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Doctorate in Educational Innovation and Lifelong Learning

**Translator intercultural competence:
the concept and means to measure the competence development**

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Introduction

It is probably impossible to overestimate the role translated texts play in our lives. Some twenty years ago it was observed that at least for the people who grow up in Europe (in the widest sense), “all our civilization comes to us through translation, from the sacred scriptures to the documents of the European Communities” (Bowen 1989, p. 26).¹ In fact, the extent to which we depend on translation might be most evident if we focus on everyday life. Thus, news reports are translated into our languages and developed into news stories we hear on the radio and on TV. Instructions for using home appliances, information on how to store and prepare food products, the catch-phrase on the tooth-paste you use and the information label on your jeans are likely to be translations. So are many of the novels, films and even songs we read, watch and listen to.²

Yet, if translation is a good one, it does not look as translation. And “good” does not mean only grammatically correct and containing no misprints. Perhaps the key factor here is that nothing gives us an unpleasant impression that the texts have not been written for us. On the contrary, we are instructed and informed in the way we are used to be instructed and informed, a doctor in the novel speaks “as doctors speak”, all characters in a movie have the same names we have known them by since we read the book, while the jeans label tells us the washing temperature in Centigrade if we are used to this way of measuring or Fahrenheit if that is our “normal” system. Besides, the elements of any foreign cultures referred to are made comprehensible to us, so that we do not feel excluded but can “get access” to the foreign reality and link it to our own world.

Intercultural competence is what enables the translator to achieve all this. Yet, intercultural competence is not something that comes naturally. In fact, student translators are often totally unaware of the existence of the cultural barriers and of the possible consequences of focusing on the linguistic forms only. As a result, they eagerly laugh at machine-translated texts but do not realise that a culturally-blind translation can hardly communicate better or that grammatical accuracy is no guarantee of their translation being (fully-)instrumental for the new target audience.

¹ The original Kelly’s text (1979) went like this: “Western Europe owes its civilization to translators. From the Roman Empire to the Common Market, international commerce and administration has been made possible by translation” (p. 1).

² For those who prefer the language of numbers, the total turnover of translation, interpreting, software localisation, website globalisation, subtitling and dubbing activities in the EU constituted 6,308 million euros in 2008 and was broadcast to reach 12,292 million euros by 2015. This means that translation activities (including subtitling and dubbing) account for more than 74% of the total language industry turnover in the EU, a sector which is expected to grow at the rate of 10% a year in the near future (European Commission Directorate-General for Translation, 2009, p. 20).

The present study builds on the idea that *Translation (and Interpreting)* curricula should cater for translator intercultural competence development in a systematic way. It seems only logical to assume that if intercultural competence is recognised to be as important as linguistic, the task of its development should also become a central one. Yet, it has not. In fact, despite the many calls to equip student translators with intercultural competence, methodologically-sound pedagogical proposals seem to be inexistent.

The inconsistency should probably be attributed to a possible lack of common comprehension – within translator training community – of two key questions: (a) what elements constitute translator intercultural competence and (b) how to guide student translators towards developing it. These are the issues addressed by the present thesis, in the hope of contributing to bridging the gap between the educational needs realised and the curriculum practices in place.

My personal interest in the issue stems from a totally subjective but constant impression I had as a student of a *Linguistics and Translation* degree, an impression that we were not “taught culture”. I did not know if it was due to some imperfection of the curriculum or even to some inexplicable reluctance of the academic staff to engage in the activity, but the only argument given was that they did not believe “culture” could be taught. We had classes of history and literature, but those somehow never appeared related to what we did in translation classes. At the same time, as soon as we started translating we could feel our cultural incompetence much stronger than the linguistic one (although we were not aware of the concept or the term then). Besides, no one seemed to know the answer to the question of what could be done to combat such incompetence. It was hoped that we would “wake up” and gather the skills, learning habits and knowledge required “outside the classroom”, “on our own”, “somehow”. Later on, I discovered that it was not a “local problem” of my department or institute. Translation Studies community was fully aware of the need but the related pedagogy was missing and no empirical research appeared to have been done in the area.

Therefore, the motivation behind the present study was to find out what student translators have to learn in order to be able not only to express linguistic forms of one language in another language but so as to be able to deal with the “cultural dimension” and express foreign cultural realities with the means of another language and in the form instrumental to the culturally-different new target audience. The next, and interrelated question, was how this process could be stimulated and supported in the framework of formal education, especially if instructors could count neither on their students spending considerable time abroad during the holidays nor on having culturally-heterogeneous groups built of representatives of all or at least some of the focus cultures.

Contributing towards the development of methodologically-sound translator intercultural training was, thus, the general aim of the study undertaken. More specifically, the major objectives were:

- (1) to define the construct of translator-tailored intercultural competence and
- (2) to propose means of determining the students' developmental level in terms of the various aspects of translator intercultural competence identified.³

Unless satisfactory answers to the two questions could be found, no methodologically-sound translator intercultural training could be developed and no translator intercultural training implemented could be evaluated. If we do not know what exactly we need our students to learn, we cannot be sure our intervention addresses the real needs. If, in turn, we have no means to prove students have a higher level of (some aspects of) translator intercultural competence upon completing the training than they had before, we cannot objectively speak of the training efficiency.

To reach the two major objectives, Heidrun Witte's approach (from Witte 1993 to Witte 2008) to the question of translator intercultural competence and particularly her definition of the concept was taken as the basis. This was complemented both with the writings of other Translation Studies authors and with ideas and proposals developed outside the discipline. Of these "external" fields, Intercultural Training was the key one, although works of scholars specialised in sociology, culture studies, foreign language teaching and in pedagogy in general or in cognitive linguistics and artificial intelligence were also consulted. The resulting inter-disciplinary literature review and analysis lie at the core of the first – theoretical – part of the present thesis.

The second – empirical – part starts from the model of translator intercultural competence proposed in the first part, the model based predominantly on theoretical findings (at least in what refers to the area of Translation Studies, where no empirical research on translator intercultural competence could be discovered). Following the principles of test development, two interrelated measures – a Self-Report Questionnaire and a Performance Test – are designed and tried out. The empirical part of the thesis reports all steps of the process and discusses the results.

³ It should be noted from the start that interpreter training needs are only partially accounted for. The reason for this is that the emphasis is placed on the common part of translator and interpreter training – on the intercultural competence for translation because translation is something all *Translation (and Interpreting)* degrees start from.

The theoretical part consists of three chapters.

Chapter 1 serves as a general introduction to the area of intercultural competence debate. It discusses the three reasons for which students translators should be assisted in developing their intercultural competence and examines what different approaches to intercultural competence can contribute to a better understanding of the concept and its relevance for translator education.

Chapter 2 looks more closely at the configuration of the intercultural competence instrumental for professional translators as intercultural mediators. Through analysing the writings of various translation scholars and key policy papers on translator training and – more importantly – through using Witte’s contribution to the debate as a foundation, the chapter proposes a five-component model of translator intercultural competence and – after making another literature-review detour – formulates developmental aims for each of the components.

Chapter 3 explores the existing means of assessing intercultural competence development and their applicability to the context of translator intercultural training, only to conclude that although insights obtained appear instrumental, the only way forward towards methodologically-sound translator intercultural pedagogy development seems to go through developing measurement tools tailored specifically to translator education needs and based on the model of translator intercultural competence adopted.

This is where the theoretical part of the thesis ends and **the empirical part** starts. The latter consists of two chapters.

Chapter 4 narrates the process of the instruments’ development from test purpose definition, through item creation and piloting to gathering expert judgement validity evidence for the Spanish version of the measures.

Chapter 5 provides an account of the tryout of the two measures and analyses the results obtained.

The concluding section sums up the most relevant points made throughout the present study. It also indicates what further validity and reliability evidence needs to be assembled for the two measures and discusses what issues – as the present study has made clear – require future research in order to keep advancing towards making methodologically-sound translator intercultural training reality.

The appendices, which reflect the various stages of the instruments' development process – the item versions as well as the data collected through test application, feed-back data and other work material, come in the form of electronic documents on the pen-drive attached. References to them are made in the corresponding chapters and the full list of Appendices appears in the *Table of Contents* above.

Part 1

Chapter 1. The Need for Intercultural Competence

Three ideas that lay the foundations of the present thesis are as follows. First, translators need intercultural competence (IC hereon) and *Translation (and Interpreting)* degrees should, therefore, provide IC training. Second, IC configuration – the skills, awareness, knowledge, etc. an individual needs to develop – is determined by the application context and, consequently, student translators need to focus on a professionally-specific modification of IC. Third, although this means that no model of IC developed outside the field of Translation Studies (TS hereon) could be adopted in translator education, these models should be taken into consideration if we want to understand what developing IC means. Both the construct of translator intercultural competence and methodologically-sound training proposals can only be proposed keeping in mind the general findings and debates related to IC training.

Chapter 1 defends and expands on these statements. First, three arguments that support the idea of converting the traditional cultural component of *Translation (and Interpreting)* degrees into intercultural (competence) training are exposed. Then, the chapter proceeds to explaining why generic conceptualisations of IC do not appear suitable for translator education. After this, a number of IC models are analysed with the aim of revealing key ideas and tendencies and indicating which of these appear instrumental and should be taken into account when translator intercultural competence construct is discussed.

1.1 Why intercultural competence development objective should be incorporated into the Translation and Interpreting university degree curriculum

There are at least three major arguments for incorporating IC development task into the curricula of *Translation and Interpreting* higher education degrees. First, the general consensus nowadays is that all citizens of the increasingly multicultural world need IC and higher education institutions should contribute to their students acquiring such competence. Second, IC is one of the very few competences that seems to be required of *Translation (and Interpreting)* graduates in all the labour market sectors in which they are likely to be employed and developing it can, therefore, help increase translation graduates' employability. Third, the very nature of the professional task requires that the translator acts as intercultural mediator, which presupposes a high level of IC. Below each of the three reasons is exposed in greater detail.

1.1.1 Everyone needs intercultural competence nowadays

Nowadays, IC is deemed necessary for any person, regardless of one's age or occupation (Commission of the European Communities, 2005, p. 13). Indeed, it is increasingly common to hear that IC is required of every citizen of the 21st century. As Lustig and Koester (2003, pp. ix and 23) put it, such competence is "an absolute necessity" in public and private lives, "in all personal and professional endeavors" and is "an imperative" both at the domestic and the international arena. Coming in chronological order, Chen and Starosta (1996), Fantini (2000), Vilá Baños (2005), Maiztegui and Santibáñez (2006), Council of Europe (2008) and UNESCO (2009) all make similar claims. These scholars and international organisations speak of "learning to live together" with our cultural differences (UNESCO, 2009, p. 118; cf. Maiztegui and Santibáñez, 2006, p. 122), of IC being a must for every citizen nowadays "to survive and live meaningfully and productively" (Chen, 1997, p. 3) and of IC as being a basic constituent of the citizenship competence nowadays (Vilá Baños, 2005, p. 4).

With respect to higher education, in a Tuning-related publication, *diversity and interculturality competence* is classified as interpersonal generic and, thus, beneficiary for all higher education graduates, regardless of their specialization (Villa Sánchez & Poblete Ruiz, 2008, pp. 210-215). Not all generic competences are supposed to be incorporated into the curricula of all higher education programmes, but with IC the question appears to be of specific configuration and degree rather than of inclusion or not (cf. UK National Occupation Standards¹). This alone might have been a reason enough to purport to incorporate the competence development within *Translation and Interpreting* degrees. Yet, recognition of the need for including "the cultural" component into translator and interpreter training also has its own tradition within TS (the theoretical discipline whose applied branch is responsible for creating the conceptual and methodological base for translator and interpreter training).

1.1.2 Intercultural competence for employability reasons

The argument here is that IC should be a core competence of *Translation (and Interpreting)* degree profiles because it appears relevant for all types of employment *Translation (and Interpreting)* degrees' graduates are likely to find. In other words, through developing their IC, student translators improve their employability, even if they do not know what precisely they are going to do upon graduating. Translation labour market is highly segmented and it is difficult to foresee what types of employment graduates of *Translation (and Interpreting)* degrees will actually have. It is well-known that in reality many *Translation (and Interpreting)* graduates find employment outside of "translation profession areas" (cf. European Commission Directorate-General for Translation, 2009, p. 4). Therefore, the

¹ For Translation (CiLT, 2007) and Interpreting (CiLT, 2006).

programme designers have to either introduce narrow specialisations or decide on the core competences common to all or the majority of these occupation types. Opting for working on competences required in more than one possible employment type seems to be a preferred choice nowadays (cf. ANECA, 2004, p. 77). This is certainly the case in our area of interest. As Kelly (2005) observes, the major part of the universities offering *Translation (and Interpreting)* degrees all over the world have opted for the generalist courses. In this format they “try to cater for this huge diversity in the current market, while at the same time foreseeing likely future developments students should be prepared for” (p. 27). If translation students are to be equipped with competences that can be adapted to many tasks (cf. Pym, 2005, p. 4), IC seems nearly an ideal candidate. This is another reason why IC development training should be incorporated into the curricula.

1.1.3 Translators are professional intercultural mediators

Given the close and multifaceted relation between translation and culture, the cultural component has long been unanimously recognized as an essential part of translator competence and training. Nonetheless, there has existed and still remains certain discrepancy as to how this component is conceptualised and as to the extent formal education providers should be held responsible for developing future translators’ IC. The present thesis is based on the belief that translator’s task requires a high level of specifically configured IC, which student translators cannot be expected to have developed before starting their degrees. Therefore, an active involvement on the part of translator educators is required; and the fact that developing IC is a lifelong process is not a reason to leave students to their own means. In order not to leave these observations unsubstantiated, an excursus into the abovementioned issues is undertaken below. Namely, the relation of translation and culture and the reasons why IC training appears the optimal way of conceptualising “the cultural” component are discussed. Dwelling on the two questions is considered worthwhile because without understanding them we cannot proceed to discussing what particular configuration of IC (student) translators need.

1.1.3.1 Translation and culture

If we want to be able to judge whether cultures are important for the translator and whether, therefore, a certain cultural component needs to be included into the translator training programmes, we should understand first what the translator’s task consists in, what the translator must be able to do as a professional. The most obvious answer here will be to say that the translator’s task is to translate and that the translator is expected to perform translations. Therefore, the questions to account for are both those about the nature of translation – what a translation is or what is implied when something is called

a translation – and about the translator’s task – what, as a consequence, the translator is expected to do. These are addressed in the first subsection that follows (1.1.3.1.1 Translation process and translator’s task). Here opinions of different TS scholars are compared, keeping in mind that our aim is to discover the relationship between translation and culture. The second subsection (1.1.3.1.2 Cultural dimension of translator’s task) complements the picture through approaching the same issue from a different angle. Namely, it purports to outline the facets or guises under which the cultural comes into the process of translating and has to be accounted for by the translator.

1.1.3.1.1 Translation process and translator’s task

As Robinson (2007) observes, “translation is different things for different groups of people” (p. 6). The major distinction is between the group of non-translators and that of translators. The non-translators, or translation-users, look from the outside and see translation as primarily a text. Translators, in turn, regard translation as a process, as an activity.² Translator educators, like translation scholars, should also look from the inside. Therefore, unless specified otherwise, in what follows it is translation as a process or the translation process that is discussed.

The understanding of this process has not always been the same, or at least different aspects have been emphasised at different moments. Munday (2001, p. 87) speaks of two major developments with respect to how the relation of translation and culture was regarded within the discipline. The first one can be summarised as a move from seeing translation as a static linguistic phenomenon to understanding it as an act of intercultural communication. This was promoted by the advocates of functionalist and communicative translation theories in the 1970s and 1980s. Indeed, analysing the field in the late 80s, Snell-Hornby (1988) mentions a new segment in translation theory characterised by an “orientation towards cultural rather than linguistic transfer”, by viewing translation “not as a process of transcoding but as an act of communication” and by considering a text as “an integral part of the world and not as an isolated specimen of language” (pp. 43-44). This was not a temporary fashion and authors who speak of translation as communication across cultural borders are many (ordered chronologically, Holz-Mänttari, 1984, pp. 7-8; Newmark, 1988; Hatim & Mason, 1997, p. 1; Katan, 1999, p. 1; or Schäffner, 2003; to name but a few).

The second major development took place in the 1990s, is generally associated with the names of Bassnett and Lefevere and came to be referred to as the “cultural turn” (e.g. Munday, 2001, p. 127). In a few words, this development consisted in a number of TS scholars advocating the need to actively

² Munday (2001, p. 4) distinguishes a third meaning, that of the general subject field. However, the dichotomy of the product versus process is considered more instrumental for the present discussion. With reference to Munday’s work, it should also be pointed out that in what follows interlingual translation or ‘translation proper’ is meant, unless stated otherwise.

explore how translation and cultures interact at the level of politics and history, and not so much at the level of the text. Gender issues and questions related to colonial and postcolonial translations are some of the problems that became the centre of attention as a consequence of this turn and due to the influence of the Cultural Studies discipline over TS field.

As a result, for example, Katan (1999) dismisses his own question about what the culture factor in translation means to state that culture “is not a factor but is a framework (the context) within which all [translation as] communication takes place” (p. 241). Another consequence of the two shifts towards the increased visibility of the cultural in the translation was occasional overemphasising of the cultural dimension. Thus, while some authors have put the intercultural aspect at the same level as the inter-linguistic one (e.g. Schäffner, 2000, p. 153) and others prioritised the cultural over the linguistic (e.g. Robinson, 2007, p. 35; or Kiraly, 1995, p. 6), still others claimed that translation is exclusively about cultures (e.g. Katan (1999), who stated that “the heart of the [translator’s] task is not to translate texts but to translate cultures” (p. 241)).

Two observations are due here. Firstly, it will not be correct to sustain that before the 1970s-1980s and 1990s the professional community was unaware of the importance of the cultural dimension. To quote Robinson (2007):

“It is probably safe to say that there has never been a time when the community of translators was unaware of cultural differences and their significance for translation. Translation theorists have been cognizant of the problems attendant upon cultural knowledge and cultural difference at least since ancient Rome, and translators almost certainly knew all about those problems long before theorists articulated them” (p. 186).

Snell-Hornby (1988, p. 132), in turn, indicated that the translator had “for centuries” been required to be bicultural. Besides, as early as in 1984 Chau (pp. 124-130) distinguished three models of translation and advocated an integrative one as a way forward, especially in translation teaching. The three models were a grammatical, a cultural and an interpretative. The first one limited translation process to syntactic and lexical transfer, the second one understood translation as “describing and explaining the worldview of one people to another”, while the third focused exclusively on the phase of the source text comprehension.

Secondly, a balance between the linguistic and the cultural that appears adequate and is, therefore, adopted in the present study is that of considering translation as “a complex communicative action, the main aim of which is to establish communication between members of different cultures” (Witte, 1994, p. 69). Simultaneously, it is recognised that linguistic resources of the target language are the principle

and often the only means or tools available for achieving such aim. This position is shared by such prominent TS authors as Vermeer (Reiss & Vermeer, 1996, p. 167) and House (2001, p. 59). Therefore, on the one hand, Snell-Hornby's (1992) opinion that "translation is primarily a socio-cultural activity" (p. 11) is not disputed and Neubert's (2000, p. 10) observation about the translator inevitably having to mediate between the sender's and the recipient's culture is accepted. Yet, on the other hand, it seems instrumental to remember that the "cultural filter" can only be applied through the use of linguistic means. Besides, when talking about translation and culture, one should not focus exclusively on the interrelations of cultures and texts. The cognitive aspect, for example, is no less important (*cf.* Kelly, 2005, p. 1).

To conclude, the general development of the thought within the field of TS (and consequently, within the applied branch of Translator Training) has been towards giving increased visibility to the idea of intercultural mediation, towards emphasising the need to focus "on the response of the receptor" rather than on the form of the text (Nida & Taber, 1982, p. 1) and towards the realisation that cultural ignorance is bound to become an obstacle for a translator who has to create a text could achieve a certain function within the target culture (e.g. House, 2001 and the founding-fathers and followers of the functionalist school of translation theory, such as Vermeer, Nord or Witte, quoted before). As a result, translation came to be regarded as a type of intercultural communication, while the translator is held responsible for the success of this communication. The translator's task, therefore, is nowadays formulated as that of acting as an intercultural mediator and an expert in intercultural communication (*cf.* Witte, 1994 or Schäffner, 2000, p. 153). From the above discussion, however, it may be difficult to understand why exactly translation is an act of intercultural communication and why "transmitting a message" formulated in one language to a target audience that speaks another language is necessarily an intercultural transfer. To substantiate this claim, the next subsection looks in some more detail at the multiple facets of the cultural dimension of the translator's job and task.

1.1.3.1.2 Cultural dimension of translator's task

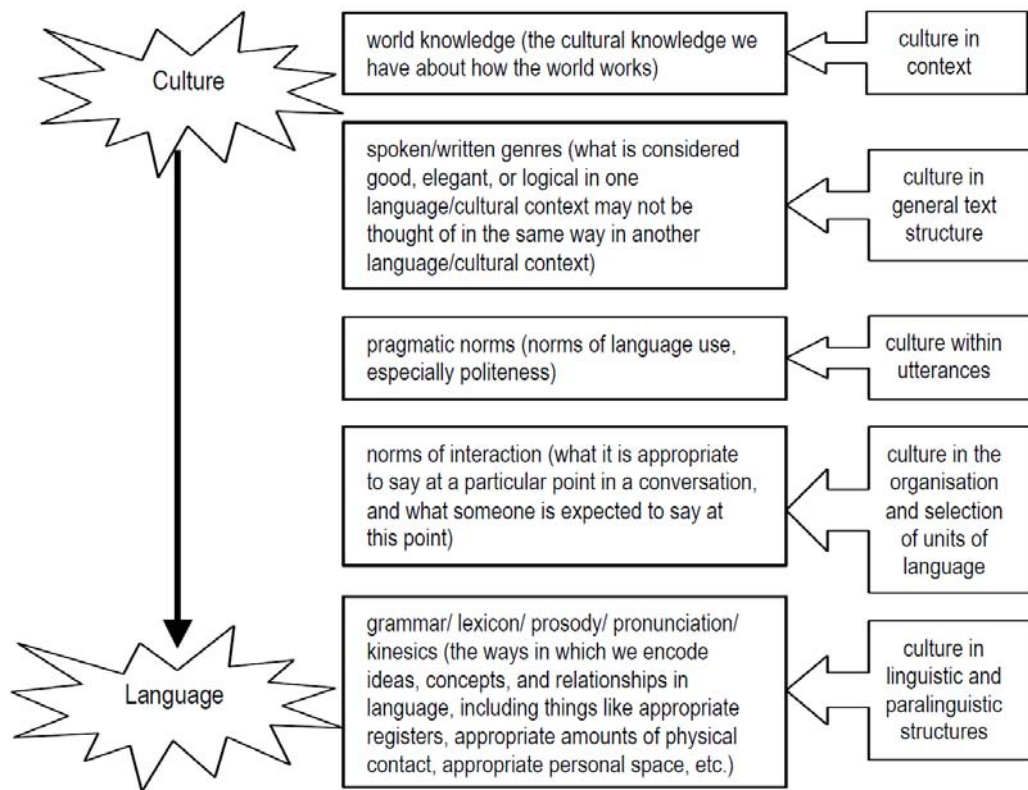
If we try to analyse how the change from seeing translation as a static linguistic phenomenon to contemplating it as an act of intercultural communication took place, the process could be presented schematically as consisting of four stages. It should be noted, nonetheless, that this has not been a universal linear one-way tendency and that advocates of all the suggested conceptualisations can still be found among TS authors and instructors. The stages are as follows:

- a) translations are seen as texts and the cultural as something within texts, e.g. realia;
- b) translations are seen as texts embedded in culture/ cultural contexts;
- c) translations are seen as processes and the cultural as something that interferes with their smoothness; and
- d) translations are seen as processes that take place within cultural contexts and come to alter these contexts.

At stage “a”, source culture was deemed to become of relevance only when texts contained “words or phrases ... so heavily and exclusively grounded in [the source culture]” that the translation community did not know how to translate them into another language (Robinson, 2007, p. 186). These were called “realia” probably because these were samples of, often material, cultural reality of a certain place. At stage “b” it became clear that not only individual words and phrases could be closely related to a particular culture, but that the situations described in a text and the genre conventions were culturally-conditioned. At stage “c”, the idea of translation as communication was brought forward and so the insights from Intercultural Studies field about possible barriers to intercultural communication were seen as relevant for translators as well. At stage “d”, in turn, the emphasis was placed on the idea of translations forming cultures, both target cultures (because people’s knowledge about the world depends on what gets translated) and source cultures (because the images of the source cultures were formed by the texts that were translated) and of cultures influencing what got translated and how (*cf.* Robinson, 2007, p. 188).

Although the four stages may well reflect the general development within TS field, each consecutive stage added a new layer rather than substituting the previous one. Therefore, these four perspectives can also be considered four possible foci – from the narrowest one (“a”) to the broadest one (“d”), with each of them contributing to the general picture but not being sufficient on its own. In other words, it is important to keep in mind that translations are both texts and processes and the cultural is the framework that affects translators as human agents and appears as factors that are at play when texts are created by their authors, first; when comprehension and production of texts is carried out by translators, later on; and finally, when the new target reader interacts with the translated text.

Alongside this “expanding circles” metaphor, the multiple facets of the cultural as it enters in the translation process can be presented in a hierarchical top-down or bottom-up manner. Clouet’s (2008, p. 151) diagram of the relationship between language and culture might serve as an example here.



**Figure 1. Clouet's diagram of the relationship between language and culture
(reproduced from Clouet, 2008, p. 151)**

Along the vertical line, which has “culture” at the top and “language” at the bottom, Clouet (2008, p. 151) distinguished five types of relationships. At the first sight, it might seem quite a comprehensive schematization adopted by a highly culture-conscious translator trainer. Culture penetrates all the levels, from that of context, through general text structure, to the level of language units’ selection and organisation and even to linguistic structures. Here, however, is where certain incongruity becomes evident. If culture is present at all these levels, why does it also form one side of the continuum, with the other being assigned to language? Is world knowledge considered to be somehow “more cultural” than the conventions that regulate appropriate distance between interlocutors and the appropriate amount of physical contacts? Can the significance of the latter two aspects – clearly non-verbal and affecting the whole process of communication – be appreciated in the scheme suggested?

In short, the scheme proposed by Clouet might be more instrumental if the five levels are referred to as the levels at which or the ways in which culture influences or conditions the communication (and, therefore, the translation) process on the whole. With this correction, the diagram should be recognised as highly illustrative. It demonstrates that cultural influence is present at all levels of a communication process, and thus, at all levels of text comprehension and creation, which are essential components of the translation process.

Another positive aspect of the perspective offered by Clouet is that he does not oppose linguistic and extralinguistic. Similarly to other TS writers (e.g. Nida, 1945), Clouet states clearly that both knowledge about the world and knowledge about when to choose which linguistic resources is culturally-determined. Schäffner (1993, p. 155) is of the same opinion and observes that both linguistic and world knowledge, if distinguishable at all, are determined by cultures.

This could lead us to the question about the relationship between *language and culture*, which has a long history and is not the topic of the present thesis. To situate us within this debate and indicate our position, it can be said that, roughly speaking, six types of opinions on the issue may be distinguished. First, language and culture can be seen as interdependent entities of equal status (Hall, 2002, pp. 19 and 141; Schäffner, 2003, p. 84 or Wilss, 1996, p. 85). Alternatively, many social scientists see language as a part of culture (Jenks, 1993, p. 131; Wierzbicka, 1992, p. 373). In language teaching, culture is seen, on the contrary, as the “information conveyed by language” (Kramsch, 1994, p. 8). Fourth, there are anthropologists who maintain that language and culture are incommensurate with one another (Palmer, 1999, p. 117). Fifth, there are advocates of Sapir-Whorf’s idea of a person’s worldview and culture being totally determined by their language (cf. Riley, 2007, p. 10). Yet, the most popular view appears to be that of language as a reflector, transmitter and a repository of shared cultural knowledge (Hall, 2002, p. 18; Mohanty, 1994, p. 25; Morillas, 1998, pp. 252-253; or Newmark, 1984, p. 183; among others). This is the position from which the present thesis is written. As already observed in *1.1.3.1.1 Translation process and translator’s task* subsection, in translation, languages are tools, the means of realisation and expression, while cultures can be referred to as simultaneously what the texts are about and where the whole process of translating takes place (cf. Reiss & Vermeer, 1996, p. 103).

Going back to the four stages or foci, it should be reiterated that none alone gives an adequate idea. Still, stage or focus “a” is possibly the most misleading one. Therefore, it is important to highlight that, contrary to the position voiced by Wilss (1996, p. 88), all texts are culture-specific, in one aspect or another. It is true that Wilss makes a step forward compared to stage “a”, because he recognises that translators work with texts and not simply with languages (cf. Viaggio, 1994, p. 101). Still, regarded as both framework and factor, culture is present at every stage of the translation process and in every text. Therefore, it is erroneous to “remember” about cultures only when one “stumbles against” a realia. Lists of “cultural problems” (e.g. Hurtado Albir et al., 1999; Nord, 1992; Pym, 1993; Witte, 2005, p. 28), difficulties (e.g. Vázquez-Ayora, 1977, pp. 33 and 154), barriers (e.g. Robinson, 1997 and 2007, p. 188) or culture bumps (Leppihalme, 1997, p. viii after Archer, 1986) can be found in plenty in TS literature (see, for example, Baker, 1992; van Dijk and Kintsch, 1983; or Vázquez-Ayora, 1977). Nonetheless, this is not the only facet of culture important for translators and must not be the only aspect of culture that student translators learn about.

Possibly the third focus, or stage “c” is the most instrumental. Through emphasising the communicative nature of translation and the idea of mediating between two cultures, it reminds us that translating enables communication between people from different cultures. Therefore, the relevance of both the “lower levels”/ “narrower foci” (“a” and “b”) and the most abstract one (“d”) becomes evident. The differences need to be bridged using the resources appropriate in the target-culture context. Depending on how this is done, translation can change relations between representatives of the two cultures (Pym, 1993, pp. 54-56).³ It can also change the receiving culture (*ibid*; Chesterman 1997, 27). Thus, House (2001, p. 65), for instance, sees it as the translator’s duty to fight stereotypes that exist within the receiving culture about the source culture. With the whole process being so closely interconnected with cultures, it is not surprising that the cultures involved determine the translator’s role and responsibilities (e.g. Witte, 2008, p. 140). In every culture, there also exist certain ideas about what translations should look like (*ibid*), all of which may well influence the strategies translators apply (Hewson & Martin, 1991, p. 51; Munday, 2001, p. 76). At a more general level, translations are also affected by the power relations between the respective two cultures, or at least this was clearly the case in the times of colonial empires with strict – ideology-based – selection of texts to be translated in both directions.

Another aspect related to cultures that translators cannot disregard is the “distance” between the source culture and the target culture and, therefore, between the original and the new target audiences. This is recognised as an important factor by such authors as, for example, Vázquez-Ayora (1977, p. 154), Snell-Hornby (1988, p. 41) or Chesterman (1997, p. 12). Common history and civilisation links, or rather their absence, can turn to be of crucial importance (e.g. the lack of these between Europe and Iran brought up by Haghighi (1994)). Kussmaul (1995, p. 65), meanwhile, warns that civilisation closeness can be very deceptive and mentions as an example the marked differences that exist between the British and the German cultures with respect to the Bible. The last observation is of major significance, because if students entertain the idea that the (majority of the) cultures related to their working languages are very close, they will not expect many cultural differences. This, in turn, will lead to them overlooking the differences and/or projecting their own cultural interpretations onto a foreign reality, something that should be avoided at all costs.

Haghighi’s (1994) example of the Renaissance values being totally unknown to the Iranians and taken for granted by the Europeans resonates with Pym’s opinion (1993, p. 57) that cultural problems in translation are mostly caused by what he calls “antecedents” of the current cultures. The past

³ This is not considered as contradicting Bochner’s (1981a) opinion about translators being neutral mediators. Firstly, the role of translators appears to have become more active in the recent thirty years. Secondly, the scholar himself acknowledges that any mediator contributes to achieving outcomes beneficial for both the source and the target cultures, and, thus, possibly, improving (altering) their relationships. For more detail see section 1.4.6 *Intercultural mediation field on intercultural competence construct* below.

developments or the tradition not only give birth to cultural differences, but also condition the expectations the target audience may have (Carbonell i Cortés, 1999, p. 152). This brings us to the question of the reasons or sources of the cultural difficulties encountered during the process of translating. As Gottlieb (1994) reminds us, the translator always translates people for people. Thus, all difficulties are caused by differences in people's beliefs and behaviours (Nord, 1992, p. 46; Vázquez-Ayora, 1977, p. 33). Both *the what* and *the how* of people's behaviour are culturally conditioned (Kaiser-Cooke, 1994, p. 138) and any differences in verbal and non-verbal behaviour can be communicatively relevant (Witte, 2008, p. 118). The translator is, therefore, responsible for identifying these differences and addressing them with the new target audience in mind.

Ultimately, translations must function in the target culture (Snell-Hornby, 1992, p. 18) and for that the target audience's expectations of every level – from that of the cultural context to that of words – need to be taken into account (Baker, 1992; Chesterman, 1997, p. 64). For instance, the way people ask for things or invite another person for coffee might differ in the source and the target cultures, that is, speech acts are culturally determined and the translator must account for this so that the target audience can recognise the intended speech act as such. Undesirable reactions – confusions or misinterpretations – are to be prevented as far as possible (Witte, 2008, p. 140) and, on the whole, the meaning and the author's intentions are to be made accessible to the new target audience (Leppihalme, 1997, pp. 2-3).

To understand the author's intentions, the translator needs to know the source culture and how it works, because all meanings of the source text are determined by the source culture and situation. Texts carry cultural knowledge at every level (Carbonell i Cortés, 1999, p. 129; Gommlich, 1997, p. 60ff). Comprehension of one single word may require understanding of a whole system within the source culture. Each (notional) word is (potentially) linked to a certain cultural experience common to (at least some of) the representatives of a culture and can evoke culturally-determined images and associations (Lehmuskallio, Podbereznyj & Tammola, 1991; Seguinot, 1997, p. 115). However, the background knowledge of the initial and the new target audiences differs. Thus, on the one hand, everything conventional is culturally variable (*cf.* Pagano, 1994, p. 257 and van Dijk & Kintsch, 1983, p. 16). Still, on the other hand, for the very reason of being conventional it is often, if not always, perceived as normal by the people. Being unaware of other cultural realities, people expect to be able to interpret them with the mechanisms and techniques that have worked for them in their own culture. Since this cannot work, the translator's job is to account for cultural differences as well as give the new target audience a chance to access the author's ideas in the language of the target audience.

This is why translators need to be cultural mediators. As such, translators should be capable of understanding and creating relevant cultural frames.⁴ First, they need to perceive the cultural frames suggested by the source text verbalisation as an initial target reader was likely to perceive them. With their knowledge and competence they must avoid assimilations or imposing target cultural perspective on the source text, as far as they can (Gommlich, 1997; Grosman, 1994 or Katan, 1999). The same applies to the production of the translation. Translators' textualisations should help the audience evoke the frames required for comprehending the author's message. However, the translator must make sure no "cultural slips" occur. This idea is much newer than that of avoiding linguistic inferences, but as Carbonell i Cortés (1999, p. 128) puts it, cultural inferences are as bad as grammatical ones. Therefore, translators are responsible for correlating the two models of the world – that of the message author and that of the (new) target audience. Cultural frames inferred from the source text should be matched with the target audience cultural frames, so that the result is logically and culturally coherent (Reiss & Vermeer, 1996, p. 55, as well as Neubert & Shreve, 1992, p. 61).

To reiterate, cultural differences assume significance at every stage of the translation process. As the previous paragraph made clear, a three-part conceptualisation of the process allows highlighting the stage or component of comparing and relating cultures. Therefore, in the future discussion we will speak of three interrelated stages: comprehension, juxtaposition/correlation and production. All the three have been briefly commented on above. At the production stage, there is, however, one more cultural issue to consider – the explicit/implicit dichotomy.⁵ Not all the parts of the message are expressed explicitly and the receiver is to construct the whole message from what he hears/reads (Hervey & Higgins, 1992). This is also so in the source text and here the translator must try to take into account the implicit part as well (Neubert & Shreve, 1992, p. 59). At the production stage, the translator has to make a decision about what needs to be stated explicitly and what the target audience can be expected to reconstruct. The decision taken depends on the target culture expectations and also on the translator's knowledge of the receivers' cultural frames, because even when some issue forms part of both the author's and the new target audience's cultural backgrounds translator might need to evoke this knowledge in a different manner (Vázquez-Ayora, 1977, p. 329).

Summing up, in these two subsections we have seen that culture forms the framework for translation and is present at every stage of the process, as well as at every level of the source and the target text. The translator has to mediate between the author and the intended new target audience, with their respective different cultures. This happens in all types of interpreting and translation, with the only

⁴ For a more detailed discussion of cognitive and mental frames theories in relation to translation and translator intercultural competence, see Chapter 2 section 2.2.2.1.1 *Mental and cognitive models*.

⁵ Probably it starts even at the stage of "matching", but these are hardly possible to distinguish in practice.

difference that in the case of written translation the translator has to make even more assumptions about both the author and the intended target audience, and in the majority of cases no immediate feedback from either the author or the target audience is available. The translator's task is to summon both cultural frameworks and to encounter matches or parallels, as well as discrepancies, between them, but to keep the two cultural realities apart at the same time. It is also the translator's responsibility to avoid as much as possible projecting his own cultural framework onto the source text⁶ before he has arrived at an understanding that is to be conveyed for the target audience in the target language. The source culture, or some part of it, constitutes or conditions the content of the source text. Yet, even when this is not highly pronounced, there are many more formal parameters of the source text that are culturally variable and, thus, require IC of the translator.

1.1.3.2 From teaching culture to intercultural competence

We have seen that it is not possible to translate without taking the source culture, the target culture and their interrelation into account. This "taking into account cultures" forms part of the translator's task as understood by the professional community and by the society at large nowadays. The question that should be addressed next is, then, what it is that student translators need to be taught in order to be able to perform the task expected of them. What form should the "cultural component" of translator training take? In this chapter the issue will be addressed at a conceptual level. Namely, two points are discussed below. First, a brief discourse on the notion of culture is included. This is done, as Katan (1999) puts it, "not as an academic exercise", but because the way culture is understood "delimits how culture is ... taught" (p. 16). Second, three approaches to conceptualising the cultural component of translator education are presented: (a) equating this element of training to equipping students with factual knowledge about cultures (1.1.3.2.2a "Knowledge camp"), (b) an intermediate position whose advocates speak of knowledge plus some other elements (1.1.3.2.2b "Knowledge and something else" camp), and (c) the competence approach (1.1.3.2.2c Competence camp).

1.1.3.2.1 The notion of culture as what determines "culture teaching"

As pointed out above, the notion of culture deserves a comment. The intention is not to provide a detailed overview of all the ideas which have surfaced within culture studying disciplines, but to draw on the insights of these traditions selecting only those topics that are relevant for translator education. Two approaches of instrumentalising the concept of culture will be considered. First, the scope-based stratification of perspectives on culture based on the disciplinary traditions of humanities, sociology and

⁶ Supposing that the translator translates into his mother tongue.

anthropology and a number of ideas about the functions of culture are discussed. Second, a stratification of cultures determined by the relative number of their members is mentioned and its significance for translator trainers is indicated.

1.1.3.2.1a Scope-based stratification of the notion of culture

When talking about culture, it is important to define the scope of the concept. This way we can try to determine what components ‘culture’ consists of and, therefore, what students need to learn (e.g. Sackmann, 1991, p. 3). The “high”–“low” dichotomy is one example of scope-based stratification of culture and arguably the most popular one (Taylor, 2000; as well as Bauman, 2000 or House, 2002). However, since both need to be accounted for in translator training, the only – although significant – insight that looking at this classification can give us is that the “low culture” cannot be neglected by translator educators.

Bennett (1995) offers what might prove a more instrumental scope-related typology. The scholar distinguishes between three disciplinary traditions based on what each of them “includes” in culture:

- (1) Humanities – the best ideas formally expressed in the most prestigious established genres, that is, the “high” culture variant;
- (2) Sociology – only abstract ideas and the symbols that imply or represent them; and
- (3) Anthropology – practices, objects, and ideas (p. 19).

The first – “high culture” – approach has been the most common in translator and interpreter education at least until recent years. This should probably be attributed to the fact that *Translation and Interpreting* university degrees have emerged from within *Language* and *Philology* education departments and, thus, have been following the traditions of these mother-disciplines. As already pointed out, this narrow understanding of culture cannot suffice any more. Such is the opinion of, for example, Katan (1999, p. 17), who criticises the pre-20th-century-focused *Civilization* courses widespread within *Translation (and Interpreting)* university degrees. Other TS scholars have also proved the need to leave the Humanities-pure heritage behind and shift towards social sciences/interdisciplinary approaches, but since in many cases the programmes are still offered mostly within Language and/or Humanities Departments, this slows the change.

As to the sociology domain, arguably its most influential representative at present is Geertz. He defines culture as “a historically transmitted pattern of meanings embodied in symbols ... by means of which men (sic!) communicate, perpetuate, and develop their knowledge about and attitudes toward life”

(Geertz, 1973, p. 89). With regards to translator training, three questions are of interest: what this knowledge and these attitudes are (this is the factual knowledge student translator will need to at least start acquiring), what role culture plays in communication (this is what future professional translators need to understand), and how transmission actually occurs (this can cast light on the pedagogy of (inter)cultural training). In TS field, Arjona (1978, p. 37) was one of the first to speak of culture as one of the constituent factors that determine a message sent and received in any communication (alongside the language and the situation). More recently, Katan (1999, p. 241) spoke of culture as a context of communication, too.

Geertz also raises the question of the *culture – social structure* relation. He calls social structure and culture “different abstractions from the same phenomena” (Geertz, 1973, p. 145), while Bennett (1995, p. 136) states that social structure is external to man, while culture is internalized. In this sense, Bennett (*ibid*, p. 158) speaks of *culture – social structure* dichotomy as of an ‘analytic’ distinction, and Bauman (2000, p. 1) claims that British researchers speak of social structure where their American colleagues use ‘culture’.⁷ One finds writers who include social structure in culture (Jenks, 1993, p. 121); those who see both culture and social structure included inside the concept of a social system; as well as those who do not distinguish between the two (*ibid*, pp. 28 and 33). In short, there is a heated debate on the topic within sociology.

Within Translation Studies, however, the issue is hardly mentioned. True, social structure seems more objective than culture. However, from the perspective of *teaching culture to student translators*, social structures can form a systematic base for the culture-teaching component, but cannot account for everything translators need to know culture-wise. Therefore, the perspective adopted in this thesis is of using the term culture to refer, among other issues, to the social structures. The multiple facets of cultures that come to play a role in the process of translation – the job of the professional translator and, therefore, the training of the student translator – comprise but are not limited to social structures. For the translator, culture is rather a “conglomerate of cognitive, structural and symbolic systems” (Schäffner, 2003, p. 92).

Now, the anthropological approach is the most inclusive one. Its leading theoretician is Tylor (Jenks, 1993, p. 33), whose somewhat too all-embracing definition is not always deemed very instrumental (Geertz, 1973, p. 4), but serves many writers on culture as a point of reference. Tylor includes in culture both knowledge-beliefs and customs-behaviour and sees culture as acquired. Anthropologists in general define culture by opposing it to nature. This is precisely how the idea of culture appeared (Bauman,

⁷ Cf. Eggan, 1955, p. 490.

2000, p. x; Jenks, 1993, p. 9; Wilss, 1996, p. 84). The approach is still popular (Jarvis, 2007, p. 24) and not in any way limited to the anthropological domain (e.g., Geertz, 1973, p. 49). Here lie the roots of the *culture as knowledge* perspective, culture understood as the baggage of collective knowledge (Jenks, 1993, pp. 12-13). 'Collective' means 'shared' and the idea of sharedness is also one of the key ones within culture-related writing and is of crucial importance for translation.

The cognitive-behavioural dichotomy is equally well-established. As Bauman (2000, p. 21) says, culture is usually understood either as behavioural patterns or as a community of shared meanings. However, Skinner (1972, p. 10) had every right to complain that behaviour is neglected by researchers. Of course, some cognitivists do not totally exclude the behaviour element from their scope (Crawford, 1983, p. 6; Riley, 2007, p. 36; or Strauss & Quinn, 1997, pp. 9 and 254), but markedly behaviourist approaches are rare. Most writers prefer a compromise (e.g. Geertz, 1973, p. 44; Kröber & Kluckhohn, 1963, p. 189; or Robinson, 1988, p. 11).

Thus, the (originally) cognitive anthropologists' view of culture as the commonly shared knowledge that allows people to understand each other and the world (e.g. Morillas, 1998, p. 252) is the prevailing one. There exist numerous attempts to specify the nature of knowledge to which culture is equated, for example, 'traditional' (Palmer, 1999, p. 116), 'organized' (Sackmann, 1991, p. 21), or 'social' (Riley, 2007, p. 39).⁸ This brings us back to the role culture plays in communication. Malinowski, a key figure in sociology at the early stage of the discipline, whose ideas also had considerable influence on language teaching theories, equated culture/cultural context to the institutional and ideological background knowledge of interlocutors (Kramsch, 1994, p. 42). Culture forms the context of any communication (Katan, 2004, p. 324) and enables people to interpret situations in a similar way (Riley, 2007, p. 40). Without the tacit background knowledge a common culture provides, no orderly interaction is possible (Bennett, 1995, p. 30).

Put in a slightly different manner, it can be said that people use culture as a "shield" or a lens. Through culture they give sense to the perceived world (Bauman, 2000, p. 94 and Sen Gupta, 2003, p. 158; cf. Fowler, 1986, p. 19). Culture gives people a way to position themselves with respect to the surrounding world, one another and their own selves (Geertz, 1973, p. 250). Providing certain common reference points, culture enables communication. This is an interpretation of culture highly instrumental for translator training and is the opinion many TS writers voice. For instance, Katan (1999) speaks of culture as a "shared system of interpreting reality and organising experience" and as a "shared mental model or map of the world" (p. 17).

⁸ The list is illustrative, not complete.

This is very much in tune with what Taylor (2000) suggests. Namely, that ways of interpreting the world are shared by members of the same culture (Taylor, 2000, p. 20). Sharedness is often seen as the defining property of culture (Strauss & Quinn, 1997, p. 122). Understandings are shared within cultural groups and vary between them (*ibid*, p. 4). The same happens at every level, for example, at the level of a country, and is bound to affect understanding between representatives of different lingua-cultural groups. Members of a culture might not realize that certain meanings are specific to their group and should not be seen as automatically comprehended by their interlocutors from a different culture. Whether one's interlocutor can be expected to share a particular cultural element is always a question (*ibid*, p. 49). It is precisely here that translators must use their knowledge of the two cultures to "bridge the gap".

In short, many TS authors focus on the cognitive. Yet, the behavioural component of the culture is considered an important one by the Translation community as well. Thus, Even-Zohar (2003, p. 426) identifies two functions of culture, which the scholar calls a passive and an active one. In its passive function, culture serves as an instrument for making sense of the world; in its active, culture defines the typical or accepted behaviour patterns.

1.1.3.2.1b Stratification of the notion of culture according to relative number of members

Another way of stratifying culture is according to the relative number of its members. Thus, Eliot (1967, p. 21) distinguishes three cultural strata: those of a society as a whole, of a group and of an individual. The trichotomy was adopted by the functionalists within TS, who use the terms *ideo-culture*, *dia-culture* and *para-culture*, respectively (e.g. Schäffner, 2003, p. 92; or Witte, 1994, p. 69). House (2002, p. 93), a key TS writer on discourse analysis, speaks, in turn, of four levels: civilization (culture as distinguishing man from animals); nation(s); sub-groups (geographical, social, age, sex, professional, etc.), and the personal/individual level.

This stratification is of significance for translator training because within the discipline, quite frequently and, more often than not, inadvertently, the notion of culture tends to be equalled to that of a national culture. This is due to the fact that in Translator and Interpreter education, students' working languages are the starting point and the cultures studied have to be selected on the linguistic basis. Traditionally little thought was given to the appropriateness of such linking. Therefore, students specialising in Italian language, for example, automatically had to study the Italian culture, for the German language, the

German culture. The Austrian and Swiss cultures could be mentioned as well, but could be regarded as somehow “secondary”, depending on where the training took place. With the Spanish and the English languages, the incongruity of such automatic association is even more pronounced.

