futuro?
10. O senhor daria alguma sugestão para a preservação do nosso idioma como já ocorrido na França?

Estas são algumas das idéias e dúvidas que gostaria de compartilhar com o senhor. Tenho absoluta certeza de que uma conversa, em primeiro lugar com o ex-professor e, em segundo lugar com o político Ronaldo Cunha Lima, muito enriqueceria esta pesquisa.

Desde já agradeço, atenciosamente,

Sinara de Oliveira Branco (sbranco@terra.com.br)

End. Residencial: Cap. Romualdo de Barros, 965 apto. 106 – B

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Appendix II
(Aldo Rebelo's Law 1.676/99)

CÂMARA DOS DEPUTADOS

28/3/2001

CÂMARA APROVA LEI ALDO REBELO

A Comissão de Constituição, Justiça e Redação da Câmara dos Deputados aprovou, em caráter conclusivo, nesta manhã, o projeto de lei 1.676/99 do deputado Aldo Rebelo (PC do B-SP) que visa a proteger a língua portuguesa da degradação a que está sendo submetida por estrangeirismos, provenientes sobretudo do inglês. Segundo o deputado, também jornalista, a língua portuguesa que o poeta Olavo Bilac chamou, impropriamente, de "inculta", sofre atualmente uma desnacionalização que a empobrece. A chamada Lei Aldo Rebelo segue agora para o Senado Federal.

O projeto de lei apresentado na Câmara dos Deputados determina ao Poder Público medidas para proteger e incentivar o ensino e a aprendizagem da língua portuguesa. Será de uso obrigatório no trabalho, nas relações jurídicas, na expressão oral, escrita, audiovisual e eletrônica de todos os documentos e eventos públicos, bem como deverão ser escritos ou falados em português os meios de comunicação, a publicidade, as embalagens e toda e qualquer comunicação dentro do território nacional, com as ressalvas e exceções cabíveis.

"Mais que uma lei, queremos criar um Movimento Nacional de Defesa da Língua Portuguesa. Sem xenofobia, e reconhecendo a incorporação de necessários vocábulos estrangeiros ao longo dos séculos, mas com altivez e tenacidade, é possível resgatar o idioma da desnacionalização, do ostensivo bilingüismo que o desfigura e infunde nos brasileiros a deprimente conclusão de que a língua é feia, limitada e vaga. Apesar das regras por vezes tortuosas, o português é belo, pródigo e preciso, dotado de recursos léxicos suficientes para acompanhar as inovações, descobertas, invenções e mudanças que transformam o mundo" - disse o deputado Aldo Rebelo.

Assessoria de Imprensa da Liderança do PCdoB - telefone 318-5184

Mais informações sobre o Projeto: www.camara.gov.br/aldorebelo

PROJETO DE LEI Nº1676, DE 1999

(Do Sr. ALDO REBELO)

(versão aprovada na CCJ)

Dispõe sobre a promoção, a proteção, a defesa e o uso da língua portuguesa e dá outras providências.

O Congresso Nacional decreta:

Art. 1º Nos termos do **caput** do art. 13, e com base no **caput**, I, § 1º e § 4º do art. 216 da Constituição Federal, a língua portuguesa:

I- é o idioma oficial da República Federativa do Brasil;

II- é forma de expressão oral e escrita do povo brasileiro, tanto no padrão culto como nos moldes populares;

III- constitui bem de natureza imaterial integrante do patrimônio cultural brasileiro.

Parágrafo único. Considerando o disposto no **caput**, I, II e III deste artigo, a língua portuguesa é um dos elementos da integração nacional brasileira, concorrendo, juntamente com outros fatores, para a definição da soberania do Brasil como nação.

Art. 2º Ao Poder Público, com a colaboração da comunidade, no intuito de promover, proteger e defender a língua portuguesa, incumbe:

I- melhorar as condições de ensino e de aprendizagem da língua portuguesa em todos os graus, níveis e modalidades da educação nacional;

II- incentivar o estudo e a pesquisa sobre os modos normativos e populares de expressão oral e escrita do povo brasileiro;

III- realizar campanhas e certames educativos sobre o uso da língua portuguesa, destinados a estudantes, professores e cidadãos em geral;

IV- incentivar a difusão do idioma português, dentro e fora do País;

V- fomentar a participação do Brasil na Comunidade dos Países de Língua Portuguesa;

VI- atualizar, com base em parecer da Academia Brasileira de Letras, as normas do Formulário Ortográfico, com vistas ao aportuguesamento e à inclusão de vocábulos de origem estrangeira no Vocabulário Ortográfico da Língua Portuguesa

§ 1º Os meios de comunicação de massa e as instituições de ensino deverão, na forma desta lei, participar ativamente da realização prática dos objetivos listados nos incisos anteriores.

