



# LOST AND FOUND IN TRADUCTURE REPORT

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Held at Cumberland Lodge, Windsor

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**Creating intercultural dialogue in international development through  
translation and traducture**

**Sidensi / ESAACH / IKM Emergent**



**IKMemergent**

# CONTENTS

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1. Background and context of traducture colloquium
2. Introduction and Thematic Issues
  - i) Location of Culture
  - ii) Articulation
  - iii) Raising Awareness, and information Sharing: Multiple knowledge and IKM
  - iv) Interdisciplinary and Intercultural Knowledge through Dialogue
  - v) Location of Power
  - vi) Self Representation: Southern Voices and visibling translators
  - vii) The African Renaissance
  - viii) South/South Cooperation
  - ix) Sharing Research
  - x) Exploring Institutional Capacity and Development
  - xi) Knowledge and Traducture artefacts
  - xii) Exploring Artefacts, tools and Methodologies
  - xiii) Media and Representation
  - xiv) Tools
  - xv) Exploring
  - xvi) Multiple Knowledges, Traducture and Knowledge Management
  - xvii) Policy and Implementation.
  - xviii) Fostering and Strengthening Communities of Practice
3. EMERGING ISSUES AND FINDINGS
4. GENERAL RECOMMENDATIONS:
5. CONCLUSION
6. Appendix : BIOGRAPHIES AND ABSTRACTS
7. Appendix I: COLLOQUIUM ARTISTE
8. APPENDIX 11: PROGRAMME
9. Appendix II: LINKS AND REFERENCES
10. Appendix III: COLLOQUIUM TEAM AND ORGANIZING COMMITTEE
11. Appendix IV: ABOUT OUR KEY PARTNERS
12. APPENDIX V: SPECIAL THANKS
13. PARTICIPANT'S COMMENTS

## **1. Background and context of traducture colloquium**

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This report presents thematic reflections of the Sidensi/ESAACH/IKM Emergent International colloquium which was held in Cumberland Lodge between 27 – 29<sup>th</sup> May 2011. It brought together over 70 translation and IKM practitioners, and international development researchers, policy makers, development practitioners and academics to explore traducture further and to share insights between the translation/traducture and knowledge management communities through drawing from interdisciplinary experiences from the global North and South including their Diasporas. Additionally, the high level interdisciplinary colloquium brought together academics, media, publishers, artists, musicians, librarians and archivists, practitioners, policy makers, cultural catalysts, knowledge management practitioners, NGO diplomats and end-users to discuss traducture as deep transnational and translational method and explore strategies for strengthening knowledge management for development. The international colloquium had delegates representing many countries and sectors including India, Bangladesh, Nigeria, Kenya, Ethiopia, Eritrea, Gambia, USA, South Africa, UK, Costa Rica, Namibia, Ireland, India, Zimbabwe, Germany, Malawi, Norway, Sweden, Philipines, Spain, Brazil/Ukraine, USA from a wide range of disciplines.

The idea of the colloquium was also to share the findings of the previous three years of research including the scoping exercise 1a and 1b, and the subsequent research dialogues which took its case study as South Africa and also held dialogues in various parts of the world including USA, Canada, Switzerland, Austria, Germany, UK, France, Sweden, Mozambique and Belgium to establish the significance of traducture in IKM in a real context as well as continue the research through an interdisciplinary conference. It also provided an opportunity to share practice and theoretical knowledge by addressing intercultural issues particularly those pertaining to Southern/indigenous, Diaspora knowledges, innovation, capacity, tools, artefacts and the place of voice and location in dialogue.

The colloquium was part of the Translate2Develop research which has been conducted through Sidensi as part of the IKME research, a Dutch Government funded programme. It was organized by SIDENSI on behalf of ESAACH/IKM/SIDENSI in collaboration with partner organizations, AFFORD, Birckbeck Colleague, Africa World Press and Sable Lit Mag. The initial aim of the colloquium included marking the International Year for Intercultural Dialogue (2010) as well as in celebration of the 10<sup>th</sup> Anniversary since the Asmara Declaration by looking closely at the impact of translation and languages, philosophy, translation and traducture in knowledge production and its management which influenced its conceptualisation.

In terms of its achievement, the colloquium succeeded in “visibling translation in IKM” from being a secondary activity, to one that is primary in international development practice, the colloquium addressed the deeper meaning in applied translation and traducture across intercultural contexts and flagged up methodologies. The key focus was looking at ways in which international development practice can improve and also the ways in which it engages with the “South”. Traducture as a tool and method can be applied in many contexts including in translation practice itself.

The colloquium included concrete case studies, and demonstrated some challenges as well as some opportunities. In particular, the colloquium demonstrated how interdisciplinarity was important for development, rather than the current silos of scholarship and planning. Its use of postcolonial, literary, translation social science, media, technology, multimedia, Diaspora and translation methodology to explore some of the challenges, demonstrated the usefulness of the tool whether across boundaries or in institutions.

Similarly, the wider implications of sociological methodology and translation practice were used as examples of translation to explore the notion of “wellness in the specific and wider contexts of sexual relationships and society, as well as the wider relationships that societies and individuals relate with one another. Some transformatory examples included the Katha project involved in book publishing based in India but which has global applications, the Sulabatsu project, the project on Digital Stories among others.

The presence of musicians and artists whose work also demonstrates this deeper meaning, including Sona Jobarte and her band, showed the kora, as an indigenous Malian instrument for knowledge sharing, as well as entertaining contemporary audiences who appreciate music. Similarly Diego Caniero, the virtuoso cellist also engaged the audiences from a deeper perspective. For some, seeing the image of a young black female kora virtuoso, playing against the backdrop of the historical British painting was a surprising 1<sup>st</sup> (in the 21<sup>st</sup> Century) Cumberland Lodge is where the award winning film on King’s Speech had just been filmed). Many delegates expressed how much they enjoyed the colloquium as well as the music. The award winning chef at Cumberland Lodge produced an international culinary feast, reflecting not only the convenor’s desire for subtle “African” taste, but also sharing in his own skill, the variety of his own creations and the culinary fare of England for the visitors. One could say that all were well “trducted”, in a memorable colloquium and in the words of one still much awed delegate “A highly memorable colloquium; the best I have ever been to in my life and felt in connection with what I have been trying to do all my life”

The report provides a descriptive synthesis of some of the emergent key themes and is followed by general conclusions and recommendations.

The annexes contain further relevant resources, colloquium participants, references contacts and useful information.

The papers from the conference will be available through a separate publication and for that reason, only the summaries are provided here along thematic lines.

## 2. Introduction and Thematic Issues

The report is presented along reporting key thematic lines. The abstracts of the presentations made at the colloquium are provided alongside the biographies and photographs of each speaker in order to further future dialogue amongst participants or others who may be interested in continuing the conversation.

We were delighted by the response to the call for papers, which included a very broad range of people from interdisciplinary backgrounds. Some people, we already knew and some found us through our very wide international call. We would have liked to see more people from the development sector, but they probably felt that a conference on translation and traducture was not for them. Many of them were approached directly, and we were fortunate to have Belinda Calguas from Action Aid attend. Further dialogues with the sector have been scheduled but will not be part of this reporting.

The colloquium approach was one of openness given the newness of emergent nature of the IKM research and traducture. One of the stated aims of the colloquium was to raise the profile of translation and traducture in information knowledge management for development and explore and also drawing attention to the importance of interdisciplinarity in development problem solving through traducture.

The IKME research programme was premised on a critique of the lack of awareness of IKM in international development practice. The Translate2develop strand raised issues of invisibility of translators, translation and traducture in general, but more specifically in KM processes in development practice and sets out to explore ways in which this could be improved to add value whilst also inherently “visibling” translation/traducture and Southern/Diaspora knowledges, management and processes.

The notion “traducture” emanates from the theoretical premise that knowledges, values and cultures do not always translate in equivalence nor communities interact in equal relationships of power, nor are the modes, means and processes of knowledge management the same or similar across cultures. It highlights the intricacies raised by social inequalities in one culture and how this plays out in another in general, but in this case, we were interested in exploring how it impacts on Information knowledge management for development.

### **i) Location of culture**

The colloquium drew attention to the important “location” of development culture and the implications on/of translation/traducture and its continuum. It raised the issues of “located localization” as points of power relationships. The notion further explored by through positing that within the development context these processes and relationships can at times be “asymmetrical”. The locus and methodologies made it evident that the location is a complex arena which needs to be addressed with care. This was evident through the papers presented by nearly all the participants as translation is always about place and positionality, without exception.

### **ii) Articulation**

Arising from this, the colloquium explored the locus of articulation and practice of traducture and in this complex in-between space in relation to differentiated taxonomies with a view to providing information, sharing insights from translators/traducteurs as intermediaries and facilitating dialogue through theory and practice. Creating a dialogue and communities of practice around how the existence of multiple knowledges and processes and the sometimes differentiated value(s) and intent can be developed to enhance work in the various development, translation and knowledge management sectors, as well as explore common strategies and foster communities of practice. This articulation was evidenced by what Niranjana Tejaswini has identified as “assymetrical” relations of power. Awareness of this asymmetry as well as methodologies for redressing them were raised. The most important factor here was acknowledgement of the inequalities and the challenges that they present to “development translation/traducture”

### **iii) Raising Awareness and information sharing: Exploring Multiple know ledges, traducture and knowledge management**

The research and colloquium managed to raise awareness of the concept traducture as well as the importance of translation in international development. For many delegates, even those working to challenge the reality, the articulation of their practice as traducture provided a useful framework with which to acknowledge a complex site of action. Once the notion of traducture was accepted as a conceptual tool, it was easier for the delegates to grasp its interdisciplinary nature and applicability of traducture as a knowledge management tool as was evidence in the case of Katha (literacy and education), the case Study from Zimbabwe (translating and farming), Ethiopia (On Glaucoma) as well as the case study on Crowdsourcing.

### **iv) Creating Interdisciplinary and Intercultural knowledges through translation, traducture, and dialogue**

The development of strategies is still necessary but there was a general appreciation that the notion traducture needs to be disseminated more widely.

There was general acknowledgement that “knowledges, values and cultures do not always translate in equivalence nor communités interact in equal relations of power, nor are the modes, means and processes of knowledge management the same or similar across cultures.

The issue of multiple knowledges and interdisciplinarity was explored and complexity raised around “fixity”. The notion of power and its

locatedness were also raised as a critique of current practice and the neglect or inability to hear/translate to and from local and international contexts in transparent ways.

The colloquium raised the intricacies raised by social inequalities and their understanding in the different locii of practice, such as the expression of patriarchal power in the North or in institutions (removed from the actual lived reality) and its expressions in the South/local contexts and how their juxtapositions in the interest of respecting “cultural practice” can place women, or poor people for instance at greater peril, say in instances of Female Genital Mutilation or fear of local women being accused of being influenced by “Western Feminism”, or in devising local agricultural or water supply solutions for people who have lived with nature and within their habitats for millenia. Examples of how modern scientific knowledge and research are used to enhance local solutions were provided, as well as case studies of how institutions of higher education or research councils can engage through translation and traducture to enhance outcomes. This particular panel re-inforced earlier findings of the research of the Taurai Research project which had adopted traducture as a research methodology. The engagement with narrative in research also confirms the importance of representation and imaging in knowledge management and came across through the literary presentations and on the presentations from media and publishing.

Traducture: knowledges, values and cultures do not always translate in equivalence nor communities interact in equal relations of power, nor are the modes, means and processes of knowledge management the same or similar across cultures.

**v) Location of Power**

The colloquium also addressed issues of “the location of power” which was also one of the themes addressed in the conference, with an overwhelming view emerging that too much emphasis was placed on “Northern” location where – as the focus should be based on, South, southern knowledges, indigenous knowledges, local and people centred approaches. This was through acknowledging and strengthening the voices of local knowledge and its recognition in the development spectrum whether this applied to specific communities in specific locations such as women, poor people in slums, or “grassroots” or indigenous populations etc. The dangers of “essentializing, as well as disregarding the historical interactions and the mobility of culture and its impact on taxonomies both north and south and the complexity this presents to the gaze were also acknowledged in address the locaton of power.