Another problematic aspect here is the premise of homogeneity of national cultures, which is hardly ever the case. Robinson (2007, p. 190) gives a graphic example asking whether indeed men and women from the same country, as well as children and adults, or people of different social and ethnic groups can be considered to all have the same culture. Pym (1992, pp. 25-26) points towards a necessity to differentiate cultures along yet more parameters, because the time factor can also be important. Intra-lingual translations might be required if the culture has changed enough to make the original text appear foreign.

Thus, for the needs of translator training, although each person can be considered a culture (*cf.* Gil, 2000, p. 211), questions of cultures at the level of groups appear to be of more interest, along with the multiple differences between representatives of one culture and another. Here, on the one hand, the cultures focused on still have to be identified with linguistic communities, but the non-homogeneity of national cultures should be accepted and recognised. On the other hand, drawing boundaries has possibly become more problematic nowadays. Generally speaking, Strauss & Quinn (1997, p. 4)⁹ maintain that cultures are not bounded or coherent, while Schäffner (2003, p. 90) claims that cultures are not synonymous of nation-states, despite the fact that Translator and Interpreter education tends to equate the two. Riley (2007, p. 188) goes further, emphasising that cultures coincide with neither political, nor demographic, nor linguistic boundaries. And, what is more, Schäffner (2003, p. 86) and Ulrych (2005, p. 23), from the teachers’ perspective, warn that with internalization, borderlines between cultures are becoming more blurred, which poses additional challenges for translators.

To conclude, the above discussion of the notion of culture in relation to translator training can be summarised in the following terms. First, the enabling communication function of culture and the issue of non-sharedness of cultural knowledge are of major importance. Students should understand this and always be aware of it. Second, since being a member of a culture means having certain cultural knowledge, students must acquire knowledge about cultures. The teaching should not be, however, limited to that related to one or several national cultures. This knowledge regulates people’s behaviour (including ways of interpreting the world and language behaviour). Students must become aware of discrepancies in the systems of cultural knowledge corresponding to their working languages and learn to see these differences behind the verbal forms. Third, the *cognitive – behavioural* and the *culture –*

⁹ Their main interest is in culture acquisition.

nature dichotomies appear to be of little importance for Translator and Interpreter education: translators should consider their clients' knowledge of both shared meanings and behaviour patterns, of both human-made world and culture-specific interpretations of the natural world. Fourth, this means that translators' scope of culture is somewhere between those of anthropology and sociology, but the determining fact is that translators operate predominantly with linguistic representations of cultural knowledge (including but not limited to knowledge of social structures). In this sense, students can be introduced to Malinowski's, Geertz' and Tylor's ideas as contradictory but complementary for the ends of awareness raising. Fifth, Translator and Interpreter education has no other way but to see speakers of a certain language living within the same geo-political unity (usually a country) as sharing a culture. How much cultural knowledge and how many culturally-conditioned beliefs they all share or how many subcultures co-exist within this linguistically delineated unity is another question (which must be addressed too). Sixth, the above discussion demonstrates that the knowledge of culture cannot be limited to the knowledge of social structures or of a definite list of "items". It is desirable to equip students with more than knowledge, in order to enable students to become lifelong learners – both outside the classroom and after graduating.

This last observation brings us to the central question of the next subsection: how the cultural component of translator training shall be conceptualised. Imparting knowledge of high cultures associated with the languages studied has been the major objective for quite some time and still remains prominent in Translation and Interpreting curricula. Nevertheless, from the discussion of the concept of culture it seems to follow that not only factual knowledge needs to be incorporated in the cultural component of translator training. What other elements such training should comprise and how they could be brought together are the issues discussed below.

1.1.3.2.2 From knowledge of cultures and cultural knowledge to cultural and intercultural competence

As we have seen, learning facts about national cultures traditionally associated with certain languages cannot comprise the whole of the cultural component of translator training any more. At least three reasons can be given against such a limited focus, which is neither appropriate nor realistic. Firstly, national cultures are not homogeneous and, therefore, a greater level of detail is required. Second, it is becoming increasingly more difficult to predict with representatives of what cultures a student translating from a certain language will have to work. Third, no culture remains unchanged. Cultures are dynamic and there is no fixed body of knowledge that can be considered exhaustive. Therefore, even if the training is limited to learning facts about one foreign national culture the task is neither feasible nor adequate.

This is why, it would seem that student translators need more than (factual declarative) knowledge and that understanding of the functions of culture, especially of the role it plays in the process of communication and in translation, as well as some other elements should form part of the student translators' cultural training. However, in spite of the fact that the cultural component has long been unanimously recognized as an essential part of translator training, opinions within the field as to what this component should comprise differ. The current tendency, although not shared by all TS scholars, appears to be that of speaking of IC. This position seems a promising one and as such is adopted in the present study. Therefore, below an overview of ideas about the contents of the cultural component of *Translation and Interpreting* university degrees is presented in order to demonstrate, that indeed, conceptualising this component in terms of translator intercultural competence is congruent with what translator trainers think and not foreign to the area.

1.1.3.2.2a "Knowledge camp"

As has already been pointed out, traditionally the main concern of those involved in translator cultural training was, on the one hand, with words and phrases that have "cultural meaning" (as would be *gazpacho* or *siesta* for Spanish), and, on the other hand, with high culture and an emphasis on the historical development (Newmark, 1988, p. 6; Robinson, 2007, p. 186). This was done either because the complex and multifaceted nature of culture's influence on the process of translation was not fully realised or in the belief that accumulation of factual knowledge would automatically lead the student to comprehending how cultures work. Therefore, focusing on knowledge about foreign cultures is one of the ways the cultural component has been conceptualised.

TS writers who advocate this approach speak of knowledge of cultures or of cultural knowledge. According to them, what students need is "to be familiar with the cultures of their various language areas" (Renfer, 1991, p. 179). The common conviction is that "as cultural mediators, translators need to be familiar with the cultural differences between source text and target text audiences" (Leppihalme, 1997, p. 193). Other common formulations used to describe what cultural training should achieve are knowledge of "cultural backgrounds" (Newmark, 1988, p. 6), thorough knowledge of the cultures of the countries/regions (Kalina, n.d., p. 3) or of cultures of the source and target languages (Mahmoodzageh, 1991, p. 233); "knowledge of their two working cultures" (Witte, 1996, p. 74) and "solid background information about the cultures they are working with" (Katan, 2004, p. 11). Alternatively, some writers choose to speak of cultural, "cross-cultural", "socio-cultural" or "trans-cultural" knowledge (Nord, 2005, p. 212; Witte, 1994, p. 74; Pöchhacker, 1993; and Levine, 2002, p. 148, respectively).

Various attempts have been made by advocates of knowledge-focused approach to clarify and stratify the notion of cultural knowledge: from Nida's five areas of knowledge (1945), with two more categories added by Arjona (1978, p. 40) or a more recent Kalina's list (n.d., p. 17); through Pöchhacker's (1993, p. 90) general, specialized, individual and contextual knowledge; to Riley's (2007, pp. 40-41) *know-that*, *know-of* and *know-how*. However, there are certain difficulties associated with reducing translators' cultural training to acquisition of knowledge about cultures. Apart from the ones pointed out before, the very notion of cultural knowledge is a problematic one.

On the one hand, it is easy to find arguments that prove the importance of cultural knowledge. This is knowledge specific to one national or another – socio-linguistic – group (*cf.* Pöchhacker, 1993, p. 92). It is a constantly growing store of partially shared knowledge (Palmer, 1999, p. 116) that allows us to act as members of a culture (Morillas, 1998, p. 260). Every adult of a particular society should have acquired its cultural knowledge, called “common”, “general” (Riley, 1997, p. 47), “commonsense” or even “world” knowledge (Wilss, 1996, p. 80). Such notions and ideas, once acquired, are more likely to be elaborated and adapted than dismissed (Sackmann, 1991, p. 42). Moreover, this knowledge is perceived as objective and others are expected to see the world the same way (Riley, 2007, p. 108). These models allow people to comply rather than struggle deciding on “the right response” every time. Cultural knowledge unites the people who share it, transforms them into a society (Riley, 2007, p. 30; Sackmann, 1991, p. 42). This culture-specific but perceived-as-universal knowledge generates the problems translators must solve. People presume that others have the same “stock of metaphors” and are often unaware of the fact that people from a foreign culture will not share “memory and knowledge” of the “native” community (Kramersch, 1994, p. 43).

Yet, on the other hand, cultural schemas differ from other schemas only because they are – arguably – shared by more people than non-cultural ones, but there is no strict borderline (Strauss & Quinn, 1997, p. 122). Besides, although similar experiences are enough to ensure knowledge sharedness (*ibid*, pp. 122 and 208), not everyone in a society has the same set of cultural schemas, and in large and complex modern societies people are bound to have different experiences and, therefore, differing cultural knowledge.

Quite apart from the “fuzziness” of the notion, the knowledge-focused approach has to be recognised as deficient because knowing facts about a certain culture or a number of cultures is not enough for a translator. Translators also need to know, for example, how to acquire such knowledge and how to make use of it. To reiterate what was said in the previous section, translators act first as receivers and later as senders of a message (Witte, 1994, p. 69 or Schäffner, 2003, p. 88) enabling communication between members of two cultures (Pergnier, 1978, p. 203). Within a communicative situation, the

sender of the message has his¹⁰ intentions (what to say and what for) and his world knowledge, while the addressee has his world knowledge. Besides, the sender has some assumptions as to addressee's world knowledge (Kalina, 1991, pp. 251-252). People without sufficient knowledge of the other culture tend to talk to their foreign addressee as they would have talked to a person from their own culture/country in a similar situation. This might cause problems, which the translator should prevent. The sender may be unaware of where his "frame of reference" differs from that of the interlocutor. Moreover, when there is a translator present, the sender often does not feel obliged to adapt his message, exactly for the reasons of the translator's presence. Translators are expected to know where cross-cultural differences lie and how to communicate them (Levine, 2002, p. 148). The translator's task is to compensate for the lack of clients' linguistic-cum-cultural knowledge (cf. Witte, 1994, pp. 71-72).

If we focus on the comprehension stage, Seleskovitch (1978, p. 335) presents the process of comprehending as adding receiver's knowledge to the linguistic component, for example, to the sounds the sender produces. Or, according to Komissarov (1991, p. 43), understanding is possible only if language units of the texts are supplemented by background knowledge of facts referred to in the message. De Beaugrande and Dressler (1981, p. 4) suggest that it is the receiver's "job" to supply as much knowledge as necessary. Thus, while in non-mediated communication the receiver might be unwilling or unable to supply enough knowledge to comprehend the message, translators have the duty to "supply" sufficient knowledge. And although texts may vary in their culture-boundedness and require different amounts of background knowledge for their interpretation (Schäffner, 1993, p. 158), the translator should always be "aware of scenes or images or memories ... 'currently activated'" (Fillmore, 1975, p. 80). The translator must comprehend what the sender envisages in his mind and wants to communicate when saying something. Sometimes, translators must "understand" even when there is no one clear interpretation, must opt for one particular interpretation where an unclear piece of the original text would have puzzled the original addressee (cf. Gadamer, 1975, p. 348).

Moreover, the translator should also *transmit* the message. To reiterate what has already been pointed out, it is always partial information that is voiced, only what is deemed enough to evoke the whole. The unsaid is still meant by the speaker and is expected to be understood by the listener. This transforms the translator's job into grasping the unsaid and formulating the whole message keeping the proportion of said and unsaid as appropriate in the receiver's language/culture (Seleskovitch, 1978, pp. 338 and 340). The translator must adapt the message by adding information needed to help the receiver understand it and deleting what is redundant – "target text must be comprehensive for the intended users with their assumed background knowledge" (Pöchhacker, 1993, p. 89).

¹⁰ When speaking of students and/or translators, the pronouns "he", "his", "him" and "himself" are used in a non-gender way.

1.1.3.2.2b “Knowledge and something else” camp

If factual knowledge is not enough, and students need more than simply “know things about cultures”, the question is how the cultural training student translators require can best be described. Quite early in the history of the discipline, the importance of comparing cultures was pointed out (Straight, 1981, p. 41). Later on, this need was formulated as that of developing students’ ability to establish “intercultural association” and “associative skills” (Kiraly, 1995, pp. 106-110 and Leppihalme, 1997, pp. 20-21).

Cultural or intercultural awareness is another element some Translation Studies scholars stress as a substitute of or as additional to knowledge (Grosman, 1994; Leppihalme, 1997, pp. 20-21; Robinson, 2007, p. 186; or Ulrych, 1996, p. 251). Robinson (1997, p. 222) actually attributes great importance to such awareness, stating that the more aware a translator is of cultures the better a translator he is. Katan (1999, pp. 10 and 24), in turn, says that information about cultures should be complemented with understanding how cultures operate and the ability to activate, compare and create cultural frames. Without using the schemata or frame terminology, Kausmaul (1995, p. 65) also spoke of the need to solve problems equipped with the knowledge about cultures and highlighted that there were no hard and fast rules that could be applied.

1.1.3.2.2c Competence camp

The third way in which the cultural component of translator education is conceptualised is in terms of competence. Here, different types of elements that student translator needs to acquire and develop are grouped under the heading of a *competence*. The integrated whole is referred to as bicultural (Witte, 1994 or Schäffner, 2003), intercultural (Mohanty, 1994), socio-cultural (Pöschhacker, 1993, pp. 89-90), or translator-oriented/translator cultural competence (Englund Dimitrova, 2002; Kastberg, 2007; McAlester, 1991; Nord, 1991 or Witte, 1996). To quote but two advocates of the competence approach, Witte’s and Schäffner’s positions can serve as illustrations. In developing such competence, students of *Translation and Interpreting* degrees should move from becoming aware of the fact that there are cultural differences and being able to spot them to the stage where they can actually enable intercultural communication, actively using their knowledge of both cultures (Witte, 1996, p. 74). Students should learn to identify the differences or “suspect” they have come across a culturally-significant, even if yet unknown, element; continue learning new things about their working cultures and relate the cultures (Schäffner, 2003, p. 93).

At the same time, we cannot say that there has been a linear development within TS thinking and that nowadays nobody speaks of knowledge only. Thus, while some authors claim that professional translators and student translators need (inter)cultural competence, not all writers who advance

translation pedagogy in terms of competence-based learning or who discuss the issue of the competences a student translator should develop, distinguish the (inter)cultural competence as a separate one. A whole variety of opinions coexist in this respect. Toury (1986) and Shreve (1997, p. 121) do not make any mention of the cultural constituent of translator's competence whatsoever. Wilss (1996) includes the cultural only in the form of knowledge, while the linguistic component is regarded by him as a competence. The PACTE model includes cultural or bicultural knowledge within extralinguistic competence (e.g. Orozco, 2000, pp. 200-201). And while Hurtado Albir (1996, p. 34; 1999, p. 43) comments that cultural competence is also required of a translator, she does not make the need for this competence visible in the model. Schäffner's position is also somewhat contradictory. In her interpretation, the cultural competence exists as a separate one but is reduced to knowledge, while a separate research competence – aimed at resolving “problems specific to the cross-cultural transfer of texts” (Schäffner, 2000, p. 146) – is also considered necessary. Neubert (2000) and Nord (2005, p. 211), in turn, are two of the scholars who do not focus exclusively on the cultural component (unlike, for example Heidrun Witte quoted above) but do distinguish the (inter)cultural competence as a separate one. So does Torres del Rey (2005, pp. 63-64), who, moreover, speaks of it as a “properly” translational competence.

To conclude, the above short review has shown that the cultural element of the translator training has been conceptualised within the field of TS as knowledge, as knowledge and awareness or certain abilities and as (inter)cultural competence. All of these positions have seen different interpretations by different scholars. Besides, it does not appear possible to state that the professional community on the whole has progressed from focusing exclusively on knowledge to comprehending that the different constituents can best be presented together as IC. Yet, the competence approach is far from being marginal within the discipline. Various authors, with Heidrun Witte possibly being the key scholar, have already built a tradition of speaking of translator intercultural competence development. Therefore, with these facts in mind, the present thesis considers instrumental to conceptualise the cultural component of translator training in terms of developing IC, which is applied together with other competences but can, nevertheless, be regarded as a separate one.

Summing up, this research project regards IC as required of a translator at every stage of the translation process¹¹ and even of carrying out a translation or interpreting commission. The distinction is drawn because as a professional the translator also needs to communicate with the client or job commissioner and – mostly but not only in the case of interpretations – with the author and/or the target audience. The competence approach does not negate the importance of knowledge. As machine translation

¹¹ In our opinion, a highly instrumental list of stages, each conceptualized as a competence is provided by Nord (1992, p. 47): text reception and analysis, research, transfer, text production, and translation quality assessment.

experiments has demonstrated clearly, extra-linguistic/cultural knowledge is indispensable for translating (*cf.* Gile, 2005, p. 149). But knowledge should not be an end in itself. Students need to realise why they need such knowledge, what it is to be used for, how it is to be acquired and how to act on their knowledge. To account for these multiple and different elements that should comprise translator's cultural training the term *intercultural competence* will be used.

The term *intercultural competence* is chosen to emphasise that this is not a competence in one culture plus a competence in another culture. IC should permit the translator to mediate between some two cultures. It does not simply sum up knowledge, awareness and skills, etc. from one culture with those from another. IC is based on establishing relations between elements of at least two cultures. These are very general words, but a detailed analysis of the concept is left for the second part of this chapter (section 1.2 below) and for the next chapter.

The three reasons exposed above appear to prove that IC development should be seen as one of the priorities of translator (and interpreter) education. Going from the general to the specific, in order for translation graduates to lead a gratifying life in the multicultural society, to be highly employable and – what is of the major importance for translator trainers – to comply with their direct professional responsibilities, they need IC. Therefore, the present thesis will advocate conceptualising the cultural component of the *Translation (and Interpreting)* degrees in terms of IC development. This approach appears instrumental and is, moreover, adopted by a number of policy papers on translator and interpreter education, at both international (e.g. CUITI, n.d. and Gambier, 2009) and national levels (ANECA, 2004; CiLT, 2006; and CiLT, 2007). Selecting the competence approach, however, signifies that the notion of competence requires a consideration.

1.2. On competence-based approach: what Tuning methodology can offer

The concept of competence was introduced into the world of education as means of starting to talk in a common language with employers and, thus, being able to find a way of bringing the education provided closer to what the labour market was looking for (*cf.* Delamare le Deist & Winterton, 2005, p. 29 and Gairín Sallán et al., 2009, p. 27). What academics consider of interest and significance, what employers tend to require and what job-seekers (the graduates), therefore, need to demonstrate had to be compared, with the intention to narrow the gap (*cf.* Delamare le Deist & Winterton, 2005, p. 29 and Gairín Sallán et al., 2009, p. 27). However, educators still often understand the notion of competence

differently from employers.¹² In fact, Delamare le Deist and Winterton (2005), who have analysed the usage of the term in five countries, state that

“There is such confusion and debate concerning the concept of ‘competence’ that it is impossible ... to arrive at a definition capable of accommodating and reconciling all the different ways [in which] the term is used” (p. 29).

The present study will adopt the interpretation of competence and the associated methodology proposed by the Tuning process. This will be done for two major reasons. Firstly, Tuning methodology is holistic and accounts for every step on the way of introducing competence-based learning and teaching. Secondly, the time (Tuning process started in 2000, has incorporated a series of improvements into its methodology, continues improving its methodology, and has not been equalled by any other approach) and the geographical scope of the countries and regions that have joined the Project (from EU to Russia, Africa, USA, Australia and Canada) appear to prove the instrumentality of the Tuning approach.

The core definition of a competence proposed by Tuning is that of “a dynamic combination of knowledge, understanding, skills and abilities” (González & Wagenaar, 2006, p. 9). However, there is no obligation for every competence to include the four components or to be restricted to these four only. Thus, publishing also under the name of Tuning, Villa Sánchez & Poblete Ruiz (2008, p. 29) speak of knowledge, techniques, procedures, abilities and skills, attitudes and values. In both cases, what is important is that all the constituents need to be there – combined or integrated – for the learning outcome to be reached and they need to be all activated and involved in the performance process. For instance, values and responsibilities are among the “less traditional” types of competence constituents listed by Tuning advocates (Villa Sánchez & Poblete Ruiz, 2007, pp. 42, 51 and 52). If, on the contrary, for a certain competence the traditional triad of knowledge, skills and attitudes is considered differentiated enough, so be it (e.g. Gairín Sallán et al., 2009, p. 13). The main idea here is that a competence comprises a number of elements, which should actively interact for the student to be capable of performing a certain task. The inner logic – what is required of a student who needs to complete a determined activity relevant for the envisaged future occupation – is given preference over the formal three- or four-component model of a competence.

Another key feature of the Tuning approach is that a student is considered to be more than brains. The student is a person, a person who needs to be able to enter the envisaged community of practice upon graduating, who needs to develop the professional identity. That is why values and responsibilities form

¹² Within TS field the problem was reported by Seguinot (1997, p. 106) in the late 90s, voiced again by Pym (2003, p. 481) and recognised as still present by Kelly (2005, p. 31).

part of a competence, and sometimes the idea of the role is included as well (Villa Sánchez & Poblete Ruiz, 2007, p. 42; *cf.* the pioneer Faure et al. (1972) report and later Delors et al. (1996)). In the case of the student translator, this means that knowledge acquisition and skill development should be accompanied by a realisation that his role in the future will be that of intercultural mediator. With this new role, or with this professional identity, come the responsibilities, for example, for lifelong development of his IC. Learning to be – to think and to act in accordance with what a certain professional task requires – is an integral part of the competence development process.

It should also be highlighted that although Tuning purports to “reconcile” the labour market and the academics’ perspective (enriching these with the students’ and graduates’ opinions), the interpretation of the competence advocated is the educational one. As Dublin descriptors (Joint quality initiative, 2004) put it, the question is not a *yes-or-no* one (a person has a (full) competence or (totally) lacks it), but rather of where on the way to developing the various components of a competence the student is (*cf.* also the labour-market either-or perspective exposed in Levy-Leboyer, 1997, pp. 8-10). The Tuning approach recognises the need of holistic assessment (whether a student can integrate all the elements and demonstrate the complex behaviour described by a competence), but it also makes a further step and offers a way of monitoring the competence development process while the student does not have all the competence components developed to such a level that a successful and demonstrable integration is feasible.

Each competence constituent becomes an indicator of the student’s progress and for each indicator several levels of achievement are distinguished. Each level of achievement for each indicator is formulated in terms of what the students is already capable of doing and/or what is still missing. If the “missing” part is stated, this is done not in order to list everything the student has not learned yet, but to indicate the immediate next aim the student should set himself. This level of detail facilitates the feedback process, and helps both the instructor and the students to understand the logic behind and the tasks involved in the development of a particular competence. The issue of indicators and levels of achievement will be discussed further later on (in Chapter 3). The reason for mentioning it here is to indicate that this is one of the aspects of the Tuning methodology that will be adopted in the present research on translator intercultural competence.

Apart from supporting a flexible model of a competence, giving importance to every competence constituent and offering a system of mapping the competence development that can serve as a guide for instructors and students, the Tuning project also divides competences into specific and generic. Generic competences are alternatively called transversal and are defined as those “relevant for

preparing students well for their future role in the society [both] in terms of employability and citizenship” (“Tuning”)¹³. These are the competences that are regarded as needed in any profession any graduate can have upon completing a university degree. In other words, students of any department will benefit if (at least some of) generic competences are included into the curriculum. Simultaneously, generic competences are deemed essential for a person to lead a good and successful life (cf. Villa Sánchez & Poblete Ruiz, 2008, p. 46). Subject-specific competences, in turn, make each degree unique; they are specific for a profession in question. This brings us to the second postulate formulated in the very beginning of this chapter, that of the specific configuration of IC. The position adopted in the present thesis is commented on in the next section.

1.3 Generic versus specific interpretations of intercultural competence

The second idea that determines the general framework of the present thesis is that student translators need to focus on developing a professionally-specific modification of IC. The argument here is as follows. If the first reason (living together with others in the today’s multicultural world) is given priority, the interpretation of IC should be a generic one (e.g. the one proposed by Aurelio Villa’s team (Villa Sánchez & Poblete Ruiz, 2008, pp. 210-215) or another one). If employability, regardless of the area of specialization, is prioritised, the configuration of the competence will differ and highlight, for example, the ability to work in intercultural teams (cf. INCA’s approach¹⁴). Since the main purpose of *Translation (and Interpreting)* degrees, however, is to prepare students for joining the lines of professional translators, the model of IC should be tailored to these particular needs.

The idea that IC is contextual is relatively new (cf. Lustig & Koester, 2003, p. 64; Matsumoto et al., 2001). However, it is only logical that certain behaviours appropriate and effective in one situation or context might well not be considered competent in another. If not only the context but also the role which the individual has to play in it differs, the constituents of IC required cannot be presupposed to remain the same either. These modifications can be called various “scopes” or configurations, or modifications of IC. In other words, different combinations of different constituents need to be present and activated for a person to be capable of acting in an interculturally competent manner depending on the context of the intercultural encounter and the role played by the individual in question in this situation. Thus people who need IC in order to adjust themselves to living in another country where they have to move because their spouses have been commissioned to work there and people who need IC to work in their own country in an intercultural team, to take one example, would need similar but not identical “sets” of knowledge, awareness, attitudes, skills, etc. Translators have a very specific task in the process of

¹³ <http://www.unideusto.org/tuningeu/competences.html>

¹⁴ www.incaproject.org

intercultural communication that they enable and this signifies that the configuration of IC they need to develop should be tailored accordingly. Below two possible ways of classifying the different scopes or modifications of IC are presented. The idea, however, is that – whether we use the educationalists’ terms of generic and specific competences or the “general-logic” scopes’ stratification – translator intercultural training must be based on the competence model developed with the translator’s needs and responsibilities in mind.

1.3.1 Why not generic interpretation of intercultural competence

It has already been mentioned that within the world of higher education *diversity and interculturality* competence was proposed as a generic one and, thus, beneficial for graduates of any higher education degree. Estimated relevance of the competence for any graduate or only for graduates of some particular degrees is the criterion for classifying competences into generic and (subject-)specific ones and the two types have been briefly characterised above. Of interest here are the three ways in which the somewhat ideal notion of a generic competence can correspond to the competences that are in fact integrated into university curricula.

Firstly, it is important to realise that generic competences are not supposed to be applicable to any educational context without modification. On the contrary, the competence-based methodology recognises that any generic competence requires a contextualisation to best suit the needs of the students of each degree and also that the level up to which a competence Z should be developed within a degree A does not need to be the same as for degree B. The perceived importance of a generic competence determines both its inclusion (or not) into the curriculum of a particular degree, the level to which it is expected to be developed by students and the contextualization the generic competence “blueprint” undergoes (*cf.* Gairín Sallán et al., 2009, pp. 17-18). Leadership could be a good example here: the leadership competence a surgeon needs versus the leadership competence a basketball coach needs.

Secondly, as both Levy-Leboyer (1997, p. 52) and Tuning specialists point out, the same or similar name can give an erroneous impression that educationalists in different fields speak of the same competence. To avoid this mistake, the elements that form a competence should always be considered. *Knowledge and understanding of the subject area and understanding of the profession* might be a good example here. A competence with such a name can form part of a degree in physics or a degree in translation, indistinctively. The contents will, however, hardly have many elements in common. In other words, this is the case of a “false generic” competence: these competences have different interpretations in different contexts and cannot be considered as one generic competence.

A third issue related to generic-competence “implementation” in practice and to the generic-specific dichotomy that deserves attention is the case when competences that are generic to the majority of degrees – e.g. mastery of a foreign language – have to be considered subject-specific and given a different interpretation in certain degrees – in this case, for example, degrees in foreign language teaching.¹⁵ Here the contents will not be totally distinct (as in the case of a “false generic” competence) but the difference will be more than that of the level of mastery and should not be considered comparable to the differences related to contextualisation needs.

This trichotomy – of the contextualised generic option, the subject-specific version of a generic competence option and the “false” generic option – without the exact same terms being used, appears reflected in works of some scholars. Fantini (2006D), for example, seems to believe that IC should be treated as a generic one with multiple contextualisations and multiple names. Kelly (2005), in turn, is closer to the third position when she observes that *Translation (and Interpreting)* degrees tend to comprise a “very wide range” of generic competences (p. 34). In her interpretation, these generic competences (defined as such within the Tuning project) are subject-specific for student translators but should, nevertheless, be considered as applicable to many other areas, that is, as transferable or transversal. Taking into account the unique task translators have to perform in intercultural encounters,¹⁶ the present thesis explicitly chooses the third position and advocates regarding translator intercultural competence as a border case of generic and specific competences – as a subject-specific version of a generic competence.

1.3.2 Intercultural competence for life, for work in general or for specific professions

Another way of regarding the same issue is differentiating three “scopes” of IC: IC for life, IC of work in general and IC for specific professions. The following writers seem to support such a trichotomy. Thus, Aneas Álvarez (2005), for example, suggests that a distinction between IC required of people as professionals and IC beneficial for people as persons living in the world should be made. Fantini (2000, p. 26) and Marín and Navarro (2010) also speak of IC beneficial for representatives of any occupational field. Jokikokko (2005) comes closest to proposing this trichotomy. Through interviewing novice teachers, the researcher was able to identify three facets of IC: the ethical, the efficiency and the pedagogical facets, which could be equalled to (1) IC for everyone as a member of society, (2) IC for everyone who works and, (3) the profession-specific facet of IC (pedagogical for teachers).

¹⁵ From a personal conversation with Aurelio Villa Sánchez.

¹⁶ How this is different compared to those of foreign language speakers or intercultural mediators (as a profession) is discussed below in sections 1.4.5 *Foreign language learning: Byram’s model of Intercultural Communicative Competence* and 1.4.6 *Intercultural mediation field on intercultural competence construct*.

Jokikokko herself does not generalize the findings in this way. However, such an organization principle might appear instrumental in our point of view. In fact, the three reasons stating why student translators need intercultural training correspond exactly to the three scopes of the IC indicated: they need IC to become good citizens (IC for life), to become more employable (IC for work in general) and to be capable of acting as professional intercultural mediators (IC for specific professions). We suggest that the approach translator educators should be interested in is most likely to be the profession-specific one. This is not meant to negate that student translators can benefit from developing those elements of IC which should make them employable regardless of the occupation area (the general work-related IC facet) or to negate that *Translation (and Interpreting)* degrees graduates need to be competent citizens of the modern world (the most general facet of IC). However, the latter two facets will perhaps best be interpreted as forming a larger framework within which the profession-specific elements are to be regarded.

1.3.3 Why not other scopes: example of generic configuration of intercultural competence

To give at least one example that could back up the decision to disregard IC constructs that have not been developed with (student) translators in mind, the proposal of Aurelio Villa and Manuel Poblete's team will be analysed. From the point of view of educationalists, the world-citizenship and general-employability IC facets could be considered as generic aspects of the competence. Therefore, looking at the *diversity and interculturality* configuration of IC permits us commenting on both wider scopes of the competence.

In response to the general opinion about IC being necessary for any person, regardless of one's age or occupation (e.g. Commission of the European Communities, 2005, p. 13), within the world of higher education, *diversity and interculturality competence* has been classified by Tuning scholars as interpersonal generic competence and, thus, beneficiary for all higher education graduates, regardless of their specialization (e.g. Villa Sánchez & Poblete Ruiz, 2008, pp. 210-215; cf. also UK National Occupation Standards¹⁷).

Interpersonal generic competences are defined as "different capacities that enable people to interact well with others" (Villa Sánchez & Poblete Ruiz, 2008, p. 201). In the case of *diversity and interculturality competence* the interaction in question is coexistence in diversity. Diversity that exists in the world – both in terms of differences and in terms of inequalities – should be acknowledged by the person and

¹⁷ For Translation (CiLT, 2007) and Interpreting (CiLT, 2006).

the person needs to learn to interact and communicate with people from different social groups and cultures without discriminating on the basis of sex, age, religion or origin. The capacity to “comprehend and accept cultural diversity as something that enriches us personally and collectively” forms part of this competence. So does the behaviour of trying to learn about cultural differences and similarities (*ibid*, pp. 210-212).

Villa Sánchez and Poblete Ruiz’s team link the competence to interpersonal communication, analogical thinking, systemic thought competences and to the competence of communicating in a foreign language (*ibid*, p. 211). The five indicators or components of the competence selected as transversal for the three levels distinguished are *accepting diversity* (accepting the phenomenon – analysing its origins – understanding how important it is for human coexistence), *interacting* (non-discriminative relations – trying to understand that other people are culturally conditioned – comprehending that oneself is also culturally conditioned), *personal enrichment* (interacting with this objective in mind – understanding the worth of it – actively seeking interactions that can yield such result), *non-discrimination* (from not-discriminating to understanding the reasons behind discrimination to applying this comprehension in practice), and *cultural enrichment* (accepting that interaction is the basis for coexistence – realising that diversity is essential – trying to foster interactions among culturally-different people) (*ibid*, pp. 213-215).

What we see here is that the interpretation of IC is of the most general type and, at the same time, this modification of the competence appears excessively personal to be suitable for the translator. In other words, the competence is to be developed in order to achieve better interaction, interrelations and coexistence with culturally-different members of the society and in order to promote one’s personal growth through enrichment from learning about other cultural perspectives. *Diversity and interculturality* competence is aimed at improving the individual’s existence and the existence of multicultural societies on the whole. Strictly speaking, it neither explicitly accounts for, nor excludes the work-place context of competence application. Yet, the elements included do not presuppose that the individual might be required to perform intercultural mediation as part of his professional duties. Thus, a short conclusion could be that the model is not applicable to translator education. A longer conclusion could, nonetheless, permit us making certain observations that can prove instrumental for developing translation-proper construct of the intercultural competence.

For once, an interesting and highly positive aspect of the conceptualisation proposed by the team is the fact that no mention of national cultures is made. The focus is on cultural differences among social and cultural groups. An individual who has to live together and interact with other individuals is the point of reference and these other individuals can be from the same city or country or from a different region of

the world. Neither the type of interaction is specified. Applied to the context of translator training, this might suggest that highlighting the human dimension of intercultural communication can help combat the tendency of automatically associating a language with some particular national (and thus, supposedly homogeneous) culture.

It is also worth pointing out that apart from linking IC to the “traditionally associated” competences of *interpersonal communication* and *communication in a foreign language*, the close interrelation of it with analogical and systemic thinking is emphasised. No further details on this are given, but it is made clear that when a person is faced with diverging cultural perspectives a skilful use of various cognitive operations becomes important.

Finally, another observation that can be made is that the competence components appear so interrelated that they cannot be strictly distinguished. If we look at the indicators’ titles only, we might think the elements are complementary but separable. If we go into the tables with descriptions of associated behaviours, we see that this is not the case. Hardly distinguishable beliefs and behaviours appear as corresponding to different levels of different indicators. The question of developmental stages is discussed later on (Chapter 3). The point here is that if a competence presupposes an integration of various elements, their strict differentiation might not be feasible. Yet, a competence model should enable comprehending the nature of its constituents and the objectives a person interested in developing the competence should purport to achieve.

To sum up, the *diversity and interculturality* generic competence is presented as beneficial for and required by all university graduates nowadays but the model outlined can hardly suit the needs of translator and interpreter education. Here, we should remember that a competence is a conglomerate of elements that need to be brought together in order to complete a certain type of activity successfully. The task of leading a fully-fledged life and enjoying the opportunities any multicultural society has to offer is markedly different from that of acting as professional intercultural mediators who provide translation and interpreting services. Yet, it should be recognised that the model presented has certain strengths, like clearly indicating the significance of the cognitive component or not being national-cultures-biased. These might be regarded as disadvantages in other contexts but should probably be present in any model of IC adopted in translator and interpreter training. However, a close look has also revealed potential dangers that must be kept in mind. Namely, it might not be the best solution to present constituents of integrated whole as complementary but non-overlapping elements. If this still has to be done for pedagogical purposes, care should be taken to indicate the points of overlapping so that the model does not appear confusing.

What this extended example has confirmed is that any model of IC developed for other purposes than translator training might contain organization or contents elements that could be highly instrumental for the translation context. Therefore, as the third initial statement said, other models shall be taken into consideration in order to both see what strengths they have and what dangers they can warn us against. With this orientation in mind we proceed to the next section.

1.4 What other intercultural competence models can teach us

The aim of this section is to outline several issues related to the concept of IC and to discuss what can be learned from a number of existing IC models. This is done in order to see later how the notion of the translator intercultural competence comes into this general picture. For this, the following questions are addressed: whether IC is inherent or acquirable; whether it is a modification of another competence or should rather be treated as a competence in its own right; what approaches to modelling IC exist. Next, without analysing each of the multiple existing IC models in detail, issues to be learned from some of the best-elaborated and known constructs are discussed. At the end, IC debates from two areas most closely related to translator training are given more space: Byram's model from the field of foreign language learning is examined and ideas in the field of intercultural mediators' professional training are presented.

1.4.1 Inherent versus acquirable

To start with, it should be pointed out that the level of IC we will be talking about is the individual one, as opposed to institutional and national/ethnic-group levels (Santibáñez et al., 2007, p. 31). Then, if we purport to develop students' individual IC we need to be sure it can be developed at will. The question here is of the extent to which IC is the outcome of nature or nurture. Earlier studies tended to focus on identifying personality traits characteristic of people who demonstrated a high level of IC (e.g. Kealey & Ruben, 1983). However, since there was demand for training, inherent traits were soon contrasted to the competence components that could be developed, with the latter receiving increased attention from the trainers. Yet, not all scholars were in favour of the making a strict distinction. Thus, Chen (1990, p. 31) voiced an opinion that the separation was not instrumental and that any attempts at separating the inherent and the learnt components appeared to him futile. Lustig and Koester (2003, p. 65) go further in this direction and criticize the focus on the traits as overtly erroneous. The argument provided by the authors is that since it is hardly feasible to define a priori one single particular context in which a person might need IC, it is impossible to say which particular traits might result more important than others. It also means that certain traits that can help a person in one situation might well happen

to be counterproductive in another. However, the tendency to downgrade the inherent constituent to such a degree is not universal. Other writers continue speaking of both innate traits and developed characteristics (e.g. Fantini 2007, pp. 32-33).

Since the aim of this thesis is to gain a deeper understanding of how translator's competence development can be facilitated, the position with respect to *inherent* - *acquirable* debate will be to concentrate on those competence components that can be developed. In other words, although students might have different innate capacity for something or come into the classroom with certain awareness or a certain skill developed to a higher or a lower degree, the instructor's task is always to help the student reach a highest level of the competence possible under the circumstances given. Therefore, the focus is on acquirable constituents and on how these can be developed.

1.4.2 Can intercultural competence be considered a distinct competence?

One more question should be resolved before proceeding to considering different models of IC. Namely, if it is correct to speak of IC as a competence in itself. The question is raised here because a number of authors have suggested that IC could best be understood as some other competence applied in an intercultural setting. The competences named as "prototypical" differ depending on the scholar. Social, socio-cultural, interactive, inter-personal and leadership competences are among those that are said to be applied and perceived as IC in intercultural contexts. Thus, Ruben (1976, p. 335) speaking of the training needed, suggested that the aim was that of enhancing trainees' interactive competence so that it could be applied in a no longer mono-cultural social setting. Lustig and Koester (2003, p. 25) and Taylor and Morales Henao (2006, p. 8), in turn, present IC as interpersonal competence an individual needs and demonstrates in situations of intercultural communication or, in other words, in situations "with many more variables" than the traditionally considered ones. Interpersonal competence and competence in teamwork, again in intercultural situations, are the terms Wilkinson, Petkevičiūtė & Šakalytė (2005, p. 353) choose to use as synonymous to IC. At the same time "creative strategies of problem solving" are treated by the authors as a separate element of training. Oliveras (2000) equals IC to a modification of the socio-cultural competence, while Santibáñez, Cruz and Eizagirre (2005, p. 1) speak of IC as a concept parallel to social competence but employed more and more nowadays because of the ever increasing cultural diversity of the environment we live in.

In the field of foreign language teaching, although not only in it, IC is often depicted as a modified version of communicative competence in which the cultural component is given increased attention or into which the cultural dimension of language learning has "finally" been integrated (e.g. Byram, 1997 or

Humphrey, 2007). In the world of business, to give another example, IC is sometimes seen as an addition indispensable for the global leadership competence to be developed instead of the “old” “simple” leadership competence (e.g. Irving, 2010). Another author from the same sector, Livermore, however, prefers not to speak of IC at all but rather of cultural intelligence. This is not another term for IC, he insists. Neither, it seems, is this a totally distinctive type of intelligence, but rather a combination of emotional and social intelligence when interacting with people from different cultural backgrounds (Livermore, 2009).

To sum up, there appears to exist a tendency of trying to link IC to some “more traditional” competence, which is presented as in need of a modification or “updating” due to the changes in the outer world. This way neither the question of the components of IC needs to be addressed, nor a definition of IC has to be provided. Besides, the argument might go, if compared to a competence whose development has already been recognized as a valid and necessary task by the authors’ professional and/or academic community, respective communities can be expected to easier understand what IC is and why it is needed.

Now, it would not be correct to argue that the links established are erroneous. Indeed, as already discussed above, people in today’s world need IC to be able to coexist and work with culturally different others. Therefore, IC has to be added to the set of personal and professional competencies they used to require in a less multicultural environment. Yet, firstly, it is not always the case. Translators, for example, have always dealt with texts that came from one culture and had to be translated for representatives of another culture. The cultural differences simply were considered much less important than linguistic. Secondly, for training purposes, it would seem, conceptualizing IC as a separate competence with its own set of components can be more instrumental. At least in the case of translator training, it appears preferable to speak of IC as a way to highlight and bring together all the elements needed for the student translators to become intercultural mediators as opposed to trying to present translator intercultural competence as a modification of the translator’s general professional competence or his competences in languages. If IC is treated as a competence in its own right, all the stakeholders will not be left wondering how they are to adjust any of the abovementioned “more traditional” competences to the changing cultural situation. Instead, they will know what it is that they must work on in order to become/help their students become more interculturally competent.

What appears a solution then is to see IC as a separate competence with its own components but as simultaneously closely linked to other competences, occupation-specific or not. Vilá Baños’ (2005, p. 167) approach is one possible example. She situates IC as closely linked to but separate from social,

interpersonal and linguistic competences. One last word of caution is due here; namely, the set of competences “surrounding” IC, competences IC has common borders with or partly overlaps with, can vary from context to context. Thus, if Vilá Baños speaks of IC adolescents need to interact with their classmates, the competences most closely related are the social, interpersonal and linguistic. If, as in some cases referenced above, we speak of a management student who wants to become a global leader, the leadership competence will be among the most closely related ones. Finally, it is worth reiterating that this choice – to speak of IC and not, for example, of cultural intelligence and to treat IC as a separate one and consisting of various components, rather than a modified version of another competence and, thus, a “mono-competence” (interactional or social or leadership, etc.) – is made because the end-task of situating translator intercultural competence is kept in mind. Possibly, in another context, a different set of choices should have been made. Yet, since translation is inherently an intercultural process, translator intercultural competence shall be treated as a separate key competence within the professional profile and cannot be conceptualized as merely a part of a different “more traditional” competence – e.g. linguistic competence – which requires more attention now that the world has become perceptibly more multi-cultural.

1.4.3. Approaches to conceptualising intercultural competence: contents versus process

So much has been written on and about IC up to date that some authors choose to enumerate approaches to and perspectives on IC in an attempt to structure this otherwise highly heterogeneous field of knowledge (e.g. Bradford, Allen & Beisser, 1998; Chen & Starosta, 1996 or Chen, 1990). If we follow their example, the dichotomy that might be most instrumental in the context of our present discussion is a seemingly formalistic but, nonetheless, significant, differentiation between models that focus on the components of versus those that place the emphasis on the procedural nature of IC. Scholars from the first group also recognise that IC is an integral whole and that none of the components alone suffices on its own. Yet, they differentiate a certain number of competence constituents and concentrate on describing and analysing each of them. The second group does not distinguish elements within the competence but rather prefer to speak of the process of competence development, often in terms of a lifelong endeavour. Bennett (e.g. 1986, p. 179), who does not give more detail about the “contents” of the competence than that the individual’s perception of the difference is at the core or it, is at one extreme of this continuum. Hofstede, Pedersen and Hofstede’s (2002) triad of awareness of cultures, knowledge of cultural patterns and skills in cross-cultural interaction might be a good example of the other end of the continuum. These three writers speak of the didactic triad, which presupposes the learning sequence. Yet, from how they address the issue it is

possible to get the false impression of IC development being a finite task. The majority of the multi-component conceptualisations of the competence do not stress the infinity of this process either. They do speak of developmental levels, but rarely comprise the lifelong learning idea.

In the case of translator intercultural competence, this lifelong learning, procedural or meta-cognitive (learning to learn) dimension cannot be disregarded. However, for this very reason – so that instructors can explain to the students what the students are to aim at – a componential model of the competence, with each element described and the respective learning-objective roadmap determined, appears desirable. This is why, in the next section we look at what different multi-component models can teach translator educators.

1.4.4 What translator education can learn from different models from outside the field

Multiple models and constructs of IC can be found in the literature. The following observations are based on an analysis of the six models deemed the best-elaborated and the most influential: Chen and Starosta's model of the Intercultural communication competence (e.g. Chen, 1997 or Chen & Starosta, 2000), Fantini's Intercultural (Communicative) Competence model (Fantini, 2000 and 2007), INCA's model of intercultural competence,¹⁸ Deardorff's Process Model of Intercultural Competence (Deardorff, 2008), CIL profile of the interculturally effective person (CIL, 2003 and Kealey, Protheroe, MacDonald & Vulpe, 2003) and Ruben's Communication Competency for Intercultural Adaptation (Ruben, 1976).

First of all, looking at these models teaches us that it is undesirable to develop one-language or one-country specific model (unlike INCA's proposal does). Besides, it is important to remember that the competence we are talking about is an inter-cultural competence and, as such, should never be equalled to a competence in one or several foreign culture(s) (*cf.* Fantini's perspective). These are two "general" observations, which, however apparent they might seem, are presented here because the authors of the two models indicated infringed on them.

With respect to the nature of IC, which any model should reflect, the following three ideas appear worth highlighting. Firstly, as has already been stated, when speaking of IC it is important to remember that we should focus on the developmental process, often a lifelong one (*cf.* Fantini, 2000, pp. 28-29). Secondly, not all the elements of IC should be overtly intercultural-communication-related. There are enabling –

¹⁸ <http://www.incaproject.org/index.htm>

generic – constituents, which may be used in other areas of life and performance as well, but without which no interculturally competent behaviour is feasible (*cf.* Deardorff, 2008). Besides, certain outcomes of the competence development are “intercultural-communication-related” but, nonetheless, are not external (*ibid*). These are as important as the observable external ones. Without such changes within a person’s mind or consciousness, the “informed frame of reference shift” as Deardorff (2008, p. 36) calls it, the external outcomes cannot be achieved either. Thirdly, the professional task and the associated role in the intercultural encounter should be situated at the core of the construct (Fantini, 2000, p. 26; INCA or Deardorf, 2008). For example, we cannot disregard that translation is not always performed in a face-to-face situation or that translators hardly ever can abandon the “cultural generalisations” to work at the level of individual perspectives (*cf.* Ruben, 1976).

The third type of insights the analysis of the six models – and of other proposals based on the six models – has yielded refers to how IC construct should be presented in order to be both instrumental and easily comprehensible. The main point here is that constructs that are not detailed and describe IC in general terms do not allow tailoring the modification in question to a particular context (e.g. Marín & Navarro, 2010). Complex constructs, on the other hand, might result difficult to grasp and judge (e.g. CIL, 2003). Therefore, it seems advisable to develop a model that has several levels of detail. Care should be taken, however, to find the balance between contextualising the construct and still keeping it easy to grasp.

While elaborating the model, the general context in which learners will have to apply IC should be considered first. From there, one can proceed to describing particular tasks which are to be performed. However, any construct should probably account for the common features of the different situations and also, now speaking more precisely of translators, for the common features of various likely work situations (*cf.* Fantini’s, INCA’s or Deardorff’s models). Exceptional cases or cases when translation graduates work in the areas not closely related to translation-service provision should be left outside. Once these decisions have been made, the associated behaviours considered competent (enabling, internal and external) should be spelled out (*cf.* INCA’s approach). Since in the case of student translators, the lifelong autonomous competence development dimension is crucial, all the desired outcomes should be communicated to the students.

Finally, the importance of the traditional knowledge – attitudes – skills triad from the psychological and the educational point of view should be recognised but the triad should not be imposed on the inner logic of IC construct. Rather, the number of constituents distinguished shall emerge from analysing the task to be performed in the intercultural encounter. Being a pedagogical tool, whose aim is to make sure all the three types of constituents are accounted for, the triad could perform exactly this – control –

function. Besides, it should be kept in mind that the envisaged application context is likely to determine which of the tree types of elements are prioritised. The cognitive processes, for example, should not be underestimated (*cf.* Ruben, 1976). In the translator's case neither should the importance of being familiar with the principles of the intercultural communication.