§ 2º À Academia Brasileira de Letras incumbe, por tradição, o papel de guardião dos elementos constitutivos da língua portuguesa usada no Brasil.

Art. 3º É obrigatório o uso da língua portuguesa por brasileiros natos e naturalizados, e pelos estrangeiros residentes no País há mais de 1 (um) ano, nos seguintes domínios socioculturais:

I- no ensino e na aprendizagem;

II- no trabalho;

III- nas relações jurídicas;

IV- na expressão oral, escrita, audiovisual e eletrônica oficial;

V- na expressão oral, escrita, audiovisual e eletrônica em eventos públicos nacionais;

VI- nos meios de comunicação de massa;

VII- na produção e no consumo de bens, produtos e serviços;

VIII- na publicidade de bens, produtos e serviços.

§ 1º A disposição do **caput**, I- VIII deste artigo não se aplica:

I- a situações que decorram da livre manifestação do pensamento e da livre expressão da atividade intelectual, artística, científica e de comunicação, nos termos dos incisos IV e IX do art. 5º da Constituição Federal;

II- a situações que decorram de força legal ou de interesse nacional;

III- a comunicações e informações destinadas a estrangeiros, no Brasil ou no exterior;

IV- a membros das comunidades indígenas nacionais;

V- ao ensino e à aprendizagem das línguas estrangeiras;

VI- a palavras e expressões em língua estrangeira consagradas pelo uso, registradas no Vocabulário Ortográfico da Língua Portuguesa;

VII- a palavras e expressões em língua estrangeira que decorram de razão social, marca ou patente legalmente constituída.

§ 2º A regulamentação desta lei cuidará das situações que possam demandar:

I- tradução, simultânea ou não, para a língua portuguesa;

II- uso concorrente, em igualdade de condições, da língua portuguesa com a língua ou línguas estrangeiras.

Art. 4º Todo e qualquer uso de palavra ou expressão em língua estrangeira, ressalvados os casos excepcionados nesta lei e na sua regulamentação, será considerado lesivo ao patrimônio cultural brasileiro, punível na forma da lei.

Parágrafo único. Para efeito do que dispõe o **caput** deste artigo, considerar-se-á:

I- prática abusiva, se a palavra ou expressão em língua estrangeira tiver equivalente em língua portuguesa;

II- prática enganosa, se a palavra ou expressão em língua estrangeira puder induzir qualquer pessoa, física ou jurídica, a erro ou ilusão de qualquer espécie;

III- prática danosa ao patrimônio cultural, se a palavra ou expressão em língua estrangeira puder, de algum modo, descaracterizar qualquer elemento da cultura brasileira.

Art. 5º Toda e qualquer palavra ou expressão em língua estrangeira posta em uso no território nacional ou em repartição brasileira no exterior a partir da data da publicação desta lei, ressalvados os casos excepcionados nesta lei e na sua regulamentação, terá que ser substituída por palavra ou expressão equivalente em língua portuguesa no prazo de 90 (noventa) dias a contar da data de registro da ocorrência.

Parágrafo único. Para efeito do que dispõe o **caput** deste artigo, na inexistência de palavra ou expressão equivalente em língua portuguesa, admitir-se-á o aportuguesamento da palavra ou expressão em língua estrangeira ou o neologismo próprio que venha a ser criado.

Art. 6º. A regulamentação desta lei tratará das sanções administrativas a serem aplicadas àquele, pessoa física ou jurídica, pública ou privada, que descumprir qualquer disposição desta lei.

Art. 7º A regulamentação desta lei tratará das sanções premiaias a serem aplicadas àquele, pessoa física ou jurídica, pública ou privada, que se dispuser, espontaneamente, a alterar o uso já estabelecido de palavra ou expressão em língua estrangeira por palavra ou expressão equivalente em língua portuguesa.