**vi) Self Representation: Giving the South a voice, and visibling translators and making traducture visible.**

The location of power was explored both theoretically as well as through case studies on gender work, local knowledge, digital stories, and research and methodologies including “how wide are the ripples” a participatory methodology research enhanced through IKM Emergent. It was further expressed through exploration of local narratives, performance, literatures and films told through the perspectives of local and indigenous peoples, expressing their own responses to development and to their own inherited or locally generated responses to specific development needs. The role of the Asmara Declaration was addressed, as was the marginal place of works in local languages in Africa and comparatively in other “Southern” context such as those of important writers such as Rabindranath Tagore (Nobel Prize 1913), and his translators which still remain marginal to the Western Imagination. The case studies of Sula Batsu, the digital story telling project of IKM and the Wira Pdika ( Earthworm Companyman) in which people from the Adivasi (aboriginal) Dongria Kondh and Majhi Kondh communities in Orissa, India -activists, singers, dancers, forest dwellers and fisher people - speak for themselves about their lives

**vii) The African Renaissance**

The notion of the African renaissance as a wider location of development was also explored with an expression that translation can change the perception of realities and affect events. The whole idea of perception and the lingering challenges both to the North and the South in tackling the historical legacies were explored through media presentation, through philosophical thinking through ideas such as UBUNTU and through the value of local and indigenous knowledges and their challenges for policy making, resource allocation and implementation. The idea of the mindset was explored. Further, within this context the notion of translation and its absence was explored, through observations on the lack of awareness (through the colonial mindset) and lack of practice of African languages and the loss of knowledge as a result.

“I assert that many of the answers which the world an humanity seeks, reside on the African continent, and that they are presided over by people who are regarded as “illiterate” and bordering on “primitive” and “barbaric” W.S.

**viii) South/South Cooperation**

**The role of South/South Cooperation was also addressed, and sharing of experiences and resources. A number of case studies, including lessons from digital narratives, diplomacy, sharing literature and creating consortia and communities of practice**

**(including institutionalizing cooperation) and seminars/conferences and publications and media was also highlighted.**

- ix) The role of sharing research, including within the Diaspora as a medium of South/South Cooperation was also appreciated with a wide range of case studies. The neglect of the Diaspora as a source of knowledge and vehicle for knowledge dissemination and translation and traducture was explored. The participatory role of the Diaspora as an intermediary resource, beyond remittances was overlooked by the development sector.**

**x) Exploring Institutional Capacity and Development**

The role of translators and translation capacity in development and other institutions dedicated to translation was explored with examples from a range of local and international organizations.

They raised the neglected and low status of the translator and the marginalization of translation as a knowledge activity. The case studies address cases where the state of international organizations were subsidizing translation practice, particularly of literature, but often, of Northern literature into the Southern context and very little from the South to the North in terms of sensitizing the general public of the realities in the South or to the development sector in particular. This leaves societies with considerable misconceptions, normally of distorted images and perceptions of Southern people as desperate, incapable etc.

**xi) Knowledge and traducture artefacts**

In relation to this, the mediums of communication and publishing were explored. Particular focus in one case study was the fact that development practitioners do not have access to Southern journals or research, even in the Northern languages. The Northern literature was also not reaching the South. Further, there was little knowledge emerging in African languages or translation, very little co-publishing, or promotion of Southern research in the North. This privileging of the North demonstrated the social and cultural gap within the sector which can be addressed through traducture such as the case study by Sarah Cummings demonstrated.

It was also noted that mainly, Northern practitioners have more resources including learning resources, and less restrictions travel for instance for research purposes and for publications. This gives them

access to employment and publications. The role that publications and journal could play, by working in support and collaboration with Southern partners was explored, as was the case of engaging the Diaspora and Southern practitioners in research and teaching and training, both in the North and in the South. Some case studies of “decentralization” and review of current practice was explored, with the main problem remaining a focus on income distribution.

**xii) Exploring Artefacts, tools and methodologies**

The question of tools, artefacts and methodology were explored around the question: can the sub-altern speak, and the importance placed on “Southern” generated artefacts and knowledges including exploring indigenous knowledges through community development and through learning. We heard of a case study where the institution was adopting research and learning methods which involved local and indigenous knowledges and exploring local artefacts for problem solving.

**xiii) Media and Representation**

The place of the media, technology and publishing as well as translation and interpretative knowledge of how to use these tools, artefacts and accompanying methodologies were discussed, including the biases, such as in the hierarchies of search terms and engines, what information is prioritized (whose interest is represented for instance in interpretative strategies) including in evaluation?

Insights from working in the media from the Diaspora were also explored and the important role that the Diaspora plays in challenging stereotypes and negative imaging which go on to impact on policy, strategies and resource allocation.

**xiv) Artefacts**

A range of artefacts were explored, including films, videos, blogs, media, research, theatre, publications, digital stories, books, story telling and evaluation. Their inaccessibility remained the main concern as most of them are stored in the Northern or Urban Metropolis, with only a small number of people having access to them, including in institutions, and often through personal initiative and interest rather than in institution policy and capacity. For instance, it is not a requirement to know a local language in order to work in development, or to have specific knowledge in a development area although this is beginning to change.

The artefacts also remain “uni-disciplinary” and the sectors are divided in spheres of interest such as water, farming, and neglect the more wholistic and wider impact of multiple knowledge translation as well as linguistic and cultural translation and accountability both in the North and in the South as the sector is self regulating on the whole.

The multimedia tools were explored in the case study around crowd sourcing, journals, publications, media as well as developing terminology bases.

iv) Tools:

A number of tools, such as scientometrics used in Sarah Cummings presentation in an effort to reveal the hidden knowledge structures in development communications. Localisation tools were also used in the case creating database and terminology for glaucoma which can find wider applications. ICT, multimedia, social media, digital story telling, research tools, mapping and other tools were also discussed.

xv) Exploring Multiple Knowledges, Traducture and Knowledge Management

xvi) Policy and Implementation

The main presentations were from translation institutions who mainly discussed the role of translation and funding as well as the status of translation which was still considered a secondary activity. Additionally a representative of a Northern Development agency talked about the changing context of development practice, and the importance of retrospection in relation to how the sector worked in general. The issue of resources was one which was considered to be a hinderance to traducture engagement. Some of the agencies working in locations where the international languages such as French and English were used did commit some of their funds to translation. The area of translation into the local languages is not very well explored. In terms of methodology, more and more organisations are moving to working with local contexts and have appointed people from the South to play leading roles.

xvi) Fostering and Strengthening Communities of Practice

A number of case studies, including the one presented by Charles Dhewa, the Translate2develop Research, the case of Katha, Sula Batsu, the digital case study, the ripples project, the case study on crowdsourcing, IKM, the research practices in Sweden, the Diaspora work demonstrate the beginnings of the development of communities of practice. As Martha Chinouya argues, much of the work on

traducure and Ubuntu negates the individualized model of work and favours the collective participatory or multiple actors model.

### 3. EMERGING ISSUES AND FINDINGS:

As a result, the following emerging issues and findings were extrapolated from the colloquium:

- a. The urgency in which the developmental work on knowledge management through traducture needs to be undertaken cannot be underestimated
- b. The status of literary translation and knowledge output through translation/traducture is underdeveloped and will require significant skills and resources in order for it to develop to its full potential. Issues of historical inequality need to be addressed head-odd through new approaches in developing, collecting and archiving materials in African Languages and in developing translation for wider dissemination as part of national heritage. Translation also needs to be developed for the present and future heritage, particularly through training and in engaging more people in the existing professional institutions and setting up new and appropriate ones where necessary.
- c. Importance of resources for developing follow-up of this work is significant but it will require know-how, resources and commitment for the work to develop
- d. The potential for translation/traducture in knowledge management in South Africa is immense and will support the South to develop and emerge through developing equal access in education and culture, in civic engagement, policy formulation and planning and supporting the recovery and protection of heritage and provide an equal basis for engagement.
- e. The importance of the strategic development of African languages and their preservation is a key factor. Literature will play an important role in this regard as is the development of Southern and collaborative research.
- f. The development of translator/development workers across all sectors including for targeted sectors and the development of specific activities (particularly workshops, capacity building and training) and fellowships will benefit if well supported by the institutions such as the Government, universities, professional associations and, the media and library services. Such activities will benefit from the development of links between local, national and international organizations as well as monitoring and evaluating knowledge management processes across these such as through visibling translation (as emerged in the case study on crowd-sourcing, publications, translation, terminology bases, media and journals)
- g. The development of accessible translation/traducture resources and tools for public access through local/national and international libraries and through virtual links at local levels will be particularly significant in shaping research, production and scholarship in translation/traducture for South Africa and for the global community.
- h. The modeling of traducture knowledge management mapping will be important across a range of key disciplines.

- i. The international development sector needs to work with national and local policy development and implementation based on need.
- j. Transducture development requires further awareness raising and fostering and strengthening Communities of practice;
- k. The strengthening of participatory and interdisciplinary modes of working.

#### 4. GENERAL RECOMMENDATIONS

This research and colloquium identified key gaps as well as found that the status of translation and traducture is low in both IKM and the development sector. Several policy, knowledge and process issues are and lend themselves to the key lessons above and the recommendations below.

The key lesson learned from the research is that **translation and traducture are primary, rather than a secondary activity and should be treated as such inry in development practice and in knowledge creation, management and dissemination.**

The location of translation and traducture culture in the South and creating an enabling environment for Southern knowledges and their management to emerge remain critical.

The importance of South/South collaboration and sharing of resources, as well as the inclusion of the Diaspora as a translation and traducture resource was a significant and strategic aspect.

Providing transparent and critical translations as well as facilitating traducture as an engaging methodology is critical in not only adding value to the sector, but to transforming practice.

Creating communities of practice, sharing resources and building sector and institutional capacity emerged as an over-riding priority.

Interdisciplinarity and wholistic approaches to development should be sought particularly those which are inclusive of the communities they serve, and taing into account southern and indiginous technical knowledge and research findings .

National and Sector and institutional policy on translation and traducture should be developed; on a wider basis, training and awareness raising on the importance of traducture to development practitioners, researchers and policy makers should be made available.

Further capacity development and awareness raising on translation and traducture as primary activities

Developing curricula, artefacts and personnel

Developing terminology and practice through local, Southern, Diaspora engagement on a partnership basis

Directing resources to developing the sector to maximize output.

Create follow up capacity for the translation and traducture strands in international, national and local dialogues, policy and practice, including in research and education, including across the curriculum (from cradle to grave) to embed good and best practices.

Harness technology, travel, science as levers for intercultural dialogue;

Enhance the political economy of translations/traducture within the global context and the emerging economies of BRIC countries is important

Tackle the existing apartheid of knowledge and its management is through an interdisciplinary strategy;

Acknowledge the challenges of the local and global as complex and contested and desist from essentialist, stereotypical or romantic approaches.

Acknowledging the tensions within the local, global and across these sectors and finding wholistic redress. Acknowledge also that the Northern interests may also be at variance with indigenous rights, needs and knowledges.

Acknowledge the importance of the Diaspora as a site of translation/traducture knowledge as well as the fluctuating force. The Diaspora is neither heterogenous, nor fixed or coherent body of knowledge or its management given its origins and reasons for migration. The room for organizational and individual expert support and knowledge is critical.

The acknowledgement of Africa as a complex non homogenous site of specific languages and cultures and even these are not homogenous in their specificity, need outlook, capability, geography, or political, social, economic or cultural capability,

The importance of cross disciplinary and integrated work,

The importance of translating and disseminating works from the South and including them in the general as well as development curriculum;

The importance of training translators and intermediaries in translation and development practice through multiple knowledge and cross disciplinary and cross cultural methodologies;

The sharing of insights across the disciplines and affecting holistic outcomes for poor community through “one stop shop” approaches, e.g. to the millennium Development Goals;

Resources for sharing and protecting tangible and intangible heritage and incorporating indigenous and local knowledges into development practice by giving Southern, marginalized and indigenous a voice;

South/South sharing of lessons, expertise and experiences in relation to common problems and solutions;

The use of multimedia and localization tools and other artefacts including digitalization to enable greater access and development of terminologies;

Knowledge exchanges and developing iterations of best practices;

Training of wider populace, developing common discourses, vocabulary, terminology and shared best practice in key poverty eradication areas (appropriately). The development of corpuses and local context tools and artefacts is important from the very early stages as we witness with the Stories across Africa “little hands project” (see publication proposal).

Making translation accountable through participatory methodology involving interdisciplinary and technically qualified translators and traducteurs as well as peer reviewers and collaborative translation.

Ensuring the transparency of translation by training peer translators/interpreters and translator/evaluators.

Advocacy in universal equality values, which valorize all human beings as important and relevant to resources allocation and use.

Building institutional and human resource capability to harness translation and traducture within and across organizations and the sector at large, both North and South by producing a body of competent development practitioners whether from the North or the South as opposed to the current skewed and heavily populated “Northern” practitioners, some who have little or no accountability to the communities they seek to serve.

Build in measures for recourse through traducture;

Harnessing the power of transnationalism, and the Diaspora including the Diaspora on the continent as well as that in the Northern Hemisphere.

Working in partnership across the sectors, including with governments, intergovernmental bodies, through national development plans, and through bilateral arrangements including with emerging BRIC countries.