These three blocks of observations that come from translation-unrelated areas should be taken into account when developing the model of translator intercultural competence. However, before we proceed to this task, debates in two "neighbour" fields will be outlined.

1.4.5 Foreign language learning: Byram's model of Intercultural Communicative Competence

Since it has been concluded that the construct of IC that could suit translator and interpreter education needs should be a profession-specific modification of the concept, the area of language learning and teaching is the field that naturally comes to mind. The two areas – translation and languages – have traditionally been closely linked to one another and, therefore, a model of IC developed by language teaching scholars can be expected to have multiple points in common with a model translator intercultural training could build on.

Much has been written on the cultural dimension of language teaching and learning.¹⁹ If resumed in a few words, the key realizations might have been, firstly, that without the cultural dimension language learners are bound to become "fluent fools" (Bennett, 1997); secondly, that the cultural dimension needs to become prominent not only in the theory of language learning and teaching but also in practice (Byram, Nichols & Stevens, 2001, p. 1) and, thirdly, that it should be formulated as inter-cultural and not merely cultural (*ibid*, p. 3). Another crucial idea is that the intercultural element cannot be limited to knowledge, whether of isolated facts or in the form of more "modern" comparative knowledge or knowledge of differences (Sercu, 1995, pp. 7-8 or Thanasoulas, 2001, p. 3). Therefore the cultural approach has gained ground. So much so, that some six years ago Sercu (2006, p. 55) proclaimed IC development to be the main objective of language education.

At the same time, the linguistic component remains central and no strict distinction is drawn by the majority of foreign language teaching scholars between IC and intercultural communicative competence. Thus, although Sercu (2006, p. 57) prefers to speak of IC, he observes that the communicative competence is still always implied. Therefore, the linguistic, the sociolinguistic and the

¹⁹ Goethals (1995) gives an idea of the multifaceted nature of this dimension, while Risager (2007) presents an extensive chronological overview of various approaches to incorporating the cultural dimension in language teaching.

discourse elements of intercultural communicative competence could not be separated from the “non-linguistic” constituents. Byram (1997, p. 22) appears to agree with this point of view when he writes that “teaching for linguistic competence cannot be separated from teaching for intercultural competence”. Yet, when the scholar returns to the topic later on, the intercultural competence is presented as required regardless of whether the communication is performed in a different language or not (Byram, Nichols & Stevens, 2001, p. 5). In the case of translation, the situation is clear, because there are always two languages present and translators’ behaviour needs to be interculturally competent both when they use their mother tongue and (one of) their foreign language(s).

The model of IC the field of foreign language teaching has to offer is that developed by Byram (in collaboration with other researchers, but known as Byram’s model). This started as comprising:

- (1) **attitudes and values** – affective and cognitive capacities for decentring and establishing and maintaining relationships with culturally-different people,
- (2) **knowledge** – knowing what representatives of a given culture all tend to know and take for granted when communicating,
- (3) **ability to learn** in order to increase one’s knowledge base;
- (4) **knowing how to integrate** the elements number one, two and three, in specific situations of intercultural contacts; and
- (5) **communicative competence** (Byram, 1995).

One of the most interesting aspects of the model presented might be its emphasis on the need to integrate all the “enabling” elements of the competence. On the other hand, it seems undervalue the active nature of decentring and communication establishing through not presenting these clearly as skills or abilities. Besides, the ability to learn has a somewhat narrow interpretation since it does not account for the further skills’ and abilities’ development. However, both apparent drawbacks disappear two years later.

By 1997, IC construct adjusted to the needs of a foreign language learner was presented as a combination of five different components, which were together responsible for enabling a person to (a) exchange information efficiently and (b) to establish and maintain relationships (Byram, 1997, p. 3). The “new” five components, which have not changed since then, were:

- **attitudes** – “curiosity and openness, readiness to suspend disbelief about other cultures and belief about one’s own”,
- **knowledge** “of social groups and their products and practices in one’s own and in one’s interlocutor’s country, and of the general processes of societal and individual interaction”,

- **skills of interpreting and relating** – “ability to interpret a document or event from another culture, to explain it and relate it to documents from one’s own”,
- **skills of discovery and interaction** – “ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction” and
- **critical cultural awareness** – “ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one’s own and other cultures and countries” (Byram, 1997, pp. 34-53).

The construct proposed is expected to permit combining the aim of equipping students with knowledge about cultures and with tools for acquiring new knowledge, making sense of intercultural encounters and developing their IC on an individual, increasingly autonomous, lifelong basis (Byram, 1997, pp. 19 and 69). The importance of integrating all the components in order to produce a competent performance is expressed through highlighting that competence constituents are different aspects of the same concept and not discrete elements (*ibid*, p. 10).

A special emphasis is also made on the idea that cultures are changing and that there is no *one country – one culture* correlation (*ibid*, p. 39). Related to the idea that there are no permanent and/or “objective” cultures is the shift from the deceptive term “history” to the expression of “national memory” and from the erroneous simplification of information transmission to the importance of understanding “how what one says or writes will be perceived and interpreted in another cultural context” (Byram, 1997, p. 3). Culturally-conditioned perception prevails over the seemingly scientific, but non-existent, objective version of the present and the past.

These are the aspects that should be incorporated into the model adopted for translator intercultural training: student translators also need knowledge about cultures and about how cultures of the interlocutors influence the communication process, on the one hand, and be able to apply their knowledge in the work situations and continue developing both the knowledge base and the skills on a lifelong basis, on the other hand. Besides, the notion of the subjectivity of cultures – in terms of their plurality, in terms of their constant development and in terms of the person’s knowledge and interpretations of the world being culturally-conditioned rather than universal – should probably be at the core of the translator intercultural training. How what is said or described could be expected to be perceived by the people from the author’s culture has to be taken into account by the translator and then compared and related to the new target audience expectations. Similarities between the two

perspectives should never be considered to be the norm. Finally, the idea that the intercultural competence components are strongly interrelated and can hardly be strictly distinguished, even for pedagogical purposes, was already pointed out as one of the core principles the present study will have to adopt.

If we look at the five key constituents Byram chose to focus on, it becomes evident that although the present model is closer to the one that translator intercultural training could build on than any other model discussed so far, there are also certain differences that cannot be disregarded. In terms of attitudes, it is insufficient for the translator to be open, curious and not ethnocentric, student translators also need to accept the new professional role – that of the intercultural mediator – and the values and responsibilities that come with it. As already commented before, translators have to compensate for the potential lack of the “correct” attitudes in their clients or in the two communicating sides, if the client is a third party. The need to work as an intercultural mediator means that the knowledge dimension should comprise familiarity with ways of resolving possible misunderstandings and communication break-downs. Furthermore, depending on the work and commission type, the translator might be required to mediate between people from a foreign culture and those from his own national culture but from a different subculture than his own. Therefore, knowing how to estimate the interlocutors’ cultural membership and acquire knowledge of respective cultural groups are two further issues to consider in the case of translator intercultural competence model.

With respect to the skills of interpreting and relating, although the translator is generally expected to make the original text comprehensible for the new target audience, he hardly has a chance to explain every element of the source text that a normal interlocutor has the freedom and time/space to explain in a direct conversation. Besides, the translator should work not only at the level of the whole text, relating this to a similar genre in the target culture in order to meet the genre conventions expectations. On the contrary, the translator must constantly move from the level of detail to the level of the whole, and IC construct should reflect this task. As for the skills of discovery and interaction, the difference between an intercultural speaker and the translator is that the latter does not always have the possibility of using the interlocutors whose communication the translator is commissioned to enable as informants. If feasible, this should be done. Yet, people who commission translations often consider such behaviour as inappropriate on the translator’s part because they pay the translator and expect him, therefore, to be competent. In a long-lasting relationship, the translator can “educate” the client and demonstrate that such cooperation will yield better results and the clients themselves will gain from first serving as informants to the translator. However, this mutually beneficial interaction does not take place often enough to be taken as a norm. Therefore, student translators should learn what to do if this

way of knowledge acquisition is not available. Finally, critical cultural awareness can make student translators more interculturally competent. Still, the concrete objectives to be pursued here need further consideration.

A further point worth mentioning is that both Byram's model and various publications on the issue of language learners' IC sustain that the aim should not be equalled to helping students become competent only or even mainly in a foreign culture. Although developing IC is about overcoming *monoculturality* (Baedella, 2003, p. 38) or about *modification of monocultural awareness* (Byram, 1991, p. 19), this awareness needs first to be present. Therefore, knowing one's own culture is an integral part and possibly a starting point for developing IC (Byram, 1997, pp. 24 and 36; Napoli & Polezzi, 2000, p. 109). This is another consideration to keep in mind when delineating translator intercultural competence construct.

Summing up, a number of instrumental insights can be drawn from Byram's model of IC for foreign language learners or intercultural speakers. The major source of differences between this model and the one that translator intercultural training can build on is the role played in the communication process by the foreign language learner, on the one hand, and the translator, on the other. Clients or communication process participants do not normally consider translators to be their interlocutors, even though technically this is the case. Interlocutors who communicate through translator normally consider him to be of a different – expert-service provider – status and, as a consequence, might not consider it legitimate for the translator to ask them for cultural information (as already discussed above). Thus, although Byram (1997, p. 38) comments that the intercultural speaker might need to function as a mediator, this remains an exception and his IC construct reflects the needs of a person who acts predominantly for himself in an act of direct communication and has an equal status to that of other interlocutors. This is why, for example, one of the goals of IC development is formulated in terms of establishing and maintaining relationships. This is not usually the case for translators.

The major source of dissimilarities is, therefore, the fact that the translator's role differs from that of an average interlocutor or, in other words, that translation is a highly specific form of communication. This idea needs a deeper consideration because these differences are one of the key factors that come to determine the configuration of translator intercultural competence.

1.4.5.1 Translation as communication

For some translation scholars, like Vermeer (Reiss & Vermeer, 1996, pp. 52 and 55), translator is an interlocutor that takes part in two interrelated communication processes, one with the text author and the other with the target audience. Following in the steps of Vermeer and other functionalists, Witte

(1993, p. 159) affirms that translation is a specific form of intercultural communication. Snell-Hornby (1988, p. 82) and Viaggio (1992, p. 308) also conceptualised translation as “a complex act of communication” and “mediated communication”, respectively. Besides, Viaggio (*ibid*) considers this fact to have supreme importance, because it means that translation is subject to the general laws of communication. Clearly, there are peculiarities that distinguish translation from other types of communication (especially direct intra-cultural monolingual communication) and set the translator apart from “normal” interlocutors. These must not be neglected and will be commented on below. First, however, the significance of seeing translation as communication should be examined.

To be more precise, with communication regarded as activity that requires “the coordinated effort” of at least two individuals (Gumperz, 1995, p. 1), the translator has to partly assume the effort-making task and fully that of coordination. Another way of saying this is to declare the translator to be an intercultural mediator, whose job is to establish and facilitate communication between members of different cultures. In order to achieve this, translators need understanding or awareness of the mechanisms and principles of communication as such and of where and how intercultural communication in particular can go wrong.²⁰

Although, it is intercultural communication principles and characteristics that are of primary interest for translators, it should be noted that the distinction between intercultural and intra-cultural communication is that of degree. Put differently, all communication is to a certain extent intercultural and there might be more cultural differences between interlocutors from one (national) culture than between those from two different countries (*cf.* e.g. Singer, 1998, pp. 103-104). This is due to any national culture being a heterogeneous phenomenon, comprising many sub-cultures. Every individual is a member of various cultures and no culture imposes one-for-all behaviour independent of particular situation nuances, but rather allows for discrepancies (Katan, 1999, pp. 40-41; Rogers and Steinfatt, 1999, p. 96). Expecting people from the same culture to behave in the same way regardless of their individual characteristics or of their socioeconomic status or of the communicative situation itself is a sign of the lack of cultural awareness. Intercultural communication is actually influenced by the same factors as any communication. The distinction is, nevertheless, worth drawing because differences between those communicating might be more numerous, as well as more profound, and consequent difficulties occur more often and tend to be more pronounced in intercultural communication (Günther

²⁰ Some authors, like Cheng (2003, p. 1), strictly distinguish the terms “intercultural communication” and “cross-cultural communication”. According to Cheng, the former should be used when talking of communication between people of different cultural and linguistic backgrounds, while the latter should be used when comparing native discourses from different cultures. This would mean that the translator has to be first an expert in cross-cultural communication to then apply this expertise to mediating acts of intercultural communication. Yet, this thesis will use the terms as interchangeable.

& Luckmann, 2001, p. 61). Thus, intercultural communication presents the two parties, and, therefore, the mediating translator, with both general problems and those attributed to clearly different cultural memberships of the communicants.

Turning back to the question of the extent to which the translator should be considered a communicator, the present thesis adopts the opinions of such TS authors as Witte and Viaggio. Vermeer is no less sure that translators and interpreters are interlocutors and translation is a communication process (e.g. Reiss & Vermeer, 1996, p. 52). Edmondson (1986), however, was equally convinced that the mediator's role of the interpreter (he was talking of interpreters only) is not "a conversational role at all" and that interpreters could not be considered as either speakers or hearers (p. 135). The position of the present thesis is that Edmondson's opinion should be acknowledged but has to be considered a radical exception. There is a temporal difference between him and the advocates of seeing translation as intercultural communication, but it does not appear to be an acceptable explanation. Only two years later, in 1988, Snell-Hornby (1988, p. 81) presented translation as "a complex act of communication", with the author, the translator as reader/listener and as new author, and the target audience, all interacting with each other. Besides, Snell-Hornby adopted the Fillmore's scenes-and-frames semantics approach and described the process of translator-mediated communication as based on converting the frames created by the source author into scenes and then finding "suitable target language frames".²¹ Snell-Hornby also warned about possible discrepancies in the mental representations built by the translator and those text-world models the author's original target audience who belongs to the same culture as the author might build on the basis of the textual form.

Thus, it appears to be a general tendency to see translation as communication and translators and interpreters as communicators. At the same time, many authors, for example, Bell (1991), Kiraly (1995), or Hatim and Mason (1997) put special emphasis on setting the translator or the interpreter apart from 'normal' communicators, however slightly. Bell (1991, p. 15) says that the role of the translator as receiver differs in degree, but that of the translator as producer – in kind and considerably so. Unfortunately, he does not provide any explanation as to why he thinks so. Kiraly (1995) highlights the significantly more complex nature of the cognitive processes the translator has to carry out, compared to monolingual or even bilingual text comprehension or production. The translator has to operate with and between "two systems of cultural, social, and knowledge-based schemata", "two linguistic systems and associated schemata", and two discourse systems at the same time; and coordinate all these taking into account his translation-related schemata or knowledge of how to translate (p. 68). For Hatim and

²¹ For Fillmore and Snell-Hornby, 'frames' refer to the linguistic form and 'scenes' to mental representations of the text.

Mason (1997) the translator is “a special category of communicator” (p. 2) because his performance as communicator (that is, producer) is conditioned by an earlier act of communication where he performs the role of intensively involved receiver. Benítez, Macizo Soria & Bajo Molina (2007, p. 25) also speak of the translator as performing communicative functions at two consecutive stages (divided by a stage of cognitive mediation).

All in all, recognizing the evident differences between non-mediated and mediated communication, it seems reasonable to accept translation as an act of communication. Translation as a process and product involves communication, while the translator’s actions facilitate communication. The translator enables communication through communicating himself with the author and the target audience. This is true both for oral and for written translation.

The issues might, however, appear less obvious in the context of written translation. Witte (2005, p. 47) acknowledges that not everyone is ready to recognize communication via written texts as a form of intercultural interaction. In case of written translation it is easier to overlook communication problems and fail to account for additional difficulties that intercultural communication presupposes. Nonetheless, many an author who analyse written discourse advocate regarding written texts as interactive as well. For instance, Tadros (1994, p. 69) claims that two parties – the writer and the reader – are involved in any written text. The process of written communication is more demanding of the writer, since at the stage of verbalisation the reader is absent. The writer, thus, has to take on the role of the reader as well and formulate his text in such a way as to incorporate interaction with the potential reader into the written form.

House (1986, pp. 180-181) is of the same opinion. She also observes that it is the writer’s task to compensate for the “lack of overt exchange” through making the text interactional enough so that the reader, who appears later on, is affected in the way desired by the author. Both Tadros and House also admit that written communication places more demands (than oral communication) on the receiver as well, because comprehension becomes more complicated due to the absence of the author.²² The reader needs to “reconvert the written discourse into an (imaginary) interaction” between the writer and himself (House, 1986, p. 181). An additional difficulty – both for the original author and for the translator – is the absence of immediate feedback. Unable to adjust his message upon receiving the reader’s first reactions, the written text producer has to try and anticipate possible comprehension difficulties and misunderstanding sources. Although both the original author and the translator normally address representatives of their own cultures, the translator’s task appears more demanding because

²² This does not mean to say that translation is a more difficult or complex task than interpreting.

the translator has to communicate to the target reader the original author's ideas about a foreign (and thus, more or less) unfamiliar world or the original author's 'foreign' attitudes about familiar phenomena.

Baker (1992) goes still further claiming that while the interpreter addresses a single receptor, the translator has to write for "an undefined range or receptors" (p. 237). This point of view does not seem totally justified, because the interpreter might well have to address multiple heterogeneous receptors, while it is equally possible to imagine a translation being made for a single familiar target reader. Nonetheless, the general idea of the unknown target audience is worth dwelling on for a brief while. It is important not to neglect the translator's role as text producer. Put in few words, translator as producer has to imagine his target audience, that is, to ascribe them certain knowledge and beliefs relevant to the phenomena dealt with in the text. Having estimated these attributes, the translator can construct a message tailored for the imagined target reader/listener (*cf.* Pagano, 1994, p. 258). In a bit more detail, what happens is that when producing the target text, as opposed to the comprehension stage, the translator, converts a mental model into a linguistically-expressed text (Bell, 1991, p. 226). Therefore, it should be recognised that any text is "just one of an indefinite number of possible ... textualizations" of the mental model formed on the basis of the source text (Coulthard, 1994, p. 1). As a consequence, according to Coulthard (1994, pp. 4-5), there are two types of decisions the translator has to make at the production stage. First, the translator has to calculate what knowledge and beliefs the target audience can be assumed to have or what schemata can be relied on. Second, the translator needs to decide which parts and what percentage of the knowledge the intended audience is expected to have will require verbalization.

The target audience can be expected to comprehend the text only if they have the schemata the linguistic form refers to and if enough information has been expressed to trigger off the necessary concepts and activate the relevant schemata. When the target audience lack the required schemata or the linguistic form fails to help the receiver activate those, the receiver will not comprehend the translator's (and, therefore, the original author's) message (van Dijk & Kintsch, 1983, p. 304; *cf.* Vázquez-Ayora, 1977, p. 329).

Decisions about expressing certain information while leaving the rest of the information implicit are based on the assumptions the translator makes about "contextual resources" of the audience (*cf.* Blakemore, 1995, p. 128). The same decisions must be made when communicating within the same language and culture. The age or the level of knowledge of the person's audience with regards to the subject discussed influence the way messages are formulated. With time, the person gains experience of

sketching what Goody (1978) calls 'recipient design'. In intercultural communication such designs have to be still more tentative, while wrong assessment of the target audience's cultural presuppositions – in terms of knowledge, perceptions, and expectations about 'normal' discourse conventions and conventions of textualization – lead to the message losing its communicative efficiency (Garcia Velasco, 1993, p. 491). The translator's task is further complicated by the fact that audience is not always homogeneous and, as already noted above, the translator – especially in case of written translation – does not always have enough information about the target audience to design an instrumental profile. Therefore, the translator's task might be more realistically formulated not as the impossible goal of reaching all potential readers but as aiming at minimizing the exclusion of particular potential readers (Chesterman, 1997, p. 186).

One might object that the written translators are, actually, in the position of advantage, since they more often have to translate into their mother tongue and, thus, for the members of their own culture. However, there are at least two counter-arguments. First, this is simply not always the case. Even in the countries where the general norm is not to translate into a foreign language, many translations are done by the country-residents into English as the international language (but a foreign language for these translators). Needless to say, the target audience can hardly be defined in such cases. In other situations, however, translators might have to translate for representatives of particular cultures and, therefore, face the task of sketching profiles of their culturally-determined knowledge and expectations. Second, the translator's profession requires developing world-phenomena and text-knowledge schemata as similar as possible to those of the foreign culture representatives the translator works with. This means that at the same time the translator becomes gradually more and more culturally dissimilar from the representatives of his own culture, which inevitably complicates his task of estimating the target audience's knowledge and expectations.

Thus, in short, while recognizing that translators can be considered interlocutors, the major emphasis should probably be placed on the idea that translators are mediators and this professional function must be at the core of the competence construct and must be reflected in all its aspects. Therefore, before returning to the translation-limited debate (Chapter 2), a "detour" into the area of intercultural mediation is made in order to further broaden and enrich the insights that should then allow designing an intercultural competence model both tailored for translator training and informed by the developments in the neighbouring fields of practice.

1.4.6 Intercultural mediation field on intercultural competence construct

If we define the mediating function as one of the key features of translator intercultural competence, we cannot neglect the debates on the issue of IC that can be found in the intercultural mediation field. This is an area of professional occupation which has been recognised as such and has received increasing attention in the recent years. In other words, although the area is only relatively new, the focus in it appears to have been placed on practical development and advancing mediation itself, rather than in theoretical systematisation of insights. Thus, Bochner's (1981b, p. 12) observation about comparative lack of formal research in the field, made more than thirty years ago, remains valid.

As a result, on the one hand, as early as in 1981 Taft identified at least thirteen roles mediators between cultures can have: "interpreter, tourist guide, industrial relations conciliator, marriage counsellor, ombudsman, student counsellor, native welfare officer, representative of ethnic communities on a governmental board, factory foreman, representative of workers on a management committee, manager of touring sportsmen or entertainers, business agent for a foreign company and intelligence agent" (p. 54). On the other hand, the formal training "in intercultural mediation" does not overtly specify what types of mediators it purports to form (*cf.* Bermúdez Anderson et al., 2002). This seems to signify at least two things. Firstly, in order not to avoid ambiguity, a line should be drawn between translators and other specialists in intercultural mediation. Secondly, once the differentiating line has been determined, if the area of intercultural mediation as professional occupation has a model of IC to offer, applicability of this to translator intercultural training can be considered.

As Bochner (1981c) and his colleagues saw it, cultural mediators could be differentiated into neutral or disengaged and engaged or active but seeking mutual benefit for the two cultures. The first were referred to as translators (although referees and ombudsmen and some other professional occupations performed this type of mediation as well), the latter – as sensitizers:

The purpose of the mediator-as-translator is to represent one culture to another faithfully and thereby contribute to mutual understanding and accurate cross-cultural knowledge. The purpose of the mediator-as-synthesizer is to reconcile disparate cultural practices, this type of mediation having special relevance to exchanges from which some action is to follow (Bochner, 1981a, p. 3)

In seeing translator's role as disengaged and valuing the original text and the original author intentions above all, as well as occasional equalling translation to "linguistic mediation" (*cf.* Bochner, 1981b, p. 18), the publication reflected the general idea of the translator's role of that epoch. Since then, both the translation community and an increasingly larger number of people outside it have come to realise that the purpose (or *scopos*) of translation and the situation determines the translator's "freedom" and the degree of possible intervention. The clients, at least in certain type of translation commissions, also

appear to expect a more active involvement and participation on the translator's part (*cf.* Katan, 1999, pp. 13-15). In this sense, the translator might have come closer to the sensitizer's function, to use Bochner's terms. However, the field of intercultural mediation training nowadays appears to focus exclusively on "active mediators", at least if Richarte Vidal's (2008) and Bermúdez Anderson et al.'s (2002) work can be considered representative.

If we compare their perspectives to what has been said about translators and interpreters, more differences than similarities emerge. Firstly, the end-users of intercultural mediation services are normally described as autochthonous population on the one hand and the immigrants on the other, or, alternatively, as the ethnic majority and an ethnic minority that have to coexist side by side on the same territory. This is noticeably different from the majority of translation contexts; probably, but for the community interpreting situations. Secondly, intercultural mediation services are always linked to conflicts, either conflict resolution or conflict prevention. Except for translations performed at conflict negotiations, this is not normally the case of translator's job. Consequently, unlike what is expected of the translator, enabling communication is only one of the intercultural mediator's task, as understood in the field of intercultural mediation in the wide sense (*cf.*, for example, Richarte Vidal, 2008 or Bermúdez Anderson et al., 2002). Despite the developments commented on above, similar active engagement in the negotiation process on the part of the translator will hardly be accepted by the clients nowadays. Thirdly, intercultural mediation as professional activity always presupposes personal contact between the mediator and every party of the conflict or of the potentially conflictive situation (Lederach, 1996, p. 3 of 14). Finally, only in some cultural contexts the neutrality of the intercultural mediator is desirable and acceptable (*cf.* Bochner, 1981c, p. 306; Lederach, 1996, p. 2 of 14; or Ritchie, 1981).

Thus, the dividing line between translation and interpretation, on the one hand, and intercultural mediation as professional occupation, on the other, goes where neutrality gives way to active involvement. This is not a strict line, because community interpreting and small-scale negotiation interpreting, for example, do imply a more active involvement on the part of the person providing translation service. The level of freedom the translator can be permitted to have can also be equalled to the degree of active involvement. However, translator training needs to account for the common features of various translation job types and this means including situations of indirect communication, also when the translator has had not personal contact with any of the two parties that are to benefit from his mediation.

Now, while translation and interpreting is a highly segmented field of professional occupation, the area of (intercultural) mediation appears to be highly unstructured as well. This might be the reason that has prevented its pioneers from developing a model of IC all the practitioners would need. Thus, although

Taft (1981, pp. 53 and 73) stated clearly that competence in more than one culture was not enough and some sort of mediating competence was required, he spoke not of IC but of the mediator's knowledge of two cultural societies and communication, technical and social skills in both cultures, plus of the accompanying flexibility or the capacity to switch from one cultural orientation to the other.

Therefore, Cohen-Emerique's (2002) triad seems a rare example here. Instead of speaking of the "traditional" knowledge, abilities and attitudes triad (tribute to which is paid later on in the publication, Bermúdez Anderson et al., 2002, pp. 110-111), the highly functional (as opposed to a theoretical) approach is revealed when the competence is presented as consisting of three processes:

- 1) decentring (equalled to awareness of one's own cultural conditioning and of the culturally-conditioned "image" one has of the other);
- 2) applying the relevant knowledge in order to see and explain the world as the culturally-different other sees and explains it; and
- 3) being able to negotiate-mediate so as to solve problems (Cohen-Emerique, 2002, pp. 19-20).

Unlike the general interpretation of the intercultural mediator's task (which is wider and more complex than that of the translator), the IC model presented above does not appear to account for all the elements that have been commented on as instrumental for the translator intercultural competence above. To be more precise, the first two components need to be expanded and completed, while the third one needs to be narrowed down and specified, if the translator's intercultural mediation task is considered. For example, it is worth highlighting the need to switch from one cultural perspective to another, as Taft did, and not only to be able to adopt another's point of view (*cf.* Katan, 1999, p. 66). Furthermore, since the emphasis on the cultural mediation is relatively recent, it is important to make sure students acquire new values and, therefore, motivations, associated with the "new" role and responsibility (*ibid*).

In short, it seems instrumental to remember that intercultural mediation task has many more guises than the one the present thesis focuses on and that translation (and interpreting) is a specific form of intercultural mediation. Simultaneously, it can be concluded that the model of translator intercultural competence need to take into account primary two issues: the nature of the translator's task and the findings of other intercultural scholars. The field of intercultural mediation as such, however, can probably not be considered "mature" enough to offer translator training theoretical insights on IC model development.

1.5 Conclusions

The first part of the preceding discussion could be summarised as follows. Firstly, it appears instrumental to conceptualise the desired outcome of the cultural component of *Translation (and Interpreting)* degrees as helping students develop their translator intercultural competence to the highest degree possible and become autonomous lifelong learners capable of advancing in this direction upon graduation. Secondly, it has been argued that translator intercultural competence can be best conceptualised as a professionally-specific modification of IC and that it should be treated as a separate constituent of the professional profile(s) *Translation (and Interpreting)* curricula are based on, although inter-related with all the other competences required for high-level professional performance.

With translation regarded as a complex intercultural communication process, the role of the translator is that of intercultural mediator whose professional task is to enable communication between people from different cultures in different contexts. This means that *the cultural component* should play a crucial role in translator education. Language is the translator's tool but culture affects the meaning, influences all the stages of the communication process and determines what ways of using linguistic resources are considered appropriate in which contexts. Besides, looking at the concept of culture in order to understand what exactly student translators need to be taught has revealed that acquiring factual knowledge, even in its contrastive or comparative mode, is not sufficient. Therefore, it seems appropriate to formulate the desired outcome of this component as advancing towards the objective of developing student translators' IC.

Although somewhat vague, the term *competence* is highly instrumental because it allows for knowledge, skills, attitudes and other relevant components to be brought together under one umbrella with the aim of capacitating students for this or that type of activity. The competence approach diversifies learning and allows for new types of learning and new types of objectives to be incorporated in the educational process. Besides, the emphasis shifts from the input to the outcome and to the process, to helping students become self-sufficient lifelong learners with regards to acquiring contrastive cultural knowledge and applying it effectively in mediating intercultural communication. As a result, students can be expected to understand why, and what they themselves can do once left on their own – outside the classroom, facing their first commissions, or after graduating. This way, students will not feel dissatisfied or frustrated because their expectations of learning 'everything' during the years of training are not fulfilled.

Moreover, IC is a powerful concept and a wealth of methodological proposals and research findings from other IC-fostering fields could be made use of by translator and interpreter educators, once the *more-than-knowledge* approach to translator intercultural training is adopted. Nonetheless, to avoid

counterproductive blind borrowing, it is important to comprehend what translator intercultural competence comprises and how it is similar to and different from other IC configurations developed with other types of intercultural encounters and different learner's roles in those encounters in mind.

In fact, learning from others can start even at the stage of delineating translator-tailored construct of IC. This is why, the second part of Chapter 1 looked at some key IC models, both from the fields unrelated to translator training and from two neighbouring fields – of foreign language learning and of intercultural mediation – were analysed. The aim was to obtain insights on the issues to be taken into consideration – both elements to be incorporated and those to be avoided – when developing the construct of IC suitable for translator and interpreter intercultural training. Below, come the conclusions that will form the basis for the further discussion.

First of all, both the Tuning methodology and the analysis of various IC models make it clear that when a certain competence is described, the envisaged contexts of competence application should be stated overtly. Specifying such situations and the types of tasks the learner will be required to perform in these situations – the learner's envisaged future role – should then serve as the basis for selecting the competence components. In the case of translator intercultural competence, the construct should be built around a clearly defined function and types of tasks a professional translator has to perform in intercultural communication acts. These were explained in detail in this chapter and further clarified by means of comparing the translator's role with that of a foreign language speaker in general and with that of an (inter)cultural mediator in a broader sense. Since translation types and, consequently, translator's tasks are multiple and varied, the model to be developed should probably purport to account for the common elements of different translation and interpretation tasks. Besides, it has been seen that for a model to be comprehensible, all the choices made and all the principles behind the decisions taken should be commented upon.

Second, the various organisation principles adopted by the authors of IC models analysed appear to suggest that there is no reason to try and fit the different elements that are selected into one particular rigid structure, no matter how wide-spread it is. If the *knowledge-attitudes-skills* triad results rigid, it should not be adopted for its own sake. Any structure can be chosen and as many elements as are required for the final task to be performed successfully should be included. Basically, it seems that three points should be kept in mind: (1) any competence comprises more than knowledge; (2) not only cognitive development is required; and (3) students need to accept the new role(s) required of them as professionals. Yet, from here on, there are no restrictions, although it does seem more instrumental to organise multiple competence constituents into a small number of larger blocs.

Third, since any competence is, by definition, an integral whole, strict differentiation of its components and subcomponents might not be feasible. Nonetheless, a strict, easily-graspable and non-confusing structure appears instrumental for the pedagogical purposes. The solution here might consist in providing a description of each constituent (because the labels do not suffice), on the one hand, and in indicating openly which components have common borders and probably overlap, on the other hand. An instrumental way of describing the nature of competence constituents is in form of (learning) objectives, that is, in terms of what the learner should learn in order to develop this aspect of the competence.

Fourth, it is considered that at least in the case of translator intercultural training, students should be given full detail (unlike the approach proposed by INCA team). Different versions of objectives might be created for the instructor and the learner only if highly-technical terminology must be used in the set formulated for the instructor. Otherwise, there should hardly be any “secrets” or simplifications (*cf.* Warner Christie 1993b), because the aim of converting students into lifelong autonomous learners capable of working on and improving their IC throughout their university years and the years of their professional career is no less prominent in the case of translator intercultural training than in the case of intercultural training in general (*cf.* Fantini, 2000 or Bennett, 1986).

Fifth and closely related to point four, despite emphasising that the competence cannot be reduced to the cognitive dimension, the importance of the meta-cognitive component of translator intercultural competence should not be underestimated. Both in order to accept the new role – the *learning to be* aspect of the competence – and in order to become lifelong autonomous learners, students need to understand why IC is required of the translator, what it is that they are required to develop and how to go about it. For the same reason, it appears instrumental to purport to develop the system of indicators and levels of achievement, which can serve as a “learning guide” for the student and the instructor.

Sixth, it is equally important to recognise that not all outcomes are external and that many of the “behaviours” to be developed are inner, intermediate or enabling. Both Ruben (1976) and Deardorff (2008) make special emphasis on the issue. The enabling competence components, if taken on their own, are not linked to IC only. They are necessary for a variety of tasks, yet it does not mean that they can be ignored in IC development initiatives. The “intermediate” or “internal” outcomes are those that might not be directly observable when a person has reached high levels of the competence, yet, they are indispensable if the final integral performance is to be successful.

Finally, with regards to the “false” generic, contextualised generic and subject-specific version of a generic competence distinction proposed in this chapter, the multiple similarities among the models discussed demonstrate that IC should not be considered a “false” generic one. Yet, in the case of translator and interpreter training, neither contextualization of any model developed outside the world of formal education nor adjusting the generic model proposed by Villa Sánchez and Poblete Ruiz’s team (2007) will work. This happens because the application contexts and tasks envisaged are qualitatively different from the tasks and functions the translator is required to perform in translation and/or interpreting situations. That is why, in terms of this micro-classification, translator intercultural competence could probably be best described as a subject-specific version of the generic competence.

It is the profession-specific (rather than life-general or work-general) modification of IC that should be sought. So much so that even the models from the closely-related areas of foreign language learning and intercultural mediation in general cannot be borrowed. However, looking at the two fields has permitted to further specify the criteria the construct of translator intercultural competence should meet. Without repeating them once again but keeping them in mind, we proceed to discussing – in Chapter 2 – what authors from the field of TS itself have said on the subject.

Chapter 2. Translator Intercultural Competence

If we look at what translation as professional activity comprises (Chapter 1), it becomes clear that the translator needs to be interculturally competent. Besides, to reiterate the argument exposed in Chapter 1 (section 1.1.2), if students are to be equipped with competences that can be adapted to many tasks, intercultural competence seems nearly an ideal candidate (*cf.* Neubert, 2000; Shreve, 1997, p. 135; Witte, 2005). It has also been said that the configuration of IC the translator needs is determined by the specificity of the associated professional activity and, therefore, IC model adopted for student translator training should be tailored accordingly. Chapter 1 has also concluded that it is crucial to account for the common elements of the various types of translation tasks and working contexts when developing the construct. In Chapter 2, this observation will be acted upon. Firstly, TS-proper debate about IC constituents relevant for translators will be outlined. Second, the model advocated and adopted in the present study will be presented. Finally, it will be explained why no further advance towards designing methodologically-sound intercultural training for translators can be made without empirical research.

2.1. Translation Studies authors on the intercultural competence construct

Relatively few scholars from within the field of TS have discussed translator intercultural competence in any detail. Yet, there are some models TS writers have offered as suitable for translator training. These are analysed below. First, opinions of several individual authors are presented. Second, constructs developed at the level of organisations or consortia are introduced. Third, ideas of Heidrun Witte, the researcher who has done most for propelling theoretical thinking on the issue of translator intercultural competence development, are discussed. Witte's opinions on various related issues have already been referred to in a number of cases in Chapter 1. However, in Chapter 2 the scholar's contribution to the task of making methodologically-sound translator-tailored intercultural training reality is given the due prominence.

2.1.1 What Translation Studies authors say

Although many TS writers advocate the importance of IC for translators and interpreters, few specify what this competence comprises. This section presents the points of view of the three scholars who do

attempt to describe what a student translator needs to aim at in terms of IC development.²³ Presented in the chronological order, these are Arjona (1978), Kelly (2005) and Robinson (2007).

Arjona (1978) defined translation as “a specialised discipline within the field of intercultural communication” (p. 35). Therefore, she thought that student translators’ intercultural training had to be quite extensive. Students had to develop awareness of the communication process, focusing on “the basic problems of intercultural and interpersonal communication”, along with an awareness of what role the translator had to play in this complex intercultural communication. Such awareness had to be complemented by acquisition of knowledge about both cognitive and affective differences and similarities between the cultures students were likely to work with, in terms of “frames of reference”, “value systems” and “world views”, and by training in problem identification. Here, it was important to help students realise that the translator had to focus on ideas and messages and not on mere linguistic forms. In addition, student translators had to practise research skills and become familiar – both theoretically and through applying them – with tools and techniques they could use for solving the problems identified (Arjona, 1978, pp. 36-37).

Thus, Arjona’s understanding of translator intercultural competence is complex. It accounts for various stages of translation process and visibly “contextualises” its various aspects to reflect the translator’s functions in an act of intercultural communication (problem identification and research tasks, along with the importance of going beyond the formal – beyond words). The scholar also gives importance both to the theoretical training (awareness raising and factual and conceptual knowledge acquisition) and learning to do (identifying problems, finding the information necessary, making use of techniques). The affective component is accounted for, together with the cognitive and the behavioural training. Namely, students need to accept the new role (learning to be, the cognitive and affective shift) and pay attention to the affective differences and similarities (to how people’s values and world views “tint” their perceptions of the world phenomena).

Arjona does not use the term (translator) intercultural competence. Her model also does not account for the need to compare and relate cultural phenomena or for the need to continue developing the competence throughout one’s career. Yet, her approach appears wholesome and the author brings together all the elements of training student translators need in order to become capable of enabling intercultural communication.

²³ As mentioned above, discussion of H. Witte’s writing on the topic is left for a separate subsection (2.1.3). This is done, firstly, because hers is the most complete account of the issue within TS and because the scholar’s definition of the competence is adopted as the basis for the empirical research conducted within the framework of the present thesis.

Kelly's (2005, pp. 32-33 and 74) approach is very different in this sense. The scholar distinguishes the "cultural and intercultural competence" from other competences student translators should be acquiring during their university years. However, the writer does not explain why she uses the two terms. Besides, Kelly's cultural and intercultural competence does not account for all the "cultural" elements of translator training. Thus, knowledge of textual and discourse conventions of the cultures the students are likely to work with is regarded as part of *communicative and textual competence in at least two languages and cultures*. Research skills belong to the *professional and instrumental competence*, while problem identification and solving is included into the *strategic competence*.

The *cultural and intercultural competence*, in Kelly's model (*ibid*, pp. 32-33), consists of the awareness of the intercultural communication process, of factual knowledge of relevant cultures and of familiarity with how respective values, beliefs, stereotypes, etc. usually get represented in texts. Cultures are understood very broadly and the traditional narrow interpretation of cultures in translator training is criticised (Kelly, 2005, p. 74). Student translators need knowledge of all aspects or strata or facets of cultures. Kelly also highlights the importance of knowing and studying student translator's own culture (as opposed to focusing exclusively on the foreign culture(s)). At the same time, since it becomes easier and easier to find information, more attention should be paid to managing it, rather than to acquiring factual knowledge (*ibid*, p. 74). Thus, the scholar's interpretation of IC appears to be threefold: (1) understanding how the cultural factors interplay in the process of intercultural communication in general and in that of translation in particular, (2) declarative knowledge, and (3) knowing how to approach discrepancies. It includes both knowledge and awareness. The "skills" component is probably equalled to being able to relate non-linguistic knowledge and understanding to the verbal form, although it is not clear whether the *cultural and intercultural competence* in Kelly's point of view has any observable behavioural constituent.

Furthermore, the reason why Kelly speaks of *cultural and intercultural competence* is not clear. If she chose to differentiate competence in a culture from intercultural mediating competence, then she would speak of cultural competences or competences in cultures and a separate intercultural competence. Yet, the very inter-cultural mediating component – either in terms of comparison or in terms of strategies' application – of the "cultural" aspect of the translator professional competence and of the student translator's degree profile is not made evident in the description Kelly gives to the *cultural and intercultural competence*.

In brief, three criticisms could be raised with respect to Kelly's approach. Firstly, the comparative-mediating aspect (the inter-cultural) appears to require greater attention and emphasis. Secondly, if our interest is translator intercultural training, the stratification suggested by the writer is hardly

instrumental. For example, it is indeed crucial to make students aware of the fact that textualisation conventions are culturally-conditioned and familiarise students with the current “norms” within relevant cultures. Yet, from the point of view of making sure that the intercultural training provided within the university degrees is comprehensive, it would be more convenient to include this component into translator intercultural competence rather than seeing it as an element of a different competence. The same is true about the “use of documentary resources”. With respect to the problem identification and solving capacities, conceptualising these as outside the scope of translator intercultural competence seems even more problematic. This is the third objection we would like to express. Translator’s role is an active one and translator intercultural competence needs to be an “active” competence, which does comprise internal enabling elements, but which also includes behavioural components, guided by but not limited to awareness and knowledge.

Robinson is the third author presented here, although he does not offer any detailed description of translator intercultural competence or any list of its elements. However, the researcher voices an opinion worth discussing. Namely, Robinson (2007, p. 195) claims that in modelling IC and intercultural training translation scholars should start where intercultural communication training “leaves off”. Like Arjona, Robinson (*ibid*, p. 194) sees translation as belonging to the Intercultural Communication Studies field. Yet, in his opinion, there is a qualitative difference between an interculturally-competent person and a translator/interpreter. The reason given by the scholar is that the translator needs not only to be competent but also to mediate. Besides, in Robinson’s understanding the ideal aim for interculturally-competent non-translators is to integrate into a foreign cultural group. The writer seems to suggest that such persons – unlike professional translators – remain mono-cultural and that intercultural communication training does not aim at overstepping this state (Robinson, 2007, p. 195).

Robinson’s position does not appear objective. “Fluent integration” is not the only aim of intercultural training initiatives outside the world of translator training. Besides, interculturally competent people who want to use the competence for their own purposes do not remain mono-cultural. Moreover, we have seen that there are conceptualisations of IC for other purposes that take the need to occasionally mediate into account (e.g. Byram’s model). At the same time, it is true that translators mainly use their IC for mediation and that being able to help culturally-different others communicate is the key reason why student translators need to work on their IC at all. Yet, whether the mediating capacity is a higher level of development is not clear. Being able to anticipate intercultural communication problems and overcome these might be an alternative developmental aim to that of integrating oneself into a foreign community. In other words, it might not be instrumental to purport to first bring students translators to the level of fluent integration and only then to introduce the mediation-task-related training. In fact,

such sequence can result counterproductive. Student translators need to study cultures consciously instead of attempting to “socialise” themselves into some segment of a relevant foreign culture, thus accepting the “new rules” as objective and substituting one unconsciously held cultural perspective with another one.

Summing up, these are three distinct approaches to describing the intercultural competence translation graduates need by scholars from the field of TS itself. Arjona’s approach with bringing together all the relevant elements seems more instrumental for organising translator intercultural training than that proposed by Kelly. More elements should, however, be included and the ones already mentioned by Arjona need to be further specified. As for Robinson’s position, it makes clear that the task of mediating should be one of the key factors when the model is composed. Yet, there is no data indicating that the development goes as the scholar suggests it does. Besides, even if it were so, intercultural training offered to student translators cannot assume that school graduates have full level of intercultural (communicative) competence and should “only” be taught to mediate. It appears more realistic and adequate to conceptualise translator intercultural competence development process as starting where any intercultural training process starts but moving towards its own aim, which is not necessarily “better” or “more advanced” than other aims. As pointed out in Chapter 1, it has certain similarities with aims set for other specialists, as well as certain differences determined by the differences in the application contexts and task. The particular configuration of translator intercultural competence we adopt and advocate is presented later on in this chapter. Before that, constructs proposed within institutional and group initiatives are discussed.

2.1.2 Intercultural competence in policy papers on translator education

Conceptualising translator intercultural training in terms of IC development is also adopted in policy papers on translator and interpreter education. Thus, IC is seen as crucial in two key documents on translator and interpreter training of international significance:

- CIUTI²⁴ profile of translator/interpreter (CIUTI, n.d.) and
- the competence profile for professional translators developed for the European Master’s in Translation, a common frame of reference drawn up by Directorate-General for Translation of EU (Gambier, 2009).

²⁴ Conference Internationale Permanente d’Instituts Universitaires de Traducteurs et Interpretes, http://www.uni-leipzig.de/ialt/ciuti/en/frame_en.html

In the *Translator's Profile* developed by CIUTI, the member institutions are recommended to pay attention to the students' IC development. With translation being more than "replacing words and observing the rules of grammar", the source and target cultures come into the picture. Translation is seen as "a complex transfer from the source culture and language into the target culture and language". The order seems worth highlighting. Language is placed within a cultural frame, which means translators need to be competent in taking into consideration other factors as well. IC is, therefore, required since it enables students to account for the socio-cultural context, to "recognize" and "take into account" "the possible differences between sender and receiver" (CIUTI, n.d., p. 3). Knowledge of cultures and the ability to comply with the expectations of the target culture are considered very important (*ibid*, pp. 1 and 3). There are no further specifications but it is made clear that CIUTI-recognised translation programmes should include the intercultural component.

In other words, CIUTI translator's profile explains in general terms why IC should form part of translation degrees' curriculum and – in still more general terms – what having IC means in the case of a translator. As has been said, this is a way to start determining the competence configuration required. However, much more detail and specification is needed before adequate intercultural training could be developed and incorporated into translation (and interpreting) curricula.

The competence profile for professional translators developed for the European Master's in Translation is noticeably more specific (Gambier, 2009). From the late 90s, various TS scholars called for translator trainers from different EU countries to agree on core components of university *Translation (and Interpreting)* curricula (Anderman & Rogers, 2000, p. 66). In 2009 such a proposal appeared as a result of various higher education institutions' initiative of creating a joint Master degree – European Master in Translation (EMT hereon) (Gambier, 2009). This document also advocates the inclusion of the intercultural component into translation degrees. Although IC does not feature among those required of the European Commission translator,²⁵ EMT students are acknowledged to need *cultural skills or IC* and the consortium member institutions are recommended to include an *Intercultural Communication* component into their curricula (*ibid*).

Required is familiarity with "means and strategies for identifying and solving culture-bound translation problems". These are the cultural skills: being able to identify problems and knowing how to go about them. IC, according to EMT expert team, should focus on the discursive practices of different cultures and is envisaged as having sociolinguistic and textual dimensions. Both dimensions are formulated as

²⁵ http://ec.europa.eu/dgs/translation/workwithus/staff/profile/index_en.htm

series of “know how to” statements. The three aims that constitute the sociolinguistic dimension are as follows:

- knowing how to recognise function and meaning in language variations (social, geographical, historical, stylistic);
- knowing how to identify the rules for interaction relating to a specific community, including non-verbal elements (useful knowledge for negotiation); and
- knowing how to produce a register appropriate to a given situation, for a particular document (written) or speech (oral) (Gambier, 2009, p. 6).

The sociolinguistic dimension of IC draws attention to teaching students to grasp the significance of the use of different language variations, to discern the rules applicable to a particular communicative situation (including those regulating appropriate non-verbal behaviour), and to produce written or oral texts of appropriate registers. At a more general level, these can be equalled to a competence of comprehending cultural (aspects of) meaning, a competence of “learning” how cultural conventions are expressed, and a competence of cultural tailoring of the product. Yet, it is always the linguistic form (as means of evoking/suggesting cultural conventions) that students need to focus on. By way of constructive criticism, it can be observed that the second “knowing-how” is relevant not only for interpreters, but also for translators who need to be able to judge the situations presented in texts in terms of non-explicit cultural meanings.