Art. 8º À Academia Brasileira de Letras, com a colaboração dos Poderes Legislativo, Executivo e Judiciário, de órgãos que cumprem funções essenciais à justiça e de instituições de ensino,

pesquisa e extensão universitária, incumbe realizar estudos que visem a subsidiar a regulamentação desta lei.

Art. 9º O Poder Executivo regulamentará esta lei no prazo máximo de 1 (um) ano a contar da data de sua publicação.

Art. 10. Esta lei entra em vigor na data de sua publicação.

JUSTIFICATIVA

A História nos ensina que uma das formas de dominação de um povo sobre outro se dá pela imposição da língua. Por quê? Porque é o modo mais eficiente, apesar de geralmente lento, para impor toda uma cultura - seus valores, tradições, costumes, inclusive o modelo socioeconômico e o regime político.

Foi assim no antigo oriente, no mundo greco-romano e na época dos grandes descobrimentos. E hoje, com a marcha acelerada da globalização, o fenômeno parece se repetir, claro que de modo não violento; ao contrário, dá-se de maneira insinuante, mas que não deixa de ser impertinente e insidiosa, o que o torna preocupante, sobretudo quando se manifesta de forma abusiva, muitas vezes enganosa, e até mesmo lesiva à língua como patrimônio cultural.

De fato, estamos a assistir a uma verdadeira descaracterização da língua portuguesa, tal a invasão indiscriminada e desnecessária de estrangeirismos - como "holding", "recall", "franchise", "coffee-break", "self-service" - e de aportuguesamentos de gosto duvidoso, em geral despropositados - como "startar", "printar", "bidar", "atachar", "database". E isso vem ocorrendo com voracidade e rapidez tão espantosas que não é exagero supor que estamos na iminência de comprometer, quem sabe até truncar, a comunicação oral e escrita com o nosso homem simples do campo, não afeito às palavras e expressões importadas, em geral do inglês norte-americano, que dominam o nosso cotidiano, sobretudo a produção, o consumo e a publicidade de bens, produtos e serviços, para não falar das palavras e expressões estrangeiras que nos chegam pela informática, pelos meios de comunicação de massa e pelos modismos em geral.

Ora, um dos elementos mais marcantes da nossa identidade nacional reside justamente no fato de termos um imenso território com uma só língua, esta plenamente compreensível por todos os brasileiros de qualquer rincão, independentemente do nível de instrução e das peculiaridades regionais de fala e escrita. Esse - um autêntico milagre brasileiro - está hoje seriamente ameaçado.

Que obrigação tem um cidadão brasileiro de entender, por exemplo, que uma mercadoria "on sale" significa que esteja em liquidação? Ou que "50% off" quer dizer 50% a menos no preço? Isso não é apenas abusivo; tende a ser enganoso. E à medida que tais práticas se avolumam (atualmente de uso corrente no comércio das grandes cidades), tornam-se também danosas ao patrimônio cultural representado pela língua.

O absurdo da tendência que está sendo exemplificada permeia até mesmo a comunicação oral e escrita oficial. É raro o documento que sai impresso, por via eletrônica, com todos os sinais gráficos da nossa língua; até mesmo numa cédula de identidade ou num talão de cheques estamos nos habituando com um "Jose" - sem acentuação! E o que falar do serviço de "clipping" da Secretaria de Comunicação Social da Câmara dos Deputados, ou da "newsletter" da Secretaria de Estado do Desenvolvimento Urbano da Presidência da República, ou, ainda, das milhares de máquinas de "personal banking" do Banco do Brasil - **Banco DO BRASIL** - espalhadas por todo o País?

O mais grave é que contamos com palavras e expressões na língua portuguesa perfeitamente utilizáveis no lugar daquelas (na sua quase totalidade) que nos chegam importadas, e são incorporadas à língua falada e escrita sem nenhum critério lingüístico, ou, pelo menos, sem o menor espírito de crítica e de valor estético.

O nosso idioma oficial (Constituição Federal, art. 13, caput) passa, portanto, por uma transformação sem precedentes históricos, pois que esta não se ajusta aos processos universalmente aceitos, e até desejáveis, de evolução das línguas, de que é bom exemplo um termo que acabo de usar - **caput**, de origem latina, consagrado pelo uso desde o Direito Romano.

Como explicar esse fenômeno indesejável, ameaçador de um dos elementos mais vitais do nosso patrimônio cultural - a língua materna -, que vem ocorrendo com intensidade crescente ao longo

dos últimos 10 a 20 anos? Como explicá-lo senão pela ignorância, pela falta de senso crítico e estético, e até mesmo pela falta de auto-estima?