## 5. CONCLUSION

The Sidensi colloquium concluded on Sunday afternoon with what many delegates argued was a resounding success.

The colloquium ended with a commitment to share immediate information for publication (see Call for papers on [sidensi.com/call for papers](http://sidensi.com/call-for-papers)) and a desire for SIDENSI COLLOQUIUM 2. Further information, including audio visual reportage will also be available on the [sidensi.com](http://sidensi.com) website, as are the colloquium the abstracts and some photos.

A discussion forum on case studies as well as for further sharing of knowledge has also been created, including one for participants and another for other practitioners to share their own case studies and insights. Do also visit our photo gallery here ([sidensi.com](http://sidensi.com)). This will be launched at the beginning–mid March.

The research findings in this report and further publications through the web and the digital narratives and films accompanying it are offered as further dialogues for deepening practice and theory and eliciting sharing of methodologies adopted in emerging follow-up work.

It is also a call for the development of communities of practice to share their experiences and lessons learnt (tacitly or overtly) from what can be identified as new and exciting areas of knowledge management that add value and raise a challenge to current practice, and also sign post other lessons learnt during the course of the wider IKM research which was very broad in its scope.

Translation inherently invites the cross fertilization of the lessons learned and the interdisciplinary and multiple knowledge approaches which it drew from by the very nature and conceptualization of the IKM emergent programme as a learning and innovative programme in its own right. We owe many insights to the wider programme which helped us clarify and shape our own goals, objectives and approaches.

### Colloquium Participants, Biographies and Abstracts

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#### **Sarah Cummings**

**ABSTRACT:** Sarah Cummings and Iina Hellsten

The aim of our paper is to present the results of the study on the co-authorship and co-institutional structures in development journals. We have conducted a longitudinal, systematic study about the co-authorship and co-institutional structure in three major journals in the field of development research over a period of almost 20 years. This study has been undertaken using scientometrics methods (co-authorship, citation and semantic maps method, see e.g. Leydesdorff 1995, Leydesdorff & Hellsten, 2006) which statistically analyse the bibliographic information (author's affiliation, keywords, references etc) and contents in scientific articles. The journals we have analysed are: Journal of Development Studies, Development and Change, Journal of International Development.

Our research questions are:

- 1) How far are development journals 'developmental' in nature (looking at their individual objectives)?
- 2) How does the structure of their authors and their institutions reflect these development objectives?
- 3) To what extent do these development journals connect the domains of academia and practice?
- 4) What is the status of and proportion of Southern authors (first or second author)?
- 5) What is the topic when the Southern author is a first author?

Our results show a sudden increase in collaborations as measured by the amount of co-authorships and collaboration between institutions since the 1990s. In addition, the amount of first authors from developing countries has increased over time. Where in the 1980s international collaborations were scarce, in the 2000s they have become much more prominent. This tendency differs across the three journals we have analysed. However, we also establish that Southern authors and Southern institutions are generally marginal to these development journals, despite our recognition that the global South and North are not as fixed as they sometimes appear. This is the second in a series of papers using scientometrics in an effort to reveal the hidden knowledge structures in development communications.

(see Hellsten and Cummings 2010).

**ABSTRACT:** Are development journals actually developmental? A scientometric analysis of three development journals research, research by Sarah Cummings and Iina Hellsten;  
**Keywords:** bibliometrics, journals, development, knowledge, scientometrics.

The aim of our paper is to present the results of the study on the co-authorship and co-institutional structures in development journals. We have conducted a longitudinal, systematic study about the co-authorship and co-institutional structure in three major journals in the field of development research over a period of almost 20 years.

This study has been undertaken using scientometrics methods (co-authorship, citation and semantic maps method, see e.g. Leydesdorff 1995, Leydesdorff & Hellsten, 2006) which statistically analyse the bibliographic information (author's affiliation, keywords, references etc) and contents in scientific articles. The journals we have analysed are: Journal of Development Studies, Development and Change, Journal of International Development.

## BIOGRAPHY

Sarah studied Geography of Africa and Asia at the School of Oriental and African Studies, part of the University of London. Since then, she has built of more than 20 years' experience in the area of information and knowledge management for development. Sarah recently worked in Context, international cooperation since July 2007. She has been working on knowledge management within Context and also externally with clients. Much of her time has been devoted to the IKM Emergent Research Programme, a 5-year, multidisciplinary research programme.

Sarah is a founder editor and co-Chief Editor of the open access, peer reviewed Knowledge Management for Development Journal. She is a member of the Advisory Board of Hivos and of the Editorial Board of the journal, Development in Practice. She is conducting research on the role of knowledge and knowledge networks in development. She blogs at The giraffe.



## **Geeta Dharmarajan**

Geeta Dharmarajan who recently won the highest honor of the Shri Padma Award in India is a writer, editor and educationist. Since 1988, she has been the full time honorary Executive Director of Katha, a non-profit organization that she founded. Interested in learning across boundaries, her work has focused on education – especially of children from economically poor families, and on culture-linking India's diverse cultures, values, and traditions through translations. She believes that stories from the rich linguistic map that is India are a powerful force in inducing first generation learners into the process of deep-rooted learning and empowerment; and that translation is a counter-divisive tool in strengthening India's vast and heterogeneous nation. Her wide intercultural, international,

national and grass-roots interests have shaped the inclusive and integrated work of Katha, and its various activities in the fields of literature and literary translation, community activism and education – in the primary to higher education spectrum and in formal and non-formal education. Geeta’s work has also included working with women because of her belief that children’s education is very closely linked with women’s capacity to earn as is the development of the wider society. Geeta is a prolific publisher with a commitment to high quality books in Indian languages. At the other end of the spectrum, Geeta’s work in Indian culture and literature stems from her strong belief in translation as an important tool to understanding ourselves and culture linking the country — horizontally, vertically, historically. In order to unearth the rich talent in the various Indian languages she conceptualized and launched the Katha Awards for Short Fiction in 1990. These are now recognized as a leading national level award for writers, translators and editors. Geeta’s work stems from academic and social engagement, demonstrating that the two can be harnessed for the development of society.



## **Ketaki Kushari Dyson**

**Title: “Tagore in the World in Translation: Experiences and Lessons of the 150 years Celebration”.**

**BIOGRAPHY:** Ketaki is a prolific writer and translator whose work is reknown world wide, particularly though not exclusively for her translations of Rabindranath Tagore including “I won’t let you go: Selected poems of Rabindranath Tagore. Her work involves working with the Bengali Diaspora and spans fiction and drama mainly only written in Bengali, irrespective of where it is set. Her ground-breaking work encompasses combining creative writing with scholarly research and includes works such as the important archival research and translation work embedded in it such as translations from the prose of Victoria Ocampo and from Ladino (Judeo-Spanish) songs. Further details of Ketaki’s work can be found on her home-page on: <http://www.virgiliolibro.com/kkd/>

Some of her current work includes: *Tisidore*, a multi-genre book, with literary discourses on two of Bengal’s major authors from the twentieth century, Jibanananda Das and Buddhadeva Bose, and documentary material from English life, within a fictional framework set in England. Published by Ananda Publishers, Calcutta, in November 2008. In 2009 this book brought me a trophy for being the ‘Best Bengali of the Year in Literature’. Additionally, *Ekabingsha Shatabdite Rabindracharcha o Anyanyo Probondho*, a collection of essays and reviews on various topics, including some with a connection to

Rabindranath Tagore , published by Ebang Mushayera of Calcutta in September 2010.

## **Gibril Faal**

### **TITLE: Translating African Concepts into Modern Management Frameworks**

Sometimes we dismiss indigenous concepts as primitive, anachronistic and backward. At other times we look upon these concepts and practices as curiosities of mere anthropological and historical interest. Mostly, we do not consider indigenous knowledge as being of any relevance to modernity.

Just as modern conventional intellectual disciplines are referenced on classical concepts, I propose that modern management can benefit from the insights of indigenous knowledge and African concepts. To support this proposition, I shall present two illustrations. Firstly, how African concepts of totemism can be applied to modern environmental management'; and secondly, how the Wolof concept of 'Tumurankeh' can be applied to management of community relations in a mobile and cosmopolitan age.

**BIOG:** Gibril Faal is a multidisciplinary practitioner with an impressive ground breaking professional record. He has led projects and written papers on a wide range of political economy, business management and international development themes and advised many national and international bodies. He has been a management consultant, business adviser and University lecturer for over 15 years working on private, public and charitable sector development. In the past 5 years, whilst on a Department of Trade and Industry (DTI)-funded project, he was one of the pioneers of social enterprise business support delivery in the UK. He is a Director at GK Partners, a UK-based consultancy working internationally specialising on: multiple bottom line business planning & development; corporate responsibility & governance; and implementing social enterprise & ethical business models. In June 2006, he was appointed to undertake the independent impact evaluation of University of Oxford's Centre for Migration, Policy and Society (COMPAS). He is the founder of RemitAid - the programme for "Remittance Tax Relief for International Development." He is also the Chairman of the African Foundation for Development (AFFORD), a UK-based charity which works to extend and enhance the role Diasporas play in African development.



## **Ambassador Ana Maria Fernandes**

**BIOG:** Embassy of Brazil in Nairobi

**Education:** BA in Letters - Portuguese, French and Brazilian Literature

**Work history:**

Ambassador to Kenya since March 2008  
 Ambassador (non-resident) to Uganda, Rwanda and Burundi, from March 2008  
 Ambassador (non-resident) to Djibouti, from March 2008 to May 2011-05-23  
 Permanent Representative to the United Nations Environment Program (UNEP) since March 2008  
 Permanent Representative to the United Nations Human Settlements Program (UN-HABITAT); Minister-Counsellor in charge of Economic Affairs at the Brazilian Embassy in London from November 2004 to 12 March 2008.  
 Served as Head of the Division for Disarmament and Sensitive Technologies from 2000 to 2004.  
 Previous professional assignments at the Brazilian Mission to the UN, Brazilian Embassies in Santiago, Washington and Montevideo.  
 Personal hobbies and interest: Literature, classical music, theatre and arts, world travel, golf and tennis.



## **Professor Simon Gikandi**

**ABSTRACT:** After Europe: Translation and the Challenge of Locality

In a world that has come to be defined by the struggle between global networks of capital and culture and localized identities and affiliations, translation has come to be seen as an indispensable conduit of cross cultural understanding. It has been praised for enabling universal communication, overcoming linguistic and cultural differences, and enriching languages. But the idealistic claims made for translation have often evolved in relation to the major languages of Europe. The rise and fall of translation has closely been associated with the fortunes of the idea of Europe in the modern world. But what happens when theories and ideas of translation are transported to the spaces of other languages, the spaces of cultures outside the grid of European literary and cultural traditions? What challenges and opportunities are presented by the task of translating from the so-called minor or less taught languages? What lessons can be learnt from the speech acts of “others”?

### **BIOGRAPHY**

Simon Gikandi is Robert Schirmer Professor of English at Princeton University. He was born in Kenya and graduated with a B.A [First Class Honors] in Literature from the University of Nairobi. He was a British Council Scholar at the University of Edinburgh in Scotland from which he graduated with a M.Litt. in English Studies. He has a Ph.D in English from Northwestern University. His major Fields of Research and Teaching are the Anglophone Literatures and Cultures of Africa, India, the Caribbean, and Postcolonial Britain, the “Black” Atlantic and the African Diaspora. He is also interested in the encounter

between European and African languages in the modern period, literature and human rights, and writing and cultural politics. He is the author of many books and articles including *Writing in Limbo: Modernism and Caribbean Literature*, *Maps of Englishness: Writing Identity in the Culture of Colonialism*, and *Ngugi wa Thiong'o*, which was a Choice Outstanding Academic Publication for 2004, and co-author of *The Columbia Guide to East African Literature in English Since 1945*. He is the co-editor of *The Cambridge History of African and Caribbean Literature* and the editor of the *Routledge Encyclopedia of African Literature*. His latest book is *The Aura of Blackness: Slavery and the Culture of Taste* (Princeton University Press, Spring 2011). He is currently working on *This Thing Called English: The Colonized and their Books and Modernism and Early Postcolonial Style* and editing vol 11 of *The Oxford History of the Novel in English: The Novel in Africa and the Atlantic World*.



## **Amanda Hopkinson (Moderator)**

### **BIOGRAPHY**

Amanda Hopkinson is an academic in Literary Translation and has served as a Professor in the discipline at the University of Norwich (where she was also the Director of the British Centre for Literary Translation), Manchester University and at the City University, London. She translates from French, Portuguese and Spanish and writes books on Latin American culture and European photography.