The textual dimension of IC, in EMT expert team’s interpretation, focuses on identifying, understanding and knowing how to address potential problems related to cultural or any non-explicit meaning (e.g. presuppositions, allusions, cultural values). Analysing the macrostructure of a document and being able to produce an adequate text format is included in the textual dimension as well, thus coinciding with the sociolinguistic one in the production part. The ability to compare cultural elements also forms part of the textual dimension. So do, for no clear reason, the abilities to summarise, draft, and edit texts:

- (1) knowing how to understand and analyse the macrostructure of a document and its overall coherence (including where it consists of visual and sound elements);
- (2) knowing how to grasp the presuppositions, the implicit, allusions, stereotypes and intertextual nature of a document;
- (3) knowing how to describe and evaluate one's problems with comprehension and define strategies for resolving those problems;
- (4) knowing how to extract and summarise the essential information in a document (ability to summarise);

- (5) knowing how to recognise and identify elements, values and references proper to the cultures represented;
- (6) knowing how to bring together and compare cultural elements and methods of composition;
- (7) knowing how to compose a document in accordance with the conventions of the genre and rhetorical standards; and
- (8) knowing how to draft, rephrase, restructure, condense, and post-edit rapidly and well (in languages A and B) (the textual dimension of IC; Gambier, 2009, p. 6).

The last comment is not meant to question the relevance of abilities to summarise, draft and edit texts for translators, but it is not clear why learning to summarise texts is regarded as integral of IC development. In this respect, it seems that the EMT expert group has gone too far in the direction of seeing IC as a contrastive discursive one. Language is the main and often the only means the translator has at his disposal and only profound knowledge of how linguistic forms correspond to the cultural meanings and mastery of using linguistic material accordingly can help the translator perform the task of intercultural mediation. Yet, the construct of the competence will probably be more complete if not only strictly linguistic and textual dimensions are included and more coherent if not all textual operations are regarded as part of it either.

In other words, while IC has textual and socio-linguistic dimensions, bringing together all the textual operations the translator has to perform under the “label” of IC does not appear adequate. In a sense, this is the reverse situation if compared to what Kelly proposes – speaking of intercultural components of various competences and not bringing them all together. It seems only logical that thanks to developing IC students learn how to identify and address the so-called cultural translation problems. These are not always easily distinguishable from and clearly intertwine with text-linguistic and comprehension difficulties. Besides, the tasks of comprehension, information search, decision making and text production all often require IC from the translator. Yet, either the interrelation between “knowing how” no. 8 or “knowing how” no. 1 and IC should be justified or these objectives should be placed into another category.

At the same time, EMT expert group’s understanding of IC – despite its apparent comprehensiveness – could gain from certain “widening”. For example, the scope might be more adequate if it accounted for everything that *Intercultural Communication* training advocated by the group aims at. Thus, Gambier and his colleagues appear to agree that intercultural translator training should comprise more than “traditional” multi-faceted linguistic training (e.g. with sociolinguistics, dialectology and psycholinguistics modules): they propose to enrich translator training with *Intercultural Communication* component.

Educators are recommended to place this module in the early part of university curricula, which attests its high importance. Those aspects of training that are key to successful professional performance should be offered from the beginning because they lay down the foundation for the rest of the courses. IC is required in many translation tasks and at every stage of the process; therefore, students need to focus on it from the start. This way they will be able to develop it more and also incorporate the elements acquired when they learn and practise more specialised aspects of their future profession.

The fundamental nature of intercultural training is reflected in the objectives formulated for the component. These are much wider and are not text-focused. The aim is to make students sensitive to cultural differences as such and teach them how to go about interpreting cultures. At the same time the significance of cultural factors is to be always considered with regards to the task of translation. Such an approach seems considerably more balanced, although the initial “narrow” description of IC has its positive sides, as well. For instance, it draws our attention to a number of translation-specific aspects of culture-language interrelations which might not be evident in Arjona’s model, and even less in IC models from outside the world of translator training. To conclude, firstly, it appears important to group together all the elements that contribute to competent intercultural-mediator performance. Secondly, due to its importance – because without IC, in its broader interpretation, no translation graduate can be expected to provide quality “translation service” – intercultural training should start early. This means that students will need to develop many “enabling” elements first. Nevertheless, not any enabling generic component can consequently be presented as part of translator intercultural competence. The relevance of each component should be justified.

2.1.3 Witte on translator intercultural competence

Heidrun Witte has written more than any other TS author on IC as part of translator and interpreter education and professional profile. In one of her earliest articles she starts talking of developing translator’s conscious bicultural competence as an option preferable to the traditional facts-based culture teaching within translation and interpreting degrees (Witte, 1993). Identifying cultural differences and dealing with them in an adequate manner is only a part of this competence. “Conscious” and “bicultural” seem to serve Witte to highlight the necessity of studying students’ own culture. Apart from this, the term appears to be a synonym of IC, which is divided by Witte into *general intercultural competence* and *language-pair-specific intercultural competence*. Developing general intercultural competence means becoming sensitive towards communication problems in general, with translation and interpreting seen as a special form of intercultural communication. Specific intercultural competence is reached through equipping students with knowledge of each culture and helping them acquire strategies for facilitating communication between cultures with the means of translation.

This is the “identify the differences and deal with them” dual model. However, Witte takes into account that fact that apart from dealing with people through texts translators and interpreters also deal with real people. Therefore, she adds a new distinction: that of translator’s own IC and the meta-competence that allows the translator to anticipate people’s erroneous projections and people’s likely reaction (whether to a speech they hear or to a text they read) and to interfere on time. Thus, it seems, IC all other TS scholars discuss corresponds to Witte’s meta-competence, while the translator’s own IC is that which intercultural training outside the translation field purports to develop.

Next year, Witte (1994) continues speaking of bicultural competence (this time without the “conscious” epithet), which is to be modelled precisely for the role the translator plays in the intercultural communication. The elements already identified are ordered accordingly: the competence in two cultures and the competence between them should be accompanied in the translator’s case by the ability to judge clients’ knowledge about each other’s cultures and compensate for both sets of projections and the resulting behaviour. Awareness of the nature of intercultural communication and potential difficulties is once again seen as a first step towards developing the other competence components.

There are new ideas as well. First, Witte emphasises that taking into considerations the “cultural profile” of the target audience does not presuppose one particular translation strategy. The essence of the competence, on the contrary, is being able to foresee the consequences of different translation strategies and then choosing the one that the translator judges most appropriate. Second, in this article surfaces the idea of the life-long development of IC. This is not to be taken negatively by students. They should rather accept this as part of their professional self-image.

In 1996, Witte offers a description (not yet a definition) of translator’s bicultural competence, which goes as follows:

...the ability to interpret and produce behaviour in a culturally and situationally adequate way for the (interaction) purposes and needs of (at least) two members of two different cultural communities (Witte, 1996, p. 73).

We can see both the comprehension and production stages reflected, as well as the meta-competence component. It is interesting that Witte includes situational adequacy. Probably, this way she specifies that a culture can offer different interpretations and ways of behaving, but if the translator considers the situation as well, the choice is to be much more precise and thus adequate. Besides, it is worth pointing out that Witte has moved away from the “working cultures”, which is a highly questionable

term. What would be “the working cultures” of a translator whose working languages are, for instance, English and Spanish? At the same time, this description may seem to be somewhat too much on the cultural side. For example, it does not mention at all that the members for whom the translator is mediating also belong to different language communities. The term *behaviour* might be misleading as well, because only a limited number of behaviour modes are available for the translator in every translation/interpretation situation. However, this description fully corresponds to the idea of translators as intercultural mediators, and in this sense is a visible step sideways from the strictly text-linked interpretation of translator intercultural competence.

The above-quoted description and Witte’s arguments on the whole are based on what the scholar calls General Functionalist Theory (Witte, 2005, p. 31) – a certain merger of Vermeer’s and Holz-Mänttari’s ideas – an approach in which culture plays a central role and translation is seen as primarily a form of intercultural mediation. Another advantage of taking functionalist ideas as a basis is that this approach tried to speak about the process of translation so that both written and oral forms were embraced, along with different thematic subtypes of translation. Therefore, Witte is able to offer a conceptualisation of IC applicable to the generalist translator education, necessary for all future translators regardless of their specialisation. This is what she does in 2000, and the definition is quoted below:

Expert cultural competence is the ability to become critically aware of what is “known” unconsciously and to “learn” consciously what is not “known” about one’s own culture and other culture(s), as well as the ability to relate and contrast the cultures so as to be able to produce behaviours in accordance with the aim of the communication and tailored to the particular communicative situation, behaviours that account for the communicative needs of at least two actors from two different cultures, so as to enable the communication between these actors (Witte, 2005, p. 50).

Here we see the familiar emphasis on the conscious, on the lifelong nature of the competence acquisition process, on the ability to compare and relate, as well as on the production side overtly subject to the needs of others and to the general aim of establishing communication. Translators need to be interculturally competent, but the objective of their IC is to resolve possible difficulties of a mediated intercultural contact, to compensate for the clients’ intercultural incompetence (Witte, 2005, p. 54). This is a distinct feature of translator intercultural competence: no matter how interculturally competent translators become with relations to any two cultures, they should never forget where they started from, because that may be the client’s “level”. Translators need to be able to estimate the relative positions of the receiver and the sender so as to take informed decisions.

In her later writing, Witte also keeps the *competence-in-cultures* – *competence-between-cultures* distinction. This might seem easier to grasp than the lengthy one-piece definition of the competence. However, these probably cannot be taken as alternative wordings of the same conceptualisation. The two-element model has come very close to the dichotomy of the translator's own intercultural competence and the mediating ability (Witte, 2005, p. 51; 2008, pp. 144-145). Competence-in-cultures now comprises familiarity with perceptions and behaviour patterns, attitudes, etc. of the relevant cultures, along with knowledge of culture-specific ideas about translation and the role of the translator. Competence-between-cultures is about being able to estimate clients' cultural profiles and levels of their IC. Presented this way, the ability to compare and contrast cultures appears downplayed. It is undoubtedly presupposed by the name of "competence-between-cultures" and the necessity to mediate. Still, the ability to find links and match two perspectives seems too important to be merely presupposed. Therefore, at least for our purposes, the one-piece definition quoted above results more instrumental.

It is also worth observing that recently Witte has moved away from and overtly rejected the idea of bicultural competence. This is probably due to the author's increased interest in the practical applicability of the conceptualisation. Since, in fact, the translator will always remain more attached to his culture of primary socialisation, speaking of *biculturality* is deceptive (Witte, 2008, p. 72). In a similarly categorical way, Witte rejects focusing on isolated textual phenomena or encyclopaedic factual information (*ibid*, p. 13). These can and should be treated, but rather by mode of example, and once the students have developed general intercultural competence (*ibid*, p. 154).

To conclude, seeing the translator as an intercultural mediator leads to a fuller conceptualisation of translator intercultural competence. Two things seem to happen as the result. Firstly, translator intercultural competence is seen as not limited to discourse practices and, thus, close to the concept of IC from the domain of Intercultural Studies. Secondly, at the same time, translator intercultural competence is unique to the profession, because they need the meta-competence, to use Witte's term: translators need to be able to compensate for the clients' "incompetence". Schematically speaking, after reaching as accurate interpretation of the source text (element) as their foreign culture competence allows them, translators switch on their meta-competence, which enables them to enact the process of relating the comprehension reached with the foreseen target audience's cultural competence, and – using the competence in the target culture – arrive at a functionally – culturally and situationally – adequate product. Since the switching on and off of source-culture, target-culture and meta-competence is only a way of speaking, it is more instrumental to adopt the notion of IC and base student translator training on the construct that brings together all the elements necessary for competent intercultural mediation.

When desirable “behaviour” is discussed, it should be remembered that the means available at the production stage (written or oral, with or without illustrations, with stricter or freer discourse conventions and space/word-count limitation) will clearly influence the process. Translators’ needs should always be kept in mind when talking of translator intercultural competence. Nonetheless, this is not a reason to limit “behaviour” and “culture” to text conventions and word meanings or encyclopaedic factual knowledge. Translators need to be familiar with diverse aspects of relevant cultures. However, accumulating cultural knowledge should not become an end in itself. Developing skills to act on the knowledge available and strategies required when the current knowledge base happens to be deficient for the commission undertaken is the major objective of translator intercultural training.

With all these considerations in mind, it seems that Witte’s definition of translator intercultural competence can well be taken as the basis for designing a methodological proposal for the intercultural component of *Translation and Interpreting* degrees. It reflects most, if not all, of the components and can be easily converted into developmental aims and learning outcomes. Learning outcomes will need to be formulated for several levels, so that the progress can be measured. For this, (at least tentative) indicators of IC development levels should be identified along with the ways of assessing the competence acquisition.

2.2. From definition to model

Witte’s definition is taken as the starting point for several reasons. First of all, it is clear and comprehensive. Second, it unites several interrelated yet complementary components in such a way that causal relationships become evident: each component represents a step in the translation process and together they can guarantee success in cultural mediation. Third, it hints at the double nature of translator intercultural competence, which Witte’s work discusses in detail: translators need to be interculturally competent but never forget where they started from because their intercultural competence aims to compensate for client intercultural incompetence. Alternatively this dual nature of the competence can be formulated as competence-in-cultures cum competence-between cultures. Competence-in-cultures comprises familiarity with perceptions and behaviour patterns, attitudes, etc. of the relevant cultures, along with knowledge of culture-specific ideas about translation and translator’s role. Competence-between-cultures is about being able to compare and relate cultural aspects and take into account estimated clients’ cultural profiles in the mediation process.

Starting from Witte's definition of translator intercultural competence, we proceed now to describing the construct proposed by the scholar in detail and to complementing it with elements identified as useful for translators throughout the preceding analysis of other models of IC. It is important to expand the definition into a full-fledged construct because no methodologically-sound translator intercultural training can be designed unless this is based on a coherent and comprehensive model of the competence tailored specifically for translators' professional needs. On the basis of the construct, developmental aims for translator intercultural competence acquisition in general, as well as learning outcomes for student translator intercultural training can then be formulated.²⁶

Formulating learning outcomes for each competence component will allow clarifying the concept and making sure we do not stay at the level of such phrases as "keeping-up-to date ... with the cultures of the countries" (*cf.* CiLT, 2007, p. 9) but specify and say exactly how, for example, cultural awareness will be understood and what the student needs to do to become culturally aware. Thus, elaborating the competence definition into a construct should permit us to formulate the associated instruction aims and learning outcomes or objectives, which is, in turn, necessary for future planning of the curricula, choosing methodologies and also for ensuring there is a way to test what students are expected to achieve. Therefore, first the five components of translator intercultural competence distinguished on the basis of Witte's definition are presented.

2.2.1 Five components of translator intercultural competence

As already observed, any attempt to differentiate non-overlapping constituents of a competence is bound to be futile, precisely because a competence is an integrated whole and the integration is not a result of simple summation of a number of elements. Yet, as clear a structure as possible is required if a logical pedagogical proposal is to be feasible. Besides, breaking the competence into a number of constituents shall enable comparison with other models of IC. This, in turn, should permit building on others' experience of establishing competence levels and choosing the assessment tools. Later on, this will also help to decide which methodologies and training methods from outside the field of translation training might be of use for Translation- and Interpretation-specific educational aims.

From Witte's definition of the competence it becomes clear that the starting and the end point is the task of enabling communication. This is what translators need IC for. They do not need it to mitigate culture shock when going abroad to study or in order to be able to help incoming foreign students, although at some moment of their life they might need to do so. Becoming aware of this purpose is

²⁶ The distinction is made since competence development may well need to continue after the years of formal education are over.

where the competence development might start. Being able to use their competence to actually facilitate intercultural communication with respective means available in case of each professional specialisation is the goal. Therefore, students need to be first made aware of the possible hindrances to intercultural communication and later on be introduced to the strategies for overcoming or smoothing these. Students should also practice the strategies and become fully conscious of the effects the use of different strategies has.

Two more components of the competence are the ability to relate and compare cultures along with critical awareness of one's own and foreign cultures. Relating and contrasting cultures lies at the heart of the competence but is only possible if the person has developed cultural awareness. Without this awareness students will not be able to really internalise or start applying the knowledge about problems of intercultural communication. The critical cultural awareness together with the knowledge of means of overcoming barriers to intercultural communication should enable students to apply their ability to relate and compare cultures in such a way as to produce adequate behaviours. In other words, the awareness should lead to understanding, which, in turn, will form the foundation for the relating ability and for the conscious use of available facilitation strategies.

Another constituent of Witte's model is the lifelong learning dimension. Translators require the ability to identify gaps in their knowledge of cultures or any other aspect of the competence and to "cover" or eliminate them consciously. It is true that this sub-competence might be argued not to be intercultural-competence specific. However, it is of crucial importance to teach students do this or teach them apply this lifelong learning approach to the intercultural part of their professional competence as well. This way, students will be able to go on developing their IC after graduation and develop the other constituent abilities further beyond the level reached at the end of their formal education.

It seems desirable to help the student acquire this self-monitoring ability as early as possible. Otherwise, the students will not realise there are gaps in their knowledge and that these gaps affect their IC on the whole. Such a realisation, on the contrary, can be expected to contribute to students' motivation and to guide them towards deep or conscious learning rather than surface or shallow one (because the teacher says so/because this is what I need to pass the exam). When speaking of the gaps in students' knowledge, underdevelopments in any of the abovementioned competence constituents are meant. Thus, this self-monitoring mechanism should help students account for the lack of awareness about how to deal with their knowledge or skills gaps or for the fact that they only make use of very few cultural strategies. Similarly, they can well lack comprehension of the consequences a decision – at the point of relating or when choosing a strategy – will have upon the process of intercultural communication. That

is why, in our opinion, Witte highlights that unconscious should be made conscious and that any learning must be conscious too. Students should be fully aware that abilities, skills and knowledge which constitute the competence are interrelated and influence one another.

Due to all this, starting from Witte's definition of the competence and keeping in mind all the scholar's other ideas on translator intercultural competence development, the following five components of the competence will be distinguished:

- (1) Awareness of the mechanisms and sources of possible hindrances within the intercultural communication process ("intercultural communication process awareness"),
- (2) Cultural awareness,
- (3) Ability to compare and relate cultures,
- (4) Lifelong competence development and knowledge acquisition dimension ("learning to learn"), and
- (5) Ability to choose and apply strategies for overcoming hindrances to intercultural communication ("use of translation strategies").

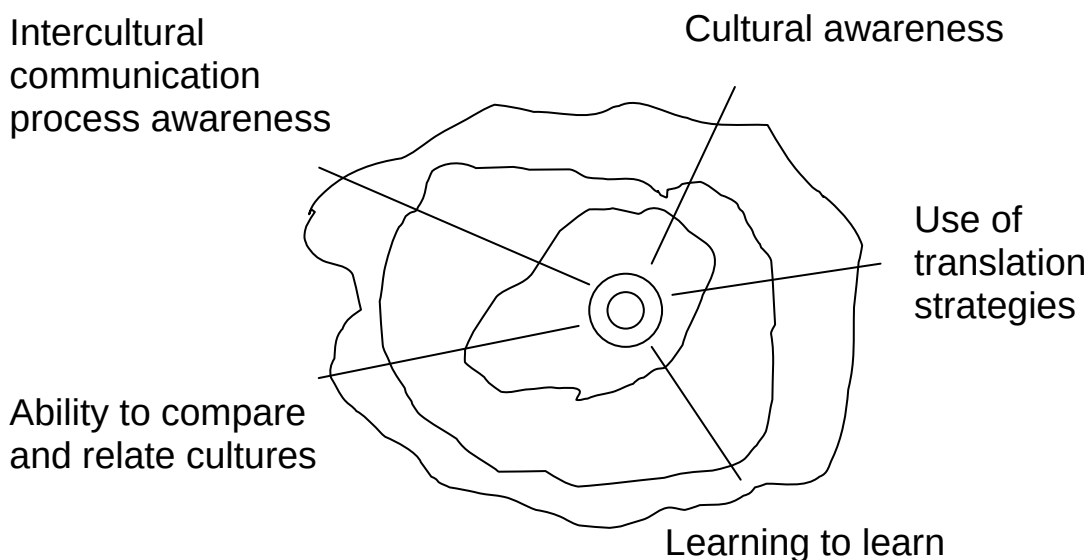


Figure 2. Translator intercultural competence. Five-component model based on Witte's (2005) definition

2.2.2 Developmental aims for each component

With the five competence constituents identified, the next step is to conduct literature review in order to explain how each of the components is to be understood and what "description" or "contents" shall correspond to each "label". The brief accounts that follow indicate or discuss those "elements" of each

component which are considered relevant for the translator-training context and will, therefore, be adopted in the present research. As a result, developmental aims associated with each component are formulated.²⁷

2.2.2.1 Intercultural communication process awareness

Accepting that translation is a specific form of intercultural communication, we agree that mechanisms of translation are very much the same as those of intercultural communication. The difficulties that might hinder intercultural communication might negatively affect the process of translation as well. The conditions that need to be observed for an intercultural communication act to be successful also apply to translation. Nonetheless, being a specific form of intercultural communication, translation displays peculiarities. The main reason for this is the fact that translation is mediated intercultural communication and involves not only the people communicating – orally or through written texts – but also the translator, whose function is that of establishing and facilitating communication between members of different cultural communities.

In order to be able to comply in the future with their professional responsibility, student translators need to develop awareness of the communication process and of intercultural communication as a type of it. Becoming aware of the mechanisms and sources of difficulties of the intercultural communication process means becoming aware of potential problems the translator has to deal with due to the intercultural nature of the communication he has to enable throughout the translation process. To be aware of the communication process means to be aware of all the processes that happen between the original author(s), the translator and the (new) target audience. However, according to Witte's definition of translator intercultural competence, there are the competence components that reflect the translator's responsibility at specific stages of this mediated process of intercultural communication. Therefore, when talking of intercultural communication process awareness the emphasis is made on general principles that regulate intercultural communication and on the comprehension stage, when the translator has to understand the original text. The aim is to make evident the extent to which communication is affected by the interlocutors' cultural memberships and to highlight potential problems the translator may have to deal with due to such cultural influence. Roughly speaking, there are various "boundaries" over which the interlocutors and the translator can stumble, and over which interlocutors are bound to stumble should the translator overlook these. Student translators must be made aware of where intercultural communication may go wrong and of how culture-conditioned any

²⁷ These are then converted into the statements of learning objectives (*Appendix I*).

communication is. Equipped with this awareness, student translators can use it or “apply it in practice” in order to spot potential or actual problems in any intercultural communication process they may have to mediate.

Although, it is intercultural communication principles and characteristics that are of primary interest for translators, it should be noted that the distinction between intercultural and intra-cultural communication is that of degree. The issue has already been discussed in Chapter 1 (section 1.4.5.1). It is raised here once again to highlight that student translators first need to understand the mechanisms of any communication. While discussing these, examples can be drawn both from intercultural and intra-cultural encounters. This should allow the students to form a comprehensive picture of the process along with acquiring awareness of what the intercultural dimension adds to the complexity of the communicative process.

Various issues that appear to be of significant interest to translators as intercultural communication experts are highly interrelated:

- factors crucial for or contributing to communication efficiency (e.g. Badan, 1996, p. 98; Barnlund, 1998, pp. 42-44; Byram, 1997, pp. 35-36; Lejarcegui Gutiérrez, 1993, p. 204; Rogers & Steinfatt, 1999, pp. 3 and 126);
- likely obstacles, or to be more precise, sources of problems, difficulties or asynchrony and the consequences of not addressing them correctly (Barna’s (1998) “six stumbling blocks” and also Chick, 1990, p. 255; Leppihalme, 1997, p. viii; Nord, 1997, p. 25; Novinger, 2001, p. x; or Samovar & Porter, 1994, p. 335); or
- the issues of textualization and personal perspective.

As many authors note, anything can be interpreted differently by representatives of two different cultures and thus give rise to misunderstandings. If not interpreted correctly, a smile or a brief silence (Nord, 1997, p. 23), a proper name or a reference to unfamiliar food or gadget (Baker, 1992, p. 230) can disrupt communication as easily as differences in values, attitudes or in more complex behaviour forms (Witte, 2008, p. 118). Therefore, a highly important point for students to understand is that any type of cultural differences can be relevant for translators, because all oral and written texts are about the world at large and while interpreting those, people also constantly make use of their ideas about the world (*ibid*). Source-culture oriented texts clearly describe the “extralinguistic situation[s] typical of the source language culture” (Chernov, 1991, p. 28). However, any source-language-and-culture-people oriented texts make use of interpretations and perceptions common to at least some part of representatives of the source (national) culture. To understand a text one needs to be able to make

sense of the world fragment this text is about (van Dijk & Kintsch, 1983, p. 303). To produce a comprehensible text one must be able to account for the recipient's perception of the world. Usually in translation, the target audience consists of the members of the translator's own (national) culture. Still, this is not an absolute norm, and it is definitely not so in interpreting, where both parties constitute in turn the target audience. This means that the translator must work on developing more and more accurate estimations of possible target audience groups in different cultures. The translator should also recognize that any cultural inferences that he is unable to prevent will affect the target text perception (*cf.* Carbonell i Cortés, 1999, p. 128).

IC should enable the translator to understand cultural frames and produce a text "which would create a similar set of interpretation frames" the target audience is able to access (Katan, 1999, p. 125). In other words, paraphrasing Green (1989, p. 5), the task of the translator is threefold: (a) understanding what the author has said, that is, constructing a mental model of the situation which the author is indicating exists, (b) comparing it to the translator's own model of the world as a representative of the target culture or with the presumed model of the world of the target audience, and (c) presenting the resulting model to the target audience.

The notions of frames and mental models were offered by the scientists in an attempt to account for the lack of univocal correspondence between words and meaning. Messages, it was acknowledged, are not so much conveyed as sketched by the speakers or writers and constructed on the basis of these clues by the hearers or readers (e.g. Schank & Abelson, 1977, p. 38; as well as Garcia & Otheguy, 1989, p. 2). The connection established between the linguistic form and the referent depends on one's cultural background, among other factors (Reisinger, 2009, p. 54). Expressions that refer to an element of some structure or systems require awareness and understanding of the whole system or structure to be comprehended (Lehmuskallio, Podbereznyj & Tommola, 1991, p. 157). For example, to understand what "going to the fifth form" means in Russian, you need to know what it means in Russia, so to speak. Namely, that this is the first year of secondary school, the first year when pupils do not have one teacher for the majority of subjects and have to start moving around different classrooms, normally also situated in a different floor or a different part of the school building. This is also the moment when a number of new subjects is introduced. All these associated meanings are easily available to a person familiar with the Russian culture and a Russian author can expect his readers and listeners to have these associations available for comprehending the whole message and "drawing the whole picture".

In other words, not only in the case of allusions (Leppihalme, 1997, p. 4) are linguistic forms mere clues to meaning. The only difference is that allusions refer the receiver to other texts, while other expressions refer him to other types of previously acquired knowledge, beliefs or assumptions. Thus, a

Spanish advertisement where children urged their mothers to *do it for them, to act* could serve as a clear example of an allusion. To comprehend the meaning, one should have previously watched the videos of anti-gender-violence campaign started by the government. Yet, cases of “common” linguistic forms that are culturally-rooted without any external signs (they are not proper names and they do not make the reader or listener wonder if there is a hidden meaning behind them) are equally numerous. For instance, the interpretation that a seemingly straightforward phrase like “the first day of summer” has for a person from Spain, on the one hand, and for a person from Russia, on the other, is markedly different. This happens not only because the date is associated with *Protecting the Children Day* in Russia, while having no similar associations in Spain. What might be of greater significance is that whereas in Spain this is June 21st, in Russia it is June 1st when summer is believed to start. Another example could be the erroneous conclusions to which a Spaniard may arrive on hearing that a Russian family goes to their own house in the country to spend a weekend. The Russian family need not be rich, because there are many country houses that are very simple and do not have running water or heating or gas pipes.

The theoretical notions and conceptualisations – like those of cognitive and mental models, the code and the inferential models of communication, or different questions related to messages and context, meaning, understanding or mutual knowledge – should be seen as a framework for this awareness building task. The theory should serve as an organizing principle but not as an end in itself. It is crucial that student translators become aware of the role culture plays at all the levels, from that of a single word meaning to that of communication models. As *Peace Corps’ Cross-Cultural Workbook* puts it (Peace Corps, n.d., p. 75), it is almost impossible to send a ‘culture-free’ message. Culture is always present, be it in the words or in the way they are said or combined in writing. The Spanish “cuídate” or “un abrazo” might serve as example here. The former can be rendered by the English “take care” and also has an apparently analogous phrase in Russian. However, no Russian will use it when talking or writing to someone who is not his close friend or family member. Putting “hugs” at the end of the letter is also appropriate in a more limited number of cases (which do not normally include an email exchange between students and their professors, for example).

Even if we imagine that such a culture-free message has been sent, the *Peace Corps’ Cross-Cultural Workbook* authors continue, “it’s not possible to receive one without passing it through the filter of one’s own cultural conditioning” (*ibid*). In other words, any communication takes place in a matrix of culture or, in the case of intercultural communication, – where two cultures come into contact, if not into conflict. All communication is culturally conditioned, and this should always be brought to the fore when discussing the principles and difficulties of communication with translation students (*cf.* Novinger,

2001, p. 4; Schiffrin, 1997, p. 8; Witte, 2008, p. 21). Any aspect of a culture and any cultural practice might come to influence communication or obscure it (Baker, 1992, p. 230; Nord, 1997, p. 23; Rodrigo Alsina, 1999, p. 66; or Witte, 2008, p. 118); which means translators should be highly aware of cultural differences.

At the same time it seems desirable to emphasise the personal level throughout the whole study process. As already said, it is people, not cultures that communicate; and the translator needs to see how what people say/write and hear/read is affected by cultural filters they develop while living within their respective cultures. This personal level can help the students realize the need for being able to understand the world from the other's perspective, which, in turn, should motivate students to strive for developing the ability to shift points of view and perspectives and the flexibility in relation to culturally-conditioned perceptions and communicative conventions. Here is where *intercultural communication process awareness* and *cultural awareness* components of translator intercultural competence come close and partly overlap.

Both linguistics and psychology should be drawn on in order to demonstrate the key issues of intercultural communication. On the one hand, students need to become fully aware of the cultural significance of the textual form: of the fact that text-genre conventions are culture-specific and significant for the members of respective cultures, as well as of the culture-bound word-meaning/concept components. On the other, they need to be familiarised with the idea of cultural conditioning and general principles that regulate human perception(s). They should become conscious of what happens if one lets intercultural communication go at the out-of-awareness level. Again, the latter component is very closely related to developing the students' cultural awareness, but is highlighted here as well, because of specific focus on the communication processes. Last but not least, the ideas about schemata and mental text representations developed within cognitive linguistics shall probably be made full use of. Since the cognitive-model approach is considered highly instrumental for translator education, a theoretical "detour" is made below.

2.2.2.1.1 Mental and cognitive models

First of all, a comment about the term "mental model" is due. Various authors use the terms "mental models", "mental structures" or "mental representations" to refer to two distinct phenomena. On the one hand, they can talk about mental models or representations related to a particular text. On the other, the terms are used to signify cognitive structures into which the person's general knowledge is deemed to be organized (Emmott, 1994, p. 157). In the first case, this could be a mental model of an

imaginary room a person reads about in a novel. When the person reads the description, the imaginary plan of the room is formed in his head. In the second case, this is a person's image of a prototypical room formed as a result of seeing many rooms in his life.

In the previous section we spoke about mental text representations or text models in the former sense. As Rickheit and Sicherlschmidt (1999, p. 22) observe, such mental models play an important role both in understanding texts and in text production. In the first case the receiver has to construct a mental model, in the second to verbalize the mental model he has in mind. In any case, such mental representations of what has been understood or what is to be communicated exist in the short-term memory and result from modification of mental models of the second type, cognitive models from the long-term memory. These – first type – ephemeral constructions are necessary if one needs to understand a text at more than a surface level. For instance, Johnson-Laird (1983, p. 163) states that constructing such a representation is the only way to detect any ambiguity, lack of cohesion or of understanding. This means that for the translator constructing such models is a must, because apart from facilitating the understanding process this can serve as a monitoring mechanism that would detect comprehension gaps and prevent the translator from overlooking unintentional vagueness in the target text.

This section, however, will discuss the general knowledge mental models, which can be alternatively termed cognitive models to avoid confusion. Emmott (1994, p. 157) distinguishes world phenomena cognitive models and text-type models. She gives the well-known 'restaurant script' as an example for the first type and awareness of the typical fairy-tale structure for the second. An average adult (in a western urban society), for instance, has an idea what going to a restaurant is like and can recognise that a certain story is supposed to be a fairy-tale even if the characters are not animals or fairy-creatures. The functions of both types of cognitive models have been discussed in the previous section. Here, their characteristics and some sub-types will be outlined. The idea of text-type cognitive models is more recent than that of world-phenomena ones. That is why, the authors quoted below spoke, in their majority, of the cognitive models that store knowledge about the world phenomena. Nevertheless, the difference between the two is not so great as to make what is said about the world-phenomena type inapplicable to the text-type models. Therefore, no distinction will be made, unless necessary. One more reservation due here is that there is no guarantee that knowledge of different domains is organized along the same set of principles (Schank & Abelson, 1977, p. 3). Yet, the script-theory of cognitive models was developed because there exists a consensus that all understanding is knowledge-based.

Working models of the world – of how things are and how things happen in the world around us – that we construct in our minds help us understand the world. Through creating these models people are able to arrive at some understanding, to explain in some way the reality they experience. The models constructed are bound to be incomplete and less complicated than the observed/experienced phenomena themselves (Johnson-Laird, 1983, p. 10). These models are developed by people throughout their lives. They are repeatedly improved or adjusted to better reflect the reality. Yet, different people construct different models. The person's cognitive models depend on his or her personal life experience, which is in turn conditioned by the physical and cultural environment in which the person lives. The physical environment influences the very experiences the person can have, while the cultural environment influences their perception and interpretation. Besides, the process and results of cognitive models construction depends on the person's cognitive abilities as well (Sperber & Wilson, 1996, p. 38).

Different terms emerged to account for cognitive models reflecting different types of world phenomena. *Schemas/schemata*, *scripts* and *frames* are among the most popular ones. Yet, Johnson-Laird (1983, pp. 422-423) offered his own classification with relational, spatial, temporal, kinematic, and dynamic models. Even the three terms of *schema*, *script* and *frame* are used differently by various authors (Bell, 1991, p. 249). Therefore, it seems more important to see the idea behind them than to try to draw the differentiating lines (*cf.* van Dijk & Kintsch, 1983, p. 47).

Cognitive models are knowledge structures or knowledge organization units. The main idea is that of knowledge being organized in packets or clusters (*ibid* or Sanford & Moxey, 1999, p. 60). Cognitive models might be regarded in terms of descriptive metaphors, as Bell (1991, p. 249) observes, and the knowledge they contain is generalized, simplified and often stereotyped (*ibid*). Nonetheless, they help us envisage how knowledge might be organized for storing and how it is activated in the process of understanding. The concept of cognitive models also allows us to account for interpersonal and intercultural differences in expectations with regards to the 'normal' or typical realizations of various world phenomena and, therefore, in the ways various events are perceived.

Different ways of greeting others are one example. Whether it is considered that a good-mannered person, when walking with a friend along a street and meeting a third person whom the friend knows but the person does not, should greet the third person or not is another example. One more illustration could be a Russian person's bewilderment at hearing that a Spanish person has bought two tickets to a concert, for seats number 8 and 10 in the same row. Such behaviour can hardly be considered "normal" by a person from Russia, for whom the numbers of seats in a theatre, cinema or a concert hall "should" go 1, ..., 8, 9, 10, ... and seats 8 and 10 are not adjacent.

Bell (1991, p. 249) suggests that cognitive models can be seen either as 'static data storage structures' or as 'more active mechanism which facilitate the process of retrieval and inference'. Sanford and Moxey (1999, p. 60) appear to be the advocates of the second approach, emphasising that cognitive models of all types are centred around one main element with the rest of information activated to the degree necessary for a particular act of comprehension. For example, when taking a bus is mentioned, the ideas of paying the fare, taking a seat or getting of the bus are activated. Yet, it is not clear how the distinction between central and secondary elements of a cognitive model can be drawn. In fact, different elements appear to come to the fore depending on the context. If a story character is reported to have problems with the travel card, ideas of why this might happen and what the person could do next are activated. The ideas about what one needs to do to make sure he gets off at a particular stop, on the contrary, are not.

For van Dijk and Kintsch (1983, p. 304), in turn, cognitive models should never be conceived of as rigid, because the models must help the person comprehend new information and, therefore, have to be flexible, that is, not static, and need to have a considerable margin to accommodate for possible variations. For instance, if a person's model for breakfast does not include a hot-substantial-meal option but he sees another person eating "dinner-food" in the morning, it is unlikely that, due to the cognitive model rigidity, such behaviour will really be interpreted as having dinner in the morning (although the comparison can be drawn and even voiced). Johnson-Laird (1983, p. 191) can also be understood as warning against the static view of cognitive models. He writes that a "schematic model with default values" is no more than a stereotype.

As for the structure of the cognitive models, van Dijk and Kintsch (1983, p. 307) describe it very concisely as "labels with slots". Slots are parts of the model that allow for variations of certain types. Schank and Abelson (1977, p. 42), for whom the generic term is that of a script, give a more detailed explanation. Scripts are context-bound descriptions of sequences of events which normally take place in these contexts. A number of actors or roles are associated with each particular script. Scripts consist of "slots and requirements about what can fill those slots". Each slot may accept certain type of information and there normally exists a default value, which is used when the text does not provide any information with respect to this particular slot while this information is necessary for the text comprehension. Slots are interconnected, which means that the way in which one of them is filled out affects the options available for the rest. People mentioned in the text are assigned to the roles the script offers. Those actors who are not mentioned in the text but whose presence is required by the script are considered to be present anyway. In a situation of taking a bus, for once, the driver is always presumed to be present, whether mentioned or not. The same tends to be true about trains and metro. This is why, for example,

people often express their surprise when they find out that train-shuttles between terminals of certain airports run without drivers. This is also why a scene where a bus is running without a driver is automatically interpreted as a science-fiction or an animated-cartoon episode.

Acknowledging that the majority of texts are created to communicate something unusual, Schank and Abelson (1977, pp. 70-74 and 132ff) admit that the scripts a person has developed and stored might not be flexible or numerous enough to account for all the possible combinations of events. If none of the scripts available can be used as a framework for comprehending a certain text, plans and themes are made use of. Plans are based on general knowledge and help the receiver explain a chain of events through attributing reasons to what actors do. Thanks to the plans the receiver ascribes certain goals to the actor and identifies the methods the actor uses to achieve these goals. Role themes, interpersonal themes and life themes serve for choosing the goals a certain actor might have. Depending on our life experience, we have certain expectations about what a person might want to achieve or is likely to/should do depending on his social role, on their relationships with other situation participants, or simply because they are human beings like us.

To sum up, all types of cognitive models are about the expectations we have with regards to situations, places, phenomena, or people based on our life experience and about certain flexibility of these expectations. These expectations are actually so powerful that the receiver might not notice that some link of a 'normal' chain is not mentioned in a text but has been supplied by the receiver himself (Ungerer & Schmid, 1996, p. 216). This is exactly, what scripts are for, according to Schank and Abelson (1977): scripts "let you leave out the boring details when you are talking or writing, and fill them in when you are listening or reading" (p. 41).

At the same time, these expectations are totally culture-bound. Role themes, interpersonal themes and life themes all vary across different cultures. Therefore, the very existence of these cognitive models of a more general type 'doom' representatives of one culture to expect members of another culture to have the same desires and to resort to the same ways of achieving their goals. Since these schemata are of a more general type, it might be more difficult to make people aware of these and make people see these are not universal. However, student translators must be made aware of plans and themes they have and of how these influence their perception, as well as of the fact that their clients will be influenced by these types of schemata as well. To give but one example, the role of an elderly person differs considerably across cultures. Whether the fact of witnessing a group of elderly people enjoying their drinks and a conversation in a bar is consistent with their "expected" and "allotted" social role depends fully on the culture in question.

Van Dijk and Kintsch (1983) distinguish four characteristics of cognitive models:

- 1) they have variables that in any particular instantiation may be filled with constants,
- 2) they have other schemata embedded in them,
- 3) they may vary in abstractedness, and
- 4) they should be seen as descriptions, not definitions (p. 47).

Bell (1991) increases the number of characteristics to five:

- 1) they represent knowledge of all kinds,
- 2) they are often made of sub-schemata,
- 3) they can be linked to form higher level units,
- 4) they are organized as chains of slots for which fillers can be chosen, some with fixed compulsory values and others with variable, optional values, and
- 5) they are engaged in the recognition and interpretation of new information (p. 250).

Ungerer and Schmid (1996), on the contrary, reduce the number of common key characteristics to just two: cognitive models are open-ended and interrelated in such a manner that they build networks (pp. 47-48)

These lists are greatly overlapping. First, they emphasise the interconnectedness of cognitive models and their hierarchy or compatibility. Depending on the focus of the text, certain world phenomena can be represented as no more than variables that fill out certain slots or, if they are considered more important and the level of detail is greater, they might be seen as schemata on their own right with further tinier elements as slot-variables. Second, all the authors highlight the fact that although stored in long-term memory and pre-formed, cognitive models are not rigid or fixed once and for ever. They allow for multiple variations and can undergo changes, should new knowledge and experience prompt it. They define the person's expectations but not in the form of rules or definitions. Comparing cognitive models to descriptions or common tendencies might better reflect their nature. This should not, however, obscure the fact, that with each new experience that corresponds to the same pattern, the model might become tighter, allowing for fewer or less differing variations. The person will not actually notice this and if he encounters a situation that violates his expectations the person will not be likely to attribute this to excessive tightness of his own cognitive model but might well regard the situation itself as deviant or even erroneous. In this sense, familiarizing student translators with the theory of cognitive models appears highly instrumental. Treating knowledge in terms of schemata allows making the implicitly held assumptions and beliefs explicit (*cf.* Bell, 1991, p. 251). Then students can come to realise that different interpretations can be given to the same situation because our culturally-formed expectations differ.

Discussing cognitive models and concepts also permits to draw students' attention to the importance of one's point of view. Although talking of scripts makes us focus on the sequence of actions, Schank and Abelson (1977, p. 44) specify that for each action human memory can store a kind of vignette with additional sensory information. This information can be visual or related to sounds or smells; and it might be best understood as a three-dimensional picture of the scene associated with this particular action. Fillmore (1977, p. 55) spoke of all beliefs or experiences as stored in form of scenes, which can be verbalised in different ways. These scenes are like pictures and, more significantly, they can be described from points of view or perspectives of different participants. Schank and Abelson (1977, p. 42) also conceptualise scripts as representing a situation from a perspective of only one of the actors. Multiple perspectives, which constitute the 'whole view', characterise concepts, not scripts, and are "rarely needed for understanding", according to the two authors.

This seems a somewhat narrow perspective. No doubt, the story is normally told from one actor's point of view. To use Schank and Abelson's example with a restaurant, you cannot be a waiter and a customer at the same time. Yet, many not-purely-narrative texts expose more than one point of view. More importantly, the receiver must be able to comprehend more than one point of view if he wants to understand the author's position, because the author's perspective will not necessarily coincide with the receiver's. The requirement of being able to conceive multiple perspectives is even more relevant for the translator: working for representatives of two cultures, the translator is bound to come across differing points of view. At the stage of comprehension, the fuller the translator's view of phenomena discussed in a text the higher his chances of correctly identifying the author's perspective. Next, the translator needs to be able to compare the author's and the new target audience's likely perspective(s) to account for potentially counterproductive discrepancies. All this might seem to suggest that student translators should be more interested in concepts than in cognitive models. However, this is so only according to the way Schank and Abelson use the term. Johnson-Laird (1983, pp. 165 and 190), for once, says that the cognitive model comprises multiple perspectives, while an image or a text representation, or – in some cases – representations of various text segments created on the basis of the model represents this model from one particular point of view. Concepts, in turn, are integral parts of cognitive models (van Dijk, 1995, p. 235). This position appears more reasonable and will be adopted within this thesis.

There is one more reason why the cognitive-model approach to knowledge (as well as attitudes and behaviour) is instrumental for translator education, namely that it reveals to what extent our knowledge about the world is culture-specific. Pagano (1994) observes, that "even the more general schemas are culture-specific", because possible values to be introduced in the slots, default values, as well as the

very slots that form a model might differ from culture to culture (p. 257). The scholar illustrates this with the wedding 'general European' versus Korean schemata. Ungerer and Schmid (1996, p. 150) and Carbonell i Cortés (1999, p. 125) are of a similar opinion. Cognitive models simply cannot be universal, because people's life experiences differ. To form a cognitive model a person needs to have experienced the phenomena, preferably more than once, and the person's culture determines the person's experience and the way things happen in 'his world'.

For example, what taking a bus, buying bread or going to school is like. If certain phenomena are not represented in the person's culture – txokos in Russia or the Russian "bania" in Spain – it is highly unlikely that this person develops a cognitive model for such phenomena, although he can do so on the basis of indirect experience of learning about the phenomena from others. In the case of using such indirect experience, the manner in which the source of such knowledge interprets the phenomena in question and the degree to which the phenomena are understood will affect the cognitive model formed. If certain phenomena are present in both cultures but display considerable differences, the cognitive models of the phenomena formed by the representatives of the two cultures are bound to differ. For example, in many countries people use buses as public transport means. However, the rules that regulate the way people board busses and pay their fares might differ substantially. Unless the interlocutors are aware of these differences, the mentioning of a bus ride would evoke in their heads their-own-culture-specific cognitive models.

Different ways in which things are organised in different cultures lead to culture-bound differences in cognitive models. So do differing interpretations cultures give to the world phenomena, the different ways of perceiving the world. Is drinking tea a perfectly male activity (as it is in the UK) or is it somehow inappropriate for a man (as seems to be the case in many parts of Spain)? Cognitive models developed by a person use the explanations of the world created within his culture. Each culture considers the age children start school to be the appropriate one, in spite of these ages being different among countries. What is more, an average Russian parent purports to develop his child's abilities well before the age of seven but would hardly agree with the idea that going to school should start earlier: "The first six years of life is the time to play!"²⁸ This happens because cognitive models do not necessarily reflect any scientific laws. In fact, they might be scientifically incorrect (Ungerer & Schmid, 1996, p. 53). What matters to the people is that the models are functional and help them explain what happens around them and to a certain degree predict what will happen in familiar circumstances.

²⁸ This is clearly interrelated with the Russian education system allowing for very little freedom and few game-based activities; which is, in turn, the reason why both phenomena form part of the same culture.

Due to such strong dependence of cognitive models on the person's culture, Ungerer and Schmid (1996, p. 50) suggest that the terms *cognitive models* and *cultural models* be treated as synonymous. What differs is the focus. With *cognitive models*, the emphasis is on the psychological nature of the phenomena and on possible inter-personal differences; with *cultural models*, the emphasis is on the fact that the models are shared by many people who grew up or live in the same culture. Neither of the terms, the authors insist, suggests that the models are not changing with time. Carbonell i Crotés (1999, p. 125) warns that the translator should be well aware that cognitive models differ both at the intercultural and at the interpersonal level. Thus, cognitive models can be common to a small group of people (e.g. a family, a group of classmates or people familiar with a certain novel) or to a whole culture; some cognitive models might be private, that is, held by only one person, e.g. the author, while others are shared by more than one cultural community and/or exceed national borders of one particular country.

Beamer (1995) offers one more perspective on the interrelatedness of cognitive models and intercultural communication. Ideas one has about another culture also come in form of schemata. Thus, when trying to adjust the message to a culturally-different other the speaker or writer filters it through his schemata of the other's culture, "according to perceived cultural priorities of the receivers" (Beamer, 1995, p. 158). When receiving messages from a culturally-different other, again, these might be filtered through schemata the person has about the sender's culture. Thus, if a Spanish person tells you that they have had an early dinner, and you are familiar with the time Spaniards normally eat in the evening, you do not think of a 6 p.m. meal but rather of something closer to 8.30. This, however, will not happen if you do not know what the average – "normal" – dinner time for people in Spain is.

To highlight discrepancies that exist between the schemata which representatives of a culture have about their own culture and the schemata representatives of another culture might have in respect to the first culture, Beamer (1995, p. 146) uses the term "projected schemata". Projected schemata describe the person's 'knowledge' of the other culture. The schemata one has of the other culture are modified through direct experiences and thanks to accumulating data about the other culture. Yet, they often heavily depend on the person's own culture, because the data one looks for about the other culture and the data one can notice and acquire are conditioned by one's own cultural priorities. Besides, if the person lacks knowledge of the other culture he draws inferences guided by "general" (but in fact culture-conditioned) considerations of cause-effect relationships. This very much resembles Schank and Abelson's notions of goals and manners to achieve them based on social, interpersonal and life themes (discussed above).