Parece-me que é chegado o momento de romper com tamanha complacência cultural, e, assim, conscientizar a nação de que é preciso agir em prol da língua pátria, mas sem xenofobismo ou intolerância de nenhuma espécie. É preciso agir com espírito de abertura e criatividade, para enfrentar - com conhecimento, sensibilidade e altivez - a inevitável, e claro que desejável, interpenetração cultural que marca o nosso tempo globalizante. Esse é o único modo de participar de valores culturais globais sem comprometer os locais.

A propósito, MACHADO DE ASSIS, nosso escritor maior, deixou-nos, já em 1873, a seguinte lição: "Não há dúvida que as línguas se aumentam e alteram com o tempo e as necessidades dos usos e costumes. Querer que a nossa pare no século de quinhentos, é um erro igual ao de afirmar que a sua transplantação para a América não lhe inseriu riquezas novas. A este respeito a influência do povo é decisiva. Há, portanto, certos modos de dizer, locuções novas, que de força entram no domínio do estilo e ganham direito de cidade." (IN: CELSO CUNHA, *Língua Portuguesa e Realidade Brasileira*, Rio de Janeiro, Edições Tempo Brasileiro Ltda., 1981, p. 25 - na ortografia original de 1968).

Os caminhos para a ação, desde que com equilíbrio machadiano, são muitos, e estão abertos, como apontado por EDIRUALD DE MELLO, no seu artigo *O português falado no Brasil: problemas e possíveis soluções*, publicado em CADERNOS ASLEGIS, n° 4, 1998.

O Projeto de Lei que ora submeto à apreciação dos meus nobres colegas na Câmara dos Deputados representa um desses caminhos.

Trata-se de proposição com caráter geral, a ser regulamentada no pormenor que vier a ser considerado como necessário. Objetiva promover, proteger e defender a língua portuguesa, bem como definir o seu uso em certos domínios socioculturais, a exemplo do que tão bem fez a França com a Lei n° 75-1349, de 1975, substituída pela Lei n° 94-665, de 1994, aprimorada e mais abrangente.

Quer-me parecer que o PL proposto trata com generosidade as exceções, e ainda abre à regulamentação a possibilidade de novas situações excepcionais. Por outro lado, introduz as importantes noções de prática abusiva, prática enganosa e prática danosa, no tocante à língua, que poderão representar eficientes instrumentos na promoção, na proteção e na defesa do idioma pátrio.

A proposta em apreço tem cláusula de sanção administrativa, em caso de descumprimento de qualquer uma de suas provisões, sem prejuízo de outras penalidades cabíveis; e ainda prevê a adoção de sanções premiais, como incentivo à reversão espontânea para o português de palavras e expressões estrangeiras correntemente em uso.

Nos termos do projeto de lei ora apresentado, à Academia Brasileira de Letras continuará cabendo o seu tradicional papel de centro maior de cultivo da língua portuguesa do Brasil.

O momento histórico do País parece-me muito oportuno para a atividade legislativa por mim encetada, e que agora passa a depender da recepção compreensiva e do apoio decisivo da parte dos meus ilustres pares nesta Casa.

A afirmação que acabo de fazer deve ser justificada. Primeiramente, cumpre destacar que a sociedade brasileira já dá sinais claros de descontentamento com a descaracterização a que está sendo submetida a língua portuguesa frente à invasão silenciosa dos estrangeirismos excessivos e desnecessários, como ilustram pronunciamentos de lingüistas, escritores, jornalistas e políticos, e que foram captados com humor na matéria *Quero a minha língua de volta!*, de autoria do jornalista e poeta JOSÉ ENRIQUE BARREIRO, publicada há pouco tempo no JORNAL DO BRASIL.

Em segundo lugar, há que ser lembrada a reação positiva dos meios de comunicação de massa diante da situação que aqui está sendo discutida. De fato, nunca se viu tantas colunas e artigos em jornais e revistas, como também programas de rádio e televisão, sobre a língua portuguesa, especialmente sobre o seu uso no padrão culto; nesse sentido, também é digno de nota que os manuais de redação, e da redação, dos principais jornais do País se sucedam em inúmeras edições, ao lado de grande variedade de livros sobre o assunto, particularmente a respeito de como evitar erros e dúvidas no português contemporâneo.