She has had a wide ranging career, providing leadership in strategic public policy and building partnerships in Literary Translation in the regions, in Britain and internationally both within academia and the professional sector.

Amanda Hopkinson's wide interests include photography as well as literary translation, and she has been involved in works such as writing *A History of Photography in Mexico* and in translating a collection of essays on the Surrealist photographer, Man Ray. Other recent translations include *A Notebook* by Jose Saramago, (Verso 2010); *Affairs of State* by Dominique Manotti (Arcadia, 2010); and *Rage* by Sergio Bizzio (Bitter Lemon, 2009). Recent photography monographs include *Martin Chambi* and *Manuel Alvarez Bravo* (Phaidon, 2004 & 2006)



## **Kingo Mchombu**

## **ABSTRACT: Kingo Mchombu**

### **ABSTRACT: Perceptions on multiple knowledges use in organisations: a case study of two Namibian Organisations**

The realisation that knowledge management in development requires use of multiple knowledges by incorporating knowledge from different stakeholders to address fully all aspects of development has led to calls for use of multiple knowledges to strengthen KM utilization in development. This paper is part of an on-going study to collect baseline data on knowledge management in selected Namibian organisations. The findings are based on interviews with respondents of the selected organisations. Data indicates a strong relationship between knowledge valuation and power of the knowledge holder, for example, knowledge of donor agencies is highly valued while locally generated knowledge is given relatively low priority. Key implications of the data, including knowledge dependency and donor driven development are discussed and conclusions and recommendations made on how to address the situation.

#### **BIOGRAPHY**

Kingo Mchombu is Professor and Dean, Faculty of Humanities and Social Sciences, University of Namibia. Formerly he was head of Information and Communication Studies Department at University of Namibia (1997-2005). His expertise is in information and knowledge sharing for the development of grassroots groups in Africa. His work is informed by research and teaching in the areas of communication for development, health communication, knowledge management, and strategic marketing of information services. He has published a book on knowledge sharing for community development and transformation (2004), three monographs on village reading rooms (1995) rural development information needs (1993), libraries and literacy (2006). He has several journal articles on rural development and poverty eradication (1993, 2002, 2003), and African librarianship (1992, 1995, 2001, 2005). He has several papers on public librarianship (1985, 1984). He has also written on knowledge management (2007, 2006); and indigenous knowledge management (1991; 2004). He is actively involved in several research networks and discussion forums on Information and Knowledge Management (IKM) both at the international level as well as African level.  
<http://thegiraffe.wordpress.com/> ;  
<http://www.ikmemergent.net/>. and a Knowledge Management – Africa programme sponsored by the Development Bank of Southern Africa.

He holds various qualifications from Dar Es Salaam University, Tanzania (BA), Postgraduate Diploma in Librarianship (University of Wales, College of Librarianship, Aberystwyth), and a Masters and PhD degree from Loughborough University,

UK. He sits on the boards of the following national and international organizations: Book Aid International, London, UK; National Institute for Democracy (NID), Namibia, and Information and Knowledge Network, Amsterdam, Netherlands.

He has also worked, from time to time, in projects supported by Oxfam, Canada; International Development Research Centre (IDRC), Nairobi office; UNESCO and Carnegie, New York.

Kingo Mchombu is on the editorial board of several African and international refereed journals: Information Development (UK), International Information and Library Review (USA), Namibia Development Journal, and Knowledge Management for Development Journal (Netherlands).



## **Professor Mbulelo Mzamane**

Mbulelo Vizikhungo Mzamane, the first winner of the Mofolo-Plomer Prize for Literature (1976), is the author of *Mzala*; *Children of Soweto*; *Children of the Diaspora*, *Children of Paradise*; and a children's book, *The Race between the Turtles and the Cheetahs*. He edited *Selected Poems: Mongane Wally Serote*; *Selected Poems: Siphosiphony Sepamla*; *Hungry Flames and Other Black South African Stories*; and *Words Gone Too Soon: Tribute to Phaswane Mpe and K. Sello Duiker*. He is also the author of *Revisioning Africa*; *Human Righting Apartheid* and co-editor of *Global Voices: Contemporary Literature from the Non-Western World*, 'the most comprehensive anthology on the subject available anywhere in the world'; *Images of the Voiceless: Essays on Popular Culture and the Media* (with John Haynes and Aderemi Bamikunle); and *Multicultural Education in Colleges and Universities* (with Howard Ball and Steve Berkowitz). He became the first post-Apartheid Vice Chancellor in 1994 at the University of Fort Hare, South Africa, where he also held the faculty rank of professor in English Studies and Comparative Literature. Mzamane has also held academic posts in Botswana, Lesotho, Nigeria, England, Germany, USA, and Australia. He is Project Leader and General Editor of the *Encyclopedia of South African Arts, Culture and Heritage* (ESAACH).



## **Ghirmai Negash**

**ABSTRACT: Found in Translation: The Conscript, An Indigenous Post-colonial Novel Avant la lettre**

It is generally recognized that the Euro-American academy and publishing economy privilege African literatures written in European languages. But while the significance of African literatures in the continent varies from language to language, for example, depending on form and genre, it has also become

obvious that texts written in indigenous African languages in reality preceded or led the emergence of post-colonial African literatures. In other words, there were indigenous post-colonial African novels avant la lettre.

My presentation argues this point through the case of Gebreyesus Hailu's Tigrinya novel, *The Conscript*, a novel that I have recently finished translating, and by making use of aligned vernacular sensibility and idiom "found" in the process of translation. The book will be published by Ohio University Press, in 2012. The novel was originally written in 1927, but appeared in print in 1950. Masterfully told from the perspective of its central protagonist, Tiquabo, the novel narrates the staggering story of Eritrean conscripts who perish in the Libyan deserts, while fighting an imperialist war on behalf of Italian colonialism. Humiliated by their defeat in the battles against the Libyan nationalists, the conscripts, and especially the novel's main hero, Tuquabo, come finally to the realization of the ironic contradiction that they were fighting to maintain the same colonial system by which themselves and their people were oppressed.

The format of the presentation will be that I will first present a formal analysis, and then read excerpts from the English translation of the novel. Some of the historical images from the pages of *The Conscript* (scenes of the desert, the devastation, the horsemen, etc.) will resound the satellite images coming out of Libya today.

## **BIOGRAPHY**

Ghirmai Negash is Associate Professor of English & African Literature, and Associate Director of African Studies Program at Ohio University. He earned his Ph.D. from the University of Leiden, the Netherlands. He was the founder and former chair of the Department of Eritrean Languages and Literature at the University of Asmara (2001-2005). His research interests include African literatures from the Horn of Africa and South Africa, critical theory, translation, and orality studies. His publications include *A History of Tigrinya Literature in Eritrea* (University of Leiden-CNWS, 1999); *Who Needs a Story?* (Hidri-Michigan State UP-ABC, 2006), co-edited and translated with Charles Cantalupo; *The Freedom of the Writer & Other Cultural and Literary Essays*, in *Tigrinya* (Trenton, NJ.: Africa World Press, 2006), and several articles and chapters, including in *Silence is Not Golden*, eds. Adera, T. and A. Ahmed (Lawrenceville, New Jersey, Africa World Press, 1994), *Teaching Life Writing Texts*, eds. Fuchs, M. and C. Howes (New York: MLA, 2008), *Journal of African Literature Association* 2.2 (2008), *Research in African Literatures* 40.3 (2009), and *Biography* 32.1 (2009).

Dr. Negash's main pedagogical interests are African literature, critical theory and world literature, and his two fundamental

aims are to foster critical thinking and cross-cultural awareness in his students. At a personal and professional level, he has lived and worked on three continents, can speak and write four African (Tigrinya, Amharic, Arabic, Afrikaans) and three European languages (English, Dutch, French). He has also a working knowledge of Giiz.



## **Mike Powell**

Mike Powell is director of the IKM Emergent Programme, (<http://ikmemergent.net>). This programme is based on a critical analysis of how the international development sector understands and uses knowledges of relevance to its work. It explores new practices, influenced by and influencing informational developments in the world at large, with the aim of promoting more effective and more appropriately managed development interventions. It works through an international network of researchers and practitioners. It is hosted by the European Association of Development Research and Training Institutes and funded by the Royal Netherlands Ministry of Foreign Affairs.

Mike trained as an historian and as a nurse before working on health, development and relief programmes in Latin America, Africa and the North of England. For 15 years he has worked as a consultant, author and activist on information management in development organizations and on emerging information societies in the North and South.

Relevant publications include:

- 'Progress to date of the IKM Emergent Research Programme: synthesis, understandings and lessons learned' (with S.Cummings in *Knowledge Management for Development Journal*, 6:2, September 2010)
- 'City Information Architecture: A Case Study of OTIS (Opening the Information Society Project) in Sheffield, UK' ( with A.Millward in Aurigi and De Cindio (eds) *Augmented Urban Spaces: Articulating the Physical and Electronic City*, Ashgate, 2008
- 'Which Knowledge? Whose reality? An overview of knowledge used in the development sector' (*Development in Practice*, 16:6, 2006)
- 'Understanding 'Informational Developments': A reflection on key research issues', (UNRISD 2005)
- *Knowledge, Culture and the Internet in Africa : a challenge for political economists* (*Review of African Political Economy* ,88, 2001)

- 'Information Management for Development Organisations' (Oxfam GB, 1999 and 2003).



## **Ros Schwartz (Workshop facilitator)**

**Abstract: Practical and ethical challenges in Translation**

Ros Schwartz is an award-winning literary translator, a leading light in the Translators' Association of the Society of Authors and a specialist in cross-cultural corporate communications. Since 1980, Ros has translated some 60 works of fiction and non-fiction, particularly novels by contemporary Francophone writers. She runs a small translation company with a team of translators working into and out of the major European languages and specialising in the arts, development and corporate literature. She frequently runs workshops, is a regular speaker on the international circuit and publishes articles on translation-related issues. Made a Chevalier dans l'Ordre des Arts et des Lettres in 2009, Ros was Chair of the European Council of Literary Translators Associations (CEATL) from 2002 to 2009 and is currently Chair of English PEN's Writers in Translation Programme.



## **Tomi Adeaga**

**ABSTRACT:** Minority Subjects and Communities - African Diaspora and the Afro-Germans

The African Diaspora is defined by a multiplicity of voices, which have yielded a wide range of experiences rooted in the environments from which they have sprung up. One of these voices is the Afro - German voice. Estimates of people of African descent in Germany range from 300,000 to 500,000; there is no concrete data on their numbers. In this paper, the term Afro - German is used to define people of German and African or African - American origins. The term was coined after a group of Afro - German women, came together at the behest of the late African - American poet, Audre Lorde. Lorde encouraged these women to come out of the obscurity imposed on them by their German society and become visible. As a result of this, they documented their history and experiences in the now famous book, *Farbe Bekennen: Afro - deutsche Frauen auf den Spuren ihrer Geschichte* (1986). It is in this vein that this paper primarily aims at exploring the dynamics of Afro - Germans in Germany. In what category do Afro - German books belong? Are they part of the African Diaspora or German studies or both? I will analyse the Afro - German situation within the broader scope of the African Diaspora and the African continent.

Tomi Adeaga is a translator, literary critic, poet and fiction writer. Her publications include: *Translating and Publishing African Language(s) and Literature(s): Examples from Nigeria, Ghana and German*, Published in 2006 by IKO Verlag, Frankfurt am Main, Germany. "Neger 3km" poem in *Afroeuropa: Journal of Afro-European Studies*, Vol. 1 No. 1 2007 (Online edition), "Marriage and Other Impediments" (short story) in *Anthology of Love*, Ayebia Publishing House, England (2006), and "Afro-deutsche in Germany". In the *Encyclopedia of the African Diaspora: Origins, Experiences, and Culture*, (Ed. Carol Boyce Davies) - ABC-CLIO Publishers, Santa Barbara, California, United States of America. (2008).

## **Beth Maina Ahlberg**

Uppsala University, Sweden

**ABSTRACT:** Multiple Discourses on Sexuality: Implications for Translating Sexual Wellness. Concept into Action Strategies in a Kenyan (researched jointly with Anne Kamau, Institute for Development Studies (IDS) and Asli Kulane) Division of International Health, Karolinska Institutet, Sweden

This Paper attempts to map, drawing mainly from HIV and AIDS prevention interventions, the multiple discourses on sexuality. The aim is to provide a picture of the challenges and opportunities in transforming the concept of sexual wellness currently being articulated. This is a move from the commonly held view of sexuality as a threat to health, to one promoting sexual wellness or positive view of sexuality. A postcolonial conceptual perspective is used to help grasp the multiple-realities emerging from the historical influences on Africa and for reflexivity on the ambivalences and representations of Africa and African culture including sexuality. (Key words: sexuality, complexity, moral sensitivity, postcolonial, HIV and AID)

**BIOGRAPHY:** Professor in Sociology, Department of women's and Children's health (IMCH), Skaraborg Institute for Research and Development

## **Olu Alake**

**Abstract: Translation of Cultural Identities in the Diaspora Space**

In this presentation, I will be exploring how locating a sense of self in a Diaspora space, especially within the context of being minoritised, requires the mobilisation of a skillsets akin to the key considerations of translation and traducture. I will submit that these considerations are in and of themselves of vital utility when considering efforts for making transfer of knowledge across and within cultures, avoiding misunderstanding and reinforcing a sense of positive self-awareness, empowerment and belonging in the process.