In both cases, the authors suggest some ‘general logic’ which is to account for unfamiliar situations and behaviours. However, as already noted previously, such logic might well not be general, but predetermined by what goals and manners to achieve them are considered normal in a culture, as well as what themes are common or what causes typically lead to what effects. Beamer (*ibid*, p. 159) fully recognises dependency of these explanatory tools on the person’s culture. This is why she considers awareness of cognitive models theory as forming a crucial part of intercultural training. The theory or the “schemata model” of communication, as she calls it, can serve as a theoretical framework for practical training because of its explanatory power. The schemata model can replace the traditional transmission model in explaining what happens in the process of intercultural communication from the cognitive point of view, how meaning is attributed and, thus, can cast light on what can be done to improve intercultural understanding.

For all these reasons introducing students to the notions of cognitive and mental models can be highly instrumental in helping them make the step towards explicitly addressing such questions as culturally-conditioned discrepancies of knowledge, the processes of comprehension and text production, where ideas about what is “normal” come from and how stereotypes emerge. The highly limited and, therefore, inaccurate nature of the ideas the person from culture A will normally hold of people from culture B and the culture B in general can also be demonstrated with the use of cognitive models approach. Accounting both for world phenomena and for textualization conventions, schemata appear a perfectly suited tool for raising translation students’ awareness of the communication process (and of the mechanisms and consequences of cultural conditioning processes as well).

To sum up, all the issues mentioned above could be exposed in much more detail but the aims of activities revealing the mechanisms and cultural dependency of communication process could be resumed as follows:

- to help students realise that communication is culturally conditioned;
- to help students see translation – including written translation – as communication;
- to help them realise that they will be working with and for people as much as or more than with texts and linguistic forms; and
- to open their minds so that they can see the world behind the linguistic forms, and therefore, regard any cultural differences as potentially meaningful for them as translators.

Therefore, the aims identified for this component of translator intercultural competence can be formulated as follows:

1. Become aware of the intercultural communication process:

- 1.1. Realise that there are multiple ways in which the cultures of the interlocutors affect communication: verbalisation, comprehension and the interaction process itself.
- 1.2. See translation as communication and translator's task to enable intercultural communication, that is, requiring the translator to focus on people who want to communicate, on what they want to communicate and why.
- 1.3. Become aware that any cultural differences can become an obstacle for intercultural communication, thus, proving relevant for translators, and are, therefore, worth their attention and analysis.
- 1.4. See cultural worlds/cultural models behind linguistic forms.

Figure 3. Developmental aims for the *intercultural communication process awareness* component

2.2.2.2 Cultural awareness

Cultural awareness is distinguished as an element of translator intercultural competence based on the part of Witte's definition of the competence that speaks of the capacity to become critically aware of what one unconsciously "knows" about his own culture and other cultures, as well as of what one ignores (Witte, 2008, p. 143). In earlier works, Witte did not distinguish between general awareness of communication problems and cultural awareness. In the 1996 paper (Witte, 1996, p. 74), the scholar included into general awareness of communication problems familiarity with the notion of socialisation and how socialisation influences the person, mentioning cultural specificity of behaviour patterns and the facts that perceptions are culture-bound and that the culture of one's socialisation tends to influence the way people interpret and evaluate other cultures. It seems, however, more reasonable to include these issues into the cultural awareness training component, if the two are to be distinguished. This section attempts to provide an overview of the issues which are related to developing cultural awareness and are relevant to translators, but which were only mentioned when discussing the intercultural communication process.

In the context of translator and interpreter education the two types of awareness are closely interrelated. Nonetheless, the cultural awareness component deserves special attention if translator intercultural competence is to be adequately developed. There are at least two reasons for this. Firstly, cultural awareness has traditionally been neglected in *Translation and Interpreting* degrees. Secondly, it is not enough to mention and demonstrate the extent to which cultures influence communication. In order to make students able to resist projecting their own cultural frames of reference onto other

cultures, special attention should be paid to developing students' cultural awareness, to helping them understand the "importance and impact of culture in general" (Shirts, 1995, p. 99). As Byram (1997, pp. 35-36) puts it, awareness of the mechanisms of the social identity construction and of the fact that these identities determine how people see others is a basis. This should be accompanied by considering one's cultural assumptions, values and behaviours from a stranger's point of view. Being able to look at oneself from the outside is a sign of awareness, which, in turn, permits the person to "separate observation from interpretation" and not to respond to an 'automatic' cultural interpretation (Hofstede, Pedersen & Hofstede, 2002, p. 17). In the case of student translators, cultural awareness should also serve as a motivating factor for intercultural competence development and learning more about the cultures associated with the translator's working languages.

To return back to Witte's definition, although her formulation seems to suggest the author's preference of the notion of critical cultural awareness, some time before she preferred to label the awareness component with the term *cultural (self-) awareness* (Witte, 1996, p. 78). Therefore, the term *cultural awareness* is chosen as a generic one. In fact, there exists quite a variety of terms by which the awareness component of IC is referred to. These are presented in the alphabetical order in Table 1 below. The short descriptions or definitions of the various terms allow noticing the extent to which these notions overlap. So much so, that it seems possible to distinguish several common themes: to reflect on what has been assumed and done unconsciously, to start using explicit criteria instead of intuitive responses, to become conscious of one's own cultural conditioning and the way cultures influence our lives, the ability to see things from different cultural perspectives and conscious treatment of cultural differences. These are also interrelated, but at least the multiple formulations are reduced to a handful of points.

These points can be seen as learning objectives within the training component devoted to developing students' cultural awareness. In the present thesis, the "contents" in the form of objectives is given priority over the name. It is important that students become aware of a number of issues related to the way culture conditions our perceptions and behaviour. It is, however, much less important to equip students with all the terminology. In other words, student translators might benefit from acquiring certain vocabulary to talk about the issues they discover, but there is no need for them to delve deeply into the terminological discrepancies. Therefore, we proceed by looking at the objectives Witte herself formulates for what has been distinguished as the awareness component of translator intercultural competence and comparing these with ideas of other authors, regardless of the exact term they use for the cultural awareness component.

Terms used to refer to the awareness component of the intercultural competence	Proponents of the terms	Definitions or descriptions, if any
Critical cultural awareness	Byram (1997, p. 53); and, after him, foreign language teaching field in general, e.g.,: Byram, Nichols and Stevens (2001, p. 7)	Ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries
	Tarasheva and Davcheva (2001, p. 46)	Ability to reflect upon one's own culture and how it appears to outsiders
Cross-cultural awareness	Grosman (1994, p. 51)	Awareness of the otherness and differences of others, ... of foreign cultures in all their complexity
	Ingulsrud, Kai, Kadowaki, Kurobane, and Shiobara (2002, p. 481)	Recognition of cultural differences and similarities and reflection about them
Cultural self-awareness	Kraemer (1999, p. 229)	Ability to recognize relatively subtle manifestations of their own cultural conditioning
Decentring	Bermúdez Anderson et al. (2002); Byram, Nichols and Stevens (2001)	
Intercultural awareness	University of Central Lancashire	Non-judgemental awareness of the existence of difference
Intercultural sensitivity	Bennett (1993, p. 26)	Consciousness of cultural difference and developing, on the basis of such consciousness, of a new approach to cultural difference
	Hammer (1999, p. 62) with reference to Bhawuk and Brislin	Sensitivity to the importance of cultural differences and to the points of view of people of other cultures
Multicultural awareness	Pedersen (1994, p. 27)	Ability to accurately judge a cultural situation from both one's own and the other's cultural viewpoint
Self-awareness	Brown and Knight (1999); Casse (1999); Katan (1999); Levy (1995)	

Table 1. Some of the terms used to refer to the awareness component of intercultural competence

First, the notions of consciousness and explicitation are of crucial importance. A large proportion of one's culture is internalised through observation and imitation, and, therefore, never ever explicitly verbalised (*cf.* Andersen, 1994, p. 229). Later on, cultural assumptions seem so obvious that they are hardly ever questioned and go unnoticed (*cf.* Kohls (1999, p. 146) on stereotypes and prejudices). Ideas about foreign cultures are also sometimes acquired in an out-of-awareness manner, even in the foreign

language classroom (*cf.* Cestero Mancera (1999, p. 25) who actually recommends teaching culture “implicitly”). From the point of view of cultural awareness development, these are the wrongs which should be righted. In the definition of IC, Witte underlines that awareness is about becoming conscious of what has been used unconsciously. Novinger (2001, p. 154) expresses the same idea in terms of raising “our own internal rules to the level of a conscious externalized map”, which should allow interacting through conscious choice rather than acting automatically in the manner our culturally-conditioned “mental software” (Hofstede & Hofstede, 2002, p. 192) impulses us to. The global aim of cultural awareness training is to make students aware of their cultural assumptions (Pedersen, 1994, p. 65), of the fact that both the assumptions they hold and how they behave in various situations are, in the majority of cases, culturally-conditioned. Stewart, Danielian and Foster (1998, pp. 157-158) suggest that people are even more unconscious of their assumptions than of their values. Values are at least verbalised when the person explains his behaviour and feelings, when children are explained how things ought or ought not to be done. Cultural assumptions, in contrast, are nearly never questioned within the same culture. This results in people believing that their perceptions of the world are the reality. The three scholars admit, however, that for training purposes differentiating values from assumptions might not be necessary. Yet, the distinction they draw may well be instrumental, in the sense that raising students’ cultural awareness can start from addressing values, since these may be easier to externalise.

In other words, the cultures to which students belong lead them to believe that certain points of view and behaviours are universally human, while they might well differ in other cultures or, on the contrary, turn out to be their individual peculiarities (*cf.* Wight, 1999, p. 214). People normally remain unaware of the ways culture influences their lives and hardly ever discuss what appears self-explanatory or “simply the way it is” to them. In order to become aware of one’s cultural conditioning, however, one needs to “identify and articulate tacit cultural assumptions” (Lee, 1994, p. 381). Student translators must come to realize that the worlds they live in have been invented by them under the influence of their cultural groups (Barnlund, 1998, p. 41) and are not the one and unique real world as it is. Culture has not been the only influencing factor throughout these world-construction processes, yet it heavily affected all the other determining forces, such as the person’s life experience, status in a social system, situations encountered, and activities engaged in (Hall, 1994, pp. 60-61). It might even be said that the cultures an individual belongs to condition all these other forces or realise themselves through these factors.

Bringing to the fore the ways in which culture influences the students’ interpretations and evaluations of the world phenomena, as well as responses to these should help student translators see that being culturally-unaware makes them impose their criteria on everyone, both within their culture and outside it. Since it is highly probable that other people in the person’s own culture will be either unconsciously guided by the same criteria or at least familiar with these, even if not following them, such impositions

might cause fewer problems within the limits of one national culture. We speak of national cultures precisely for the reason that there are certain common criteria people might not comply with but cannot escape becoming familiar with. Being unaware of the fact that other cultures might differ leads to assuming similarities where there are none. In order to accept the fact that representatives of other cultures are not mistaken in behaving according to the criteria of their cultures, students must realise that their cultural assumptions reflect only one possible manner in which the world can be construed and certain order in it maintained.

Witte speaks of becoming critically aware of one's own and other cultures. Under Byram's influence this is the notion the foreign language teaching domain has adopted. Byram (1997, p. 53) also formulated three objectives for the critical cultural awareness component of IC. We can see from his definition (*cf. Table 1* above) that he expects students to become aware of not only different practices and products the students' own culture and cultures foreign for the student have developed, but also of the cultural perspectives that distinguish representatives of different cultures. Since the translator also needs to be able to consciously compare his own culture's perspectives, practices and products with those of other cultures, we can consider whether Byram's objectives are relevant for translator and interpreter education. According to the author, the intercultural speaker must develop the following three abilities to be considered critically aware of cultures:

- identify and interpret explicit or implicit values in documents and events in one's own and other cultures;
- make an evaluative analysis of the documents and events which refers to an explicit perspective and criteria;
- interact and mediate in intercultural exchanges in accordance with explicit criteria, negotiating where necessary a degree of acceptance of them by drawing upon one's knowledge, skills and attitudes (Byram, 1997, p. 53).

The first objective appears to be totally relevant for translator and interpreter education. Working with texts, which in turn refer to world phenomena, the translator should be able to identify parts of the text that contain source-culture specific elements. The relevance of the second objective is less clear. The translator needs to be able to analyse the source text and to avoid at this point unconscious imposing of his own cultural framework of reference, if the text is produced by a representative on another culture. The translator needs then to compare the assumed foreign-culture interpretations of the author's ideas to those representatives of the translator's own culture are likely to make. At both stages, we are talking of culture-specific interpretations. Byram's second objective, however, seems to be advocating some culture-free perspective and criteria. The third objective further reveals the difference between

intercultural speaker and the translator as communication facilitator. The translator needs to use his knowledge and skills to enable communication. He must strive to avoid intercultural misunderstandings and try to prevent the interlocutors from forming undesirable images of one another. Yet, to what extent the translator can resort to explicating criteria for successful communication is a question. Arguably, this meta-communication should not be used, unless the process has gone or is going terribly wrong (in case of negotiation interpretation, for example). No criteria negotiation appears possible in written translation when the translator has no direct access to the author or the reader. Besides, it does not seem reasonable to include the objective of developing external behaviour as an objective for cultural awareness component. Therefore, probably only the objective of identifying underlying or verbally expressed values that are different in the source and the target cultures is relevant for translator and interpreter education.

In one of her early articles on the subject, Witte (1993, pp. 162 & 164) offered certain remarks about what the cultural awareness component is about. At that time these were limited to the translator's own culture: the general aim was formulated as becoming aware of one's own culture. This was expected to be achieved through or to comprise the following two processes:

- a) reflecting on one's own cultural perspective and 'relativising' and
- b) learning to see how one's own culture influences one's perception, value system and evaluation criteria.

Unlike Byram's objectives, these are not linked directly to working with texts and, thus, allow distinguishing cultural awareness as separate from, if contributing to, the students' awareness of the communication processes mechanisms. The students need to become aware that their perspective is cultural and is not the only possible one. As their culture influences their perceptions, so does the culture of other people influence other persons' respective beliefs and judgements. Therefore, there are no absolute 'rights' or 'wrongs'. The student cannot continue thinking that his behaviour is logically required by the circumstances and, thus, correct, while behaviour of the representatives of another culture, if different, can only be explained by those people personal peculiarities and is, therefore, wrong. Interestingly, Witte does not mention behaviour at all. Neither does she speak of any other culture but the translator's own. With regards to no mention of behaviour, it can be speculated that behaviour is seen as secondary, determined by the person's perceptions, value system and evaluation criteria. Alternatively, it might be suggested that back in 1993 Witte's approach was much stronger related to the linguistic tradition within translation studies and, thus, behaviour was seen as too far away in the outer world to concern the translator who deals mainly with linguistic forms. With respect

to *one's own* – *foreign cultures* dichotomy, it is not clear how Witte expected the students to 'relativise' their cultural perspective or even realise that their perspectives are culturally-determined without contrasting it with other cultural perspectives.

This is one of the key issues related to developing cultural awareness: it requires cultural heterogeneity. People need to experience intercultural contact that would force them to reflect on their own assumptions in order to move towards realizing their own cultural conditioning, write Cushner and Brislin (1996, p. 321) from the point of view of intercultural trainers. Thus, the things students have taken for granted should be questioned. Students should be pushed to try and explain their assumptions and values. With respect to stereotypes and prejudices, a correction might be desirable. Yet, in general, cultural awareness development is not about changing the person's values but about helping the person to become aware and able to control one's culturally-biased reactions. In other words, student translators need, in a way, to be "shocked out" or at least "shaken out" of the comfort of their cultural unawareness (*cf.* Storti, 1999, p. 203). Byram (1997, p. 35), whose interest is in foreign language teaching, agrees that comparison of one's own culture with other cultures should make it easier for the student to relativise his own cultural perspective. Kelly (2005, p. 74) recognises this postulate as instrumental for translator education as well and observes that without any direct contact with culturally different no distancing from one's own culture is possible.

Witte comes to recognise this in 1996. In spite of speaking of cultural (self-) awareness training, what she advocates now is the method of contrasting cultures. This, she believes, should permit student translators to develop simultaneously awareness of their own culture and that of the foreign culture contrasted with their culture. At this point Witte formulates three objectives, which make mention of both behaviour and other cultures apart from the student's own. These are:

- to develop awareness of culture-specific differences in behaviour and their potential importance for intercultural situations;
- to reflect upon the students' own culture-bound conditions of perceptions (interpretation, evaluation); and
- to reflect upon the other culture's conditions of perceptions (interpretation, evaluation) (Witte, 1996, p. 78).

Through observing differences in the behaviour of representatives of different cultures and identifying these as culturally-determined, students should be led to recognize that their behaviour and the way they perceive reality, that is, assign meaning and evaluate what they come across, are conditioned, at least partly, by their culture(s). Next, they should come to accept that the same is true for representatives of other cultures. Besides, in the same article Witte (*ibid*, p. 77) mentions the

importance of helping students realise that their perceptions of other cultures are also influenced by their culture. This would be true for their clients as well. Witte (e.g. 1994, p. 74) puts special emphasis on the tendency of those who become more interculturally competent to expect the same level of awareness and behaviour adjustment from the others.

Thus, through comparing their own culture with other cultures, students are expected to first increase awareness of their own cultural-conditioning. Levy (1995, p. 4) calls this an *inside-out* approach to developing cultural awareness. The trainees start from concentrating on the cultural group(s) to which they belong and understanding how the respective cultures influence the way the members of this group, themselves included, see the world and behave. Having increased awareness of their own culture and their cultural self-awareness, trainees proceed to developing awareness of other cultures. The other, *outside-in*, approach goes from the others to the self. However, the majority of authors who write about cultural awareness seem to advocate the *inside-out* approach, that is, starting with cultural self-awareness or with awareness of one's own culture.

Self-awareness is reached through examining one's own attitudes and behaviours as culturally-conditioned and reflecting on possible reasons behind one's own thinking patterns. Pedersen (1994, pp. 67 and 265) states that cultural self-awareness is "a necessary preliminary step" towards developing cultural awareness. The team of the University of Central Lancashire is of the same opinion (University of Central Lancashire). Byram (1997, p. 24) recommends that developing the students' awareness of cultures start from understanding their own cultural identity and then gradually extends, first, to their national level – through regional and provincial ones – and then beyond the country's borders.²⁹ Novinger (2001) also recommends to leave the closer look at the "other" for after one has developed "awareness and appreciation of cultural diversity" (p. 154). Diversity exists both within national cultures and at supra-national level. Brislin (1998a, p. xi), for example, speaks of domestic and international diversity. Appreciating 'domestic' diversity might be much easier than accepting that another culture might be equally heterogeneous (Woodward Smith, 1993, p. 215); which is another argument for starting with one's own culture.

This thesis will adopt the position of developing students' awareness of their own culture first, because otherwise – until students have not learned to consciously identify responses conditioned by their own culture – it will not be possible to ensure they do not impose their own cultural framework of references when trying to comprehend the ways in which another culture conditions perceptions and behaviours of its members. As mentioned above, starting with one's own culture is also a very common

²⁹ Olofsson (2004, p. 47) offers a similar sequence, albeit within the business world context: awareness of your own cultural profile, of the culture of your company or corporation, of your own national culture, and of the culture you are going to meet.

recommendation. Hartley and Hopkins (1999) regard understanding one's own culture as "essential to the process of trying to figure out and understand another culture" (p. 82) (see also Olofsson, 2004, p. 39). Katan (1999, p. 14) and Pym (1993, p. 83) are but two examples from within TS field who share this view. Interestingly, while Katan advocates starting with one's own culture to avoid culturally-biased interpretations, Pym's aim is to make the person conscious of his ignorance of one's own culture.

This is an important point, because, as Wight (1999, p. 214) observes, people are not always able to see why they should 'waste time' trying to understand their own culture. Unconscious of the extent to which they are conditioned by their culture, people are at the same time ignorant about this conditioning and about how they can explain their culture to representatives of other cultures.³⁰ The translator, however, must be able to lead a person from culture A to forming an image of culture B that is as similar as possible to the image members of culture B have of their own culture. In Pedersen's words (1994, p. 27), the aim is to "be able to describe a situation in a culture so that a member of that culture agrees with the student's perception".

At the same time, it should be observed that recognizing one's own cultural conditioning and recognizing the cultural conditioning of a person from another culture are closely related. Therefore, the method of comparing cultures might be highly instrumental (also because student translators need to learn to consciously compare cultures). Identifying the author's perspective and comparing it to the likely perspective of the target audience is an integral part of translators' job. Unless the translator is mentally flexible and culturally competent enough to put himself first into the author's and then into the audience's shoes, he will not be able to resist the tendency of cultural superimpositions (*cf.* Gommlich, 1997, p. 64). Besides, through comparing, students might come to see how a member of another culture who has different values and beliefs might see them. As a result, they can develop an ability to change perspectives and adopt various points of view, and hopefully stop thinking that their cultural outlook is "the only possible and naturally correct one" (Byram, Nichols & Stevens, 2001, p. 5). Contrasting cultures should permit students to see where the differences with regards to their own and another culture lie.³¹ These differences might hinder intercultural understanding and are, therefore, of particular interest to the translator. Thanks to comparing, students should be able to see phenomena from the points of view of different cultures, which, in turn, is what decentring and distancing, that is, liberating oneself to a certain degree from one's own culture, is about.

Bennett's ideas (1986 and 1993) should also be taken into consideration, because he does not speak so much of what students should do, as discusses what they might feel and want or not want to do. Attention to students' feelings and emotions is important because, as Bennett argues, if the instructor

³⁰ Pedersen (1994) also sees learning "to articulate elements of [one's] own culture" as essential step of the cultural awareness development process (p. 27).

³¹ To comprehend the importance of seeing, recognizing and reacting to differences see Bennet, 1986 and 1993.

ignores these and presses too hard the effect might be counterproductive. Feeling threatened by the difference, students might prefer to retreat to difference denial stage instead of moving towards minimization, for example. This should be kept in mind, so that the “shaking-out” approach of challenging students to come out of their unawareness is balanced, and students can feel safe enough to try and abandon the safety of their mono-cultural perspective. Bennett’s recommendations as to developmental strategies for moving gradually to the acceptance stage shall, therefore, be carefully considered when deciding on methods for and approaches to developing cultural awareness.

To reiterate, there are two major reasons why activities aimed at developing students’ cultural awareness should form part of any module devoted to the development of IC. First, simply telling student translators that culture is very important and even showing them multiple examples of guises under which culture penetrates the intercultural communication process is not enough. Neither is warning students against projecting their cultural frameworks of reference onto interpreting what members of other cultures say or write. At best, students will remember the warnings and the examples, but if they do not actually experience the constraints of their own culture they will hardly be able to learn to decentre. Their so called awareness will not enable them but to spot similar examples and deal with them in the manner the examples were dealt with in class. That is why student translators need cultural awareness and not just to have heard culture is important. They need to feel how and in what ways their own culture constrains them. Moreover, they need to become aware of which of their assumptions and behaviours are determined by their national culture, which by regional or group cultures, and which might be individual or common to their family. This is of crucial importance for their future task of mediating between members of different cultures.

In order to decentre you need to realise what to decentre from. If students do not learn how one can look at the same phenomenon from a point of view of another culture, they cannot be expected to start shifting perspectives. Finding more about different cultural perspectives is beyond the scope of awareness raising. So, probably, is the acquisition of the perspective-shifting capability. The cultural awareness training can and must, however, reveal to the students their culture-boundedness and also show them that it is possible to distance oneself from one’s culture. It should also make students see that they need to acquire such knowledge and skills. This is the second reason for introducing cultural awareness training and not simply intercultural-communication-process awareness component. Simultaneously, the abovementioned limitations of the awareness training should be kept in mind in order not to “overdose” students with awareness training so that they do not feel frustrated due to already willing but yet not knowing how to proceed to acquiring the knowledge and skills necessary.

Therefore, the aims identified for this component of translator intercultural competence can be formulated as follows:

2. Become culturally aware:

- 2.1. Become conscious of their own cultural conditioning, in terms of knowledge, attitudes and appropriate behaviours.
- 2.2. Realise that knowledge, attitudes, and behaviours of the representatives of other cultures are also culturally dependent.
- 2.3. Be able to identify culturally-specific ideas/concepts/elements present in the text to be translated in an explicit or an implicit form.
- 2.4. Resist projecting one's own cultural frames of reference onto other cultures and opt for suspecting differences and conducting research in order to establish differences and similarities

Figure 4. Developmental aims for the *cultural awareness* component

2.2.2.3 Ability to compare and relate cultures

According to the definition of translator intercultural competence adapted, the (student) translator who wants to become interculturally competent and, therefore, competent in the chosen profession, also needs to learn to contrast and relate cultures. While the need for comparing and relating cultures in order to cater for the target audience appears to be translation-specific, reformulated as being able to compare and relate cultures in order to facilitate communication, it becomes common to all cultural mediators. The skills of comparing and relating are also required of language learners as intercultural speakers (e.g. Byram, 1997), and the ability to shift cultural frames is an integral part of IC regardless of the context (e.g. Lacy & Trowbridge, 1995, p. 207).

The ability to compare and relate cultural phenomena is needed because, in general, people tend to perceive the objective reality differently. This happens within the same culture and/or when people appear to speak the same language. For instance, Hall (1959, p. 148) gives an example of a man, a woman and a maid seeing different things in a room – seeing the room differently. Another example could be patients and doctors, drivers and policemen, industrialists and ecologists, who – due to differences in their values and knowledge of the world – might perceive the same phenomena differently and, thus, use very different expressions to refer to the same disease, the same driver's

behaviour or to the same process of decrease in the population of some species (Hewson & Martin, 1991, p. 25). It tends to occur even more often if people communicating belong to different cultural and linguistic communities. A great number of cultural assumptions are bound to differ across cultural borders (however slippery this notion is). Therefore, the translator should account for different cultural assumptions of the party that represents a different national culture. Neither can the translator always expect members of his own national culture to coincide with him in all their cultural assumptions (*cf.* Brislin, 1998b, pp. 2-3).

Consequently, the translator needs to be able to take the cultural perspective of one person on a certain issue and compare it with the relevant cultural perspective of another person. Besides, the translator needs to be able to alternatively change his cultural perspectives from that of the source text target audience and of the source text author to that of the target text audience, the new target audience the translator has to cater for. Therefore, this ability should be practiced and developed to the highest degree possible by future translators. Such flexibility is, however, not an end in itself. It is important to remember that the translator needs to be able to compare and relate cultures in order to help people from different cultures communicate: in order to avoid misunderstandings and communication breakdowns.

The translator's function is to give the target audience access to the producer's message. The original text is always produced in a language the target audience cannot understand and, quite often, for members of a different culture. In situations of direct contact, when the producer knows he is addressing representatives of another culture, the cultural barrier still remains, due to the producer's lack of knowledge about the other culture and lack of cultural awareness. Lacking in cultural awareness and knowledge, the producer is normally unable to create a message free of cultural assumptions and knowledge specific to his own culture, free of assumptions and knowledge unfamiliar to the target audience. Therefore, the translator is always required to identify elements incomprehensible to the (new) target audience. These can be unfamiliar phenomena or phenomena that can be falsely perceived as familiar, whereas in fact their interpretations (the related schemata and evaluations) differ considerably in the two cultures. When comprehending the message, the translator should try to do so as a representative of the producer's cultural community/the cultural community addressed by the producer. At the stage of formulating the message anew in the target language, the translator has to be constantly aware of the cultural framework of reference of the target audience in order to make the message comprehensible. Seleskovitch (1978, p. 340) described this shift of paradigms as behaving first as nearly as possible like a normal listener or reader and then as becoming as close as possible to a normal speaker or writer.

However, normal listener or reader behaviour would be that of projecting his own cultural framework of reference onto the text comprehended, or unconsciously comparing the reality of that text with the person's own cultural reality (Witte, 1994, p. 71). This tendency can be overcome through learning more about the other culture. As the person's knowledge of the other culture increases, he starts comparing phenomena of that culture to other phenomena known in that culture, although, any gaps of knowledge will evoke the 'combated' tendency. At the same time, if due to learning more about the other culture the person ceases turning to his own culture for comparison, increased understanding of a foreign culture will make it more difficult for student translators to carry out comparisons with their own cultures. Thus, in both cases student translators are required to oppose themselves to the natural tendencies. They should not interpret the foreign culture texts in terms of their own cultures, but they should later on be able to relate the reality of the foreign texts to the reality familiar to the representatives of their own cultures. Since both processes are 'unnatural', special training is required for students to develop these abilities. Developing cultural awareness should (ideally) enable students not to project their own culture onto the foreign text reality. The training sought is, therefore, that which is required for learning to relate the foreign reality to the reality familiar to representatives of the target audience's culture in a conscious manner and after a mental representation of the text as close as possible to that of the foreign culture representatives has been developed.

Chernov (1991, p. 30) expresses this comparing and relating activity as seeking to estimate the target audience's knowledge of the world phenomena referred to in the source text. Based on this estimation, the translator should then decide on the translation strategy. Leppihalme (1997) describes the same process as taking into consideration "the expectations and background knowledge" of the (potential new) target audience (p. 20). It seems reasonable to speak of both knowledge and expectations, because these cover both cultural assumptions about the world phenomena and textualisation conventions. Reiss and Vermeer (1996, p. 135) and Neubert (1997, p. 13) also speak of the comparative element of the translation process and the translator's task.

As a result, until 'contrastive culturology' – a discipline that would present all the differences that exist between cultures (on a specific-cultures-pair basis) – becomes reality, student translators need to start compiling their own 'collections' of cultural differences and problems (Nord, 1991, p. 159). Other authors are more optimistic and believe, like for example Mohanty (1994, 35), that student translators can be trained to identify where the cultures associated with their working languages differ. He calls these pair-specific characteristics *cultural intensifiers*. However, the notion is not defined by the scholar. Besides, although he proposes a course whose second part should be devoted to explaining what cultural intensifiers are and the third part – to learning to identify these, his ideas appear to be of the wishful-thinking kind. As Nord (1991, p. 159) observes, there are no contrastive culturology data to base

culture teaching on. There are no “ethnographic guides” analogous to pedagogical grammars compiled for many languages (Stern, 1991, p. 254). Thus, there is no doubt that student translators need to learn to identify cultural differences that might lead to misunderstandings in the case of each particular text or message they are translating.

If we go back to the translation process, the translator receives information in linguistic form, but has to activate adequate cultural models in order to create a mental representation of the text. Once such a source-culture tailored interpretation has been reached, the translator has to compare and relate it to cultural frames formed on the basis of his direct or indirect experience of the other – target – culture. Thus, comparing cultures lies at the heart of the process. This does not mean that the idea of the translator translating people for people is renounced. However, to translate people for other people or to give the target audience access to what the producer has said or written requires comparing the culture of the producer or of the originally intended target audience to that of the final target audience. Knowing the two languages and cultures involved is not sufficient, as Leppihalme (1997) observes: the translator must also conduct “a kind of contrastive cultural analysis” and “work out the correspondences” (p. 20). The two cultures should be analysed with respect to the world phenomena referred to in the text and the textual format chosen by the producer.

Returning to the cognitive model theory, different cultures develop different conceptualisations for different situations, that is, both situations for which conceptualisations are developed and the structure of conceptualisations for analogous situations differ from culture to culture (*cf.* Barsalou, 1992, p. 64). The task of comparing and relating cultures can, therefore, be presented as identifying corresponding cultural frames and comparing them. Neubert and Shreve (1992, p. 61) actually define “matching cultural frames” as one of the translator’s tasks, a difficult but extremely important one. Katan (1999, p. 147) envisages the mechanism of this matching in the following way: the translator first constructs some kind of “culture-inclusive frames” and from there identifies equivalent frames in the target culture. This means that the translator develops – on a temporal basis each time or develops and stores for the future use – certain frames that are linked to those identified as analogous in the two cultures.

To sum up, within TS field there exists a consensus about the necessity to account for the differences between the original and the new target audience, to mediate between the source- and the target-culture-specific contents and textualisation conventions. In order to do so, the translator must be able to contrast and relate cultural assumptions of those communicating. Knowledge of the two cultures is an indispensable condition, but so is the very ability to compare. There is no discipline – no matter how desirable it would have been – that presents in a structured form all the differences and correlations

between pairs of cultures, as contrastive linguistics and pragmatics purport to do for pairs of languages. Thus, student translators have to be taught with examples and later on apply the mechanism of contrasting and relating, expanding their comparative knowledge or collections of cultural problems or the stock of culture-inclusive frames on a lifelong basis. The theory of cognitive models is seen by some authors as instrumental for guiding student translators in this culture comparison process and is adopted as such in the present thesis.

In the neighbouring field of foreign language teaching and learning, Byram and others (Byram, 1997, p. 52; Byram, Nichols & Stevens, 2001, p. 6) speak of the skills of comparison, interpreting and relating as forming part of the intercultural speaker's intercultural communicative competence. The intercultural speakers do not translate, that is, they relate and compare documents and events from different cultures in order to understand them. They should be able to comprehend an event or a document from another culture, explain it (presumably to members of their own cultures, although this is not specified), and relate this document or event from another culture to some documents or events from their own culture (Byram, Nichols & Stevens, 2001, p. 6). Comparing and relating documents and events is also expected to lead to the understanding of why people from different cultures might interpret a certain document or event differently, that is, give insights into possible sources and reasons of intercultural misunderstandings. Byram (1997) identifies three objectives within the task of acquiring skills of comparison, interpreting and relating:

- identify ethnocentric perspectives in a document or event and explain their origins,
- identify areas of misunderstanding and dysfunction in an interaction and explain them in terms of each of the cultural system present, and
- mediate between conflicting interpretations of phenomena (p. 52).

The translator also needs to be capable of identifying culturally-conditioned perspectives specific to the culture of one of the communicants but not shared or not familiar to representatives of the other culture. Understanding their origin might be beneficial, but cannot be demanded if the translator knows how to address such ethnocentric perspectives. Explaining the origins of the ethnocentric attitudes or behaviour of one of the communicants might be required only in the case of oral communication when the translator cannot prevent the misunderstanding from occurring. Then he might at least try to explain to the parties why they are having problems communicating and what cultural reasons prevent one of the parties or both of them from being more cooperative. This is, in fact, what Byram's second objective is about. If misunderstanding has taken place and the interpreter is aware of it and is in the position to intervene into the communication process, this is what can be done, should the perception of the interpreter's role in the cultures present allows for such an intervention. The third objective is fully applicable to translator and interpreter training. If interpretations of phenomena differ, there is a

chance that such intercultural difference may lead to a conflict or be an obstacle to the communication process. This is exactly why the translator is required to compare and relate cultures. Therefore, with the observations made taken into consideration, ideas from the foreign language teaching domain with respect to developing these skills might result instrumental to translator and interpreter education.

As for the intercultural training field, it has been mentioned in the beginning of this chapter that the ability to shift perspectives or see the world from points of view of the members of different cultures is a crucial element of IC (*cf.* Rogers & Steinfatt, 1999, p. 2). A person needs to be able to consciously switch between at least two culturally-different perspectives. For instance, the ability to discover the way a culturally different person perceives a certain situation or phenomenon and to take on this perspective so as to understand the person's behaviour is a key component of the intercultural mediator's IC, according to Bermúdez Anderson et al. (2002, p. 19). Likewise, student translators need to learn to take into account cultural perspectives of the producer and the target audience and need to be able to choose a certain translation strategy, conscious of the effect(s) this is likely to produce.

Hartley and Hopkins' (1999, p. 82) proposal of the dual-perspective training reminds us that comparing and relating cultures nearly always requires seeking additional information. It is important that student translators recognise when information lack prevents them from identifying corresponding cultural frames or from being totally sure they have correctly identified the differences between the related cultural models. The translator normally does not need to describe any situation from two cultural perspectives, but he has to be able to reconstruct the situation from one culturally-biased description and create a description of the same or maximally similar situation in a form acceptable and accessible for the other culture.

Therefore, the aims identified for this component of translator intercultural competence can be formulated as follows:

3. Learn to compare and relate cultures:

- 3.1. Learn to always seek interpreting the source text as close as possible to the way the source culture representative would have done.
- 3.2. Learn to relate and compare cultural perspectives and cognitive models typical of one's own and a relevant foreign culture in order to identify elements incomprehensible to the target culture members as well as elements which, unless adjusted, are likely to be erroneously perceived as familiar by the members of the translator's target audience.
- 3.3. Learn to adjust verbalisations of cultural models of culture A in language B to different communicative situations and target audiences in culture B and vice versa.

Figure 5. Developmental aims for the *ability to compare and relate cultures* component

2.2.2.4 Lifelong competence development and knowledge acquisition dimension

The fourth competence component distinguished accounts both for learning to acquire comparative cultural knowledge to continue increasing one's comparative cultural knowledge base (*cf.* Witte's (2005, p. 50) definition of the competence quoted above) and for learning to develop one's IC in general. The latter is impossible without the former but is not limited to factual knowledge acquisition. The fourth component focuses on comparative cultural knowledge and meta-cognitive knowledge of how to develop translator intercultural competence. Comparative knowledge of cultures resembles fuel, but knowing how to use it and for what (the other four competence components) permits making the vehicle move and reach destinations. Being conscious of the need to learn how to use knowledge about cultural differences and similarities, knowing what steps to take to start the engine and drive the car and putting effort in making these steps – to continue the metaphor – are conceptualised as forming part of this lifelong learning dimension as well. The tasks of competence development and knowledge acquisition are placed together because both are most closely related to learning to learn, this somewhat abstract but crucial constituent of any developmental process.

Now, IC training component, as understood in this study, does not aim predominantly at imparting knowledge either about students' own or about foreign cultures associated with their working languages. With competence-based teaching and learning students do get some knowledge through discussions and activities and thanks to the examples given. The major objectives of instruction, however, are those of awareness raising and skills development. The knowledge dimension enters into the objectives in the form of teaching student translators how to acquire knowledge and, ideally, in the form of developing their skills of systematic knowledge acquisition at least up to some level. This is the basic level of the learning to learn constituent: learning to learn about cultures. The instructor's responsibility, therefore, includes introducing students to the resources available, indicating the types of knowledge necessary for translators and demonstrating what mechanism of developing one's knowledge base in respect to cultural knowledge can be used.

The other levels of the learning to learn are connected to learning to develop particular skills necessary and learning to integrate all of them to produce competent performance, as well as learning why the skills are required and how they correlate. Students should, therefore, also be helped to see what translator intercultural competence consists of, what associated learning objectives are and how one is to move towards them. This is the meta-cognitive or the competence-development sub-dimension.

It is important to point out that this orientation towards lifelong learning is not primarily linked to the formal limitations of any university course, in terms of time available and exposure to the foreign cultures possible. On the contrary, such orientation reflects the very nature of learning to mediate

between cultures. Cultures are changing all the time, situations and segments of national cultures that the translator has to mediate between do not remain the same either. The idea of IC being possibly best understood as a contextual one has already been discussed in the previous chapter. As a result, the lifelong orientation is at the core of IC. As Casse (1981) formulated it, “The main objective of any intercultural training program must be to help people learn how to learn” (p. xiii). Bennett (1986, p. 181) also highlights the importance of procedural knowledge and advocates measuring the impact of intercultural learning not in terms of the increase of knowledge about cultures, but in terms of mastering the very process of cross-cultural learning.

IC training should assist student translators in understanding what developing IC means and in starting to develop habits of working on it. In terms of cognitive psychology, students need to learn how to develop cultural models and establish correspondences between cultural models for the cultures of their working languages. In order to achieve this, the course should teach students to research, observe, and analyse information (*cf.* Carté & Fox, 2008, p. 152).

The process of learning about cultures is indefinite and it is better to be honest and open with students in regard to this. Both Witte (1994, pp. 74-75) and Leppihalme (1997, p. 192) advise to talk students through this, so that they come to accept this task as inherent to their profession and learn to enjoy it rather than seeing it as impossible and, therefore, not worth even trying, or, alternatively, err through imagining that their university programme will teach them enough and no more efforts towards culture learning and/or skill development will be required of them.

Developing IC – and now we speak overtly of more than knowledge acquisition – requires substantial and, more importantly, continuous effort on the part of the student. Although, the focus on the competence moves the emphasis away from the volume of (factual declarative) knowledge and suggests that students should not be expected to know all, they should be capable of learning all they need to carry out the commission accepted. For example, no translator can be familiar with all textual conventions of all text types that exist in a relevant foreign culture and the discrepancies between those and the text conventions of the corresponding text types in his own culture. Nonetheless, professional translators are expected to be aware that textual conventions exist and are culturally-conditioned and be able to acquire all the knowledge required (both in terms of recognising conventions specific for a text type X in the source culture and in terms of being able to comply with corresponding conventions that exist within the target culture), should they be asked and accept to translate a text of a new type (Reiss & Vermeer, 1996, p. 157). The same principle applies to the knowledge of cultural perceptions of the world phenomena.

While the meta-cognitive dimension could be partly accounted for when working on the other four competence components distinguished, acquiring knowledge about cultures is not addressed directly by any other constituent. This is why one more knowledge-base-related comment is due here. Namely, it must be clarified what is meant when we refer to the need to develop a habit of constantly learning more about the cultures with whose representatives the translator is working or is likely to work. In the translator's case content-learning should always be comparative and accompanied with learning the "labels" used to speak of such content. The translator who learns a new fact regarding culture B must identify what representatives of culture A know of this fact or what knowledge exists in culture A within the respective domain and also conduct the associate vocabulary research for both languages (cf. Vázquez-Ayora, 1977, p. 388). In other words, acquiring knowledge of cultures is closely linked with vocabulary building. However, IC training must make students aware of the need to acquire more than vocabulary. Students need to develop cognitive models, either two, one for a similar situation in each culture, or a general one that accounts for the cultural differences but also divides the cultural specifics strictly enough so as to prevent cultural inferences as far as possible. Vocabulary acquired without developing the models will bring the students back to the problem of imposing the models of their own culture but just labelling the items featured differently.

Learning to learn has been recognised as an important task by interculturally-conscious foreign language educators (e.g. Byram, 1997, p. 20). This way, students should be enabled to deal with cultural practices that have not been covered within the curriculum. Besides, and Byram (Byram, 1997, p. 20; Byram, Nichols & Stevens, 2001, p. 6) even puts this reason first, focusing on the "method" ensures that a society's culture is not represented exclusively in terms of the mainstream or dominant culture, which is the culture that gets attention if the content is central. *Skills of discovery and interaction* are the words used by Byram to conceptualise the method component, because in language teaching and learning domain students are expected to acquire new knowledge mainly during and through the interaction with representatives of other cultures and be able to apply it immediately.

Translators and interpreters also have to take into account any insights they get while translating and interpreting. Yet, they cannot expect the communicants they work for to supply all the knowledge required for the job. Gile (1995, p. 133), for example, says that while translators can acquire specific knowledge during the translation process, interpreters must strive to acquire all the relevant knowledge before respective work commissions. In both cases, the status of a professional sets translators and interpreters apart from language learners. Having chosen intercultural mediation as their career, translators are responsible for acquiring knowledge of cultures on a constant basis. It is highly advantageous if the translator can compare his understandings of another culture with perceptions of the culture members. However, this is unlikely to be their only way of acquiring information.

The negative attitude towards transmitting the mainstream culture to the students does not seem to be equally relevant for the field of Translation. Student translators will have to resort to mass media for keeping up with the new ideas and attitudes and topics of interest within the cultures they are working between. Here, the larger the circulation of a periodical or the wider the audience of a TV channel or a radio station, the more interest it will have for the translator. It is true that the translator should be keenly aware of culturally heterogeneous groups that exist within the national cultures of particular countries and should try to always learn positions of these main sub-cultures with regards to the events that make the news in the country. Yet, the national periodicals and TV and radio channels would be the translator's first resource. While the translator should be aware that people will have different opinions on the issues featured by these media, these will permit the translator at least keeping informed as to what people are likely to talk and have differing opinions about. Students should be helped to develop the habit of keeping up with the news in at least two countries and to use the news stories as stimuli for conducting micro comparative researches whose end is developing or further adjusting relevant cultural models for at least two cultures.

Therefore, the aims identified for this component of translator intercultural competence can be formulated as follows:

4. Become a lifelong learner in terms of competence development in general and knowledge base acquisition in particular:

- 4.1. Accept responsibility for developing one's own intercultural competence and for doing so on a lifelong basis.
- 4.2. Develop understanding of the types of knowledge necessary for intercultural competence development.
- 4.3. Become familiar with a range of resources available for knowledge acquisition.
- 4.4 Develop the habit of actively seeking to increase the knowledge base of cultures being worked with and of using the information discovered as stimuli for micro comparative research into the cultural schemata and perspectives encountered.

Figure 6. Developmental aims for the *lifelong competence development and knowledge acquisition* dimension

2.2.2.5 Ability to choose and apply strategies for overcoming hindrances to intercultural communication (use of translation strategies)

The cultural awareness and knowledge of cultures and the ability for perspective-taking should enable the translator to comprehend the message and identify issues that require special attention because the communicants' cultures have developed different textual or world-phenomena models for these. On this basis, the translator must be able to choose translation and text-creation strategies appropriate for the communicative situation and the communicative needs of the two parties. This means that, on the one hand, the translator might have at his disposal the strategies available to any communicator and, on the other, there exist specifically translation strategies. As communicators, the interpreter, for example, can make use of intonation and nonverbal communication, while the translator can occasionally resort to the use of illustrations. With regards to more translation-proper means, student translators should understand the cultural significance of using certain linguistic resources in the cultures they are likely to work with and must be familiar with those ways of addressing cultural differences that can be resorted to if the target text is to be considered a translation. The target audience does not have access to the translator's intermediate judgements. Only the target text is available for the readers' or listeners' comprehension and evaluation. Thus, it is crucial that the translator can act on his awareness and knowledge and produce the communicative behaviour that will enable intercultural communication.

The target audience is a principle factor to consider when making a translatory decision. The readers or listeners in a particular culture normally have expectations with regards to the contents and the form of a particular text type, with regards to the liberty the translator is allowed depending on the text type, as well as with regards to the world phenomena familiar to them in general (Chesterman, 1997, p. 64). All these tend to differ from culture to culture. This is why the perspective-taking ability is so important for the translator. Wilss (1996, p. 145) defines this ability as *plasticity of mind* and believes that without it the translator will be as 'bad' at translating as a computer. Putting himself into the target audience's shoes, the translator will be able to choose the ways of best explaining things depicted by a representative of one culture to representatives of another culture. This applies even to translating technical manuals (Viaggio, 1994, p. 102).

Although, complying with the target audience's expectations is not an absolute imperative (Baker, 1992, p. 249), the translator must be familiar with these expectations so as to deviate from them only if he consciously chooses so for a reason, e.g. preserving the breaking-with-the-rules approach of the source text. Talking of expectations is another way of expressing the need to account for the target audience's different background knowledge and attitudes. Seeing the text in terms of its communicative function(s) and within a broader socio-cultural situation is also a prerequisite for making informed choices of strategies (Snell-Hornby, 1988, p. 69). At the same time, it should be brought forward from the start that

taking the target audience into consideration is not the same as using the translation strategy of adaptation. There exist other equally legitimate strategies, and the translator needs to be aware of the range and know on what criteria to choose one of them.

The target audience expects that the translation will enable them to understand the text they would not be able to comprehend otherwise. The target audience also has expectations determined by the textual and world phenomena cognitive models they share as representatives of the target culture. Among these expectations are those formed through reading other translated texts of this type and original target culture and language texts of the type. Therefore, in order to make the target text comprehensible for the target audience the translator has to try to take into account all these expectations. For translator, these constitute the target culture expectancy norms about certain types of translation and the world phenomena discussed in the text (*cf.* Chesterman, 1997, pp. 64 and 184). The professional ethics requires that the translator act to the best of his knowledge and abilities to account for these expectations even though, as in the case of the original author, the way the target audience actually comprehends the final text is out of the translator's control (Witte, 2008, p. 132).

The main source of misunderstanding the translator should purport to prevent are the differences in the background knowledge of the target culture members and the members of the source culture. Therefore, the most common approach to dealing with cultural differences is to talk of making certain issues more or less explicit, depending on whether the issues are less or better known to the target culture audience compared to the amount of knowledge the source text author seems to expect of his audience (e.g. Chesterman, 1997, p. 109; Hervey & Higgins, 1992, p. 179; or Schäffner, 1993, p. 159). It is not at all easy to judge the target audience's background knowledge. However, this is not the only judgement the translator is required to make. On the basis of this general assessment, the translator must decide how to treat the source text fragments, so as to make the message accessible to the target audience, but not to make the intentionally implicit parts explicit or to overdo the explicitation so as to rob the text of any novelty and interest (Baker, 1992, p. 254; Vázquez-Ayora, 1977, p. 351).