Em, terceiro lugar, cabe lembrar que atualmente o jovem brasileiro está mais interessado em se expressar corretamente em português, tanto escrita como oralmente, como bem demonstra a matéria de capa - *A ciência de escrever bem* - da revista ÉPOCA de 14/6/99.

Por fim, mas não porque menos importante, as comemorações dos 500 anos do Descobrimento do Brasil se oferecem como oportunidade ímpar para que discutamos não apenas o período colonial, a formação da nacionalidade, o patrimônio histórico, artístico e cultural da sociedade brasileira, mas também, e muito especialmente, a língua portuguesa como fator de integração nacional, como fruto - tal qual a falamos - da nossa diversidade étnica e do nosso pluralismo racial, como forte expressão da inteligência criativa e da fecundidade intelectual do nosso povo.

Posto isso, posso afirmar que o PL ora submetido à Câmara dos Deputados pretende, com os seus objetivos, tão-somente conscientizar a sociedade brasileira sobre um dos valores mais altos da nossa cultura - a língua portuguesa. Afinal, como tão bem exprimiu um dos nossos maiores lingüistas, NAPOLEÃO MENDES DE ALMEIDA, no Prefácio de sua *Gramática Metódica da Língua Portuguesa* (28ª ed., São Paulo, Edição Saraiva, 1979), "conhecer a língua portuguesa não é privilégio de gramáticos, senão dever do brasileiro que preza sua nacionalidade. ... A língua é a mais viva expressão da nacionalidade. Como havemos de querer que respeitem a nossa nacionalidade se somos os primeiros a descuidar daquilo que a exprime e representa, o idioma pátrio?".

Movido por esse espírito, peço toda a atenção dos meus nobres colegas de parlamento no sentido de apoiar a rápida tramitação e aprovação do projeto de lei que tenho a honra de submeter à apreciação desta Casa legislativa.

Sala das Sessões, em 28 de março de 2001.


Deputado **ALDO REBELO**

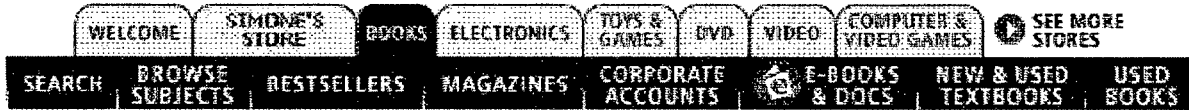
Appendix III
(Interview with Frances Caircross at Amazon.com)

Sinara

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 Enviada em: sexta-feira, 11 de janeiro de 2002
 Assunto: Amazon.com Author Interview.htm



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Amazon.com talks to Frances Cairncross

Search for items by [Frances Cairncross](#).

Amazon.com: *How did you begin writing? Did you intend to become an author, or do you have a specific reason or reasons for writing each book?*

F.C.: I've been a journalist on The Economist, a British weekly news magazine, for the past 13 years, and my books have mostly grown out of my journalism. The thrill of journalism for me is the way it allows you to pick up a subject, talk to the people who know most about it, explore it from many angles - and then try to explain it clearly and wittily to others. I've always tried to stick to the principle that journalists should never underestimate their readers' intelligence or over-estimate their knowledge. And The Economist has provided a wonderful training in clear writing - and a splendid vantage point on the world. With half its circulation in North America, the magazine forces its staff to think like global citizens.

The two most recent areas I have covered, the environment, and media and communications, both led me to see a need for books to expand themes that The Economist had frequently touched upon.

Amazon.com: *What authors do you like to read? What book or books have had a strong influence on you or your writing?*

F.C.: I love reading gardening catalogs (so much easier than gardening), Charles Dickens (another journalist-turned-book-writer), and Anthony Trollope, whose disciplined writing habits were an example to every author. But I also spend lots of time tossing ideas around with my husband, Hamish McRae, who is also a journalist - on The Independent newspaper in London. He wrote a book called The World in 2020 which contains the seeds of many of the ideas in The Death of Distance, my most recent book - and what he says about the future of the environment builds on my earlier thoughts in "Costing the Earth". Book-writing is a sort of family business.