I will invoke practical examples of how cultures are 'lost in translation', and in effect, people and relationships are similarly compromised. Of particular importance to me here will be exploring the impact of power dynamics in translation and meaning-making which is at the heart of cultural relations, especially problematised in the Diaspora Space, but are also increasingly evident in internal migratory situations, as witnessed in new marginal urban spaces across Africa.

**BIOGRAPHY:** Olu has held senior management positions in the UK's Equalities and Human Rights Commission, Commission for

Racial Equality and Arts Council England. He has developed and delivered cultural diversity action planning programmes

for arts and cultural organisations. Olu has recently developed a symposium for Arts Council England on 'New Gender Relations in the Arts' and he was also the Coordinator of the decibel international symposium 'Breaking Boundaries, Building Bridges'. He was on the steering committee and a contributor to a major publication on cultural diversity and audience development called *Navigating Difference*, published by Arts Council England. He has also written and delivered presentations on diversity, cultural identity and cultural policy across several countries. He has sat on steering groups for other programmes, including GAIN (board diversity programme), as well as chairing the UNESCO East Asia Forum on Cultural Diversity resolution drafting working group. He has been a member of the International Advisory Board of the World Cultural Forum and currently sits on the board of African-British theatre company Tiata Fahodzi. He is also current President of the community development and mentoring charity 100 Black Men of London.

Olu holds an M.Sc in Race and Ethnic Studies (Birkbeck), Postgraduate Diploma in Management Studies and B.Sc (Hons) in Economics (Ife, Nigeria).

## **Michael Ambatchew**



Michael Daniel Ambatchew was born in 1967 in Moscow and published his first poem in a school magazine in 1977. He did his first degree at Addis Ababa University (Gold Medallist), his second at the University of Exeter and his doctorate at the University of Pretoria (Honorary Colours). He is a founding member of Writers for Ethiopian Children that has published six bilingual anthologies. Moreover, he recently co-translated a book on Glaucoma into Amharic and has worked at several conferences as a simultaneous interpreter. Michael has also published dozen's of children's stories and presented over 45 papers at seminars and workshops and published articles around the world.

ABSTRACT

One of the pivotal issues on the linguistic battlefield is the role of African languages both as liberator and incarcerator. Progress is being made on several fronts, such as the development of several computer packages that can utilize the Geez script, which is used to write languages like Amharic and Tigrinya and survives as the uniquely African script. This article scrutinizes how technical vocabulary was developed during the translation of Professor's Flammer's seminal text "Glaucoma" into Amharic. Only 4% of the words had an equivalent synonym in the selected sample and as much as 42% of the words were directly borrowed from this source language, and another 26% required paraphrasing. However in the index, there is a reduction in the number of words borrowed (29%) and a slight increase in the words with synonyms (11%). The number of compound words used is (15%). The translation has led to the creation of many new words and expressions in the Amharic vocabulary that related to Ophthalmic medicine. It is such development of the corpus of African languages that will make them more robust to the demands of languages in a globalizing world and enable Africans to do their own share of being both consumers from and contributors to the pool of human wisdom.

## **Belinda Calaguas**

Belinda Calaguas joined ActionAid in June 2007, as Director of Policy & Campaigns. She has had over 20 years of development experience, initially gained in the Philippines where she has worked as organiser, campaigner, development journalist, policy researcher and programme manager. She has worked on issues involving student rights and welfare, the urban poor and access to land tenure, farmers' struggles to lower land rent and against land-grabbing and women's issues on reproductive health.

Belinda came to Britain in 1993 and headed an alliance of migrant and refugee community groups that advocated for refugees' access to health, HIV-AIDS, immigration and social welfare services. She later joined WaterAid as Advocacy Manager, later Head of Policy where she developed the organisation's policy advocacy work in the UK and across its country programmes. Belinda was a Specialist Adviser for the parliamentary inquiry into the water and sanitation crisis and DFID's response to the crisis. She was a member of the International Working Group of The Water Dialogues and a member of the Advisory Panel of the Economic & Social Research Council's Non-Governmental Public Action programme. Belinda holds a first degree in Communications and a post-graduate degree in voluntary sector organisation from the London School of Economics.

## **Kemly Camacho**

**ABSTRACT:** Our history, our voice, our strength: the power of local knowledge re-cognition  
An emergent action-research experience

Kemly Camacho is based in Costa Rica. She has been working in ICT social research since 10 years ago with special focus in social impact of ICT and knowledge and information sharing processes. She is actually the Director of Sulá Batsú Cooperative, a group of 18 researchers working in Information and Knowledge Management, social ICT and collective entrepreneurship in Latino-America. Kemly has participated in IKM Emergent Program focusing in local knowledge processes reflections. Kemly is university professor at the university of Costa Rica and PhD Candidate at the UOC.



## **Diego Carneiro**

(Conservatoire of Lausanne)

Diego Carneiro, an accomplished cellist and musician that started to play cello and piano at the age twelve, influenced by an exceptional background of his native city of Belém, capital city of the state of Pará, in the Amazonian region in the north of Brazil. The array of sounds and colours of the Amazonian Forest and River along with traditional Brazilian music styles of the various regions combined with his wide-ranging and international classical music training are perceptively reflected in his musical talent. His talent was recognized quite early, giving his debut concert at the prestigious Cecilia Meirelles's Hall in Rio de Janeiro. Other works include a live recording of the Haydn C Major Cello Concerto which resulted in an award for the Petrobras Orchestra Young Soloist prize. He has an accomplished training career under the guidance of leading experts including, Darry Dolezal at Columbia Missouri Professor Richard Markson at the Trinity College of Music. His talent is recognized through several prizes and awards: the University of Missouri - Columbia USA, Trinity College of Music, Vitae Foundation, Leo To Teixeira, the Solti Foundation, the Tillett Trust, the Myra Hess Trust, the Richard Carne Foundation, the Leonardo Smith Duo Competition, the English Chamber Orchestra Award, the Barbirolli Award, 'Solo Emerging Artist' competition, Duche D'acua Viva prize to mention but a few. Examples of his work in the media includes participation in a BBC Radio 4 documentary, 'The Music of the Rain Forest' for the BBC Radio 4. He also produced a documentary entitled 'Amazonia, the Resounding Jungle'. Currently, he is pursuing his Masters Degree at the Conservatoire of Lausanne under the expert guidance of Professor Márcio Carneiro. He has also created the AmaZonArt charity which brings international artists together to support educational and social projects mainly in the Amazonian Region

of Brazil. The aim of AmaZonArt is to use art as a vehicle of social inclusion and dissemination of beauty and self-development through charity.



## **James Currey**

**ABSTRACT:** The cultural context of translating from Arabic and African Languages will concentrate on the lessons learned by working on Heinemann's Arab Authors with Denys Johnson-Davies who, as Edward Said wrote, is the best translator of contemporary writing from Arabic to English. It will focus on the handling of cultural as well as linguistic translation. Comparison will be made with the problems produced in translating novels by Ahmadou Kourouma of the Cote d'Ivoire and on the Zulu epic poem on Emperor the Great by Mazisi Kunene, first poet laureate of South Africa.

James Currey was the editorial director at Heinemann of the African Writers Series from 1967 to 1984. During those years he started Arab Authors and the the Caribbean Writers Series. In 1985 he established James Curry Publishers as a specialist publisher of academic work on Africa and the Caribbean; it still thrives as an imprint of Boydell and Brewer. In 2009 he was appointed by Pearson as an adviser on new publishing in Heinemann's African Writers Series.



## **Michael David**

**ABSTRACT:** An Emergent network of Digital story tellers: A Reflective Analysis of a Sri Lankan initiative to discuss community based Tele Centres.

Digital stories are a combination of the age old story telling and digital technologies. Digital technologies are used to assemble still photographs, short video clips drawings and other visual materials combined with an audio track to tell a story. The story may be a personal experience, an issue affecting a community, a reflection of something that matters to the story teller.

Digital stories are commonly shared on web spaces that encourage user generated visual material. Most digital story tellers who joined in the Sri Lankan initiative have published their on global web spaces such as the You Tube in addition to sharing the stories off line and on dedicated web spaces.

Parallel to the study a dedicated online web space for discussion has been created and the space has been promoted as a web space that encourages communities to publish content produced by them. ([www.telradio.org](http://www.telradio.org))

### *Study in progress*

The Sri Lanka digital stories are not a formally organized collective. However they have been able to come to many activities organized by the researcher and his collaborators.

The focus of this brief sharing of experience is how digital story tellers of community based tele centres have been engaged in a networked process of sharing their experiences thru digital stories.

This loosely connected net work has sustained itself and contributed to a dialogue that facilitates a better understanding of the interactions between the actors (beneficiaries of ICT facilities) and the networks that include the managing agencies of community based ICT facilities in Sri Lanka. The issues related to non human factors such as computers, infrastructure, and electricity have also been taken in to consideration.

### *Possible outcomes*

The methodology employed is a hybrid that draws from the reflective experience from the researcher his team, the digital stories and responses from the agencies to the digital stories.

The study has been able to develop a narrative on the nature of the interaction between the various actors in the digital storey format and these digital stories have been able to produce other response digital stores.

The study argues that user friendly web spaces could support a process based discussion to support and sustain community development initiatives such as tele centers that have been set up with little or no community involvement.

The study profiles and explores the challenges and complexities associated with loosely connected networks while arguing that non linier thinking and patience is needed make use of such networks in the context of international development.

Specifically the study points out that when exogenous development initiatives are faced with issues of disengagement from the actors digital stories could be part of a intervention used within a project cycle.

The study concludes that sympathy, care and respect to opinion of the actors of a net work generate commitment and engagement towards the sustenance and progression of community based development interventions.

In this instance the translation of thoughts, concepts and actions in to visuals has been a integral process where the community has been a integral part of the process. However the degree of

participation is limited by several social and political factors that are beyond the control of the participants of the process.



## **Charles Dhewa**

(KTA)

**ABSTRACT: The Role of Traducture in Sensemaking: Experiences from Southern Africa**

The way people make sense of the world influences how they frame, interpret and convert information into useful knowledge. To this end, language is critical in how people develop cognitive maps. In the same vein, translation and traducture have a bearing on knowledge generation and sharing among people from diverse cultural and linguistic backgrounds. My presentation is based on experiences in Southern Africa where we are using sensemaking theory to illuminate the role of traducture in knowledge management, among other conceptual frameworks. Sensemaking is about the many ways people generate what they interpret and how they place stimuli into frames. Our activities have shown that when people put stimuli into frames they are able to generate knowledge through comprehending, explaining, attributing, extrapolating and predicting. Diverse indigenous African languages have vivid words that draw attention to new possibilities through metaphors, idioms, poetry and other artifacts. Access to these varied images, through translation, can enable development practitioners and ordinary people to engage in more adaptive sensemaking and decision making.

The presentation will show how translation is enabling organizations and communities use stories as templates for shaping indigenous knowledge into a coherent set of ideas. Based on the solid foundation of Ubuntu, we are helping communities gather and translate African sources of knowledge in local languages, thus building a database of experience from which they infer how things work. Our collaboration with universities, farmers and policy makers toward leveraging local knowledge for development will also be highlighted in the presentation. Charles Dhewa is currently the Director of Knowledge Transfer Africa (PVT) LTD in Zimbabwe.

Charles is a communications and knowledge sharing specialist based in Zimbabwe. Over the past 14 years, he has enhanced the knowledge sharing capacity of farmer organizations, Community Based Organizations, NGOs and policymakers in Southern Africa. He is leading a small evolving organization called Knowledge Transfer Africa (KTA) which is helping communities to build Community Knowledge Centres through which they can communicate value. He has a Master of Philosophy (Mphil) in Information and Knowledge Management from Stellenbosch University, South Africa. Other qualifications

include; a Bachelor of Arts in English and Communication Studies and Diploma in Mass Communication. Charles is helping African organizations to leverage their knowledge by developing conceptual frameworks to inform their planning and development processes. He is excited about translation and the role of African languages in development. Some of his key perspectives are: African Science Speaks Many Languages: <http://www.new-ag.info/focus/focusItem.php?a=1836> and Modern science needs local knowledge: <http://www.scidev.net/en/opinions/modern-science-needs-traditional-knowledge-1.html>

## **Raimi Gbadamosi**

**ABSTRACT: The Machines Are Coming!: Translation and Art**

Consequences of making art by non-Western practitioners in and outside of the World Metropolis (which can be treated as a single entity regardless of their spread geographical placement in a communication-based generation) have been the imposition of a set language; the isolation of 'other' practices as peripheral; the centralising of critical strategies; and the marginalisation of practices considered disparate when compared with 'mainstream' activity.