The process of translation can, thus, be seen as making a series of decisions. Since the final product should be consistent and coherent, each decision affects the future ones (Hermans, 1999, p. 23). Before dealing with separate text issues, various text-level parameters have to be compared and evaluated in terms of their importance within the particular communicative situation and in terms of the attention that should be paid to them accordingly. Hervey and Higgins (1992, p. 242), for example, recommend considering cultural, formal, semantic, stylistic and genre-related properties of the text. Thus, a general translation strategy for a text in a communicative situation should be determined first. Although the

client formulates the commission, the translator, in his role of the intercultural expert who can better judge the communicative needs of the intercultural communication participants, is ultimately responsible for taking this decision (Witte, 2005, p. 38). The translator has to decide on the translatory actions after he has formed an idea of the target audience and of the purpose of the translation (*cf.* Reiss & Vermeer, 1996, pp. 84-85). All the stages of the translation process are interconnected, but we can still speak of the behaviour-production stage, where the translator produces the target text and acts on the insights made possible by his knowledge, awareness and perspective-taking abilities.

Nord (1997, pp. 64-66) suggests that cultural, pragmatic, linguistic and text-specific translation problems are distinguished. However, it does not appear always possible in practice to differentiate between the four types. Besides, as the translator enables intercultural communication, the whole process and every decision are culture-bound and dependent on the two cultures whose members need to communicate through the translator. If covert or instrumental translation is chosen over the literal one, the source text must be seen by the translator through the eyes of the target culture representatives and the target text is created from there on. The cultural filter is applied to the whole text and its constituent parts (Nord, 1997, p. 52; Reiss & Vermeer, 1996, p. 40). This being said, for the pedagogical purposes, it would be instrumental to present students during IC training module with a selection of text segments that feature translation problems linked more closely to the differences in the two cultures involved (as distinct from linguistic or other translation problems).

The focus should, therefore, be on determining the functions of the culturally-bound elements (Nord, 1994, p. 62). This analysis, together with the understanding of the fact that the translation must be culturally viable, rather than a meaningless cast (from the point of view of the target culture) of the source culture, should guide the student translators' decisions (Nord, 1994, p. 63; Vázquez-Ayora, 1977, p. 323). Due to the differences between cultural norms and conventions, certain loss is inevitable. However, while the function can be preserved, the translator is free to choose the strategy that best serves this purpose (Nord, 1994, pp. 61-63). Thus, the translator has to decide on the general strategy and make decisions about every case of cultural differences he has identified at the comprehension and culture-comparison stages. Each translation task involves multiple decisions, while there are hardly any rules the translator can follow blindly (Kussmaul, 1995, p. 65).

In order to be able to choose well, student translators should be familiar with the strategies and be able to evaluate their effect and effectiveness depending on the particular textual and communicative situation (*cf.* Kiraly, 1995, p. 113). Whether the instructors prefer speaking of ways of solving cultural translation problems (Nord, 1997, pp. 64-66) or of cultural strategies (van Dijk & Kintsch, 1983, p. 80), it

is important that student translators are taught to both see when strategies used by others have been chosen erroneously and why and to foresee the possible consequences of choosing various strategies in particular translation situations (*cf.* ‘therapeutic’ and ‘diagnostic’ evaluation in Witte, 2008, p. 148). University training should enable the student to get insights and identify certain regularities that exist in addressing different culture-bound translation problems. It means that students should be introduced to the strategies available and should be given an opportunity to discuss as many examples as possible. This way, student translators will learn to appreciate the relevance of the strategies for particular cases and, thus, will be able to make better choices (*cf.* Chesterman, 1997, pp. 79-80 and Nord, 1997, p. 68).

The term *strategies* is used in order to underline the consciousness of the decision-making process which requires more analysis than the processes where rules can be applied. Lörscher (1991) defines a translation strategy as “a potentially conscious procedure for the solution of the problem which an individual is faced with when translating a text segment” (p 76). As to the translation strategies for dealing with cultural differences, Hervey and Higgins (1992, pp. 28-31) speak of various types of cultural transposition, which form a continuum. The two ends of this continuum are exoticism and cultural transplantation. However, there are no comments or examples of exoticism. Therefore, the most literal translation the two authors distinguish is that of cultural borrowing or a verbatim transfer of an expression. Somewhat less literal, in their conceptualisation, is the calque strategy of keeping the structure of the source language expression but filling it out with the target language words. Next comes communicative translation, which comprises substituting a phraseological unit with another phraseological unit, on the one hand, and an explanatory translation which expresses the meaning, but loses the idiomatic nature, on the other. Cultural transplantation, which represents the least literal approach to translating culturally specific elements, involves finding a target culture element with similar connotations to replace the source-text references to source-culture phenomena.

The names and the number of types distinguished are not of paramount importance. Baker (1992, p. 31), for example, speaks of translation by cultural substitution where Hervey and Higgins use the term cultural transplantation. It is, however, instrumental that Hervey and Higgins distinguish more than two ways of dealing with culturally-specific items, because the general tendency is to indicate, for example, adaptation and exotization as the two opposite options but not to distinguish anything in between (*cf.* Chesterman, 1997, p. 108). Adaptation is alternatively termed domestication or naturalization, while the polar strategy is also called foreignization or estrangement. It is worth observing that in any case, the term reflects the target culture perspective, because what is adapted or ‘domesticated’ is made closer to the target culture. Exotization, on the contrary, refers to introducing no or minimal changes to the source culture perspective and textualisation conventions. The two alternatives might better be seen as

reflecting the nature of the general translation strategy, while the greater variety reflects the possibilities for particular decisions. A further positive side of the Hervey and Higgins' approach is that they highlight the consistency requirement. No matter how good a decision might seem, the strategy selected should be evaluated in the context of the whole text. The example they give (Hervey & Higgins, 1992, pp. 29-30) is that characters should probably not be given typical English names if later on they are depicted in a specifically French establishment. Kiraly (1995, p. 110) agrees that the ability to evaluate tentative decisions is as important as knowing what strategies exist.

A drawback of Hervey and Higgins' conceptualisation is that the only examples of culturally-specific elements they give are those of proper names, one proverb, and the term *Weltanschauung*. In this sense, Baker (1992, p. 60) goes a step further by discussing cases when the translator is faced with culturally foreign ideas, or "culture-specific collocations", as she calls them. Her example is that of the notion of "lesser-known languages", an idea which appears – the writer affirms – strange and even derogatory from the Russian point of view. The translator has to find a solution suitable for the text type and the target audience of the translation. In some cases, as Baker's another example reveals, culturally foreign ideas and notions might best be translated with a picture illustration. The translator has to compare, relate and weigh features of the source culture with those of the target culture and design a solution which seems best in a particular situation of intercultural communication (*cf.* Hervey & Higgins, 1992, p. 28). Examples discussed within the IC-centred course should make students realise that they are free to choose any way of bridging the cultural gaps, so far as their decisions take into account the expectations of the target audience with respect to the type of communicative situation or the text type in question and the identified intentions of the author.

Summing up, any classification of translation strategies can be used. The five-strategy continuum of Hervey and Higgins is featured as an example because the two authors overtly propose it as suitable for discussing the strategies relevant to dealing with culturally-bound expressions. However, notions and differing cultural models of both world phenomena and textualisation conventions should form the focus of discussion in IC-centred classroom. Whichever classification of translation strategies is chosen, the goal is to demonstrate that IC should be applied at the production stage as well. Students should realise that the cultural awareness and the ability to compare and relate cultures on the basis of adequate knowledge about the two cultures are all relevant for translators in what can otherwise be perceived by student translators as purely language-bound activity.

Therefore, the intercultural component within *Translation and Interpreting* degrees cannot disregard discussing overtly culture-bound translation problems and solutions, although this might seem more than covered by other subjects of the curriculum. The fifth component of translator intercultural

competence complements the whole purporting to make sure translator's behaviour at all stages of the translation process is culture-conscious and interculturally competent. This means that textualization itself – the use of translation strategies and the final verbalisation of the target text – builds on or is informed by all the other intercultural-mediation-relevant steps. In terms of learning to use adequate linguistic resources, the instruction process should not be limited to speaking about strategies and creating alternative solutions. Nunyi Nintai (1994, p. 44) recommends making use of already existing translations and well as of original target language texts dealing with source culture phenomena. This way, students can “absorb” this particular language register. Besides, while concentrating on the processes involved in translating, students can also start writing (original texts) in the target language on the topics related to the source culture, thus developing the feeling for translation as a product. This should help them avoid the propensity for choosing more literal translation strategies (*cf.* Chesterman, 1997, p. 155). Above all, however, students should be given multiple chances to apply their awareness, knowledge research strategies and perspective-taking abilities to try various strategies out and actually solve real translation problems.

Therefore, the aims identified for this component of translator intercultural competence can be formulated as follows:

5. Learn to choose and apply strategies for overcoming intercultural communication hindrances:

- 5.1. Become familiar with a variety of strategies potentially available for overcoming culturally-determined translation problems so as to be able to create a range of solutions for each particular (potential) problem identified.
- 5.2. Be able to estimate effects of choosing a certain strategy/solution and to choose the strategy which is acceptable depending on the type and the purpose of the translation and which yields the solution deemed most appropriate in the particular communicative situation.
- 5.3. Be able to determine a general translation strategy for the translation situation in question and assure that all decisions of detail are consistent with it.

Figure 7. Developmental aims for the *use of strategies* component

2.3 Conclusions

In Chapter 2 the following three important steps have been made. First, the definition of translator intercultural competence adopted in the present study and advocated as adequate for translator intercultural training has been presented. Looking on other configurations of the concept before and on what TS writers advocate as instrumental for future professional translators permitted to realise that Witte's definition is both comprehensive and translator-tailored. Besides, it accounts for all the

intercultural aspects of the translation process and introduces the idea of the autonomous lifelong development. Second, through conducting a thorough literature review, the initial definition was expanded into a model, which takes into account insights from such intercultural-competence-focused or -conscious fields as Intercultural Communication Studies and Foreign Language Teaching. Third, on the basis of the literature analysis, developmental aims were formulated for each of the five translator intercultural competence components identified. Next chapter looks at the issue of translator intercultural training from a different angle and discusses what approaches to evaluating students' progress could be used and if we have enough data at all to say how translator intercultural competence develops.

Chapter 3. Assessing Translator Intercultural Competence Development

If we want to develop student translators' IC we need some means of monitoring their progress, the means of assessing the current level of competence students have at any particular moment. Applying a measuring tool might be the optimal solution here. However, no such test exists for determining the level of translator intercultural competence. Witte (e.g. 2005, 2008), whose interpretation of the concept is adopted in this study, does not propose a measuring tool. Neither does she discuss the issue in her publications. The question is, therefore, whether any of the existing instruments developed for other target audiences could be used.

A suitable instrument should enable both monitoring students' progress and determining efficiency of intercultural training proposals implemented. Nevertheless, certain caution is due here. Evaluating students' development and programme evaluation are different tasks, no matter how closely interrelated. Thus, although the programme cannot be considered successful unless it helps students reach a higher level of IC, assessment of the students' progress does not reveal the ways of improving the programme. Therefore, the two issues might need to be regarded separately. Yet, it is equally true that if we cannot document students' progress we hardly have data to prove programme efficiency. This means that the question of evaluating IC development is of primary importance.

This Chapter first explains why other instruments measuring IC cannot be considered adequate and the decision to develop new tools was taken. Next, the question of levels of mastery or developmental levels is discussed. Solutions proposed by other scholars are analysed in order to inform the rubrics creation process when translator intercultural competence instruments are designed.

3.1 Existing tools for evaluating intercultural competence development

First we will look at whether the existing instruments for determining the level of a person's IC or some parts of the existing instruments could be used in order to evaluate translator intercultural competence development.

3.1.1 Problems of accessibility and different assessment needs

With the need for IC development being widely recognised, it might be expected that the issue of measuring would have received considerable attention. Indeed, at first sight there seem to exist more than enough instruments for measuring IC. For instance, SIETAR (n.d.) and Fantini (2006F) have compiled long lists of the assessment tools available, with several dozens items in each. However, there are two major problems. First, many of the instruments featured in both lists are not made public by the companies and institutions that use them for research or business purposes. Therefore, only descriptions – hardly distinguishable from advertisements in the case of commercially operating institutions – are available and it is impossible to judge whether the tools can be suitable for assessing translator intercultural competence.

The website of the Center of Intercultural Competence³² is a good example of the accessibility problem. The centre positions itself as “the first and only institute worldwide offering an independent and comprehensive survey of assessments and measuring tools of intercultural competence”. However, the information available on their website is limited to a list of different tool types that can be used for evaluating the competence,³³ which can hardly be considered an overview, let alone “a comprehensive survey”. The only analytical observation that accompanies the list is that conducting similar tests contributes to the evaluation validity, while employing different tests should increase the *evidency* of the results. The survey might well have been conducted by the centre but it has apparently been decided not to make its results public.

On the other hand, it appears rather improbable that measuring tools developed by institutions which offer intercultural training to business people would suit the needs of assessing translator intercultural competence, because their models of IC have not been designed with the translator in mind. This brings us to the second major problem, namely that the vast majority of the instruments have been developed for very particular contexts, both occupational and cultural. In other words, questionnaires developed for representatives of one particular national culture and, thus, deeply rooted in the multicultural context of the country cannot be used for measuring translator intercultural competence outside of that country (see CCSS below), while ways of measuring how well a person is likely to adapt to a host culture are not applicable to translator and interpreter training situation because the purpose of translator intercultural training is not to prepare students for a stay or a work-period abroad.

³² <http://www.cicb.net/>

³³ Namely: computer-based validity testing by questioning, computer-based simulation tests, structured biographical interviews, simulation-games by interacting in groups and specific situations, differentiating between respect/ empathy, prejudices, frustration-tolerance and learning-/ contact-activity, analyzing self-assurance and adaptation-tendency, and structuring mental, emotional and spiritual competence and related cross-connections.

Thus, for example, from the measuring instruments available for analysis:

- CCSS, the cross-cultural sensitivity scale Pruegger and Rogers (1994) developed, is too Canadian-context-tailored to be used in other parts of the world;
- Fritz, Mollenberg, and Chen's intercultural sensitivity scale (2001) is not excessively US-American culture bound, but the dimensions it measures – interaction engagement, respect for cultural differences, interaction confidence, interaction enjoyment, and interaction attentiveness – hardly reflect the composition of translator intercultural competence as discussed above, which makes the scale applicability highly questionable;
- Hofstede's *Culture in the workplace questionnaire* (ITAP, n.d.) differs both in focus and in purposes; focused on the culturally-dependent work preferences, the measure aims at producing a person's cultural profile along the following five dimensions: individualism, power distance, certainty versus tolerance for ambiguity, achievement and time orientation, with the final goal being that of ensuring work teams consist of people with compatible cultural profiles; while the Values Survey Module questionnaire (Hofstede & Hofstede, n.d.) is also not suitable for our context because it has been designed for comparing national samples and not individuals (Hofstede, Hofstede, Minkov & Vinken, 2008, pp. 2-3).
- Fantini's YOGA form (1993 and 2006G) is intended for volunteers or language learners who stay abroad with a host family and is, therefore, focused on language learning and relationships with the host family;
- Portfolio assessment propagated by Byram (1997 and 2000) is also tailored for language learners' stays abroad;
- the language learning focus characterises the assessment mechanism developed by the University of Central Lancashire project³⁴ as well, although the portfolio is expected to be completed before the stay abroad and to be submitted for the instructor's evaluation;
- the INCA project³⁵ has developed an assessment mechanism for young professionals who are offered a posting abroad or need to work with foreigners in their own country; it is, therefore, intercultural-team-work oriented and emphasises the need of being able to communicate with non-native speakers of one's language, both items being of minor relevance to translators.

Apart from being developed for other contexts and purposes of IC training, this short enumeration demonstrates that quite often measuring tools are designed for parts of IC, like intercultural sensitivity. Some more examples of such "partial" tools are the Neuliep-McCroskey Generalized Ethnocentrism Scale (reproduced in Rogers & Steinfatt, 1999, p. 54) or the procedure suggested by Ingulsrud, Kai,

³⁴ <http://www.lancs.ac.uk/users/interculture/subproj4.htm>

³⁵ www.incaproject.org

Kadowaki, Kurobane, and Shiobara (2002) for measuring cross-cultural awareness. The same applies to the Intercultural Development Inventory (IDI) developed by Bennett and Hammer on the base of Bennett's Developmental Model of Intercultural Sensitivity (Bennett & Hammer, 1998 and Hammer, 1999). IDI has been tested for validity in various contexts and has been found a highly useful tool for determining the level of the person's intercultural development (e.g. Greenholtz, 2000; Hammer, Bennett & Wiseman, 2003; or Paige, Jacobs-Cassuto, Yershova & DeJaeghere, 2003). Yet, the aim of this measuring tool is to evaluate the person's attitude to cultural difference, not the person's behaviour or knowledge. This focus makes IDI unique and has made it so widely known within the field of intercultural training. Hammer and Bennett appear to have found a way of measuring a component of IC other than cognitive knowledge, but here lie the tool's limitations, as well.

3.1.2 Objective and comprehensive but not holistic assessment

The irreducibility of IC to the cognitive dimension lies at the heart of the difficulties that intercultural trainers and researchers have come across while trying to design valid IC measuring tools, regardless of the cultural and the functional contexts. If we accept that IC has at least three dimensions: cognitive, behavioural, and affective (*cf.* Arasaratnam & Doerfel, 2005, p. 142), the traditional methods of assessing cognitive knowledge turn inadequate for evaluating IC (Warner Christie, 1993a, p. 169). Until recently, only factual knowledge and occasionally understanding have been commonly measured in education. However, knowledge accounts for only a small part of IC (Byram, 2000). Observable behaviour can also be assessed, but the correspondence between the actions performed and the level of the competence is not so easy to establish. Faced with the problem, Byram (1997, pp. 6, 29 and 89) proposed two ideas. First, objective testing which would allow quantifying the competence might not actually be desirable because it would oversimplify the competence. Second, if an attempt is to be made to evaluate as many of the competence constituents as possible, each of the objectives formulated for IC development in a particular context should be assessed separately.

The idea of renouncing objective quantifiable assessment might be hard to accept if evaluation is seen exclusively as a summative action, that is, giving students marks at the end of the course. If, however, the formative and continuous modes of evaluation are emphasised, the need for quantifying the results becomes less pressing. This is exactly how evaluation is perceived by many within the field of intercultural training. Warner Christie (1993a) puts it in terms of a preference for *evaluation as a tool of identifying the remaining learning needs in order to guide students over evaluation as "a definite statement" about the results achieved* (p. 170). It is important that students reach certain goals. Nonetheless, the goals might not be the same for each student and the learners benefit more from

continuous assessment which gives them supportive feedback, helps them plan their future development and indicates what they can do to reach their objectives (*cf.* five principles for evaluating developed by the World Learning, Inc. in Warner Christie, 1993b, pp. 179-180).

Assessing attainment or the progress towards reaching each of the set learning objectives is a more widely-accepted idea. Detailed assessment is quite often seen as complementary to or as a basis for the holistic assessment. It also makes perfect sense due to the fact that the constituent parts of IC and especially their relative importance depend on the purpose of competence development and the context of its future application. As already pointed out a number of times, the translator needs a differently profiled IC compared, for example, to the members of a businessperson's family sent for a posting abroad. This means that learning objectives and means of measuring their attainment should be formulated for each of translator intercultural competence components identified on the basis of Witte's definition of the competence.

Other evaluation tools available for analysis, in turn, can be used as sources of ideas and information on the mechanisms that have been identified as valid in other contexts but for the same task. With this idea in mind, four of the above listed proposals – Fanitini's, Byram's, University of Central Lancashire project, and INCA's – dismissed initially because of the substantial discrepancies between their context or purposes and those of translator and interpreter intercultural training, will be considered below. First, however, the only attempt to evaluate the student translators' intercultural competence found in the literature shall be discussed.

3.1.3 Kelly's proposal

Kelly's proposal of student translators' intercultural competence assessment is the only one that could be found in the literature on translator training. This is precisely the holistic approach which was suggested to be possibly less instrumental, but it comes from within the field of TS and, therefore, should be considered. Besides, discussing Kelly's proposal can also permit us seeing why objective-per-objective assessment appears preferable. Kelly (2005, pp. 141-142) suggested using a five-point scale, from excellent to unsatisfactory, to assess students' ability "to identify translation problems arising from cultural difference between source and target readership, and to propose appropriate solutions for these problems". A short text is given to the students, who are asked to translate it and comment on the translation problems related to the cultural differences they could identify as well as on the solutions they propose. The translation situation is clearly identified for the students so that the appropriateness of their proposed solutions can be judged. The assessment grade depends on the number of the cultural

translation problems identified (all – almost all – most – a significant number – few) and on the number of proposed decisions that can be considered adequate with the translation brief set taken into account. This approach is clearly a very translational one. The task performed is the one student translators expect to be performing when they start practicing their profession. Additionally, they are asked to externalise and verbalise their decision-making process. Being able to account for the decisions taken is an integral part of the professional translator's job, if not always performed at the level of consciousness and rarely verbalised for another person. Yet, occasionally the translator can be required to explain his decisions to the client. Thus, all the processes – problem identification, weighing different possible solutions with regards to the translation brief, and even justifying one's decision – are the activities any professional translator is expected to be able to perform. Nonetheless, Kelly's approach does not appear to account for all the components of translator intercultural competence. The most obvious drawback of the proposal is that if the student's ability to identify cultural problems is insufficiently developed, there is no chance for him to perform well on this kind of test. The student's performance might be considered unsatisfactory even if he has developed other components of translator intercultural competence to a certain level. It is true that in professional translating, inability to spot a cultural problem nullifies the benefit of having developed other components of IC. However, our aim is not to evaluate the student translator's professional capacity on the whole, but the various aspects of his IC. Therefore, the assessment instrument should enable students to demonstrate the level of development of various competence constituents, regardless of the level of each.

This brings us to what appears to be the second drawback of Kelly's approach, namely, that only two abilities are made explicit, while the other constituents, like the ability to compare and relate, change perspectives, acquire knowledge, etc., can only be assessed indirectly, on the basis of the comments about the decisions taken. It can well be objected that not all of the competence components are observable, be it in form of knowledge or behaviour. Nevertheless, the counterargument is that asking students to comment on the choice of a certain strategy or solution is also a way of making explicit the inner processes. Therefore, through asking student translators to perform more particular tasks and verbalise (to the extent possible) their mental processes it can be possible to form an idea of their cultural awareness, knowledge acquisition skills or perspective shifting capacity, which otherwise could only be guessed at on the basis of the translations they produce. Introducing a follow-up oral "defence" or discussion of the task submitted might also allow for more insights in relation to invisible behaviour.

3.1.4 Fantini's YOGA Form

Now the proposals from outside the area of translator training will be discussed. In Fantini's YOGA instrument, the abbreviation stands for "your objectives, guidelines, and assessment", which reveals the

threefold intended use of the tool. As Fantini (1993) explains, the questionnaire was developed in order to enable monitoring the development of IC. First, it should be used for identifying personal development goals. Second, it can provide guidelines during the person's stay abroad, that is, the period of competence development. Third, it is envisaged as an assessment instrument, both at various stages throughout the formally established development period and at the end of it. Self assessment is combined with external evaluator's opinion in order to try and breach possible discrepancies between the perceived self image and the way the person actually behaves. However, the emphasis is always on helping the person discover his strengths and establish new objectives along with advising the learner on the ways of reaching these. Therefore, Fantini sees YOGA as principally a set of guidelines and recommends combining the questionnaire with other forms of monitoring tools and assessment mechanisms.

As stated above, the contents of the questionnaire are too focused on the relationships with the host family and culture during the volunteer's/language learner's stay abroad and on the language learning as such. The approach to assessment might, however, be of use for translator and interpreter intercultural training. Since an important component of translator intercultural competence is becoming a lifelong learner with respect to the cultures of the working languages, it seems highly instrumental to offer assessment that teaches how to set goals and find ways of attaining them. It is equally important that continuous evaluation complements, if not gains priority over final evaluation, because this will help transmit to the students the idea of the importance of the process. Otherwise, there is a risk of students deciding that their efforts at developing IC can end with the end of the course. Student translators will also benefit from developing the habit and skills of self-assessment, because this monitoring mechanism can help them stay motivated and continue developing and dealing with their own weaknesses they themselves identify on a lifelong basis.

It is not clear, however, to what extent this can be done in the context of formal university education, where the course is quite likely to be obligatory rather than freely chosen by the students, where the students' personal development goals can only be "permitted" to vary to a certain degree, and where students might well not be ready to take such amount of responsibility for their own learning. In Fantini's case, students are all participating voluntary and there is no externally-imposed need for final evaluation, unlike in the context of higher education. This considerably complicates the transfer of the evaluation principles proposed by Fantini, as well as of those advocated by World Learning Inc. discussed above. In short, firstly, intrinsic motivation seems to be crucial of YOGA principles to work, and secondly, the constraints any formal education setting imposes appear counterproductive and cannot be disregarded. Besides, Fantini does not actually demonstrate what types of guidelines are given for what types of objectives or what objectives are considered valid. All in all, Fantini's model can

contribute the idea of introducing self-evaluation to complement the “objective” external one and giving as much preference to the formative evaluation as possible within the formal education context. Teaching students to monitor the development of their IC, to set goals for themselves and identify the strategies for reaching these goals appears more important than trying to develop a system of giving them an objectively calculated final mark.

3.1.5 Byram’s portfolio assessment

Apart from advocating evaluation along separate learning objectives already discussed above, Byram puts emphasis on assessing deep learning and giving major importance to self-assessment. He sees portfolio format as the best way of achieving this type of evaluation. Portfolio assessment should, in his opinion, allow for combining “atomized and holistic assessment” (Byram, 1997, p. 107). Deep learning goes beyond knowing facts and involves “understanding of the issues and principles involved” (*ibid*, p. 91). In the case of translation, this might be equated to not only knowing that there are differences between the two cultures in some respect, but understanding how such difference of detail is incorporated into the respective cultural models and how it relates to other issues of cultural knowledge and culturally-conditioned perceptions, as well as how this might be verbalised depending on the communicative situation.

It is important to learn facts, but if these are not backed up by understanding why and when these facts might be important and how one can use the strategies applied to learning about these particular facts in order to learn about more things in different cultures and compare and relate them, the learning will be shallow and will contribute very little to translator intercultural competence development. Deep learning also favours and is conducive to more personalised learning. If the course does not require that all students learn a certain list of facts, but rather acquire knowledge of issues of the student’s choice from some predetermined areas, the students may feel more willing to take the responsibility for their own learning. Again, the instructor should consider whether the students are autonomous enough to make the choices and to proceed with independent learning or need more guidance and more issues decided for them/together with them by the instructor. In order to give students feedback on the quality and the mechanisms of deep learning they developed, portfolio-type accounts of intercultural learning appear a promising idea.³⁶

³⁶ It should, however, be made clear that giving feedback on learning and evaluating in terms of awarding credits is different from being able to evaluate or assess the level of different IC components a student has at a certain moment in time. The question of interest to us now is whether some means of documenting competence development (for credit-awarding purposes) can be used as test-item formats for the instrument that purports to assess the competence level.

Following the format of the European Language Portfolio (Council of Europe, n.d.), Byram (2000) suggests a two-section format for IC documentation: “A record of my intercultural experience” and “A self-assessment of my intercultural experience”. The first form comprises three points: feelings, knowledge and actions. The focus is on the learner’s experience during the stay abroad in the host family. However, the feelings section also encourages the student to recollect and ponder over the situations that aroused their interest and curiosity and possibly made them reflect on their own culture in comparison to the foreign one. The significance and usefulness of such reflection on one’s experience and reactions was also recognised within the intercultural training field and led to creation of self-awareness inventories (*cf.* Casse, 1999). This point is equally important for the students of translation, because they also need to become conscious of their learning process and actively explore differences and parallels between contexts and events in their own and foreign cultures.

The knowledge part addresses the acquisition of the cultural knowledge about the situations and contexts experienced first-hand, about the national culture as a whole, and about communicative conventions of the foreign culture. This is as valid stratification as any, but it seems somewhat too simplistic to ask the students to list things along the three categories. It is unclear how it can reveal more than shallow learning. Besides, there might be no way of checking if the students knew the issues they may enumerate before the course or really learned these in the meanwhile. Moreover, since the factual knowledge acquisition is not a major objective within translator intercultural competence development goal, it is probably the way knowledge is acquired, the level of comprehension and the analysis, as well as the research mechanisms that need to be evaluated, not a collection of items. Yet, student translators also need to develop the habit of continuously learning more about cultures.

The action part is comprised of explaining cultures and different cultural points of view, on the one hand, and of actions taken to acquire and make sense of the information in order to understand phenomena of the foreign culture, on the other. Both are relevant points for translators, if slightly modified. It seems a good idea to let students report on situations in which they had to explain cultural perceptions common to representatives of their own culture to members of another culture and vice versa, even if it did not happen in translation or interpreting situations proper. Student translators might have little experience of actually translating or interpreting professionally, but might well have accumulated certain intercultural experience of communicating with foreigners and helping them to understand cultural differences. Being asked to share these experiences can encourage the student translator to see, seek and make use of more opportunities for practicing the skills of comparing and relating cultures required for explaining cultural points of view. Caution should be taken, however, not

to make students feel pressured, so that they do not start inventing cases to report. Sharing such experiences can be encouraged but not demanded and probably should not affect the final evaluation mark.

Developing research skills is an important objective for translator training, whether cultural or some subject-specific information needs to be found and evaluated. Therefore, intercultural training component should also evaluate the range and appropriateness of information sources the students use and how they use those to gather the information sufficient for making informed choices. Student translators also need to develop the habit of following the news in the countries whose representatives they are likely to work for. The way students acquire this habit and how they explore the means available for keeping up to date with the reality of the countries in question should, therefore, be checked, and on a regular basis. If students are asked to report on different types of information sources they discover for themselves, the whole group can benefit from individual explorations and insights. However, again, continuous in-class or portfolio-based evaluation of students' progress should be distinguished from test tasks that can be performed on a one-off basis before and after a course of intercultural training.

The second form proposed by Byram (2000) consists of five dimensions that correspond to possible learning outcomes of intercultural training:

- a) interest in other people's life,
- b) ability to change perspective,
- c) ability to cope with living in a different culture,
- d) knowledge about another country and culture, and
- e) knowledge about intercultural communication.

Under each heading there is one or two 'I can'-style statements, and students who position themselves as having acquired such knowledge, ability or understanding are expected to give examples to back up such self-perception.

The format seems instrumental inasmuch as it simultaneously raises students' awareness of the goals they should try to reach and asks them to find examples of their own behaviour or knowledge or attitudes that demonstrate their progress in each of the directions.³⁷ However, the *ability to cope with living in a different culture* dimension is not appropriate in the context of translator and interpreter education. Neither are the objectives' statements under the heading of *knowledge about another*

³⁷ Cf. also INCA (2004b, p. 15-16).

country and culture: “I know some important facts about living in the other culture and about the country, state and people” and “I know how to engage in conversation with people of the other culture and maintain a conversation”. The other three dimensions are worth a comment, which comes next.

To be considered interested in other people’s way of life students are expected to be interested in the aspects of daily life that normally fall outside the scope of the media coverage, as well as in the life of social groups who are culturally different from the dominant national culture. Although both objectives are reasonable, the translator, as already mentioned above, needs first to develop a solid habit of following the media and the changes in the aspects of culture they cover. It is true, however, that care should be taken to ensure that students do not come to think that this is enough. Besides, the warning raised by Amando de Miguel (2001, pp. 20-21) should be taken into consideration. Coming from the sociology perspective, he cautions against the human tendency to take what is seen on television or read in periodicals, which basically needs to be something out-of-the-ordinary precisely to make the news, for the image of the typical day-to-day reality. The media, as well as tourists, look for the picturesque, find it and report it to the outer world. The translator needs to go beyond that. In this respect, drawing students’ attention to the areas neglected by the mainstream media, because these are considered trivial or marginal, is essential.

Ability to change perspectives is very important for the translator. Yet, in Byram’s model it seems to be treated somewhat lightly. It is hard to imagine that a person can just “realise” that he is able to “understand other cultures by seeing things from a different point of view and by looking at [his] culture from [other cultures’] perspective”. This is possible only in case this realisation is not accompanied by the capacity to do so, when the person has achieved right that – has become aware of the possibility to address the task of understanding cultural phenomena through seeing them from both the insider’s and the outsider’s perspectives. It is a necessary step towards developing the ability to shift perspectives, but only one step. Practice is needed in order to develop such mental flexibility, along with the research skills and the capacity for suspending value judgements, as well as the analytical skills of comparing and relating cultural phenomena in order to identify the culture-independent elements as well as those attitudes and ideas that are culture-bound and need, therefore, to be altered. Therefore, although Byram’s objective statement appears inappropriate for the context of translator training, asking students to present written accounts of the actions they take when they need to identify differing cultural perspectives on certain phenomena might help them develop their capacity of perspective-shifting through reflecting on the strategies involved.

Finally, awareness – though not knowledge – of the intercultural communication process has also been identified as a constituent part of translator intercultural competence. However, for some reason, Byram understands this dimension to include knowledge of “how to resolve misunderstandings which arise from people’s lack of awareness of the viewpoint of another culture” as well as learning new things about a foreign culture. These are similar to the communicative awareness and lifelong learning elements of translator intercultural competence, but there is no reason for bringing the two under the same heading. Besides, the focus of the translator’s communicative awareness is more on the side of understanding the mechanisms involved in the communicative process and of why intercultural communication might go wrong. Strategies for overcoming hindrances and bridging the cultural gaps have been intentionally conceptualised separately, although the divide is purely methodological. Moreover, with regards to learning new things, the translator needs to apply these skills to both his own and foreign cultures. Student translators should never be led to think that there is no need for them to learn more about their own culture.

All in all, this brief discussion confirms, first of all, that evaluation models developed for one context cannot be used in another context. On the positive side, Byram’s portfolio format is instrumental in bringing forward the ideas of deep and personalised learning, on the one hand, and of the assessment that aims primarily at encouraging certain behaviours conducive for IC development, on the other. Being asked to “try on” the objectives statements and give examples of how they incorporate elements of the desired behaviour into their everyday life, students will hopefully be encouraged to see possibilities of integrating intercultural learning into their everyday activities, rather than considering it as something that takes place in class and for the purposes of not failing the module. This type of evaluation emphasises the process and helps the students to become more conscious of the development mechanisms. It also allows making use of individual efforts of every student to enrich the leaning and experience of the whole group. These seem to be the aspects of the evaluation mechanisms proposed by Byram that can be beneficial if incorporated into translator intercultural training and competence assessment.

3.1.6 University of Central Lancashire Project

“A Module for the development of intercultural competence: before, during and after the period of residence abroad” is another IC development project tailored for students who are to spend some time abroad for academic purposes. Evaluation is based on a portfolio compiled before the stay-abroad period, a presentation in the student’s foreign language made right after coming back, and an analytical

account based on the diary kept while abroad and presented at the end of the first semester spent back home. Due to the absence of the stay abroad period, the third component is least applicable to the translator intercultural training. The first two elements, on the contrary, are of interest.

Portfolio is also related to the future stay abroad, but there is more to it. The students are required to submit a brief report on their development with respect to IC throughout the preparatory module taken and a total of eight tasks, some of them aimed at skills development and some at stimulating students to reflect more on several key issues discussed in class. The tasks, which might be of interest for the translator intercultural training, ask students to:

- 1) reflect on their own cultural identity and whether this sense has undergone any changes during the module, as well as on the notion of stereotypes,
- 2) compare sociolinguistic practices of the student's own culture and the cultures of their foreign languages, and
- 3) search the university databases of other students' accounts of stays abroad and perform certain tasks on the basis of these searches.

Three moments seem worth highlighting. First, that such an emphasis is made on the activities that require database searchers: four of the eight tasks through which students are to report their progress are database-related. This possibly means that great importance is given to developing students' research and analysis skills. It is also highly probable that this way students will acquire considerable body of knowledge, while analysing the information they find and selecting from a much larger body of information processed the data they really need. Searching the same databases increases the chance of students coming across the same information several times, which also facilitates its acquisition. This corresponds perfectly to Robinson's (2007) observation that the best learning, the learning the translator needs, is not memorization but that which "happens when you're doing something else" (p. 51).

Second, students are asked to continuously go back to the notions discussed in particular moments of the course and to keep reflecting on them, like the issues of one's own cultural identity or stereotypes. It ensures that each time students will bring the insights from later discussions to bear on their earlier understandings. This way their learning will not be a linear process, where the issues covered get displaced by the new ones and are dismissed as not important any more. It will rather resemble a spiral, where the old and the new are incorporated and reconsidered in each other's light. The course

curriculum must support this spiral development, but it is of significance that the tasks to be completed by the students individually and outside of the classroom also go in this line. Besides, this should permit the instructor-evaluator noticing the changes that may take place in students' perceptions.

Third, it appears as a positive moment that students are asked to carry out and present comparative analysis of two cultures on whichever examples they deem appropriate. If, as suggested above, these can be shared, the whole group will benefit from many more examples than those, for instance, that the instructor brings to the class for general discussion. Similar to the activities based on database searches, this type of task contributes both to skill development and knowledge acquisition. This is probably the main issue that the University of Central Lancashire project offers. In terms of assessment, the project authors highlight the advantages of the close relationship between the evaluation and the types of tasks. The tasks set must both contribute to the student's IC development and, properly reported, give the instructor the chance to see how the student is progressing. This approach is preferable to giving students tasks whose only goal is to enable assessment.

Upon their return from the stay-abroad period, students are, in turn, expected to make a presentation on how they went about acquiring IC while abroad. Both the language and presentation skills and the developmental efforts and strategies are evaluated. Some time after the beginning of the intercultural training course or at the end of it, student translators can also be asked to make such a presentation. This will require them to reflect on the developmental strategies they apply, on their learning process and progress, and will allow students to learn from one another. Having to report on their learning in front of the class may also stimulate them to take the responsibility for their own learning more seriously. Again, this is an activity that encourages better learning and helps students to become lifelong learners, as well as allows for evaluation.

3.1.7 INCA project

This "diagnostic tool", as the authors characterise it, uses a three-point scale – basic, intermediate and full competence – to assess professionals along various parameters. Remarkably, the assessment is conducted along six parameters, while for the feedback these are paired and presented in terms of openness, knowledge, and adaptability. This is probably due to the more summative evaluation provided. Otherwise, it can be argued that the people assessed might benefit much more if they are indicated their strengths and weaknesses in the six parameters used by the evaluators: empathy, respect for otherness, knowledge discovery, communicative awareness, tolerance of ambiguity, and behavioural flexibility. Advocates of the continuous assessment from the field of intercultural training are, in fact, strongly against any "secret files or opinions" (Warner Christie, 1993b, p. 180). As already

noted, such 'overgeneralisations' do not seem suitable for the context of translator and interpreter intercultural training either. If we want student translators to be able to work on their weaknesses, the feedback given should be as precise as possible.

On the positive side, the INCA tool uses quite a variety of tests for the purposes of assessment. There are three types with further subdivision, as follows:

- Questionnaires
 - o Biographical information
 - o Intercultural profile
- Scenarios
 - o Several texts about intercultural situations and one video, followed by multiple choice and open-ended questions each
- Role plays
 - o Intercultural encounter role play: a one-to-one Explaining Procedure task, and
 - o Simulation with a group of those assessed and a group of evaluators or actors (INCA, 2004a, p. 13).

Although the contents of scenarios and role plays is clearly tailored for the needs of identifying good candidates for posting abroad or working in multicultural teams, the design as such is an example of combining different types of activities, so as to reveal the candidate's development for the cognitive and the behavioural aspects of the competence, and possibly – at least to some extent – along the affective dimension as well. Besides, in both role plays the candidates have to perform actions that they are likely to be required to perform if selected for the posting and work in multicultural teams. Such an approach to assessing the competence – in contexts as similar as possible to professional ones – is certainly worth incorporating into the translator and interpreter intercultural training. Here, the use can be made of Meyer's (1991, p. 139) ideas of making students perform translation cum mediation in situations where conflicting cultural values are discussed. At lower levels students are expected to help establish and maintain communication between interlocutors with distinctly different culturally-bound opinions. At the upper level, they have to try and help the parties reach some kind of consensus despite the differences of their culturally-bound attitudes on some issue. The role play is ideal for student interpreters, but can also be used with those students who clearly opt for written translation careers. In any case, this should not be the only type of the test. If used alone, there is a risk, like with the procedure suggested by Kelly discussed above, of not being able to see strengths and weaknesses of different aspects of the student's IC behind this general performance.

3.1.8 Bennett's Intercultural Development Inventory

Before drawing some conclusions, several words should be said about Intercultural Development Inventory (IDI). The Inventory is based on the Bennett's Developmental Model of Intercultural Sensitivity and designed in order to determine the stage of the Model the respondent appears to be at. Certain caution is due, because, as Brislin and Yoshida (1994, p. 70) observe, it is not always possible to define the person's level of intercultural development in terms of one particular stage. Besides, the instrument does not measure IC as such. Intercultural sensitivity has been defined as the affective dimension of the intercultural communicative competence (Fritz, Mollenberg & Chen, 2001, p. 5), although Bennett (1993) does not make any such comment and limits himself to explaining that his model is built around the cultural difference perception. Yet, as noted above, IDI is unique precisely because it purports to evaluate the affective domain and appears to do so with success: the inventory has received very positive feedback, has been translated into several languages³⁸ and found valid in different contexts. Therefore, it would be interesting to see to what extent it is applicable to the context of translator and interpreter education.

Unfortunately, it has not been possible to get hold of the full questionnaire. Only the set of questions used for validating the method of attributing the level of person's intercultural development to one of the stages of the Developmental Model made public could be consulted. The six questions were as follows:

- (1) Do you think there is much cultural difference around here? (Denial);
- (2) What kinds of difficulties or problems associated with having cultural differences around here exist? (Defense);
- (3) When it comes down to the bottom-line, is it more important to pay attention to cultural differences or similarities among us. If respondent emphasizes the importance to pay attention to similarities, follow-up with, "What do you think the similarities are?" (Minimization);
- (4) Do you make any specific efforts to find out more about the cultures around you? (Acceptance);
- (5) Do you try to adapt your communication to people from other cultures? Does it mean anything to you to look at the world through the eyes of a person from another culture? Do you feel you have two or more cultures? (Adaptation); and
- (6) Has your adjustment to other cultures led you to question your identity? Do you feel apart from those cultures that you are involved in? (Integration) (Hammer, Bennett & Wiseman, 2003, p. 426).

³⁸ <http://www.idiinventory.com/about.php>

The questions are very closely related to DMIS and IDI. If Bennett's model is taken as a basis for the course, then these questions can be raised regularly in class to allow students to reflect on their intercultural development. Otherwise, even if IDI cannot be made use of, similar interviews – with the number of questions depending on the responses given – might be conducted in the beginning of the training period. This way, students can get an idea that there is more to developing IC than learning facts about cultures. If these interviews could, for example, be conducted on a one-to-one basis before the course starts, the trainer would also get a chance to form certain opinion about students and of the group on the whole and adjust the teaching accordingly.

3.1.9 Insights obtained

All in all, the following ideas raised throughout the different evaluation proposals' analysis above appear instrumental and can be used for developing the assessment procedure suitable for determining the level of translator intercultural competence and monitoring the student translators' progress.

1. Holistic assessment is possible through tasks that recreate the students' future professional activity. Examples of this are the procedure for written translation suggested by Kelly and a series of situations for oral interpretation cum mediation proposed by Meyer. This approach, however, has two drawbacks. First, there is no guarantee that it is translator intercultural competence that will be evaluated and not the general professional capacity. Second, in such situations it seems hardly possible to evaluate particular components of translator intercultural competence and give students detailed feedback.
2. Therefore, more particular tasks should (also) be given to enable evaluation of the student's progress towards each of the learning objectives formulated within the framework of the general IC development goal.
3. It seems desirable to combine external assessment with self-assessment and final evaluation with continuous formative one, although in the case of self-reporting the social desirability bias threat (Carlston & Mae, 2007, p. 502) should be taken into consideration.
4. The use of self-report and continuous evaluation can be expected to contribute to more responsible and deeper learning on the part of the students, as well as help them develop towards becoming autonomous lifelong learners.
5. Employment of continuous evaluation does not mean that students should be evaluated all the time and shall not be given opportunities to learn, practice and make mistakes. Vice versa, evaluation in the form of supportive feedback should help students make the most out of the intercultural training course.

6. Preference should be given to assessment that teaches, while the number of activities whose only purpose is to allow external evaluation of the student's progress should be reduced to as low as possible.

7. Evaluation requirements should encourage deep learning and reflection on one's own learning process and strategies and allow for personalised learning. Byram's idea of using learning objectives and asking students to provide evidence of their progress in order to urge students to seek and use every opportunity outside the classroom to develop certain constituents of IC appears highly instrumental.

8. A system of continuous formative evaluation should ensure that students acquires certain habits and behaviours essential for continuing to develop IC once the course is over.

9. If personalised learning is complemented by reporting on this to the whole group, not only will it allow the instructor to monitor and evaluate the learning process of individual students but the learning experience of all the students will also be enriched thanks to individual insights and discoveries. Being asked to peer-teach can make students appreciate their autonomous learning more and make them feel more involved, and therefore, more motivated. Furthermore, chances are that the reporting requirement will serve as a stimulus for more responsible and better-quality autonomous learning.

10. Both teaching and assessment approaches should ensure spiral, rather than learn-and-forget mode of learning.

11. The feedback should be as detailed as possible and aimed at encouraging further learning.

12. It might also be a good idea to conduct some sorts of interviews or monitoring before the course, so as to both open students' eyes with respect to the nature of development that will be expected of them and to permit the instructor to form an idea of individual learner's intercultural development and the group's profile in this respect.

3.2 Levels of competence development

When speaking of competence measurement, the question of the levels comes up automatically. To measure students' progress we need to agree on the stages to be distinguished. The purpose of defining developmental levels and formulating respective indicators is to distinguish certain stages or intermediate landmarks along the line of a learning objective between the point that corresponds to the lack of the skill/awareness/knowledge and the point that signifies the full development. If this

developmental process is divided into several parts or stages it is easier to give feedback to the students and to monitor students' progress. The minimum number of "parts" a line can be divided into is two, because students' performance can always be categorised as either unacceptable or acceptable with respect to a certain developmental aim. However, with only two categories little feedback and, what is more important, little guidance as to what to do next, can be given to the student. Therefore, more differentiation appears instrumental. Nevertheless, any number of levels should be distinguished on scientifically-sound grounds. Some internal logic of a skill/awareness/knowledge development – backed up by relevant empirical data – should suggest where the dividing landmarks are to be placed.

Byram (1997, p. 42 and pp. 108-109) brings to the fore three additional questions to be considered. Firstly, he asks whether a person can be considered to have no – a zero level of – IC. Secondly, if levels of competence above/below the "zero" or above/below the acceptance line can be distinguished, described and measured. Thirdly, the scholar differentiates the absolute threshold (the line that distinguishes unacceptable performance from acceptable one) and thresholds that can be set by instructor depending on the educational situation, which could be lower (or higher) than the "absolute" threshold. Bennett (e.g. 1986), in turn, states that it is not natural for people to have intercultural sensitivity developed up to any positive level. Before that they have to go through three ethnocentric and, thus, to a certain extent, "negative" or "below zero" stages.

Our starting position is that the acceptance line is not a zero in developmental terms. It can, nonetheless, be considered a zero in terms of assessment or for the purposes of quantifying test results. The benchmark, alternatively called the acceptance line or the threshold, should first be determined for each objective in absolute terms: where a line between unacceptable and acceptable performance lies. Only if this is done, can instructors later on establish lower or higher benchmarks for their students. It will be, however, of paramount importance for both instructors and students to know where these "pedagogical" benchmarks are situated along the full line of the objective.