Amazon.com: *Could you describe the mundane details of writing: How many hours a day do you devote to writing? Do you write a draft on paper or at a keyboard (typewriter or computer)? Do you have a favorite location or time of day (or night) for writing? What do you do to avoid—or seek!—distractions?*

22/04/2002

F.C.: My working habits take full advantage of the marvels of communication - even with rather antique electronics. At work, I write on an ancient Atex system, in a little sliver of an office on the 12th floor of our tower block, just up the road from St James's Palace. At home, I write on an elderly PC, in the basement of our North London house, with the door to the garden open. Sometimes, I write in our house in southwest Scotland, a converted farm, where we have turned the dairy and the calf shed into a nice big room with a view across the farm yard. A mobile telephone, working on the outermost fringes of the network, is our link with the world there. In summer, that office has the best distraction of all: swallows swooping about, catching bugs for their babies' lunch.

Amazon.com: *Do you meet your readers at book signings, conventions, or similar events? Do you interact with your readers electronically through e-mail or other online forums?*

F.C.: Because The Economist carries no mast-head or by-lines, most readers do not know who writes what. So one of the delights of book-writing is stepping out from behind the curtain, as it were, and meeting readers. Even when my name is published, readers are often surprised to meet me: few realise the message of the sixth letter of my first name. ("Oh, I was expecting a man...")

I enjoy giving talks and speeches (much more fun than writing), but long correspondences, electronic or otherwise, are less of a pleasure.

Amazon.com: *When and how did you get started on the Net? Do you read any newsgroups such as rec.arts.books and rec.arts.sf.written, mailing lists, or other on-line forums? Do you use the Net for research—or is it just another time sink? Are you able to communicate with other writers or people you work with over the Net?*

F.C.: The Net is wonderful for research, and e-mail is a huge improvement on scrabbling around, hunting for an envelope and a stamp. But communication is a good thing only if it is a servant rather than a master of one's time. Sometimes, it's quicker to stop and think than to do more research, even with the wonders of electronics.

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**Appendix IV
(PDT Meeting)**

06 de julho de 2001 REUNIÃO PDT: Discussão sobre os paradigmas qualitativo e quantitativo em pesquisa nas ciências humanas

Convidados: Prof. Dr. Sérgio Bellei
Prof. Dr. Philippe Humblé
Prof. Dr. Marco Antonio Rocha

Sumário e relevâncias:

Prof. Dr. Sérgio Bellei: Pesquisa qualitativa vs quantitativa: pseudo-distinção

1. Definição: Barthes:

- ensino: falar sobre o que se sabe
- pesquisa: falar ou ensinar sobre o que não se sabe
- falar a partir daquilo que se aprendeu e se esqueceu: ensinar sobre o esquecimento do aprendido.

2. Cnpq: instituição hegemônica que define rumos da pesquisa, especialmente quanto ao **FORMATO DE EXECUÇÃO** (folha a ser copiada e distribuída)

3. Como fazer, indicações de uso, posologia e efeitos colaterais

- material ou corpus
- história do material (revisão de literatura)
- percepção da tensão entre a história e o material - problematização entre os dois (método: como tratar - sem imaginação, pesquisa mecânica é produzida)
- imaginação, engenho e curiosidade, historicamente contextualizada (fazer pesquisa no Brasil é diferente do que fazer pesquisa no Fhnistão ou nos Estados Unidos: e.g.: uso maciço de dados informatizados nos USA - Brasil: compensação com força imaginativa, pelo que não se tem em termos de dados.

4. Pesquisa, ideologia e tecnologia. Toda pesquisa tem uma ideologia (um saber naturalizado que esquece a sua artificialidade) e tecnologias de suportes que podem se transformar em ideologia. Cada época define os parâmetros de como fazer pesquisa. E.g Khun's (1972) *The Structure of Scientific Revolution*. A quantificação (que pode iludir) pode ser uma tecnologia transformada em ideologia. Isso faz a pesquisa melhor ou pior? Não. O computador NÃO é a força condicionante da pesquisa: a força condicionante é imaginação, engenho e curiosidade. É a imaginação situada que faz a boa pesquisa. A percepção criativa da tensão entre a história e o material.

- exemplo 1. Shakespeare e contagem vocabular
- exemplo 2. Roberto Schwarz sobre Machado de Assis (a genialidade de Schwarz é a sua ligação engenhosa/imaginativa entre Machado e a sociedade brasileira da época (ele propôs 2 conceitos: ideologia do segundo grau e idéias fora do lugar)

5. Não acredito (voz do Sérgio) em pesquisa qualitativa ou quantitativa. Acredito em pesquisa boa ou ruim, dependendo da capacidade do pesquisador para a imaginação localizada.