The promises of post-modernism, of equality of voice and presence, have been left to one side, creating space for a 'difference' best represented as fragmentation of the centre, rather than a strategic understanding of possibilities available from truly engaging with a myriad of practitioners.

Of course all of this is happening at a time when Africa, China, and India (I am aware of the disjunction of having two nations and one continent collapsed into a singular paradigm, but this is the way it is being read) are being explored by the structure that is the Central Art Machine, seeking new ways to define itself as a viable and benign system of cultural exploitation.

What now appears to be happening outside the World Metropolis, is the diminution of new voices. Emphasis on technological interpretation has meant that voices are being silenced through economic and social attrition. Technology is supposed to be neutral, but the realities of display and interpretation have over-determined usage and the method of speech.

I intend to explore the above in my paper, outlining the demands of translation; the creation of meaning; and strategies available for cultural sustenance alongside the World Metropolis. And like the constant cry of defenders all over the world, raise a voice and say that the machines are coming.

**Biodata:** Raimi Gbadamosi, contemporary British conceptual artist, writer, and Honorary Research Fellow at the Slade School

of Fine Art. His work investigates the complexity of social and cultural politics, often challenging views on ethnicity, race and culture



## **Daniel Guijarro**

### **ABSTRACT: HOW WIDE ARE THE RIPPLES**

In this presentation I will reflect on the process and findings of 'How Wide are the Ripples?', a participatory research and reflection process supported by IKM Emergent. Firstly I will briefly describe the 'Ripples' themes, and the main findings related to Interpretation, 'traducture' and reflexive practice. In particular, the main output of the process is a forthcoming issue of Participatory Learning and Action journal, which has a whole section looking at the ethics and practicalities of aggregating qualitative information and abstracting stories or perspectives from their context. This places the issues in a wider context of the politics of international development relationships, organisations and structures.

Secondly, I will reflect on my own experience as a non-native English speaker in the 'Ripples' research and reflection process and the challenges and opportunities I found in this respect. I will provide some examples from my experience addressing three main issues: translation and cultural equivalence; language and hierarchies of knowledge; and strategies of empowerment and voice in foreign language work contexts.

I will discuss how translation constitutes an approximation of cultural meanings and challenge the idea that languages operate as mathematical categories. The same words in different languages have different cultural connotations. I will also reflect on how different languages give different importance to the result of communication and the process of communication. In relation to language and hierarchies of knowledge I will provide some examples of how some development 'buzzwords' are used in different cultural settings and create feelings of 'ignorance', affecting self-confidence in empowerment processes. Finally I will provide some strategies I have developed to work in non-native speaking contexts in order to compensate my lack of linguistic competence in English.

**BIODATA:** Daniel studied Arab and Islamic Studies at the Universidad Autónoma de Madrid (Spain). He focused his career on studying civil society in Arab countries and he has been worked for several years as a consultant for Spanish INGOs operating in Egypt, Palestine, Syria, Lebanon, Jordan, Algeria and Morocco and as a manager of a consultancy

department in a Spanish firm. Questioning the ethics of consultancy and being critical with the empowering effects of INGOs practices motivated him to move to England in 2009 to study a MA on Participation, Power and Social Change at IDS (Institute of Development Studies).

This reflective endeavor about his previous experience has led Daniel to focus his work and research on organisational learning, especially, on the role of individuals in fostering organisational change towards more empowering practices in development organisations. Last year, he participated in 'How Wide are the Ripples', a participatory research and reflection process supported by IKM Emergent and he is currently participating in a research on 'practice-based change' in development organisations. As a non-native English speaker he is interested in the role of language and translation in development practice and its implications on power relations and agency in aid relationships.



## **Feston Kalua**

**ABSTRACT: The poetics of cultural translation in J.M Coetzee's *Disgrace* and Kopano Matlwa's *Coconut*.**

Homi Bhabha, echoing Walter Benjamin, suggests that the postcolonial world has been or is going through what he terms "the trials of cultural translation". By this, Bhabha refers to the mingling or coming together of what were once separate, colonial or postcolonial spaces with disparate cultural leanings. However, with the pervasiveness of global capital modernity, the notion of culture comes to be read in the practice and context of its particular enunciations, and, thus, identity becomes a mobile form of living the contingent and the contemporaneous. To that end, this paper discusses the concept of cultural translation with a focus on J.M. Coetzee's *Disgrace* and Kopano Matlwa's *Coconut* -- two texts in which the authors represent contested positions of self and other in the new South Africa. The paper argues that rather than re-articulating the conventional notions of nationalism, cultural pride or affirmations of roots, these works project an angle of vision that gestures toward Bhabha's concept of cultural translation, "the act of living on borderlines".



## **Nadia Kerecuk**

**ABSTRACT: From mirrors to mirages and Fata Morganas: reflecting and deflecting ethical and paradoxical beams in translation and traducture.**

This paper aims at illustrating how the complex architecture of subjective, cultural-historical interactions is manifested in the act of translating or interpreting knowledge. Although the translator or interpreter either effaces himself/herself or is edited out from the target text, an indelible track is left behind. A text archaeologist/Sherlock Holmes is able to detect the cultural features of the author through the lexical, grammatical, semantic and pragmatic marks present in the chain of speech acts making up discursive scene. Subjectivity of translators should be objectivized in the very translation/interpretation act. A paradox ensues: an aporetic mirror translation or, on occasions, a Fata Morgana of the original conceptual scaffolding. This reality has serious ethical impact upon the effect upon knowledge the conveyed through translation. This is nothing new – history of ideas shows us that new terms are cloaked in layers of old concepts. Loyalty to original concept and text ends up being intermingled with the translator's own socio-cultural and political worldview. To illustrate effects and impacts, examples will be given to illustrate ethical and paradoxical beams reflected and deflected in practical

instances of both translation and interpretation. One illustrative and thought-provoking case of conveying knowledge is the 1947 foreword to Ukrainian readers, in 'Kolhosp tvarynl' - Animal Farm: George Orwell (1903-1950) tells the Ukrainian readers how he wanted to take a stance against the Soviet myth on his return from Spain: 'by using a storytelling form, accessible to almost every reader, and easy to translate into foreign languages'.

1 Колгосп тварин translated by Ivan Cherniatyns'kyi and published by 'Prometei'. George Orwell's foreword pages 7-12.



## **Mpalive Msiska**

(Birkbeck College)

### **Development, Metaphors of Knowledge Transfer or How does one Speak to the Other?**

The paper will suggest that primarily the template underlying the idea of development, whether envisaged as the reproduction of particular regimes of truth, of knowledge or as the engendering of the agency of the recipient of development, has to do with how, as subjects, we speak to one another and our assumptions about the nature of speech and the Other to whom we speak. It will contend that the relationship between knowledge and development is ultimately about the politics of the subject and the politics of textuality, about whether we speak in monoglossiac or translational speech. In this respect, literature provides some key metaphors through which to represent the ways in which translation and mediation are profoundly implicated in the production and transfer of knowledge across culturally-differentially located subjects and sites. The paper will focus on Daniel Defoe's Robinson Crusoe, Brian Friel's Translation, Chinua Achebe's Things Fall Apart and Wole Soyinka's Season of Anomy, among others, in order to propose a taxonomy of patterns of speech between the North and the South as historically imagined in literature and also ways of engendering new speech forms and epistemes that might form a basis for the development of genuine forms of dialogue.

Email: [m.msiska@bbk.ac.uk](mailto:m.msiska@bbk.ac.uk)



## **Alistair Niven OBE**

WELCOME AND INTRODUCTION

**BIODATA: Principal, CUMBERLAND LODGE**

Alastair Niven became Principal of Cumberland Lodge early in 2001. Prior to this he had been Director of Literature at the British Council for four years. He has held several public positions, including being Director of Literature at the Arts Council of Great Britain (latterly The Arts Council of England) for ten years and Director General of The Africa Centre from 1978 to 1984. Alastair began his career as an academic, with positions at the Universities of Ghana (where he had been a Commonwealth Scholar), Leeds and Stirling. He had been a Visiting Professor at the University of Aarhus in Denmark and has held honorary positions at the Universities of Exeter, Warwick and London. He is the author of four books and over fifty articles on aspects of Commonwealth and post-colonial literature, and has also written extensively about the welfare of overseas students. A judge of the Booker Prize for Fiction in 1994, he was also President of English PEN from 2003 to 2007. He was a founder member of the Home Office Arts in Prison Committee and is Chairman of the local branch of the Workers Education Association. He is married to Helen Niven and has two grown-up children.



## **Andrine Pollen**

**ABSTRACT: TRANSLATION AND PUBLIC POLICY IN NORWAY**

NORLA operates six application deadlines for translation subsidies a year, three each for fiction and non-fiction titles. In May a staggering 115 applications regarding Norwegian fiction titles were received, and 114 granted translation subsidies of a total of NOK 1.350.000 for translation into 36 languages. Last year, 329 titles into 45 languages were given translation grants from NORLA.

**BIODATA:** Andrine Pollen was born in 1968 and studied comparative literature, German and Communication Studies. Formerly a lecturer at Teacher Training Colleges in Norway, she is now adviser for NORLA, Norwegian Literature Abroad, Fiction & Non-fiction. Also a Specialist in Children's Literature, she has written several articles.

## **Gwyneth Sutherlin**

Independent Scholar U.S.A

**ABSTRACT: The Future of Crowdsourcing Translation During Crisis:**

Case Study "4636 Haiti" Post-Earthquake Haiti, January 12, 2010\*

Based on three qualities distinct to this technology and its use in crisis, what can be predicted about its role in the future and the role of translators in promoting best practices?

Digital distance: subjects to translators. In situations of crisis, the emotions of the speaker play a role in how printed passage is interpreted and finally transcribed. Determining the emotional state of the speaker is not possible with SMS, but with crowdsourcing, trends can 'sensed' and tracked as markers of emotional intensity are observed and reported by the crowd. Also, the physical absence of a translator may give a feeling of autonomy to the speaker as if he or she is alone, able to communicate without immediate scrutiny or parsing. In a time of crisis, the speaker's sense that his or her voice is enduring and being received in its original form, may give solace which outweighs the risk of being misunderstood from lack of proximity to a translator.

Among translators, how many is a crowd? Translators must negotiate protocols among themselves - a group which is both methodologically and culturally heterogeneous - while operating during a crisis. How does this impact efficiency and consistency for the subjects? for the information gathering team?

Discussion of the role of translator in knowledge gathering: when to check the box, 'not enough information'. Communication with knowledge gathering teams, administrators, and subjects to address power inequalities inherent in gathering information in one language to be stored in terms constructed in another language.

\*4636 Haiti aggregated emergency text messages, and with a team of global volunteers translated from Creole and French to English, then dispatched the request to aid organisations on the ground including International Red Cross, U.S. Coast Guard, in STEDD, & the Thomson Reuters Foundation. More than 40,000 messages were filtered through these evolving efforts.

## **Peter Thompson**

**ABSTRACT:** A Theoretical Vision of Translation and African Literature

The development of soundly reasoned and multiple theories of translation plays, I think, a part in the recent rise in translation's prestige. (Of course, translation still suffers from a lack of prestige in some quarters.) The present world of the literary translator has, I want to suggest, some new affinities:

with the destiny of multi-lingual Africa (in the same sense that translation has always been apt for Africa—though recently with more assurance and success)

with aspects of the African Renaissance, or, more specifically, with new freedoms (however we define these) in African thinking and writing.

with activism: translation can change the perception of realities (political among them) and perhaps affect events (see example of the Sahrawi, below)

These last freedoms, and their affinity to new-found freedom in translating, are my focus. I want to imagine here a kind of libertarian paradigm. I suggest that we can't separate the rise in the translator's freedoms from the freedoms and modern directions of African literature generally, even if you think the latter are best seen as a long lineal development rather than a new grouping under a rubric such as African Renaissance. And I think it's true even if you broadly define the literary freedoms: freedom from essentialism, freedom to criticize that which is African, freedom of language, freedom for women to raise their voices, freedom to write from outside of Africa or even principally about nations and scenes outside of Africa.