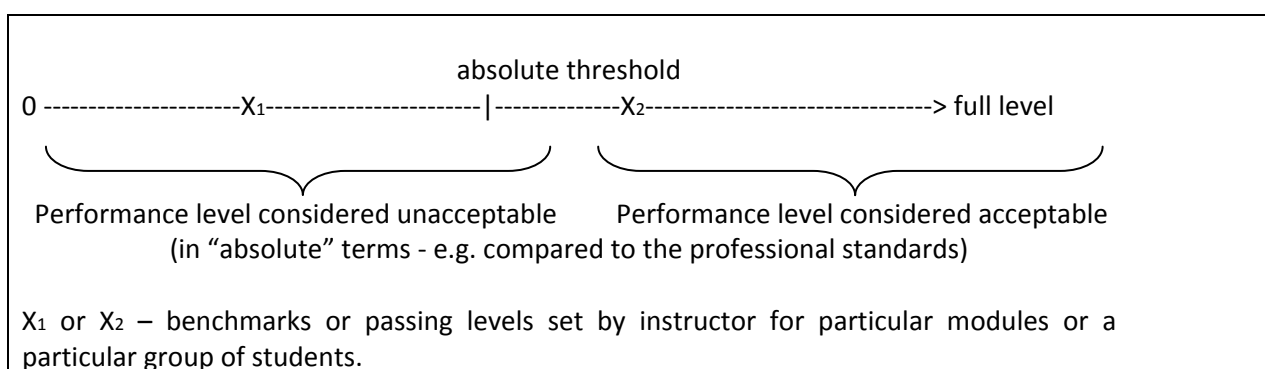


Figure 8. Absolute and pedagogical thresholds

Further on, theoretically speaking, it appears desirable to differentiate at least two levels below the acceptance mark and two (or three) above:

- below the acceptance line:
 - the state when no or hardly any development towards the objective in question can be observed and
 - the state where it is clear that development has started but the student's achievement cannot yet be considered acceptable (at least in absolute terms);
- above the acceptance line:
 - acceptable or good performance,
 - very good performance (and
 - full level/objective achieved).

Performance described as "very good" can, thus, either coincide with the full level of objective achievement or be close but lower than the ideal.

However, as already said, each objective needs to be considered separately and the inner logic of corresponding development – based on empirical findings – should become the basis for level differentiation (*cf.* Ruben's proposal with 4 or 5 levels for different competence elements (1976, pp. 347-350)). Yet, before the primary data is collected and analysed, tentative rubrics can be suggested based on the reflections that can be found in the literature on IC development stages and on developmental stages of its various components. A brief overview of the ideas and principles that can serve as a source of inspiration is presented below.

3.2.1 Witte, Robinson and Bennett

Despite Ruben's (1976, p. 347ff) relatively early proposal with different scales for different competence components, most of IC researchers speak of general development stages, of levels that account for the holistic competence development. Witte (2008), for example, distinguishes the following six stages on the way towards developing students' sensitivity with respect to possible problems of intercultural encounters, which for her is the same as their general cultural competence:

- (1) Developing an awareness of culture-specific differences in behaviour, the interpretation and the evaluation of behaviour;
- (2) Developing an ability to accept or cognitively tolerate these differences;
- (3) Developing an ability to acknowledge and accept one's own cultural conditioning;

- (4) Developing an ability to consciously monitor and, if necessary, modify one's own perception, interpretation and evaluation of cultures;
- (5) Developing an ability to consciously monitor and, if necessary, modify one's own behaviour; and
- (6) Developing an ability to interpret and produce behaviour in the situation of mediated intercultural communication (pp. 153-154).

The sequence places translator intercultural competence within the general IC context. Yet, these stages reflect, as Witte herself admits, only one part of the intercultural competence required of the translator. First, the lifelong learning component is totally absent. Then, the very purpose for developing IC within *Translation and Interpreting* degrees does not surface until the last stage. Moreover, the crucial ability of relating and comparing cultures does not appear explicitly at all. It can, no doubt, be argued that this ability is implied and forms part of IC independent of one's professional role. Nevertheless, even in this case, in the context of translator and interpreter education this ability cannot be merely implied. It should be a separate focus of the intercultural component, because it has not been traditionally (explicitly) accounted for in any of the degree modules. Comparison and contrast have been normally limited to the linguistic component. Thus, on the one hand, the fact that the translator intercultural competence appears different from intercultural competences for other needs only in the last stage may lead to methodological advances through borrowing training experience. On the other hand, certain aspects of the competence highly significant for translators as cultural mediators are no longer evident, if we compare the sequence with the definition of the competence. Simultaneously, such a holistic approach to developmental level differentiation can hardly inform decisions on what levels should be distinguished for each translator intercultural competence (sub)component.

There is one more model that tries to apply the findings from the field of intercultural training to translation and interpreting.³⁹ This was created by Robinson (2007, p. 195) and has already been mentioned in section 2.1.1 *What Translation Studies authors say*. The scholar identifies four stages of intercultural communication competence development with the level required of translators and interpreters being the top-most, above the one deemed ideal within the intercultural communication field. The three preceding stages are ethnocentrism, cross-cultural tolerance and integration (as compared to Bennett's ethnocentric *denial*, *defence* and *minimization* and ethno-relative *acceptance*, *adaptation* and *integration* stages (1986, p. 182)). The competence development is conditioned on one's

³⁹ Namely, it is Bennett's model of developing intercultural sensitivity which is used as the basis (e.g. Bennett, 1986 and 1993)).

attitude to the different, foreign language mastery and acting like a foreign-culture native. Translators and interpreters, in turn, can mediate between cultures and explain one to the other. They do not any longer feel as belonging fully either to their own or to the foreign culture in question.⁴⁰

It seems, however, that ability to explain one culture to another does not need to be preceded by a *full integration* stage. It can and should be developed much earlier so that students are equipped with it before they graduate, even if they do not feel like “natives” in at least one foreign culture. Besides, it has already been accepted by educators that students will always remain more attached to their first culture (*cf.* Witte’s shift from bicultural to intercultural competence or Byram’s argumentation in favour of the concept of intercultural speaker). Translators and interpreters need to be able to put themselves in other people’s shoes. This is required also with respect to clients from translators’ “national” cultures, because the translator might not fully share the culture of the “domestic” clients either. Thus, although it seems logical to require that translators and interpreters develop IC to a higher level than many other professionals (*cf.* diversity and interculturality generic competence in Villa Sánchez & Poblete Ruiz, 2008), Robinson’s model appears neither detailed enough nor conceptually adequate for our research purposes.

3.2.2 Impossibility of transferring level descriptions: example of INCA’s model

The INCA project, Catteeuw’s framework, Anderson’s and Deusto models that attempt to do exactly this – identify levels of competence development – and thus could potentially be adopted or adapted to the context of the translator training, all distinguish three levels or stages. Below we will try to identify if there are any common criteria they apply. The INCA team’s proposal is analysed separately in this subsection, while the other triads are discussed together in section 3.3.3 below.

To reiterate, the INCA project distinguishes levels of basic, intermediate and full competence. At the basic level, people are already willing to interact with representatives of other cultures and can tolerate difference to a certain extent. They have, nonetheless, no system for learning how to behave in intercultural encounters, cannot plan for such encounters but only react to what happens, and tend to pass value judgements over differences. At the intermediate level, people start organising their experiences along the patterns they identify. This allows them to choose rather than invent responses to situations that resemble their previous encounters and be better prepared for unfamiliar situations. Differences are not approved or disapproved of any longer. At the full-competence level, the persons have developed a wide range of behaviour strategies and can often act “automatically”. From the stage

⁴⁰ *Cf.* Hao and Zhang’s (2009) two-level model with the first level being defined as “going across cultures”, while the second is described as “going beyond cultures” and with the upper level of Meyer’s (1991, 142-143) triad discussed below.

of accepting differences they have moved to being able to put themselves into others' shoes and act accordingly so as not to hurt or offend the other. At the same time, they can use their strategies and their ability to shift perspectives in order to sort out some conflict or defend their point of view in a culturally-sensitive way (INCA, 2004a, pp. 7-8). The axes are, thus:

- attitude to difference and later on one's ability to shift perspectives,
- learning system or lack of such,
- ability to draw parallels and conclusions and organise experiences,
- ability to preview and plan, and
- the incidental – conscious – intuitive axis.

These are formulated as tolerance of ambiguity, behavioural flexibility, communicative awareness, knowledge discovery, respect for otherness, and empathy for the assessors' use. For the assessed, the number of dimensions is reduced to three: openness (which includes respect for otherness and tolerance of ambiguity), knowledge (knowledge discovery and empathy) and adaptability (behavioural flexibility and communicative awareness) (*ibid*, pp. 9-12).

Judging by these general descriptions, INCA parameters seem to potentially correlate to those distinguished on the basis of Witte's definition in the following way:

General descriptions	INCA Assessors' categories (INCA, 2004a)	Components of translator intercultural competence (based on Witte, 2005)
Attitude to difference	Tolerance of ambiguity; respect for otherness	Cultural awareness
Ability to shift perspective	Behavioural flexibility	Use of translation strategies
	Empathy	Ability to compare and relate cultures
Learning system	Knowledge discovery	Lifelong competence development and knowledge acquisition dimension
Ability to organise experiences (draw parallels and conclusions)		
Ability to preview and plan	Communicative awareness	Intercultural communication process awareness

Table 2. INCA and Witte's intercultural competence components correlation

The components seem to match rather neatly, which might mean that there is a possibility of applying the three levels identified by INCA researchers to translator intercultural competence. However, once we look at the detailed descriptions of the levels we start to notice incompatibilities and even incongruities, from the translation context perspective.

Thus, communicative awareness appears to correspond to the awareness of the communication process and of the possible hindrances to intercultural communication. However, in INCA's evaluation system the three main criteria of this competence component are the person's ability to relate problems of intercultural interaction to different communicative conventions, the ability to adapt to the other's conventions or – at the third level – to negotiate new rules that would allow all the participants to avoid misunderstandings, and the acquisition and use of strategies for interaction with non-native speakers.

The idea of introducing translation students to the principles of intercultural communication is exactly to make them aware of possible hindrances to such a communication they will need to address. However, attributing these problems to differences in “communicative conventions” (although INCA authors do not provide any definition) does not seem to be the best approach. Communicative conventions reflect much wider and deeper cultural issues and it appears more instrumental, at least for translation and interpreting students, to be fully aware of that. They need to see that texts reflect and are conditioned by respective authors' cultures in a great variety of ways. At each of these levels the culture of the original audience might differ from that of the new target audience, which is precisely why translators need IC. With this correction, the general pattern – from attempting to identify differences but lacking the necessary knowledge through attributing problems to respective cultural differences to being aware of the effects such difference have on communication, the effects the translator often has to combat or mitigate – is a valid one. It may well be taken as a basis for establishing indicators of this element of translator intercultural competence.

As to expecting others to adapt to your own communicative conventions or trying to adapt to theirs or being able to negotiate a third set, this has only partial applicability to translation and interpreting situations. Although translators, in the long run, tend to provoke certain changes in the target culture(s), it can hardly be equated to negotiating a third set of communicative conventions within a work-team interaction situation. This certainly cannot be the topmost level for translators. In their case, the ability to observe – at the production stage – the communicative conventions appropriate for a particular target-culture communicative situation is the objective. However, it would appear logical to distinguish awareness of conventional differences and even familiarity with a wide variety of conventions within relevant cultures, as part of awareness, from the ability to comply with or recreate these conventions. The latter is clearly dependent on the former. However, considering them as consequent stages of IC

development would obscure the significance of the stage of contrasting/comparing and relating. Thus, it seems this constituent will actually be an integral part of the former one – the ability to identify difficulties conditioned by differences in the two cultures and thus requiring interference of the translator as an intercultural mediator.

Regarding the acquisition and use of strategies for interaction with non-native speakers, three comments can be made. First, although there are situations when translators and interpreters work with non-native speakers of a language, it is rather the translator himself who is systematically a non-native speaker of one of his working languages. Thus, this subcomponent does not seem relevant for our context. Second, there are, clearly, situations when source texts are badly written or when a speaker at a conference is not at all fluent in the language. However, dealing with such kind of problems appears to rather belong to the translator's linguistic competence. Third, in any translator-mediated communication there are people who do not share each other's culture and language. Therefore, the general requirement is that translators always consider their target audiences and cater for them. All this suggests that there is no reason to incorporate indicators for this sub-component as indicators of the translator intercultural competence development.

Next come the ability to relate and contrast cultures and, its precondition, the critical cultural awareness. The elements that could correspond to critical cultural awareness are tolerance of ambiguity and respect for otherness. Again, little clarification is provided. People with low level of IC are expected to be overwhelmed with ambiguities. At the next level people are to accept ambiguities as a challenge and at the third one to be on the watch-out for, tolerate and manage these. Thus, ambiguities seem to be very close to cultural differences, e.g. behaviour practices that can be interpreted in different ways by representatives of different cultures. Translators should also learn to deal with ambiguities in terms of differing attitudes towards the same behaviours, concepts, etc. that coexist within the same national culture. This means, for example that often the translator cannot aim to reach all potential readers/listeners, but rather has to settle for minimising the exclusion of particular potential reader/listener (*cf.* Chesterman, 1997, p. 186).

Respect for otherness in INCA's interpretation is about being aware of differences, about suspending value judgements and accepting differences without labelling them as good or bad, and being able to act tactfully even if a certain difference is personally unacceptable to you. Translators need this ability to acknowledge differences without passing a value judgement. They, however, also need to try and make their target audience suspend their value judgement long enough to get an idea of the way certain behaviour or event is perceived in the source culture. Otherwise, the target audience will automatically

interpret such behaviour or event within their attitudinal framework of reference. Thus, the elements that seem to correspond to that of critical cultural awareness help us see the specificity of translator intercultural competence. Besides, there is clearly more to the critical cultural awareness than this.

The only INCA's model element that appears to correspond to the ability to contrast/compare and relate cultures or rather target audiences in terms of their cultures is the one termed empathy. At the first level this presupposes role-taking and decentring skills accompanied by awareness of different perspectives, which should together permit the person to optimise interaction with representatives of other cultures. Level two is described as seeing things increasingly from other's point of view, albeit intuitively, while at level three conscious perspective shifting can probably be expected of individuals. Yet, this is not stated explicitly. Decentring and role-taking skills should allow for contrasting and relating cultures. A more technical term could be "frame-shifting", but role-taking highlights the human component.

The translator has to shift between people's worldviews, even if it seems more scientific to talk about them shifting cultural frames. Ability to decentre can, nonetheless, be expected to have been developed earlier, probably in cultural awareness raising activities. Actually, no one can be culturally aware unless they have acquired the ability to decentre. The same applies to descriptions of level one and two of empathy: they seem to rather correspond to stages of cultural awareness development. Thus, INCA project cannot help us identify developmental stages for this component of translator intercultural competence but reminds us that we should never forget about people when talking of cultures and cultural frames.

The translator's ability to choose and apply strategies for overcoming intercultural communication hindrances has been matched above with behavioural flexibility. This is, nonetheless, probably the least adequate pairing. Although it is no doubt desirable that translation students learn to adopt appropriate strategies from a broad and well-understood repertoire of such, this wording should not conceal the differences between 'free'-actor's and mediating actor's behaviours. Translators can at early stages be *unable to integrate* approaches that have worked with certain hindrances, but it is difficult to imagine how they can *act defensively* when confronted with translation situations.

Overlooking differences or applying strategies without knowing why or what their effect is likely to be are behaviours translation students should leave behind. They should develop a repertoire of translation strategies, which might well differ from one translation/interpreting situation to another. Within the strategies acceptable in every particular situation, they should learn to choose appropriate behaviours, taking into account possible consequences of their choices. The learning component, with the change

from unrelated learning to being able to see similarities of cases and then to make informed decisions based on foreseeing the effect of this or that (behavioural) strategy is, on the other hand, applicable to translators. However, it is in fact a very general pattern that can be applied probably to any learning process.

This brings us to the lifelong learning component of translator intercultural competence and its alleged counterpart of *knowledge discovery* within INCA model. Despite the years spent learning their foreign languages, in the beginning of university studies translation students cannot be expected to have more than general knowledge or to conduct more than minimal factual research about respective cultures, including their own. The students might have, however, developed the false impression of having learned much about the foreign cultures and certainly more so about their own. Therefore, they might not be willing to modify their perceptions, as the level one INCA indicators suggest. This is due to the lack of critical cultural awareness and should be overcome through activities aimed at developing this. Students should then develop the habit of conducting beforehand research, as is required at level two of knowledge discovery axis.

In the case of translator and interpreter education, simply developing curiosity for acquiring knowledge of how one's own culture is perceived by other cultures is not enough, although clearly beneficial. This might even contribute more to the ability to decentre and role-take than to developing the gap-monitoring and learning-simulating mechanism. Of much more value for student translators is to develop curiosity about the way other cultures are perceived and about how much is known about various aspects of their working-languages-related foreign cultures by various representatives of their own culture. Students should also be encouraged to become interested in how the ways other cultures are perceived by representatives of their own culture differ from self-perception of the representatives of those cultures. The third stage of this axis, with the deep knowledge, will be reached already after graduation. For this, translation students need, nevertheless, to have acquired strategies of gaining knowledge and this should happen while they study at the university.

This brief comparison has revealed a number of things. First, as already had to be concluded with regards to the models of IC, it does not seem possible to transfer levels indicators identified for IC in one context to another one. Second, even if the competence components distinguished for the two contexts seem comparable, the similarity might well be deceptive. Both constituents and indicators of their development should be identified with the specific orientation of the competence in question. Similarity

of wording is not a sufficient condition of comparability of levels either. At the same time, any comparison might help determine the distinguishing components and features of the competence in a particular context. However, only very general principles, which probably characterise learning as such, seem to be applicable in different situations.

3.2.3 Three levels of competence development

This is probably why – following very general logic that seems applicable to any learning situations – many writers and educators suggest that any competence development can be presented as consisting of three stages. IC, in their opinion, is no exception. Instrumentality of triads is superimposed on various competences and on various competence components. Thus, although it is not clear whether the same criteria can be used to distinguish levels of different competence elements' development, this is what Catteeuw does in his "Framework of reference for intercultural competence for business purposes" (reproduced in Humphrey, 2007, pp. 47-49). The scholar defines the basic level as knowing, advanced as understanding, and proficiency level as applying. Two other suggestions for level identification, this time without specific focus on IC, are those of Anderson (1990, p. 256), built on by Bhawuk and Triandis (1996, p. 18), and of the University of Deusto expert team (Villa Sánchez & Poblete Ruiz, 2008, p. 50). Like in Anderson's model, the first level in these cases is that of declarative knowledge, a cognitive stage. The second is that of proceduralisation or starting to apply knowledge. The third is designated as autonomous by Anderson and the stage of integrating the competence in question in one's life or a certain facet of life. Thus, the stage of understanding is omitted. It is not easy to be sure, but perhaps understanding is expected to be achieved at the first stage or to develop simultaneously with the procedural knowledge. In Anderson's case there is another explanation: he was actually talking rather of a skill than of a competence. Bhawuk and Triandis extended his conceptualisation to the competence development process. Still, in all the suggestions developing the skills and abilities through practice and being able to use them in situations that so require is considered more important.

Catteeuw (Humphrey, 2007)	Anderson (1990)	Villa Sánchez & Poblete Ruiz (2008)
Knowing	Cognitive stage: declarative knowledge	Knowledge
Understanding	Associative stage: proceduralization	Applying knowledge
Applying	Autonomous stage: automatisisation	Integrating into one's life

Table 3. Three levels of competence development

On its own, each sequence appears logical. However, we can see that they represent slightly different conceptualisations of learning. It is not new that once declarative knowledge has been proceduralised it is hardly recoverable in declarative form any more and is rather automatic (Anderson's triad). And it is often important to really understand, rather than simply hear of or learn by heart, in order to be able to apply some knowledge (Catteeuw). It is equally desirable that once students have learned to apply certain knowledge they also learn when they need to apply it and can, thus, apply it whenever they need it in their life (Villa Sánchez & Poblete Ruiz).

Within the context of foreign language teaching and learning, Meyer (1991), and Sellami (2000) after him, also distinguish three levels of performance on the way to developing IC. The lowest is called mono- or intra-cultural, a kind of a natural zero, where students' behaviour and thinking can on the whole be described as adequate to their own culture. Thus, students are considered competent, but only in their culture and at an unconscious level. From there, from being totally one-culture-limited with "stereotyped" and "cliché-ridden" images of foreign cultures, learners move to seeing the differences between cultures and – due to the knowledge acquired – being capable of verbalizing these differences, but not yet able to apply this knowledge for problem-solving within the communication process, and finally to being able to apply the knowledge of two cultures in order to facilitate intercultural communication. The intermediate level is referred to as intercultural by both scholars, while the topmost is labelled trans-cultural by Meyer (1991) and supra-cultural by Sellami (2000). This conceptualisation of the learning process was proposed thinking of the needs of foreign language learners who can be called upon to act as mediators, which makes the focus similar to that of translator intercultural training. Nevertheless, as with the three approaches resumed in the table above, the three stages are very general, and Meyer (1991, pp. 142-143) himself speaks of the difficulty of applying the developmental model proposed to evaluating students' progress in practice.

As to the area of intercultural training in general, Bennett (1993, p. 26) tries to map the developmental process with respect to the cognitive, affective and behavioural dimensions, tentatively suggesting that it is in this order that a person can develop his intercultural sensitivity and competence. To quote the researcher:

Initial development is cognitive – the generation of relevant categories for cultural difference. The reaction to this development is affective – a feeling of threat to the stability of one's worldview. The developmental treatment for a threat response is behavioural – joint activity toward a common goal – and the response to this treatment is cognitive – consolidation of differences into universal categories. Subsequent appreciation of cultural difference is affective and is combined with increased cognitive knowledge of differences. This change is followed by behavioural applications involving the building of intercultural communication skills. Finally, all three dimensions are integrated ... (Bennett, 1993, p. 26).

Still, in the same paragraph the writer observes that at each particular stage it might not be possible to clearly separate the three dimensions. In other words, intercultural development is hypothesised to be multidimensional and lifelong with no number of “logical” phases. Such a point of view is also adopted, for example, by Bertelsmann Stiftung and Fondazione Cariplo (2008, p. 7), who build on Deardorff’s research.

Yet, this should not be interpreted as negating the possibility of differentiating developmental levels. On the contrary, we consider that the conclusion here might be that when IC on the whole is discussed outside of a particular context any stages distinguished will necessarily be very general and barely instrumental for the teaching and learning needs. Levels should then be determined for particular elements of a contextualised modification of IC on the basis of empirical data obtained in that particular context through context-tailored performance tasks. At least such is the hypothesis that will guide the following steps of the present study.

This being said, other holistic proposals can yield insights that may contribute to taking more informed decisions when developmental levels for the various elements of translator intercultural competence are proposed later on in the study.

3.2.4 Other holistic proposals

While triads appear to be most common, Howell (1982) proposed a four-stage developmental sequence: from unconscious incompetence to unconscious competence through conscious incompetence and conscious competence. There is no reason to doubt that the scholar’s model is psychologically valid. Nevertheless, it is not detailed enough and, therefore, cannot help instructors give feedback to their students or help students to monitor their own progress.

Brislin and Yoshida (1994, p. 87 and p. 118ff), Bhawuk and Triandis (1996) and Fantini (2000, p. 29) also advocate four-stage general sequences. The first two scholars appear to suggest that developmental stages correlate to the competence components. Thus, in their understanding, awareness comes first, followed by knowledge, the ability to cope with emotional challenges and finally culminating in behaviour skills, indispensable for competent performance. No levels for each of the four components are hypothesised. What is more, Gudykunst, Guzley and Hammer (1996, p. 72), discussing Brislin and Yoshida’s ideas, suggest that there do not necessarily exist clear boundaries among the four phases. None of the researchers appear to base their observations on empirical data, although they seem to speak out of their personal extensive practical intercultural trainer experience.

Bhawuk and Triandis (1996) and Fantini (2000, p. 29), on the other hand, differentiate four levels within the developmental sequence of all the competence components. In the first case, the levels distinguished are *lay*, *novice*, *expert* and *advanced expert* and the basis for distinction is the theoretical knowledge the person has and the length of the person's stay in the foreign country. In Fantini's case, the length of stay and one's professional occupation appear to form the basis for differentiation between *educational travellers* (level 1), *sojourners* (level 2), *professionals* (level 3) and *intercultural/multicultural specialists* (level 4). Apart from inapplicability of the two models to translator and interpreter education – with formal training expected to take place in the student's own culture – an evident drawback seems to be the heterogeneity of criteria researchers have to apply in order to account for the developmental process on the whole. This is clearest in Fantini's case, where a person belongs to level one or two depending on the length of stay (although if a person has stayed abroad for 3 months, he will belong to neither of the levels), and to level 3 or 4 depending primarily on their profession.

To conclude, while the number of levels distinguished might be determined by external causes – e.g. number of education cycles or test characteristics – care should be taken not to go against the inner logic of development that each particular objective presupposes/requires. For the same reason, it seems more adequate to not over-generalise and provide instrumental level descriptors for each objective rather than opting for an all-encompassing but little instrumental general description. If we know what behaviour corresponds to each learning objective (and this is precisely why learning objectives have to be formulated, in the first place), it makes sense to describe levels of mastery for each of these behaviours and, thus, monitor students' progress as closely as possible.

3.3 Conclusions

The above discussion makes it clear that there is no data on how the different elements distinguished within translator intercultural competence appear to develop. In fact, there is not much certainty not only at the level of particular interrelated aims within each constituent, but also with respect to the constituents as wholes. Besides, although the literature reviewed contains a number of proposals and hypotheses as to how IC on the whole or some aspects of it might develop, it is impossible to say to what extent the patterns proposed by other researchers are applicable to translator intercultural competence. This means that the developmental sequences and the levels of mastery for the objectives formulated can only be hypothesised and will require empirical testing.

Now, since it has been decided that the measurement tool to be developed should permit monitoring the students' progress at the level of particular learning objectives, developmental levels and the associated indicators (for learning objectives) or rubrics (for test tasks) need to be formulated for each particular objective and not only for each component or the competence on the whole. This is the only way to ensure that the findings will be useful for translator trainers and student translators. Formulated at a more general level, such descriptions will still leave students and trainers "in the dark" in the day-to-day teaching-and-learning situation.

On the one hand, this means that when an instrument is developed, its first applications will need to be used for verifying and improving the rubrics and creating a system of indicators. On the other, it signifies that creating an instrument, whose main intended use is to be utilized for programme evaluation purposes but whose aim is to identify the student's developmental stage(s) later on, can also cast light on how various elements of translator intercultural competence tend to develop. These data, in turn, might have far-reaching consequences for developing translator intercultural training. Equipped with empirically-tested information on developmental sequences, instructors can organise training in a systematic manner. Without information about levels of competence/competence elements' development, it is also impossible to give reliable feedback and set further goals, tell students where they shall aim to get next and recommend activities that could help them make this next step.

In other words, developing a translator intercultural competence measuring tool is a way forward in more than one sense. Thus, if we return to the general aim of contributing towards making reality methodologically-sound intercultural translator training, the multiple benefits of having a measuring tool specifically designed to monitor translator intercultural competence development become clear. First, an instrument can help us validate the construct. It should be remembered that the construct of translator intercultural competence has been developed on the basis of literature review, which means that obtaining evidence of construct validity can help either confirm the model proposed or improve it. Second, a validated instrument can testify efficiency or otherwise of possible translator-intercultural-competence-focused pedagogical proposals implemented in the classroom. Put differently, unless students' level of translator intercultural competence can be objectively determined before some pedagogical intervention and after it, it is difficult to argue that the intervention has had the desired effect. Third, as already said, an instrument can help us check the developmental sequences hypothesised. Why this is important has already been exposed above. Fourth, it can also help translator training community to organise translator intercultural training. This does not mean to suggest that intercultural training should be converted into preparing students for the test, although students often tend to learn only what is announced to be assessed later on. Rather, if the test is based on objectives

recognised as valid and permits monitoring student's progress, it shall also allow the instructor to check whether the activities chosen work with some particular group or not and to select and order activities accordingly.

Together, these envisaged benefits seem to constitute a sound reason for purporting to develop such a measuring tool(s), especially since – as this chapter has demonstrated – the existing instruments for assessing different configurations or aspects of IC development advocated by scholars in other fields cannot be used instead. Next chapter narrates what instruments it was decided to create and what was done about it.

Part 2

Chapter 4. Development of the Instruments

The literature review conducted in Part 1 demonstrated that no further progress towards developing methodologically-sound translator intercultural training could be made unless some instruments – for measuring students' progress and, therefore, effectiveness of treatment offered – could be used. With no such tools existing within the field and with those existing in other fields being judged as not applicable in the context of translator training, such instruments had to be created.

The only alternative was that of using different reliable means of recording and testifying students' progress along the objectives stated. If such means could be found, they could permit advancing towards developing methodologically-sound translator intercultural training without spending effort on creating and validating a test. With this idea in mind two attempts (associated to two translator-intercultural-competence-related pilot interventions) were carried out within the framework of this study. These are reported in section 4.1 *Documenting students' intercultural development without a validated measuring instrument*.

Since these could not be considered effective, however, we proceeded to develop measuring instruments. The rest of Chapter 4 accounts for the test development steps: from purpose formulation to content validation through expert judgement. While throughout the process of creating the two instruments, an attempt was made to comply with recommendations of the *Standards for educational and psychological testing* (AERA, APA & NCME, 1999) (*Standards* hereon), the organisation of the present chapter, in turn, is built on the sequences proposed by Downing (2006) and Linn (2006), on their *Standards*-based guidelines for test developers. In order not to over-burden the text, the various versions of the instruments, as well as detailed discussions of the changes introduced at early stages are placed in appendices. The diagram below depicts the development process stages and indicates where exactly in the thesis (in which sections of Chapter 4 or in which appendices each link of this chain can be consulted).

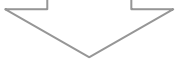
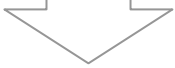
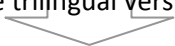
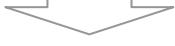
Steps	In terms of test development theory	Reflected in
Purpose formulation Delineation of the construct Test specifications Item creation 	From purpose identification to item development	Section 4.2 (p. 158) and Appendix I
1 st version of the instruments		Appendix II
Expert's opinion 	An attempt at obtaining content-related validity evidence	Section 4.3 (p. 162) and Appendix III
Field testing: - analyses of the answers - students' comments - interviews 	Collecting validity evidence based on response process (field testing of items and scoring guides + interviewing students). Item revision: achieving fidelity	Section 4.4 (p. 168) Appendices IV-VI Section 4.5 (p. 200), Appendices VII and VIII Section 4.7 (p. 208) Appendix IX
2 nd version of the instruments + Awareness-raising list		Section 4.7 (p. 208); Appendix IX and especially <i>Templates</i> column of Appendix XI
Creation of the trilingual version 	Elimination of construct irrelevant variance	Section 4.8 (p. 236) and Appendix X
3 rd version of the		English version, Spanish version and Russian version columns of Appendix XI
Expert validation 	Validity-evidence based on test content	Section 4.9 (p. 244) and Appendix XII
4 th version of the instruments		The <i>After</i> column of Appendix XII

Figure 9. Organisation of Chapter 4

4.1 Documenting students' intercultural development without a validated measuring instrument

If no other existing tool could serve as a validated competence level measuring instrument for determining the level of translator intercultural competence, the other alternative to developing such a test from scratch might have consisted in using different means of documenting student translators' intercultural development. In other words, the question was whether through asking students and instructors to comment on the learning process translator intercultural competence development could be monitored in a reliable way. The use of portfolios recommended by various scholars and intercultural trainers can demonstrate if students work outside the classroom. However – until we have means for grading the difficulty of the tasks set and a body of verified data for evaluating the students' performance as closer to or further away from reaching the respective learning objectives – students' progress towards the aim could hardly be reliably assessed through portfolios, in our context.

Kohls and Knight (1994, pp. 123-126) suggest procedures for evaluating an intercultural training course. The "simple participant rating forms", are the least preferable one. Although very easy to administer, these do not reveal more than an approximate degree of satisfaction of the participants. Therefore, the scholars suggest two alternative approaches. One consists in appointing evaluators from among the trainees. These internal evaluators are to report their observations and judgements at the end of the course. The other involves the whole group and is conducted at the last session. The training participants are asked to discuss the contents, methodology, etc. of the course in small groups or pairs and to report back to the whole group on any improvements they consider necessary or beneficiary. Alternatively, the students are asked to come up with two or three improvement ideas, on the one hand, and with the things they liked best, on the other. Still another option is to ask each participant in turn to name one thing he has learned with the rest of the group being welcome to comment on what the others say.

All of these are valid ways of gaining insights into how the participants perceive the programme, what they consider most valuable parts and what, according to the group, should be changed. There is a chance that this way the instructor will be able to get more information, although, especially in the context of formal education where the instructor is to give students final marks, it is not clear how honest the students will dare be in their critical analysis of the course. Having to think back about the whole process will also help students "revise" the learning. Nevertheless, if the course is not taught in one- or two-day workshop format, but is rather one-semester-long, students are unlikely to remember enough about the activities to come up with more than partial or highly impressionistic – in terms of 'what impressed them most' – feedback. This does not mean that such forms of gathering feedback

should be disregarded. After all, the students who have gone through the course might be best able to comment on what they have learned and what not. In fact, self-assessment is widely practiced in intercultural training field and, to give but one example, in VOLPA-related project of assessing the volunteers' intercultural competence development, continuous self-assessment is defended as a valid tool for measuring the competence development (Santibáñez et al., 2007, p. 53).

With these considerations in mind two consecutive attempts at collecting evidence of students' intercultural development by means other than testing were carried out. The first one was associated with a four-session pilot intercultural training segment within an introductory translation course at the University of Deusto (UD), Bilbao, Spain. The second one took place throughout a semester-long ten-session experimental course dedicated exclusively to translator intercultural competence development at the Institute of Foreign Languages (IFL), St. Petersburg, Russia. Brief accounts of what exactly was done and how it worked are provided below.

4.1.1 University of Deusto pilot sessions

The first four 50-minute sessions were conducted at the University of Deusto, Bilbao, Spain, within the period of three weeks (21 October – 4 November 2010) as part of the *Translation I* introductory course offered for all undergraduate students of the university interested in improving their language skills through translating from English into Spanish and vice versa. Thus, the students involved were those who chose to attend all or some of the four sessions during which the experiment was carried out. All in all, 16 students attended the first session, 10 students attended the second session, 11 students attended the third session, and 8 students attended the fourth session. The group consisted mainly of Spanish students, most of them born in the Basque Country, that is, possessors, even if unconscious, of a double Spanish-Basque culture. Plus, two of the students were Erasmus Mundus exchange students, from Ukraine and Belarus respectively. Instructor himself was a native speaker of English, born in Liverpool, and thus, could act as an expert in the British culture.

The sessions were video and audio recorded by a person who had been previously involved in the preparation of the sessions and who acted as observer while they were carried out.⁴¹ Instructor was interviewed three times by the same person: after Session 1, after Session 3 and after Session 4. Besides, on the first session of the course which followed the experimental classes, students present were handed out *Activities' Evaluation Forms* and asked to share their opinions about the activities they could remember. This way, 9 feed-back forms were obtained.

⁴¹ For more information on the experiment, cf. Yarosh & Muies (2011).

Taking into consideration the nature of the course, the length of the experiment and the average student's profile, the aim set for the four sessions on *Culture in Translation* was to raise students' cultural awareness and change their perception of translation as a purely linguistic exercise. Therefore, the *Activities Evaluation Form*, beside a question about students' general impression of the four sessions, asked whether students would say that the sessions changed their understanding of what translating was about and if students had learned anything new during the sessions. If yes, they were required to indicate what.

Next students were asked to reflect on the ten activities carried out during the sessions. Again, apart from general-impression questions (about liking or disliking, finding an activity meaningful and feeling involved), students were invited to reflect on the intended purposes of each activity and reasons for its inclusion into the sessions. The premise was that if students were conscious of having learned something from the activity, they would indicate it as 'the why' and 'the what for' of the activity.

When the answers were collected, however, we had to conclude that the data was "uneven" or very "approximate", exactly as Kohls and Knight (1994) warned. While some students characterised the sessions as:

- "quite interesting because we learnt to focus the translation in a different way; bearing in mind cultural aspects at the time of translation",
- "useful to learn how to deal with cultural issues of translations, and I found them quite interesting", or
- "quite interesting and helpful to translate bearing in mind cultural items and cultural differences",

others responded to the same question with "good", "funnier" or "interesting, relaxing, thinking".

The students' answers to the other two general questions were more concrete, but not sufficiently detailed to enable any more-than-tentative conclusions. Besides, we could not be sure that students who could articulate better had learned more and those who could not or did not provide any answer learned nothing.

Qn/ Student	Would you say that these sessions changed your understanding of what translation is about?	Have you learned anything new during these sessions? (What was it?)
S1:	Yes	To bear in mind that we should consider, also, cultural aspects.
S2:	I would say that they made my understanding more complete	[no answer]
S3:	[no answer]	Mostly examples of specific cultural items, but in general I don't think my point of view has changed.
S4:	A little, basically because Spanish culture as well as English is unknown to me.	Cultural items, like B[ritish] S[tandard] T[ime] and others
S5:	[no answer]	Not necessarily because some of the aspects we commented in class have already been mentioned in other translation course I have taken.
S6:	I wouldn't say so, because I have already read a lot about this.	Actually not.
S7:	Not at all	Yes, that translating texts are different depends on the culture and the country.
S8:	Maybe I do not change, but I have a more complete idea.	The importance of culture and customs in translations.
S9:	In some way	Yes, cultural problems.

Table 4. UD pilot sessions: students' replies about their general impression

The same happened with the students' answers about particular activities. Again, these were uneven but there was no certainty that students who could give more detailed and articulate answers were the ones who discovered something new and were able to reflect on that new discovery. With equal – or even higher – probability those could be the students for whom the activity came as a “revision” exercise.

Since this weakness of brief questionnaires was known beforehand, it was purported to complement the data obtained through adding Instructor's and Observer's perspectives. Yet, although Instructor was asked to comment on whether he thought students had applied certain insights obtained in one activity when given a related but more demanding one, that was pure guesswork and a generalised answer for the whole group unavoidably overlooked personal differences. Moreover, without knowing the students' prior level of cultural awareness or IC, it was impossible to say if they were progressing or demonstrating the results of their prior learning. Observer could not make any founded claims in this respect either. To resume, neither Instructor nor Observer would venture to state that one particular student seemed to have made more progress than the other or that a group on the whole has advanced

along such and such particular objective. Therefore, the only two indisputable conclusions that could be drawn were firstly, that for noticeable competence development to take place much longer time period was required and, secondly, that the ways of data collection used could not provide the necessary information.

4.1.2 Institute of Foreign Languages experimental course

The second experiment took place during the next semester. Ten 80-minute sessions, one per week, dedicated exclusively to translator intercultural competence development were conducted during the months of February-May 2011 at the Institute of Foreign Languages, St. Petersburg, Russia. A mixed group of fourth-year students, all Russian citizens, from English-Russian and Spanish-Russian translation departments could choose this course to complement their obligatory study programme. Spanish department students were following a pre-Bologna five-year programme, while English department students were in the last year of their Bachelor programme. Ten students completed the whole course.

Three measures of tracking the students' IC progress were tried out on this occasion. First, all students who attended the session were asked to later on fill out the *Activities Evaluation Form* and email it to the experiment team. Instructor did not have access to these feedback forms immediately, so that students could freely express their opinions. The forms were to be filled out after each session because students could not be expected to remember separate activities by the end of the fourth month. Compared to the format used at UD, an additional question explicitly asking students to state what each activity had allowed them to become aware of/learn/practise or discover was introduced.

Second, following on the Kohls and Knight's suggestion, the role of Observers was introduced and two students were asked to complete session-reports after each session.⁴² These students would fill out a different form and email their notes to the experiment team. In the Observer's questionnaire, the question about perceived effectiveness of each activity asked about the perceived appropriateness as well and was formulated as an open one (unlike a multiple choice – *Not effective at all* - *A little bit* - *Quite effective* - *Very effective* – version of the *Activities Evaluation Form*). Together with Instructor's "diaries" (completed after each session and following a pre-established structure), these reports were to constitute the external perspective.

Third, at the end of the course students were given the list of the learning objectives associated with translator intercultural competence development and asked to mark those along which they considered

⁴² Again, asking them to do that at the end of the course would have been unrealistic. Plus, this way, students could play Observer's role in turns, which enabled making their workload comparable in the long run.

to have advanced during the semester. Among the objectives marked, students were then asked to indicate those which they thought they had advanced towards thanks to the *Translation and Intercultural Communication* course.

As for the first two measures, which were much more related to activities' evaluation than to progress tracking,⁴³ students soon got tired of filling out the forms and either ceased doing it or completed them in a mechanical and hardly informative manner. With respect to the third measure, students found the task extremely difficult. If they could identify their perceived progress along some of the objectives, they did not know which of the many courses taken during that semester, if any at all, could have contributed to their progress. It should be said that Russian students are not used to the tasks that ask them to reflect on their own progress. However, the problem might have been in the task itself. Thus, progress self-evaluation forms – like those used in the already mentioned VOLPA-related project – normally ask participants to reflect on their experience on the whole and on how various aspects of their competence have been improved, and not on what aspect of their experience contributed to the development of which aspect. Even in formal programme evaluation experiments there is always the risk of certain changes caused by external uncontrolled factors being attributed to the treatment (*cf.* Shadish, Cook & Campbell, 2002, p. 13). Therefore, though the measure might prove instrumental in a different cultural context, it did not work in the Russian setting. This is why, rather than continue trying different combinations of improved questionnaires and other data collection techniques, it was decided that none could compare with applying a validated test before and after a course. What was done to develop such tests and why is discussed in the following sections.

4.2 Creating the first version of the tests: from purpose identification to item development

Both Downing (2006) and Linn (2006), with reference to the *Standards* (AERA, APA & NCME, 1999), suggest that if new tests are to be valid, their development should start from defining what they are created for – how they are to be used and how their results are to be interpreted. Next, the construct to be measured has to be defined as precisely as possible. Third, test specifications need to be created. And only after this, test items can be drafted. Section 4.2 reports on these first three steps of instrument development and finishes with briefly commenting on how items were drafted. The first version of the instruments itself, along with the initial ideas for constructed-response items' scoring is presented in *Appendix II. First Version of the Instruments*.

⁴³ The same had to be concluded with respect to the Instructor's "diaries".

4.2.1 Defining the purpose

The instrument to be developed was expected to permit judging the level of translator intercultural competence and was intended to be used first of all for the purposes of programme evaluation (*cf.* Webb, 2006, pp. 156-157). Therefore, it needed to measure the construct of translator intercultural competence and be sensitive to possible uneven and unsynchronised progress along the various learning objectives related to translator intercultural competence development (*cf.* AERA, APA & NCME, 1999, p. 163). The new tool was to be administered to university students and not to professional translators. This was another reason why holistic assessment was considered inappropriate. The aim was not to be able to certify translators into interculturally competent or not. On the contrary, the instrument should permit instructors to judge where students are along different learning objectives at a certain point of time. The data obtained was to be used for making decisions about efficiency of certain learning activities and training modules. Since the test results were intended to cast light on the student translator's "intercultural profile", the instrument could also be applied when needs analysis was performed. Then, the results would be understood as indicative of what the instruction planned should focus on. Such diagnostic use of the measure was regarded as complementary and not contradicting the primary, programme-evaluation related use.

Thus, being able to determine the student translator's intercultural profile was the primary purpose. However, throughout the discussion of translator intercultural competence construct, an emphasis had been made on the need for student translators to become autonomous lifelong learners with respect to their IC. Learning to adequately evaluate one's own strengths and weaknesses in terms of translator intercultural competence development is nearly as important as progressing towards the various objectives that lead to translator intercultural competence development. Therefore, it was believed that if we want to measure translator intercultural development fully, we must be able to check how well students can track their own progress, set goals and work towards their achievement – to evaluate the development of the self-monitoring mechanism. Obtaining such data on the meta-cognitive developmental level of the students was regarded as the second major purpose of the instrument(s) to be designed.

Besides, it was envisaged that the test developed should permit validating the construct of translator intercultural competence advocated and help verify the developmental sequences for each of the relevant learning objectives, sequences which for the moment could only be hypothesised. These two expected outcomes did not determine the type of the tests to be created but may well contribute to advancing translator intercultural training.

4.2.2 Delineation of the construct to be measured

The construct to be measured was that of translator intercultural competence. Chapter 2 discussed this in detail, distinguished five components within the construct and described each of them. As a result, developmental aims for each of the five were identified. However, in the previous section emphasis was made on measuring students' development along separate measurable learning objectives – not ideal developmental aims. Therefore, in order to fully delineate the construct of translator intercultural competence we purported to measure, the developmental aims formulated in section 2.2.2 Developmental aims for each component were converted into learning objectives. *Appendix I. Converting Developmental Aims into Learning Objectives* documents this step: the wordings chosen are presented and any conceptual changes introduced are explained. The intention, therefore, was to create an instrument or a combination of instruments that would measure students' development along all the learning objectives formulated.

4.2.3 Test specifications

Instruments types: To meet all the objectives stated in section 4.2.1 Defining the purpose, two interrelated tests were to be developed: a performance test and a self-report questionnaire. Both were to be based on the learning objectives formulated for translator intercultural competence. The results to be interpreted would be those of the performance test (PT hereon), on the one hand, and the correlation between PT data and the self-report data. In the case of PT, "absolute" developmental levels along every objective or for each competence component were to be assessed. In the case of test data correlation between PT and SRQ, the student's ability to perform accurate self-assessment (the self-monitoring mechanism development) would be evaluated. Besides, the self-report questionnaire (SRQ hereon) could contribute to validating translator intercultural competence construct elaborated on the basis of theoretical and not empirical data, while PT could permit checking on the developmental sequences envisaged and obtain the information necessary for better conceptualising the developmental processes.

Items format: It was decided that PT should predominantly consist of constructed-response items, while SRQ would contain exclusively selected-response items of the Likert-scale format (a five-point *Strongly agree – Agree – Not sure – Disagree – Strongly disagree* scale). The general length of the instruments was not considered a decisive criterion at that point. The main argument here was that in the case of PT, where the length and the associated fatigue effects may come to constitute a threat to validity, matrix sampling could always be conducted, since the primary purpose was that of programme evaluation (*cf.*

AERA, APA & NCME, 1999, pp. 164-165). Besides, creating more items than would later be included into the final test version was desirable. This way, the items that would function best could be selected and the others discarded once the two measures have been piloted.

Response format and conditions: SRQ was to be completed in writing (either in paper and pencil or computer format). So was PT. The latter decision requires a comment. The different formats proposed by IC scholars (*cf.* Chapter 3) and the need for PT to recreate real-life professional settings to the degree possible (*cf.* AERA, APA & NCME, 1999, p. 41), on the one hand, and the feasibility factor, on the other, were weighted. As a result, the written format (be it on paper or on the computer or online) was chosen, because student translators – expect for the minority of those who will work exclusively as interpreters – will work “in writing” and should, therefore, be able to demonstrate the various aspects of their IC in writing. Thus, the written format reflected a written translator’s mode of working and complied with the feasibility limitations as well: it permitted the tests to be administered – either in paper or in the electronic/online formats – by one person.⁴⁴

4.2.4 Item creation process

Once the decisions about the tests’ type and format were taken, the process of designing tasks started. The item creation process was guided by the insights exposed in the theoretical part of the study (especially Chapter 2, section 2.2). For each learning objective of each of the five competence components distinguished, a (number of) self-report statement(s) and one or more PT items were to be created. In the case of PT, for each possible item the following four steps had to be completed:

- a) the type of item which could reveal the student’s level was to be decided on,
- b) this was to be formulated so as to be clear for the student,
- c) for the tasks – as different from multiple-choice or open questions – text fragments or other content issues were to be selected, and
- d) rubrics or marking criteria for grading the results were to be hypothesised and/or decided upon.

Besides, the performance test items were divided into “immediate” and “research”. The first were to be completed by students without consulting any resources, while the latter invited students to make use of any reference materials (or consultants) they needed. A conscious attempt was made to link the various tasks to the same text fragments. At the last stage of item creation process, a series of consultation with an expert translator trainer was conducted. The profile of the expert was as follows: a native speaker of English born and educated in the UK who had spent around thirty years living in Spain

⁴⁴ As opposed, for example, to INCA’s approach, where a team of collaborators/evaluators was required.

and teaching Spanish – English translation and who had a particular interest in the cultural aspect of translation. Advice obtained helped improve the formulations of the item for both the performance test and the self-report questionnaire.

As a result, the first version of the instruments was created. As becomes clear if *Appendix II. First Version of the Instruments* is consulted, not all the tasks designed were matched with particular text fragments, but the criteria for choosing such texts and fragments were always specified.⁴⁵ It was decided to send the instruments out for the experts' evaluation before all the texts' and fragments' selection was finalised because it was thought that the experts' criticism and feedback could be most useful exactly at this early stage of the instrument development.

4.3 Item review: first attempt at validating the instruments through experts' judgement

The experts contacted were sent an email that communicated the focus of the research, specified the understanding of translator intercultural competence and the five competence components, explained the logics behind the instruments and outlined the intended use (to be given as pre-test and post-test) along with the general students' group characteristics (in terms of working languages and cultural membership).