6. Hall, Stuart: "O que fica institucionalizado é perigoso" - relação com o que é forçado pelo Cnpq, que se constitui como uma ameaça, no sentido de que pode gerar uma "maquininha de fazer pesquisa"

Prof. Dr. Philippe Humblé

>1. A distinção (pesquisa quantitativa vs pesquisa qualitativa) não se sustenta, mas parece haver algo por detrás. Ela não existe, mas existe e produz um "complexo": gera um "complexo" no pesquisador que não a usa

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>2. Perspectiva histórica: antigamente a pesquisa era só qualitativa. Atualmente, a estatística parece conferir status e tornar a pesquisa mais séria, ou científica.

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>3. Os problemas têm uma natureza qualitativa: o uso de dados quantitativos é feito para resolver problemas que tivemos qualitativamente.

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>4. Pesquisa quantitativa sem precisar utilizar estatística: lista de frequências, tipo "corpus, concordance

and collocation" (Sinclair). EG.: a pesquisa lexical na tradução de Dom quixote resultado - a palavra "verdade" foi a mais frequente. A partir daí, pode-se tentar uma interpretação qualitativa. Outro exemplo: Auerbach's Mimesis - grande obra que ele produziu quando estava fora de sua terra, sem acesso aos dados - grande obra imaginativa.

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>Prof. Dr. Marco Antonio Rocha

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>1. Distinção entre pesquisa qualitativa e pesquisa quantitativa: de pouco valor real. Ele propõe outra distinção: "quantitativa e não-quantitativa", pois sempre há um julgamento, sempre se trabalha com um conceito. A distinção real seria entre (i) pesquisa em que há um estabelecimento a priori de teoria, que é usada para explicar fenômenos inventados (e.g. Chomsky) (ii) e pesquisa em que há a utilização de exemplos reais - lingüística de corpus.

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>2. O computador e a concepção de corpus como banco de dados, que represente, de alguma forma, o uso real. O instrumento permite a manipulação de enormes conjuntos de dados. Após a década de 80, com o barateamento da memória do computador, os recursos são utilizados para olhar os dados. Resistência à tecnologia na área de humanas. Eu (voz do Marco) acredito que o computador está para a lingüística como o microscópio está para a biologia (esta comparação foi questionada por Sérgio, posteriormente, em função da desigualdade dos componentes da metáfora: micro-organismo e linguagem são diferentes - o microscópio "capta" o visível e em linguagem, muitas vezes, o mais importante é o invisível). Marco acredita que pesquisa em lingüística que ignore a realidade eletrônica está fora do paradigma: apenas a observação e a intuição não são suficientes para se defender uma teoria de linguagem. EG.: definição de "apoio", em dicionários baseados em corpus (Collins) e dicionários não baseados em corpus (Mini-Aurélio)

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>3. O computador e a pesquisa em tradução: example-based MT e sistemas de apoio ao tradutor: desprezar a informação não parece razoável, especialmente para montagem de dicionários específicos para cada tarefa de tradução. O computador faz as tarefas repetitivas, com enorme rapidez. Limitações: é o pesquisador quem coloca os parâmetros e faz a análise, não a máquina. A idéia de corpus parece já ser objeto de marketing, para a venda de um produto como um dicionário.

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>COMENTÁRIOS FINAIS DE SÉRGIO:

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>Problematizando a utilidade dos mecanismos de busca: eg. Poema de ..., sobre o "sol" (centro) no qual a palavra "sol" não aparece, é invisível, e portanto, NÃO captável pelos mecanismos de busca. O visível é captado pelo microscópio, mas, a enorme imensidão invisível não é captada: "desaparecimento da imensidão invisível".

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>Problematizando a obrigatoriedade do uso da máquina, que, de repente, passa a ser produtora de conhecimento...

>Perigo da fascinação pela máquina, exatamente pela falta da máquina no terceiro mundo. Necessidade perceber a que ela pode ser aplicada e não perder de vista a imensidão a que não pode ser aplicada. Ou seja, não "celebrar" a máquina, o que seria um perigo: "você cria a tecnologia e ela te faz, te cria".

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>Florianópolis, 06 de julho de 2001

>PDT - Power Differentials in Translation

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