I'll provide the example of Nabile Farès—his linguistic freedoms, his liberation from typical identity politics—in a moment, but first let's glance at the “translator's freedoms” which I am suggesting have an affinity or fit (perhaps an inelegant, untidy fit, but nonetheless) with the freedoms just mentioned. One example, which I'll apply to Farès, is Frawley's conception of a re-codification or a third text when translating. His “third code” is one of many theoretical approaches to the translator's freedom from “identification,” as he calls it, or equivalence. Spivak and others have broadened the sense of freedom by saying that any act of reading (even of an untranslated work) is a translation. And I have written—in the context of translating Farès, Nassira Belloula and others—about the view (not mine alone) that any act of writing is translation. Before moving on to look at Farès, I hope it's obvious how this bundle of translators' freedoms not only has affinities to freedom in creative writing, but also honors what is great and idiosyncratic in literature.

We'll examine a page of Farès's *Escuchando tu historia* together. I propose that we are thus examining not only the freedoms of a North African writer, but freedoms of translation as well. This is in part—but not solely—because the book contains Farès's own translation (of his Spanish text into French). His freedoms as a writer include language choice (much to say here, perhaps best left unsaid: language-hegemony, colonialism, socio-linguistics; cf. Césaire, Queneau et al.), and also his self-liberation from identity politics and the strictures of Algerian identity (and that's important in this book on the Sahrawi people and their destiny, their “becoming”).

In juxtaposition, or, as I've been saying, in affinity, are Farès's freedoms as a translator, as he translates his original Spanish

text into French, or perhaps into Frawley's "third code." Because I have recently translated this book (the Spanish) into English, it is probably valuable to consider still more liberties, or at least the new spaces created by yet another "third code," and by the jostling of at least five codes in the book that results. The liberating of these "codes" has a political suggestiveness as well, and Farès's *Escuchando tu historia* was a political act.



## Nigel Watt

**BIODATA:** Teacher and headmaster in N.Rhodesia/Zambia pre- and post-independence.

Director of the Africa Centre (following Alastair Niven) 1984-91

Worked with development agencies in Burundi and Congo 1998-2004 (MBE for "services to national reconciliation in Burundi")

Published "Burundi, biography of a small African country" 2008

Work as occasional translator for EurAc (European network on Central Africa)

Otherwise I have mainly worked in international voluntary service organisations, promoting youth exchanges and developing African associations in this field.



## Onyekachi Wambu

**ABSTRACT: What constitutes negative coverage and how can this discourse be transformed?**

- What constitutes negative coverage? Is it reflecting the many challenges Africa is going through?
- Or is it only reflecting this 'difficult' aspect of what Africa is going through without balancing this with other 'positive' accounts?
- Is it a lack of context or complexity in the coverage?
- Or wilful and determined bias? Racism even?
- Or is it simply in the end a lack of empathy? A sense of perceiving Africa as an alien other – as the novelist Achebe noted, the need to have Africa as a dark contrasting mirror to the light of the west?

Evidence?

- Well you can find evidence for all of the above
- Also evidence against all of the above
- So I think what we are talking about is something else.

The Relationship

- A power relationship [which has evolved its own narratives] – and the ways that the more powerful in the relationship control, shape and define the less powerful, and the less powerful resist.



## **Wangui wa Goro**

Colloquium Convenor

**ABSTRACT: TRANSLATION AND TRADUCTURE IN INTERNATIONAL DEVELOPMENT PRACTICE**

The paper presents the theoretical and research findings on the notion of traducture in international development practice gained, particularly over the last 5 years through the IKM research project. The presentation addresses a range of issues including the location of culture and subjects, issues of translator accountability and innovation, issues of commensurability, addressing Spivak's question of whether the subaltern can speak and the challenges facing the development sector as well as the implications of failure to implement traducture practice both within the sector as well as in organizations including the transformation of individuals through best practice.

Kenyan born Dr. Wangui wa Goro Wangui is a reknown public intellectual, translator, writer and critic with a unique and distinguished career. Wangui's life work is dedicated to traducture, translation and social justice. She has had a rich interdisciplinary career working formally and informally in the private, public and voluntary sectors in literature, translation, knowledge management, development, education, culture, scholarship, social research, equality, the arts, human rights, Diaspora, gender and policy development. She has contributed to contemporary debates as an academic and as a public speaker, including through the media. She has been involved in the IKM research programme for the last five years and has led the translation and traducture strand: Translate2Develop.



## **Amrit Wilson**

**ABSTRACT: Critical insights into translation and traducture through a viewing of the Voices of Advasi Communities**

I will share critical insights into translation and traducture through a viewing of the Voices of Advasi Communities, Dongria Kondh and Majhi Kondh through Wira Pdika ( Earthworm Companyman)

I would screen extracts from the film Wira Pdika ( Earthworm Companyman) in which people from the Adivasi (aboriginal) Dongria Kondh and Majhi Kondh communities in Orissa, India -

activists, singers, dancers, forest dwellers and fisher people - speak for themselves about their lives, the type of development they would like to see, and their struggles against Vedanta, the multinational mining company which is taking over their land and destroying their livelihoods. Through these extracts, I will examine the relationship between translation and power in the context of such struggles which are widespread across the mineral rich central states of India. Finally I would touch on the notion of international solidarity and how this too is affected by the process of translation.

## 7. Colloquium Artiste

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### **Sona Jobarteh**

Sona Jobarteh is the first female Kora virtuoso from the prestigious West African Jobarteh Griot family, coming from a long line of hereditary musicians. She is also a singer, producer, film composer and multi-instrumentalist. She is the granddaughter of the master Griot Amadu Bansang Jobarteh and cousin to the celebrated Kora maestro Toumani Diabaté. She recently completed “Motherland: The Score” for the multi-award winning film Motherland and she is currently finalising her new album FASIYA (to be released June 16th 2011) which is set to be a real gem...

Visit her website at [www.sonajobarteh.com](http://www.sonajobarteh.com)

## .APPENDIX 11 - Programme

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<b>Friday, May 27th 2011</b>	
5:00 pm to 6:00 pm	Registration and Welcome Reception
6:30 pm to 7:45 pm	Dinner
7:45 pm to 9:30 pm	<p>Opening Keynote Address: Reflections Since Asmara's Against All Odds</p> <p>Professor Mbulelo Mzamane</p> <p>Chair: Dr. Wangui wa Goro</p> <p>Responses: Professor Ghirmai Negash, Dr. Tomi Adeaga, Ketaki Kushari Dyson</p>
9.30 pm to 10:00pm	Bar
<b>Saturday, May 28th 2011</b>	
7:45 am to 8:45 am	Breakfast
9:00 am to 9:15 am	Opening Welcome: Dr. Alistair Niven (session introduced by Charles Umelo)
9:15 am to 10:00 am	<p>Translation and Traducture in Knowledge Management: Creating Interdisciplinary and Intercultural Knowledge Dialogues</p> <p>Chair: Sarah Cummings</p> <p>Dr. Wangui wa Goro and Mike Powell</p>
10:00 am to 10:15 am	Break
10:15 am to 10:45 am	<p>Keynote 1: H.E. Ambassador Anna Maria Fernandez Sampaio: South/ South Cooperation: The Case of Kenya</p> <p>Chair: Sarah Cummings</p>
10:45 am to 11:45 am	<p>Perspectives on Reality and Practice: Dialogue's in Multiple Knowledge Locations</p> <p>Chair: Professor Beth Maina Ahlberg</p> <p>Dr. Mpalive Msiska, Professor Kingo Mchombu, Olu Alake, Nadia Kerecuk</p>

11:45 am to 12:45 am	<p>Panel: Cosmopolitanism, Transnationalism and International Development I: Institutional, National and International Perspectives</p> <p>Chair: Dr. Mpalive Msiska</p> <p>Dr. Wally Serote (Freedom Park), Professor Amanda Hopkinson (Former BCLT and PEN), Andrine Pollen, (NORLA) Ros Schwartz (PEN and Former CEATL), Belinda Calguas (Action Aid)</p>
12:45 pm to 1:15 pm	<p>Question and Answer Session</p> <p>Chair: Dr. Mpalive Msiska</p>
1:15 pm to 2:15 pm	<p>Lunch</p>
2:15 pm to 3:45 pm	<p>Parallel Stream 1: Methodological Challenges and Responses: Can the Subaltern Speak? Perspectives on Southern Voices and Practices</p> <p>Chair: Professor Mbulelo Mzamane</p> <p>Dr. Amrit Wilson: critical insights into translation and traducture through a viewing of the Voices of Advisi Communities</p> <p>Dr. Kemly Camacho: Our history, our voice, our strength: the power of local knowledge re-cognition: An emergent action-research experience</p> <p>Michael David: An Emergent network of Digital story tellers: A Reflective Analysis of a Sri Lankan initiative to discuss community based Tele Centres.</p> <p>Daniel Gujiarro: Process and lessons learnt from Participatory methodology in “How Wide are the Ripples”</p>
2:15 pm to 3:45 pm	<p>Parallel Stream 2: Methodological Challenges and Responses: Locating Knowledge and Subjects: Culture and Representation</p> <p>Chair: Onyekachi Wambu</p> <p>Dr. Feston Kalua: The poetics of cultural translation in J.M Coetzee’s Disgrace and Kopano Matlwa’s Coconut.</p> <p>Dr. Raimi Gbadamosi: The Machines Are Coming!: Translation and Art</p> <p>Zagba Oyorte: Cultural Translation: Explorations of Representation through the arts</p> <p>Professor Ghirmai Negash: Found in Translation: The Conscript, An Indigenous Post-colonial Novel Avant la letter</p> <p>Professor Peter Thompson: A Theoretical Vision of Translation and African Literature</p>
	<p>Parallel Stream 3: Methodological Challenges and Responses: Innovation and Emerging Perspectives</p>

	<p>Chair: Tomi Adeaga</p> <p>Tomi Adeaga: Minority Subjects and Communities: African Diaspora and the Afro-Germans</p> <p>Michael Ambatchew: African languages both as liberator and incarcerator?</p> <p>Charles Dhewa: The Role of Traducture in Sensemaking: Experiences from Southern Africa</p> <p>Gibril Fall: Insights and Methodologies from working in the Diaspora.</p> <p>Gwyneth Sutherlin (The Future of Crowdsourcing Translation During Crisis: Case Study "4363 Haiti" Post-Earthquake Haiti, January 12, 2010)</p>
2:15 pm to 3:45 pm	<p>Parallel Stream 4: Dissemination: Publishing, ICT, Media Heritage and Libraries (RUN AS A PLENARY ROUND TABLE)</p> <p>Chair: Kingo Mchombu (Perceptions on multiple knowledges use in organisations: a case study of two Namibian Organisations)</p> <p>James Currey : The cultural context of translating from Arabic and African Languages. Firoz Manji: Translation or parallel publications? The experiences of Pambazuka News</p> <p>Sarah Cummings (Are development journals actually developmental? A scientometric analysis of three development journals)</p>
3:40 pm to 4:00 pm	Break
4:00 pm to 5:00 pm	<p>Translation/Traducture Matters: Joy's and Frustrations in the Lost and Found</p> <p>Chair: Amanda Hopkinson:</p> <p>Professor Peter Thompson, Dr. Tomi Adeaga, Nick Caistor, Ros Schwartz, Professor Ghirmai Negash</p>
5:00 pm to 6:00 pm	<p>Keynote 2: After Europe: Translation and the Challenge of Locality</p> <p>Professor Simon Gikandi</p> <p>Chair: James Currey</p>
6:30 pm to 7:30 pm	Formal Colloquium Dinner
7.30	Colloquium Concert
<b>Sunday 29th May 2011</b>	
8:00 am to 9:00 am	Breakfast
9:00 am to 10:20 am	Cosmopolitanism, Transnationalism and International Development(II):

	<p>Pedagogy and Practice: Discourses and Dialogues</p> <p>Chair: Gibril Faal</p> <p>Dr. Martha Chinouya: The main house and small house of knowledge: contesting power and space in the production of knowledge amongst Zimbabweans</p> <p>Professor Beth Maina-Ahlberg: Multiple Discourses on Sexuality: Implications for Translating Sexual Wellness Concept into Action Strategies in A Kenyan Context</p> <p>Onyekachi Wambu: Negative coverage of Africa in the Western media – perception or reality and what’s the evidence?</p>
10:20 am to 11:45 am	<p>Matins**, Networking, Walk in the Park, Reflection</p>
11:45 am to 12:45 pm	<p>Chair: Amanda Hopkinson</p> <p>Keynote 3: Geeta Dharmarajan</p> <p>Translation/Traducture Does Matter</p>
12:45 pm to 2:00 pm	<p>Lunch</p>
2:00 pm to 3:30 pm	<p>Deepening Practice: Knowledge Management in Translation and Traducture : Way forward</p> <p>1: Research, Academia and Communities of Practice</p> <p>2: Representation: Arts, Culture and Education</p> <p>3: Public Policy and Institutional Change</p> <p>4: Transnationalism and Cooperation</p> <p>5: Translation/Traducture Methodology: Building Corpora &amp; Competency</p> <p>6: Knowledge Dissemination: Publishing, Libraries, Multimedia Media and ICT</p> <p>7: Translation Matters 2: Hands-On Workshop*</p>
3:30 pm to 4:30 pm	<p>Plenary Chair: Professor Kingo Mchombu: Way Forward</p> <p>Gibril Faal, Mike Powell, Professor Mbulelo Mzamane and Dr. Wangui wa Goro</p>

4:30 pm to 4:40 pm	Vote of Thanks: Wangui wa Goro
4:40 pm to 5:00 pm	Tea and Farewells

## 9. Appendix III: Links and References

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### **PROGRAMME**

IKM Emergent

[http://wiki.ikmemergent.net/index.php/Main\\_Page](http://wiki.ikmemergent.net/index.php/Main_Page)

IKM Emergent is a research and communication programme founded on a critical analysis of current practice in the use of all forms of knowledge, including formal research, within the international development sector. IKM Emergent is a five year programme which started in 2007, funded by the Dutch Ministry of Foreign Affairs. It has been developed under the auspices of the Information Management Working Group of the European Association of Development Research and Training Institutes (EADI) and is administered by the EADI Secretariat, Bonn.

### **ORGANISATION**

ACALAN

<http://www.acalan.org/>

African Academy of Languages (ACALAN), a specialized institution of the African Union mandated to develop and promote the use of African languages in all the domains of the society, in collaboration with the Regional Economic Communities.

### **ORGANISATION**

ADEA

<http://www.adeanet.org/adeaPortal/>

ADEA is first and foremost a forum for policy dialogue on education policies. It acts as a catalyst for promising policies and practices through the pooling of ideas, experience, lessons learned and knowledge. One of its major objectives is to encourage exchanges and reinforce links between ministries of education and development agencies.

### **POLICY/TREATY OR DECLARATION**

Asmara Declaration

<http://www.culturalsurvival.org/publications/cultural-survival-quarterly/none/asmara-declaration-african-languages-and-literatures>

The Asmara Declaration emanated from a gathering of writers and scholars from all regions of Africa gathered in Asmara, Eritrea from January 11 to 17, 2000 at the conference titled Against All Odds: African Languages and Literatures into the 21st Century. This is the first conference on African languages and literatures ever to be held on African soil, with participants from East, West, North, Southern Africa and from the Diaspora, and attended by writers and scholars from around the world.

## ORGANIZATION

FIT (Federation of Interpreters and Translators)

<http://www.fit-ift.org/en/home.php>

FIT is an international federation of associations of translators, interpreters and terminologists gathering more than 100 associations from all over the world. Its purpose is to promote professionalism in the disciplines it represents. FIT is also concerned with the conditions of professional practice in various countries and strives to defend translators' rights in particular and freedom of expression in general. FIT maintains operational relations with [UNESCO](#).

## ORGANISATION

TRACALA

<http://www.africanlit.org/tracala/>

TRACALA is a constituent caucus of of the African Literature Association. The Caucus exists as an affiliated organization of translation scholars, practitioners (including translators, editors, publishers, subtitlers, reviewers) who are committed to the Aims and Objectives of the African Literature Association ALA.

## ORGANISATION

UNESCO

<http://www.unesco.org/new/en/unesco/>

UNESCO works to create the conditions for dialogue among civilizations, cultures and peoples, based upon respect for commonly shared values. It is through this dialogue that the world can achieve global visions of sustainable development encompassing observance of human rights, mutual respect and the alleviation of poverty, all of which are at the heart of UNESCO'S mission and activities.

(SEE: Memory of the World Project

[http://portal.unesco.org/ci/en/ev.php-URL\\_ID=1538&URL\\_DO=DO\\_TOPIC&URL\\_SECTION=201.html](http://portal.unesco.org/ci/en/ev.php-URL_ID=1538&URL_DO=DO_TOPIC&URL_SECTION=201.html))

For the Timbuktu manuscripts, see

[http://portal.unesco.org/ci/en/ev.php-URL\\_ID=14224&URL\\_DO=DO\\_TOPIC&URL\\_SECTION=201.html](http://portal.unesco.org/ci/en/ev.php-URL_ID=14224&URL_DO=DO_TOPIC&URL_SECTION=201.html)

## ORGANISATION

WALTIC (Writers' and Literary Translators' International Congress)

<http://www.waltic.com/>

"The Value of Words", is a bi-annual international literary congress founded and owned by **The Swedish Writers' Union**. Having its premier launch in Stockholm between 29 June and 2 July 2008, WALTIC's aim and thematic scope is divided in accordance to three key elements: *Increase literacy, Safeguard freedom of expression, and Strengthen authors' rights.*

#### **DECLARATION/TREATY/POLICY**

Article 25 of the Constitutive Act of the African Union

[http://www.africa-union.org/root/au/AboutAu/Constitutive\\_Act\\_en.htm](http://www.africa-union.org/root/au/AboutAu/Constitutive_Act_en.htm))

#### **ORGANISATION**

INTERARTS

(SEE)

Euro-African Campus for Cultural Cooperation, 22-26 June 2009

<http://www.interarts.net/descargas/interarts418.pdf>

DECLARATION/TREATY/POLICY

#### **ORGANISATION**

IAMLADP

SEE: Gigiri Declaration 2009

[http://www.iamladp.org/PDFs/2009\\_docs/First\\_pan-african\\_conference\\_summary.pdf](http://www.iamladp.org/PDFs/2009_docs/First_pan-african_conference_summary.pdf)

#### **ORGANISATION**

Mazisi Kunene Foundation

<http://www.kunenefoundation.org/home.htm>

#### **TREATY/POLICY/DECLARATION**

Organisation Copyright Treaty (extending the Bern Convention) and the Performances and Phonograms Treaty (extending the Treaty of Rome)

[http://www.wipo.int/treaties/en/ip/wppt/trtdocs\\_wo034.html](http://www.wipo.int/treaties/en/ip/wppt/trtdocs_wo034.html)

#### **TREATY/DECLARATION/POLICY**

Nairobi Plan of Action for Cultural Industries in Africa

[http://ocpa.irmo.hr/resources/docs/AU\\_POA\\_Industries\\_2005-en.pdf](http://ocpa.irmo.hr/resources/docs/AU_POA_Industries_2005-en.pdf)

Memory of the World Project

## **ORGANISATION**

Salzburg Global Seminar (Feb 21 – 26, 2009) Traduttore Traditore? Recognizing and Promoting the Critical Role of Translation in a Global Culture

<http://www.salzburgglobal.org/2009/index.cfm>

## **TREATY/POLICY/DECLARATION**

Copyright Treaty – WIPO

[http://www.wipo.int/treaties/en/ip/wct/trtdocs\\_wo033.html](http://www.wipo.int/treaties/en/ip/wct/trtdocs_wo033.html)

## 10. Appendix IV: Colloquium Team and Organizing Committee

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- \*Dr. Wangui wa Goro (Colloquium Convenor) - IKM/SIDENSI
- \*Dr. Mpalive Msiska - Reader, Birkbeck College, University of London)
- \*Mr. Charles Umelo: Project Manager, Accountant. Also project manager: Sidensi/ESAACH/IKM 2011 colloquium.
- Dr. Ranjana Ash - Independent Scholar and Translator)
- Dr. Tomi Adeaga

As convenor, I am greatly indebted to the team for the hard work that they undertook. Without them, the conference would not have happened.

## 11. Appendix V: About our Key Partners

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### **ESAACH**

The Encyclopedia of South African Arts, Culture and Heritage (ESAACH) is an encyclopaedia intended to address the dearth of reference material in South African arts, culture and heritage studies. The encyclopaedia which includes a Creative Commons licence and public participation component through wiki submissions is divided into four broad research areas:

- \* The verbal arts (orature, poetry, drama, prose fiction, biography, children's literature etc.)
- \* The performing arts (music, dance, theatre, film, video etc.)
- \* The visual arts (painting, sculpture, graphic art, photography, drawing, mural painting, paper works, tapestry, fibre art, installation works, computer graphics, fashion design, crafts, etc.)
- \* Heritage (including rites of passage, indigenous knowledge systems, belief systems, value systems such as ubuntu, customs and traditions, various other cultural practices). [http://esaach.org.za/index.php?title=Main\\_Page](http://esaach.org.za/index.php?title=Main_Page)

### **AFFORD**

AFFORD was founded as a UK registered charity in 1994 by a group of Africans in the UK, in response to concerns, that despite the vast number of Africans in the UK who organize themselves and contribute to Africa's development, Africans were effectively marginalized from mainstream development activity directed towards Africa. There was also a realization that different Africans can and should learn from each other.

### **AFRICA WORLD PRESS, Inc.**

The Africa World Press has been in business since 1983. Its mission is to mission is to provide high quality literature on the history, culture, politics of Africa and the African Diaspora.

### **SABLE LIT MAG**

SABLE LitMag provides a space for new writers of colour to showcase their work and to receive critical feedback in their chosen written language of expression. It provides readers with an opportunity to read new work by published and unpublished authors and provides useful and interesting literary information in a format that is aesthetically as important as the written word.

### **IKM EMERGENT**

IKM Emergent is a Dutch Government funded innovative research programme comprising an international network of hybrid practitioners-cum-researchers, which aims to change the current practice of information and knowledge management in the development sector through its focus on multiple knowledges. Find out more on the IKM Emergent website

## 12. Special Thanks

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- Dr. Ranjana Ash
- Mike Powell
- Ms Sarah Cummings
- Dr. Tomi Adeaga
- Professor Mbulelo Mzamane
- Dr. Abioseh Porter
- Dr. John Githongo
- Dr. Mshai Mwangola Githongo
- Dr. Veronique Tadjó
- Dr. Tuzyline Jita Allen
- Ms. Dede Amanor Wilks
- Dr. Kassahun Checole
- Ms. Miriam Zeh
- Dr Amrit Wilson
- Mr. Gibril Fall
- Mr. Onyekachi Wambu
- Ms. Kadija George
- Kassahun Checole
- Dr. Mpalive Msiska
- Mr. Charles Umelo
- Ms. Joyce Sukumane
- Dr. Mbulelo Jokweni

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We are also indebted to Trust Africa & Wits University, Centre for African Studies (UKZN) who supported the back ground research as well as Working Group 1 of the IKME programme.

A big thank you to all those who responded to our call for papers, and who submitted abstracts or full papers. They contributed to shaping our thinking and we regretted not having them amongst us.

### 13: PARTICIPANT'S COMMENTS

Find below some of your responses to the colloquium which we really appreciate:

***“It was such a pleasure being at your scintillating conference. The people. The ideas. The intimateness of the gathering”***

***“Your symposium has just been great and I want to thank you for inviting me to be part of it. Thank you for your generosity and friendship, and let's keep in touch”.***

***“...what a conference! Terrific!”***

***“I also thank you all for all the hard work you did to make this symposium a huge success”***

***“...many [,] many congratulations on your unforgettable conference!”***

***“Have just hung up from speaking to you and wanted to say, once again, what an impressive conference you pulled out of the hat”.***

***“Just to thank you for a wonderful thought provoking weekend...”***

***We thank you for making it possible.... I have no doubt that translation is of great importance in development work. It is becoming increasingly important as the different linguistic communities need to communicate with each other more and more, at deeper and deeper levels”.***

***“Thank you for bringing together such an inspiring group of people, I learned a huge amount. And the music on Saturday was absolutely wonderful. I hope the conference achieved what you wanted it to achieve. I feel very privileged to have been invited”.***

***“I am so glad I came – I really enjoyed it and learned a lot”***

***“...it was magnificent: all brilliant light and no destruction. I had a wonderful time. Congratulations!”***

***“Loved every moment of it!”***

***“Let me take this opportunity to thank you ... for organizing such an excellent conference. It was great in all respects, it has to be said. Some of us are still basking in the afterglow of what was an intellectually stimulating experience”***

***“The colloquium had a very special atmosphere... I am glad that it was so successfully academically and ‘sociologically’, so to speak. All the time I***

***overheard continuing conversations about translation and traducture, which is always the sign of a buzzy get-together”.***

***“Thanks again for a wonderful conference!”***

***“Thank you very much for a wonderful week end! I truly enjoyed it, and I am very thrilled about it all”.***