The experts were asked to evaluate the appropriateness of each test item and of each set of test items (all the items corresponding to the same learning objective). The four-point scale was to be used for this:

- 1 – it does not measure at all what it aims to measure
- 2 – it measures a little of what it aims to measure
- 3 – it measures fairly well what it aims to measure
- 4 – it measures completely what it aims to measure.

If the items received 1, 2 or 3 rating (from this four-point scale), the experts were kindly asked to comment on why they judged the item to be deficient or on what they wanted to be changed. In the case of PT, the experts' feed-back on the scales was sought as well. For each scale proposed, the respondent was invited to tick either the "Appropriate" or the "Not appropriate" box. The experts were also invited to comment on each instrument on the whole.

⁴⁵ As looking at *Appendix II. First Version of the Instruments* reveals, the formulation of the learning objectives has also been modified later on in the research period.

The evaluation form was emailed to ten people on 2 August 2010 with the return deadline indicated as 2 September 2010. The ten experts were either TS scholars who had demonstrated interest in the intercultural component of translator education in their publications or those with whom the author had had a chance of discuss issues related to the cultural component of translator training in the course of MA or PhD studies. Obtaining five external opinions was the goal. However, either due to bad timing (with the month of August being the month of holidays or the last month of the academic year in the countries where the experts worked), or to the general length of the instruments, or to the tests being yet in the early development stage, only one response was received.⁴⁶

This is analysed below, but since, on the one hand, at least five different opinions were required to speak of content-related validity evidence being obtained through the experts' judgement, and on the other, the expert in question did not follow the evaluation procedure suggested, it was decided not to introduce any changes into either of the instruments but to proceed to validating them through response procedure.

4.3.1 The only expert's opinion obtained through the first experts' judgement validation attempt

The only person to provide feedback on the initial versions of the instruments did not follow the evaluation guidelines but provided his general opinion and some comments within the instruments' body. His general objective was that, as he saw it, the instruments resembled "university exams" more than "research tests". It is difficult to agree with or to disprove this point because it is not clear what the difference between the two in the expert's understanding is and why an instrument that tests the student's progress – which would be a typical definition of a university exam – cannot serve as a research tool, especially if this instrument is not contents- but competence-oriented. Moreover, the aim of the tests developed is exactly to measure whether certain training helps students improve along certain previously determined lines.

If the interpretation of translator intercultural competence which forms the foundation of this research is not accepted by some translator trainers, the instruments designed cannot serve them or could only serve inasmuch as their understanding of the competence overlaps with the one accepted in this study.

⁴⁶ Apart from responses indicating that the experts approached could not find time to look at such long documents at that moment.

Indeed, the expert recognised that some of his comments rather expressed his criticism of Witte's approach. Here he indicated three major points of disagreement:

- 1) translators require efficiency in problem-solving, so research and comparison can be excessive,
- 2) cultures can be specific to professions or companies or social classes (Witte assumes *national* cultures, with national territories and languages), and
- 3) cultures survive by absorbing foreign behaviors (so resistance to foreign can be seen as irrational).

In principle, the three are true. Nonetheless, they can hardly be considered relevant in our context of test development. For instance, the first one might well be true in many cases of day-to-day professional translation. Yet, this should not be so at the initial learning stage. If a would-be translator never takes time to do research and comparison regarding various aspects of various cultures he is likely to work with, he will never reach the level of comparative cultural knowledge and of IC, as such, necessary for the professional translator to act efficiently and omit the research and comparison step in the cases when previous effort allows him to make a decision using the earlier acquired knowledge and comparative insights. The university years are precisely the time that should be spent on developing this habit of comparative cultural knowledge acquisition and on active widening of such knowledge base. Later on, throughout life, the translator will then be able to stay professionally fit in terms of cultures by monitoring cultural changes in the thematic areas or sub-cultures he comes to specialise in.

The second issue raised by the expert is undeniable. However, firstly, the instruments never claim there are only national cultures and no sub-cultures, and, secondly, the very idea of a culture is an over-generalisation. As the Peace Corpse Cross Cultural Workbook puts it: "It's impossible to talk about groups of people without generalizing, but without talking about groups, we can't talk about culture" (Peace Corps, n.d., p. 2). With both students and – in case of the instruments, more importantly, markers – being aware of this fact, there is no reason the instruments and the marking scales can be accused of such bias.

The third point raised by the scholar is equally valid in general, but is not regarded as an idea that should change the interpretation of IC adopted. When the objective of resisting projecting cultural frames typical of one's own culture onto the foreign reality is formulated, the intention is not to make students cultural purists but to enforce their ability to distinguish phenomena known to the majority of the target audience they are translating for from those that still remain foreign.

One more general comment we agree with but consider irrelevant in the present context of the instruments' development is formulated in the following paragraph:

The kinds of psychological skills you want to foster can be tested on questions that do not necessarily concern text translation. Here I am especially interested in questions that involve students' emotional involvement. For example, I might ask a believer in Catalan or Basque independence to explain the rationality of those who oppose independence; or why bullfighting should not be outlawed; or why parents should not allow kids to smoke hashish, etc. It is also interesting to pose questions about profound cultural differences: why polygamy should not be normal; or why female circumcision should not be normal; or human sacrifice; or women in burkas; or support for national dictators, and so on. In all these cases, it is difficult and instructive to get students to see issues from the perspective of the other. And a prime way to teach these skills is through organized debates, where students are given the positions they have to defend. That is, the skills and their teaching need not necessarily concern translation.

Again, so it is. Nonetheless, how certain skills are to be fostered is the question of the teaching methodology and not of test design. It might mean that the skills developed through debate are best evaluated in a situation of debate. Yet, as outlined in section 4.2.3 *Test specifications*, the formal limitations of the study excluded the option of making parts of the test oral with several evaluators required to observe and then mark the students' performance. As for the recommendation about introducing test items that "do not necessarily concern text translation", they had been introduced before the expert's judgement was sought.

It also becomes clear that the expert consulted is an advocate of quick tests performed throughout the course:

I think that surveys of this kind should be fun for the subjects and should offer them knowledge about themselves. That is, it should come closer to the kinds of questionnaires you find in women's magazines ("Are you culturally open? In just 15 minutes discover how open you really are..."). That is, short clear situations, multiple-choice answers with non-obvious winners, and quick feedback to the participants.

In our opinion, such are the awareness raising tests that can introduce different components of the training course. These could also be good activities to start sessions. However, the tests that allow for whole-round evaluation of the competence and need to be used as pre-test and post-test should be of another type. The instruments developed are conceptualised as maximally profound and all-inclusive, as

possibly time- and effort-consuming for the student and as requiring certain temporal and intellectual input on the evaluator's part as well. The benefit of all this, however, shall be – it is believed – the possibility of obtaining a detailed and accurate picture of the student translator's IC level and, more importantly, of the level of each of the competence constituents.

Therefore, the only general comment that is considered as instrumental for the task of improving the two tests is the criticism about the self-report test lacking "psychological reality for the students". Nonetheless, the expert appears to be also against the "agree – disagree" statements type test and to conceptualise the only possible test design as "a series of authentic translation/communication problems, with multiple-choice answers". Besides, he thinks that these do not need to be the same in pre-test and post-test, because "competence ... involves skills that can be transferred from one problem to a similar one" and that training should also consist of discussing such problems. All in all, the expert raises three interrelated questions here: that of the appropriateness of agree-disagree statements test, that of the ideal test format, and that of the pre-test and post-test identity or comparability requirement.

Regarding the first issue, when asked to agree or disagree with certain statements, any respondent can potentially interpret these in his own way. No matter how many attempts are made to ensure the statements are understood in a similar way by individuals representative of the test target group, there is always a chance of a different reading. Besides, if the student has never considered the idea expressed in the statement, he might not go beyond the surface level and mark "not sure" precisely because the statement does not link to some belief or opinion in his head. However, two counterarguments could be formulated here. First, students are not "empty vessels" and might well have thought of the translation and culture relationship before taking a formal course on IC development. Second, SRQ is not the only means of judging the level of the student's competence. Vice versa, the intention here is to compare the student's self-perception with PT results. This way, differences between the way students perceive themselves and the way in which they can perform can be identified. Besides, the differences in self-perception and performance ability can be discussed with the student, which can help him to reach a higher level of the self-monitoring capacity.

As for the expert's idea of the ideal test format, little can be said here apart from the fact that personal preferences are bound to differ. Besides, the expert himself recognises in the above discussed part of his general feedback that different types of tasks could and probably should be used in order to evaluate different aspects of translator intercultural competence.

The idea of transferability of skills and, thus, suspension of the requirement of the student taking exactly the same test before and after the course is, on the contrary, of interest. On the one hand, asking students to answer exactly the same questions and to complete the same tasks for the same texts presents certain risks. First of all, reiterative test application is associated with *testing effects* (Shadish, Cook & Campbell, 2002, p. 60), that is, result improvement that does not reflect efficiency of the training provided. Secondly, there is a risk of students remembering their own answers and reproducing them or feeling that they did not need to learn anything more during the course than the answers to these questions and tasks. On the other hand, if the contents of the tasks (text fragments and/or situations) differ, even with the tasks being kept the same, comparability of the fragments' characteristics and levels of difficulty needs to be proved. Unless their level of difficulty and the variety of issues they contain is demonstrated to be "the same", no scientifically rigorous comparison of the pre-test and post-test data is possible. Thus, the expert's idea seems attractive, but until a way of proving that two sets of fragments, etc. are interchangeable is found,⁴⁷ the test might have to be kept exactly the same both for the pre-test and for the post-test situation.

Apart from the general comments discussed above, the expert left comments about various test items. A detailed discussion of these can be consulted in *Appendix III. Expert's Comments on the First Version of the Instruments*, while here only a brief summary is presented. Thus, of these internal comments, eight were considered instrumental for the tests' improvement:

- comments 2, 4, 5 and 9, which recommended reformulation of leading or loaded statements within sections I.1, I.3, II.4 and III.3 of the Self-Report part;
- comments 3, 8, 17, and 22, which advocated reformulation due to the leading or excessively abstract nature of the items within sections I.2 and III.2 of the Self-Report and sections II.3 and III.1 of PT.

However, it was decided to introduce changes only if the pilot sample respondents confirmed the opinion expressed by the expert evaluator.

The reasons for disregarding the rest of the comments can be summarised as follows:

- for being methodologically incorrect (co. 1);
- due to professional reality being somewhat different from the learning context (co. 6, 11, and 27);
- for not being clear (co. 25);
- for going against the general logic behind the two tests (co. 7, 10, 14, 15, 18, 19, 20, 21, 23, 24, 26 and 28);

⁴⁷ PETRA, a research group on cognitive translology, purports to do this, but there still remains a long way to go. Cf. <http://www.ugr.es/~petra/home.htm>

- due to the test design changes taken between the validation attempt and the pilot test application (cf. section 4.4, next) (co. 13 and 16);
- due to personal disagreement with the expert (co. 12).

All this being said, as already mentioned, a decision was taken not to incorporate any changes suggested by the expert evaluator before the tests have been field-tested.

4.4 Pilot application

Thus, it was decided to keep the first versions of the tests. The next steps at improving the instruments sought validity evidence based on response process and response characteristics. The items and the scoring guides were to be field-tested, respondents were to be asked to leave comments at the end to the questionnaire and randomly selected students were to be interviewed. Now, due to the amount of time that could be requested from students asked to complete the two tests, the question of tests' length became of significance. Therefore, the tasks that required research had to be omitted. Further on, taking into account the formal characteristics of the pilot sample, it was decided to omit the translation-pure tasks (those of block V). This was done because of the four groups asked to complete the pilot test versions only one was known to have completed a translation degree (five students who completed their first degree in translation at the University of the Basque Country) and one group was known to have had some introductory formal training in translation (students of *Translation 1* course). The other two groups – *English Language Skills 1* and *Multiculturalidad y Diálogo Intercultural* – were formed by students enrolled in the degree which was to offer introductory translation training later on. This meant that although students could be asked about translation and the translator's task and could be expected to have some opinions on these issues, it was not reasonable to ask them to reflect on why they would have carried out translation-proper activities in this or that manner. Besides, the tasks of block V were the "traditional" translation tasks and only allowed for holistic assessment. Therefore, the four groups of students were asked to complete SRQ in full and part of the tasks originally designed for PT.⁴⁸

To reiterate, five tasks were not included into the field-tested versions of the tests for three reasons. The main reason, as already indicated above, was that of deciding – due to the sample characteristics – not to include tasks that required students to translate fragments and comment on the translation decisions (all the tasks of the fifth section and task 2.2). Second, due to the time constraints, it was decided to include only tasks that did not require any research on the students' part. For this reason, the initially proposed "research" tasks 3.2 and 3.3 were omitted. The third reason for excluding the originally

⁴⁸ See Appendix IV. Pilot Test Tasks.

envisaged tasks was that of reconsidering the learning objectives. The initial aim of helping students “come to understand to what extent the comprehension process in particular is culturally-determined” was incorporated into other objectives of the awareness of the communication process block and, thus, there was no need to have a separate task for it any longer (the initial 1.5 task).

Both tests were placed on the Internet as Google-documents and students were sent the links through their professors with a request to complete the two tests within two weeks. The total number of responses obtained was comparatively small for the self-report part and very small for PT tasks: 46 and 16, respectively. Therefore, it was decided to do the following:

- 1) analyse the self-report data in order to identify items whose efficiency appeared low judging by the pilot sample and see whether those coincided with the ones indicated by the expert evaluator (section 4.4.2, p. 170);
- 2) analyse the students’ comments left at the end of SRQ (section 4.4.3, p. 171);
- 3) analyse the responses obtained for PT tasks in order to check whether the tasks were formulated in such a way that students interpreted them as they were deemed to be interpreted and to check whether the initially envisaged scales proved useful for quantifying the results obtained (section 4.4.4, p. 172);
- 4) use the conclusions reached as purely indicative due to the insufficient sample size and incorporate changes only into those items that were identified as problematic by the expert evaluator, through this analyses and by the students interviewed⁴⁹ at the same time.

Due to the small size of the pilot sample for the two instruments and to the fact that only 15 respondents completed both measures, no analysis of correlation between SRQ and PT results was to be carried out at this stage.

4.4.1 Description of the pilot sample

As specified in the *Standards* (AERA, APA & NCME, 1999, p. 39), the sample for field testing should be “somewhat representative of the target population of the test”. Therefore, university students who were native speakers of Spanish, had English as their first foreign language and pursued/had pursued either a *Translation* or a close degree (*Modern Languages* with an introductory translation element, in out case) were considered an adequate population for the pilot study.

⁴⁹ See section 4.5 *Further evidence based on response process: interviewing students*.

Under the names of *Form One* and *Form Two* the two tests to be piloted were uploaded as Google-documents and students from three groups – *Traducción I*, *Multiculturalidad y Diálogo Intercultural*, and *English Language Skills 1* – were asked to fill out the two as part of a university research project. All students were enrolled in *Modern Languages* undergraduate programmes at the University of Deusto. Besides, a group of five MA in Education students who had completed a BA in Translation was asked to participate in the test piloting.

Students from the *Traducción 1* course were the group with whom four pilot sessions on translator intercultural training were conducted.⁵⁰ These were mainly⁵¹ students of senior courses of the old *Modern Languages* undergraduate degrees who were taking an optional introductory translation course.⁵² This group was asked to complete the two forms before the four pilot sessions. Students of the *Multiculturalidad y Diálogo Intercultural* course were considered appropriate subjects because they were all students of the second year of the new *Modern Languages* undergraduate degree involved in discussing the issues of the interrelations of cultures. Although these students had not had any introductory translation course before taking the tests, most of them declared that translation was one of the possible careers they were considering upon graduation. The *Language Skills 1* group consisted of students of the most advanced English-language group in their first year of the new *Modern Languages* degree. Thus, the four groups were asked to fill out the forms and to comment on any test items they found unclear or confusing. This way, the comments and the answers themselves could demonstrate any weaknesses of the task foci and formulations, while the students' responses could cast light on the appropriateness or otherwise of the marking scales proposed.

4.4.2 Potentially leading, confusing and scarcely discriminating/informative self-report questionnaire items

The items that received a possibly extensive majority of identical replies (positive, negative or “not sure”) were identified and compared to the list of items found wanting by the expert evaluator. These “problematic” items – 3, 4a and 8a,⁵³ on the one hand (mainly negative answers), and 2a, 2b, 2c, 8b, 8c, 10b, 11a, 11b, 11c, 11d, 12a, 14b, 15, 16a, 16b, 18a, 19a, 19b and 20a, on the other (mainly positive answers) – might well have been perceived as excessively obvious or leading. Attention had to be paid, therefore, to the students' feedback. If the students interviewed confirmed the impression, the items could be changed before a full-scale tryout of the instruments.

⁵⁰ These are the pilot sessions referred to in section 4.1.1 above. For more details on the experiment, cf. Yarosh & Muies 2011.

⁵¹ Apart from two Erasmus Mundus students.

⁵² The old degrees did not offer the *Multiculturalidad y Diálogo Intercultural* course.

⁵³ The numbers used to refer to the test items throughout this section correspond to the numbering used in the second column of *Appendix IV. Pilot Test Tasks*.

The same concerned the two items that had received the majority of “not sure” answers: “I am able to identify elements referred to in the text that are unknown to or are perceived differently by the target audience” (no. 12b: 24 out of 46) and “I know what strategies can be used for dealing with culturally-loaded elements” (no. 18b: 24 out of 46). Here the argument went as follows. In both cases the statements describe behaviours characteristic and required of the translator but both statements might be equally difficult to understand out of the context. Besides, the first item speaks of “culturally-loaded elements” without providing any explanation of what these are. The second, in turn, describes a focus that not all students would be familiar with. Students might ask themselves similar questions when translating but not use the same vocabulary. Thus, although it was only a hypothesis to be confirmed or disproved on the basis of the feedback obtained from the students interviewed, the statements were tagged as possibly requiring rewording so as to be more comprehensible for an average student. There was also a possibility of the language presenting or increasing the difficulty. Therefore, an option of offering students the tests in their mother tongue was to be seriously considered.

If we compare the list of items above with the list of those commented on critically by the expert evaluator, the following items coincide: 2a, 2b, 2c, 3, 12a, 12b and 18b. The two confusing items were indicated as such by the expert evaluator as well. He warned against item 12b as too abstract and item 18b as possibly unclear (in terms of even a professional translator and translator trainer feeling at a loss as to which answer to mark). The other five items were pointed out by the expert evaluator as either abstract or leading, or abstract and leading (that is, so abstract that, as a result, likely to prompt students to try and guess the answer the instructor wants to see). As for the expert’s warning about items 11a, 11b, 11c and 11d all asking the same questions, only 18 of 46 pilot sample respondents gave the same or all positive answers to the four issues. Clearly, the proportion might have been different in a larger sample, but there was no certainty about it either.

4.4.3 Comments left at the end of the self-report instrument

Six out of 46 respondents chose to leave comments in the section of the test where all students were invited to express any doubts, questions or thoughts that they considered might help improve the questionnaire. Most of the comments indicated the items the respondents did not understand or were not sure to have understood correctly (item 3 (R3)⁵⁴, item 29 (R33), or general difficulty with understanding questions (R34)). Thus, two items – 11a and 10b – surfaced anew as potentially problematic items to be reconsidered, if there was any further evidence of them being not clear.

⁵⁴ “R” in this and the following sections stands for “Response”.

One respondent (R3) would have wished for item 17b to be an open question, because his habits of following the news differed depending on whether it was holiday time or not, while R38 observed that a brief introduction in the beginning would have helped him to contextualise the questionnaire more. R3's comment is not considered as calling for change because if the student only follows the news during the holidays and finds it difficult to follow the current affairs during the terms, the answer should be negative. With respect to the introduction, if the tests are completed online by the students who receive the link from their professors without any information about the test, such an introduction should and will be included.

The other two comments concerned the test as a whole, with R35 lamenting many items were "too obvious" and easy to manipulate, whereas R15 wrote that in his opinion "some of the questions [were] especially enriching and [gave] you food for thought", particularly item 5. As to R35's comment, it shall be observed that self-report items can always be manipulated and there is no need to try and make them manipulation-proof. R15's opinion, in turn, although not instrumental for the purposes of test improvement, was interpreted as a positive moment, an advantage of the test. If a test can be teaching and reflection-stimulating at the same time as helping the teacher to assess the student's development and progress, this is much better than having a test whose only beneficiary appears to be the instructor.

Before we proceed to discussing the organisation of and the results of the interviews conducted with randomly-selected responders, insights that could be obtained from analysing the students' answers to the piloted PT tasks are discussed.

4.4.4. Performance test: improvements suggested by the pilot sample

4.4.4.1 Item 1

"All communication is culturally conditioned". Do you agree/disagree/partly agree? Are any types of communication culturally conditioned? In what ways? Please list all the ways that occur to you with relevant examples.

The sixteen answers obtained in the first pilot sample⁵⁵ suggest that the initially designed scale was inadequate. Generally speaking, it had two major drawbacks. Firstly, it accounted only for one possible developmental pattern. Secondly, it tried to distinguish five categories not because this was deemed to reflect the inner logic of the student's development but merely to formally mirror the five-point Likert scale of the self-report instrument. To show why exactly a different scale is required, an attempt to mark the students' replies along the initial scale is undertaken and commented on below. After this the students' answers are analysed again one by one in order to try and establish a tentative list of criteria that could help design a new scale.

⁵⁵ The exact wording of the answers analysed can be consulted in *Appendix V. Pilot Sample Replies to Performance Test Tasks*.

4.4.4.1a Applying the initially suggested scale

If we look at the pilot sample answers, it appears easy to discard negative answers – like Respondent 19's – although at the same time it becomes evident that the initial scale does not have a corresponding category. This could have been solved by adding a zero point category for “negative” answers or answers that might be a sign of the respondent misinterpreting the question. There are also answers that fit into category 1 envisaged: R5 and R4, while R2, R15 and R25 seem to fit into category 2. Yet, R11 falls somewhere in-between the two categories. Theoretically, if the two categories are distinguished on the basis of the students recognising only some (category 1) versus most (category 2) types of communication as culturally conditioned, while the criteria of “not providing sufficient supporting argumentation” is substituted or complemented with that of “examples either not given or revealing confusion”, responses like R11 would also be accounted for.

Here, however, the question arises whether proclaiming agreement without an ability to demonstrate it by examples is a proof enough of having realised the fact, especially if the positive answer was initially interpreted as placing the student above the acceptance line, while confusion or lack of examples and/or supporting arguments as placing him below the line. The fact is that giving more weight to the proclamation will convert the item into a self-report rather than a performance test task. Besides, the self-report instrument already includes a similar item. This means that the categories should be defined better and the task might need refocusing.

Moving on, while R9 and R12 match the criteria set for category 3, R7 reveals another drawback of the initial scale. It demonstrates that the borderline between categories 2 and 3 is not clearly marked either. Both presuppose affirmative answers for the proclaimed realisation part, but then lack of “sufficient supporting argumentation” is, in practice, hard to distinguish from the student staying at too general a level and naming “some of the ways without backing them up with relevant examples”. Besides, whereas R9 and R12 might be argued to differ qualitatively from R25 and R2, their difference with R15 does not appear tangible enough to call for different categories and marks. At the same time, the answers like these four come together because even if they are not placed above the “acceptability” line, they should be differentiated as “promising” or “attempting at reflection”.

Answers R10, R8, R47, R3 and R13 could also be placed in category 3, but the last three with a degree of doubt. These students try to enumerate factors that influence communication and/or behaviour in general (R3 and R13) or to give at least one, however broad, example (R8, R10 and R47). At the same time, R3, R13 and R47 are somewhat too much on the behaviour side, which means that the students have realised that behaviour is culturally conditioned, but have not yet been able to apply this general understanding to communication as such, or have not been able to verbalise their understanding.

Alternatively, they might think communication is not different from any other type of interaction, which in the current context would be an excessively wide interpretation. Therefore, the answers seem better substantiated; yet they might also fall below the “acceptability” benchmark if the evaluator cannot be sure the students are thinking about communication and not behaviour only when answering.

It might also be a result of deficient task formulation. Thus, while these answers reveal a deeper level of understanding, due to the faulty question formulation and the inadequacy of the scale, they might be marked either higher or much lower than the actual student’s level. Returning to the other two responses placed into this category, R10 represents what might be called an over-generalisation or even a stereotype, while R8 could be classified as excessively linguistic. Yet, they contain attempts to justify one’s opinion and, therefore, can be considered satisfactory or acceptable, although clearly not ideal or “very good”. Besides, R10 reveals a further inadequacy of the scale: the initial doubt of the student provoked by the categorical wording of the question creates a risk of such an answer being given no more than 1 point.

Category 4 was formulated as containing replies in which “the student answers positively but the ways and examples given fall short of reflecting the variety of ways in which culture conditions communication”. No answer obtained in the pilot study seems to belong clearly to the category. However, R6 could be a candidate. In R6, cultural factors are linked to linguistic resources: aspects of cultural specificity are shown together with the way they are expressed and/or become explicit in communication. Thus, although all the examples come from an “exotic” Japanese culture, this response should probably be classified as acceptable. At the same time, the respondent’s unwillingness to fully agree with the idea of all communication being culturally conditioned is a further argument in favour of reformulating the task and choosing a less categorical wording for the question.

4.4.4.1b Towards a new scale

If the initially proposed scale is inadequate, a new one should be suggested. Only a provisional new scale can be designed on the basis of such a small sample. However, the following principles can be established already at this stage. For the moment – before the developmental patterns with their respective developmental stages have been identified – the following two scales could be tentatively proposed.

	SRQ positive items	PT tasks
++	Strongly agree	Very good
+	Agree	Good
	Not sure	[no equivalent]
-	Disagree	Potentially promising but yet unacceptable – “on the right way”
--	Strongly disagree	Totally unacceptable or no development in the desired direction detected

This means that a “Not sure” answer will always presuppose a discrepancy between the student’s self-report and his actual development; which is logical. For the purposes of counting the total, the potentially promising answers could be awarded a zero, so as not to decrease the general sum of points, while unacceptable answers and answers that seem unrelated to the question or task could be given a minus and, thus, affect the general sum. In any case, firstly, this cannot be decided until the number of categories has been determined on the basis of the internal logic suggested by the sample, and, secondly, detailed descriptions of the categories will still be required in order to assure uniformity of marking as much as possible.

These marking criteria should reflect the patterns which will be discovered through analysing a big number of replies, although it might be impossible to be sure a saturation point has been reached. For example, if we analyse the pilot sample responses as to their proximity to the learning objective achievement,⁵⁶ a number of observations about possible developmental and category criteria can be made. These will need to be further reinforced or corrected through analysing a larger sample. At this point, however, the need to reformulate and probably even to redesign this particular test item is becoming increasingly clear. Nonetheless, the final decision on this question should be taken after the feedback from the students interviewed has been analysed.

For the moment the categories differentiated can be described as follows.

⁵⁶ The detailed discussion of the sixteen replies obtained from the pilot sample can be consulted in *Appendix VI. Discussion of Pilot Sample Replies to Performance Test Item 1*.

4. Very good: communication is recognised as culturally-conditioned and a variety of examples is given; examples that feature the student's future working cultures are valued more and even if fewer in number can be the reason for placing the reply into a higher category.

3. Good: communication is recognised as culturally-conditioned and a number of examples is given to substantiate this point of view; however examples cannot be considered as reflecting the variety of aspects in which communication is culturally-conditioned and/or examples are taken from far-apart cultures and not from the cultures studied.

2. Development started (but still below the acceptance line):

- a) communication is recognised as culturally conditioned in general but supporting arguments
 - are limited to one narrow aspect (e.g. the choice of vocabulary or reserved versus affective dimension) and/or
 - remain at a general level (e.g. speaking of the need to look out for possible misunderstandings);
- b) communication in some contexts is recognised as culturally-conditioned but in others thought to be "culture-free";
- c) behaviour in general is recognised as culturally-conditioned, but it is not clear to what extent the same has been realised with respect to communication or this is the only argument to support the idea of communication being regarded as culturally-conditioned.

1. Very low (not enough evidence to speak of any development along this objective): agreement proclaimed but

- a) no examples are given;
- b) very general/confusing ideas are used in order to substantiate the position; or
- c) substantiating arguments are not related to bilateral communication (e.g. talking of news reporting being culturally conditioned).

Figure 10. New rubrics for Performance Test Item 1

4.4.4.2 Item 2

- a. Think of two "do's" and two "don'ts" (what they should/shouldn't do, say, wear, where they should/shouldn't go, when, with whom, etc.) you'll teach your children or a foreign friend so that they do not appear bad-mannered or don't stand out. Write these down below.
- b. Think of two historical facts everyone in your culture knows; it would be optimal if this is something you are proud of/consider an achievement of your country/people. Write these down below.

c. Explain why the norms you have chosen in "a" should be carried out.

d. With regards to the historical events you have chosen in "b", what would you think and feel if a foreigner tried to argue these facts are fabrications and events really happened in a different way; why might he/she say this?

First of all, the scale created was designed to have five points and not discriminate between satisfactory and not satisfactory answers. It also awarded a point for each behaviour rule explained in terms of the socialisation process, in spite of the fact that students were not explicitly asked to explain each of their recommendations separately. This makes the scale inapplicable to the replies where all the behaviours listed in "a" are treated together in "c". Besides, if each behaviour norm explanation is awarded a point, it does not seem logical to award only one point for the comment on the two historical facts. Furthermore, the objective of the "a"- "c" pair, for example, is to see whether the student is capable of recognising certain behaviours as culturally-conditioned. Therefore, one common explanation should be enough to place the student above or below the "demarcation" line. Asking for four different replies (two for behaviours and two for explanations) is not necessary. The "b" – "d" pair of questions is discussed below. First, however, a number of observations about the "a" – "c" pair is due.

The problem revealed by the pilot sample is that students tend to start thinking of what "a good person" should be like and, thus, speak of morale and general principles of the upbringing. In this light, it appears important and necessary to formulate the "a" question in such a way as to lead students towards listing behaviours that are much more Spanish than "universal", those about which the students might know that they do not hold true in some other culture(s). Otherwise, students cannot be expected to speak of cultural specificity in "c". No doubt, students who are far away from reaching the objective will argue that any behaviour they name, however "Spanish", is universal. Yet, the answers about how the student wants to bring up his or her children are neither what is sought here. Therefore, the first point should be limited to asking about foreign friends only.

Furthermore, the pilot sample replies demonstrate that the criteria of the student making a reference to the socialisation process as such – be these cultural or social norms – is not instrumental. Thus, R2 speaks of social norms but depicts these as "universal" social norms, which means he is yet below the border line. Another unforeseen combination is that of explaining behaviour norms that are accepted in many more cultures than Spanish or both relatively culture-specific and much more universal rules as all being determined by the Spanish culture (e.g. R4, R5 and R9). Such cases can be expected to be more in a larger sample. However, it does not appear useful to try and map a possible developmental continuum at this stage because, as noted above, the task will have to be reformulated to elicit the behaviour norms on whose basis the student can demonstrate the level of his awareness of the fact of his own cultural conditioning.

Moreover, there are two answers that are different from other cases and may be worth pointing out. Yet, they appear idiosyncratic and, thus, not calling for any scale adjustments. These are the replies given by Respondent 15 and Respondent 19. Respondent 15 thinks of a non-Western, non-individualistic and (excessively) overtly religious foreigner and explains the pieces of advice given as permitting this foreigner not to be marginalised and/or lonely. Respondent 19 focuses on the differences of the language use within the Spanish-speaking world and on the level of formality (the use of “tú” vs. “usted” treatment) appropriate in different Spanish-speaking countries, but instead of giving advice to a foreign friend about the Spanish culture, this respondent speaks of an average Spaniard who goes to Latin America.

Returning back to the scale, neither should a separate point be awarded for “no negative or offensive comments about the hypothetical foreign culture or its representative”. If such comments are made or such an attitude might be implied, the person simply cannot be considered as having crossed the acceptance line. It does not mean that “punishing” offensive comments by downgrading the answer is preferred to praising their lack, but that persons who demonstrate such an attitude are lower or further back in terms of the developmental axis.

Moving on to the historical events and their differing interpretations and evaluations, the two potential problems here that have already become obvious are first, that students do not necessarily choose events that people are proud of (e.g. R3) and that they often choose sport achievements and facts that can be interpreted differently but are well documented and cannot be denied. If the students do not make the step required towards speaking of the attitudes towards or perceptions of these events (R3 and R6 do, but R9 and R10 do not, for example), they do not understand what they are required to comment on in “d”. Thus, with a larger database a continuum of possible responses with various shades of the ability to decentre can be developed (following the procedure indicated in the discussion of Item 1). For the moment, however, the task is that of formulating the “b” part in such a way as to elicit attitudes and interpretations along with the events named. Besides, a greater variety of options can be made available to the students. For example, the “b” part can have a number of formulations, with the corresponding guidelines in “d”:

b. Think of something “everyone” in your culture knows and you personally are proud of/consider an achievement of your country/people. Write it down below.	d. With regards to the event you have chosen in “b”, what would you think and feel if a foreigner tried to argue it is a fabrication, there is nothing to be proud of, that things actually happened in a different way and there is nothing to be proud of; why might he/she say this?
b*Alternatively think of something many people in your county remember with sorrow or sadness.	d* If you’ve chosen a commonly remembered sad/sorrowful moment, imagine a foreigner you meet start treating that episode in an excessively light-hearted manner, what would you think and feel? Why might he/she say this?
b** Or think of some episode in your people’s history about which you feel strongly negative.	d** Imagine you meet with a foreigner who considers the episode you dislike as something to be praised, a great thing, what would you think and feel? Why might he/she say this?

Another feature that the pilot sample replies appear to suggest is that some of the students verbalise only the answer to the “why” question in “d”. The first question about the feelings often remains unanswered. This is not a problem for the evaluator, because it is the student’s reaction and it is the attempts to explain the foreigner’s behaviour or unwillingness to do so which are important. This means that, in order not to mislead students and make them “waste” their time on answering the “what” question, only an answer to the “why” questions should be asked in writing. The question about the feelings and thoughts, however, shall not be deleted, because its purpose it to invite the respondent to consider his internal reaction, to ask himself what it is, to “live” or to “experience” the hypothetical situation. This preliminary stage is important for the question about possible reasons to be answered out of the student’s personal experience.

A possible scale then could go along the following lines.⁵⁷ (Only the answers to questions “c” and “d” are evaluated.)

⁵⁷ When marking the first sample replies, only the students’ opinions about non-sport events were taken into consideration.

4. Very good: the answer revealing an attempt to explain things in terms of the socialisation processes and conventions of one's own culture (with or without the use of the term) plus make valid generalisations and observations about cultural conditioning of knowledge, attitudes and behaviours considered appropriate in general.
3. Good: the answer revealing an attempt to explain things in terms of the socialisation processes and conventions of one's own culture (with or without the use of the term).
2. Development started (but still below the acceptance line): the student perceives either behaviours (in)appropriate in his/her culture as universally (in)appropriate or his/her people's collective memory as the only truth. Offensive remarks about the imaginary foreigner automatically downgrade the answer to below-the-benchmark.
1. Very low (not enough evidence to speak of any development along this objective): the student perceives behaviours (in)appropriate in his/her culture as universally (in)appropriate and his/her people's collective memory as the only truth.

Figure 11. New rubrics for Performance Test Item 2

Yet, to repeat it once again, the descriptions of the categories cannot be finalised before a representative sample collected for the edited version of the item has been analysed.

4.4.4.3 Item 3

Why would many British and/or American people think that ... if people in Spain do not tend to believe the same?

- *you should not live with your parents beyond the age of 18?*
- *it is impolite to interrupt others when they are speaking?*
- *it is enough to eat a sandwich for lunch, sometimes right at your working place?*

With respect to the task formulation, the pilot sample appears to suggest the following three issues. First, some students probably misunderstood the task (R5, R7, R25, R47 and possibly R15). As mentioned above, the expert evaluator also noted that the task could be unclear. However, the majority of the students did understand what was required of them. Therefore, a solution might be that of the task formulation layout being changed slightly, that is, the questions being asked repeatedly for each cultural difference chosen:

The old version	Layout suggested
Why would many British and/or American people think that ... if people in Spain do not tend to believe the same? a) you should not live with your parents beyond the age of 18? b) it is impolite to interrupt others when they are speaking? c) it is enough to eat a sandwich for lunch, sometimes right at your working place?	a) Why would many British and/or American people think that you should not live with your parents beyond the age of 18 if people in Spain do not tend to believe the same? b) Why would many British and/or American people think that it is impolite to interrupt others when they are speaking if people in Spain do not tend to believe the same? c) Why would many British and/or American people think that it is enough to eat a sandwich for lunch, sometimes right at your working place if people in Spain do not tend to believe the same?

Second, Item 3b, about Spanish people interrupting each other much more, does not seem to work, because only one student recognises this is indeed the fact (R19) and one admits there might be some truth to it (R12). This is indicative of the pilot sample students' ability to look at their own culture from the outside, but a cultural difference which is not perceived as such by respondents is not suitable for the purposes of this particular task. The other two differences seem to have been selected well in the sense that they are perceived as such by all the students of the pilot sample and, what is also of importance here, appear to evoke emotional response. Therefore, the evaluator obtains a chance of seeing whether the student is capable of discussing the difference in an impersonal manner, as a cultural difference, of comparing the two practices with keeping their own "me" out of it.

Third, there can be argued to exist a discrepancy between the objective (realising that knowledge, attitudes, and behaviours of the representatives of other cultures are also culturally dependent) and the task, which opposes certain practices of a relevant foreign culture to those of the student's own culture. Thus, what is checked here resembles very much the Bennett's idea of intercultural sensitivity. However, as in the task with one's own cultural conditioning (Item 2), it appears impossible to speak of and to draw the students' attention to cultural specificity of a certain belief or practice without bringing in a contrast culture. Nothing can be specific unless compared with something else. Made to face a foreign belief or practice which might be perceived as threatening a certain aspect of the student's own culture, the students are invited to comment on the reasons of this difference. If a student is able to do so in non-judgemental terms and without trying to defend the existence of some "universal logic" behind one of the practices, on the one hand, but explicitly speaking of the differences being cultural, on the other, he has already passed the benchmark.

With regards to these last observations, a comment is due on the initially proposed scale. It is possible to criticise the descriptions of the categories suggested. For instance, original topmost mark erroneously implied that there can be some one correct answer to each question and that being able to provide such an answer was equal to having reached the objective. As pointed out in the previous paragraph, the real objective here is to be able to reflect on both cultures without making evaluative judgements. Nevertheless, of more importance for improving the scale is the general decision already taken that the scale should be developed from the idea that there is a border line, with the answers below it considered not acceptable. Thus, provisionally, any answers containing ethnocentric comments, “proving” that student’s own culture has the “correct solution” or – vice versa – speaking negatively of one’s own culture, employing any evaluative adjectives, that is, emotional reactions or treating cultures and cultural practices as better or worse, right or wrong should be placed below the acceptance line. The answers that attribute the differences to cultural reasons and manage to stay away from judgemental terms should be considered acceptable.

Further differentiation within the two categories can be suggested once a larger sample has been analysed. Besides, already the pilot sample demonstrates that students’ answers might well contain a mixture of developmentally high and developmentally low comments, as the reply Respondent 10 gives to 3a. The student first attacks the point of view in question; then tries to defend this attack by appealing to financial/etc constraints that exist in Spain; then explains the difference in terms of cultures; only to finish up with another criticism towards the foreign culture representatives, who are allegedly unable to understand what is normal in Spain.

Then, there is also the question of placing along the continuum replies that speak of only the student’s or only the foreign culture. Another possible refinement towards the final categories’ descriptions suggested by the pilot sample is that of distinguishing between answers that speak of “them” and “us” (lower in developmental terms) from those that discuss the British/American and the Spanish cultures. Moreover, answers that address the questions in logical and non-judgemental terms but never mention the idea of culture and cultural differences also need to be accounted for. So do the replies that downgrade the differences identified as cultural to the individual decision level. However, any conclusions with this respect would be premature before a larger sample is obtained. The improvements that could be introduced at this stage are those of eliminating the second example and putting the same question in full twice – once for each cultural difference maintained.

As for grading the first pilot sample replies, the following categories will be used.

4. Very good: the differing practices indicated are commented on in terms of cultural specificity without judgemental observations (no responses of this type in the pilot sample).

3. Good: the differing practices are commented on in non-judgemental terms, without ever referring to the cultural reasons, but trying to “explain them” through placing them into the context of the interrelated cultural practices (R4b; R6; R7; R9).

2. Development started (but still below the acceptance line): if any reference to universal correctness or to the cultural practice being supported by some hard evidence is made in any of the two items (R3(b); R4(a); R47b).

1. Very low (or impossible to estimate the developmental level):

a) personal opinion on the issues is expressed with the practices indicated not treated as culturally-specific to only one of the cultures (R8, R47a);

b) at least one of the two answers is overtly judgemental (R10, R15, R13; R11; R12);

c) the response is limited to narrating one of the cultural practices (especially that of the respondent’s culture) without indicating why such narration is of relevance to the question asked, without showing the interrelatedness of things (R19); or

d) answers reveal confusion – the task has been misunderstood (R5, R25) – or do not allow any judgements as to the student’s developmental phase (R2).

Figure 12. New rubrics for Performance Test Item 3

Replies to question “b” were not evaluated, since the difference was not recognised as such by the majority of the respondents. With regards to the other two replies, if the student’s answers to question “a” and question “c” suggested different developmental levels, the lower was selected, because if a student cannot abstain from evaluative judgements or does not recognise cultural conditioning of certain behaviours, he cannot be considered as culturally aware in general.

4.4.4.4 Item 4

Please answer the questions below. If you cannot answer some of the questions, indicate what you would need to find out to answer them:

1. Please get some bread on the way home → What kind of bread will the listener bring home?

2. Three more weeks of school... But he had something nice to look forward to. Two things, actually: the summer holidays and his birthday, right in the second week of the holidays. → Which month was the boy born?

3. *She hoped life would be easier after she finished her History degree, but now she decided to go into teaching, so she'll still have to work hard for some time. → How long? Why?*

4. *It's a perfect game to play outdoors if you have a whole class of schoolchildren and no sports equipment whatsoever. → What game(s) can you play?*

The first general impression the pilot sample data give is that having four questions within this task is not necessary and that questions 4c and 4d do not appear to work well. Question 4c seems to provoke difficulties not only because teacher training is not such a well-known area for many students in their early years of study, but also because of the wording used. As far as the students' responses allow to speculate, the "so she'll still have to work hard for some time" part confused a number of respondents who did not associate it with the study period or degree one has to take to be allowed to teach, but interpreted it as the time the person will have to work hard in her teaching position. Question 4d was answered correctly by two students: only Respondent 5 and Respondent 10 were able to conceive that the games children use to play might differ across cultures. On the one hand, this potentially makes the question highly discriminative, which is good for a test item. On the other, if it is excessively difficult, it might result little demonstrative either. Besides, it can hardly be argued that children cannot play chasing (R47) or football (R11) or organise running competition (R15). The game of hide-and-seek is also known in the majority, if not all, of the countries where Spanish and English are spoken. Moreover, the students might argue that the question does not speak of the game representatives of an undefined culture know well or use to play, but merely of a game children *could* play together. Thus, from the factual point of view students might well be right if they name one of the games they know well. This means that question 4d does not permit checking whether students suspect that cultural schemata corresponding to "the same" verbal form might well differ. Furthermore, four questions in a row are too many. Two could be enough. Therefore, either only two items – 4a and 4b should be left or the two should be given to the students in the pre-test and two different ones (new questions need to be added then) in a possible post-test.

As for the scale, it needs better adjustment to the learning objective the task focuses on. The idea behind the item is to give students statements or questions or situations that despite the familiarity of the foreign language verbal forms used to describe it would evoke differing schemata in representatives of the cultures studied by the students. In this pilot test these were the Spanish and the British and/or American cultures. Students who have gone far in their development towards this learning objective should be able to realise that the answer will depend on the culture where the event referred to is deemed to happen. Since the culture is not specified, no answer can be given. However, it is not enough to give a "do not know" or "not sure" answer. To be evaluated as acceptable, the reply should indicate clearly that such a doubt is due to the lack of the information about the cultural context (4b-4d) or the culture of the interlocutors (4a).

Thus, provisionally, giving any definite answer (e.g. an answer that is correct in one of the cultures) or several options, or an oblique answer, or a “do not know”/ “not sure” answer without indicating that the doubt is due to the lack of the information about the cultural context, or – in case of 4a – replying that the listener would know which bread – all these options would fall below the acceptance line. The answers that make reference to the “local culture”, the character’s culture or the county, on the contrary, can be considered acceptable. So should be the answers that explain the respondent’s not-knowing by the fact that the cultural or the country context is not specified. At the same time, if the student states clearly that the answer will depend on the culture or, for example, if the same statement is made and more than two cultures or countries are mentioned, it could be a “good level” category. However, observing that the hemisphere would determine the answer of 4b, without making more explicit references to the culture, will not be considered an appropriate reply (R8).

Thus, the following three categories can be distinguished so far.

3. Good:

- a) replies which state clearly that the answer will depend on the culture;
- b) answers that make reference to the “local culture”, the character’s culture or the county; or
- c) answers that explain the respondent’s not-knowing by the fact that the cultural or country context is not specified.

2. Development started (but still below the acceptance line): the answer is said to depend on the individual circumstances.

1. Very low (or impossible to estimate the developmental level):

- a) a specific answer (valid for only one particular culture) or several options; or
- b) an oblique answer (*cf.* R24a “bread which is sold in groceries”) or a “do not know” or similar answers without any further comments.

Figure 13. New rubrics for Performance Test Item 4

4.4.4.5 Item 5

Go back to fragments in [Item 4]. Describe the actions/concepts/phenomena as they exist in your own culture but in a foreign language

- 1) *Buying bread – so that a foreigner can go and get you the bread you want*
- 2) *Summer holidays – for an EU legislator who is trying to standardise the holidays so that he/she understands the advantages and disadvantages of your country’s present summer holidays*
- 3) *Teacher training – for an advertisement to be published on the web to attract foreign students*
- 4) *An outdoor game for a relatively large group of children – for a book of games to be used by summer camp monitors*

This task produced considerable confusion among the students of the pilot sample. The expert evaluator warned that the instructions might be unclear and so they were for quite a number of the sixteen respondents. Some of them stated openly they did not understand the task (e.g. R3 for 5c, R11 for 5b, R19 for 5c or R25 for 5b and 5d). Others – in 5c – stated they did not know what teacher training was (R8) or did not know enough about it to complete the task (R10). Still others misunderstood the questions because they can be seen answering “something else” and not what was asked (R15 and R47 for 5a; R3, R5, R8, R9, R13, R15, and R47 for 5b; R2, R9, R11, R13, R15, R25 and R47 for 5c; and R5, R7, R9, R10, R11, R15 and R47 for 5d). Another group of students might have misunderstood the task, although in their case it is less clear (R5 and R7 for 5a and R3 for 5d). At the same time, for each question within this item, there were students within the pilot sample who understood what was asked and completed the task with varying degree of success:

- for 5a: R2, R4, R3, R10, R6, R9, R11, R13, R8, R12, R19 and R25 (12 out of 16);
- for 5b: R2, R7, R4, R10, R6, R12 and R19 (7 out of 16);
- for 5c: R5, R7, R4, R6 and R12 (5 out of 16); and
- for 5d: R2, R4, R6, R13, R8, R12 and R19 (7 out of 16).

If we go task by task, in 6a the pilot sample respondents appear to demonstrate a tendency to give an “indirect” answer as, for example, Respondent 3 does: “I would explain him/her where we buy the bread, how could he get there and I would tell him/her to ask the shopkeeper the bread we buy”. So do Respondents 6, 8 and 9. R11 reveals another drawback of the task’s focus: namely that in a real-life situation even explaining to a foreigner who speaks English and no Spanish, the students will have to use Spanish words and/or expressions to make sure the hypothetical foreigner indeed gets the bread needed. The same circumstance is pointed out by R19 and R25. This means that, first, the situation might have to be reformulated slightly, so that explaining certain aspects of the local bread culture in English do not appear to be an artificial situation. Second, care should be taken to formulate the new task in such a way as to exclude the possibility of the student describing what he would say instead of actually writing it down.

With 5b, the task might need to be made more realistic, again. For example, students might find it difficult to speak of advantages and disadvantages of the Spanish legislation on the summer holidays if they do not know in what aspects this differs from other countries. Besides, as suggested by R5, the fact that school or students’ summer holidays are meant should probably be made clearer.

5c seems to be the weakest and the less adequate task due to students lacking knowledge not only about inter-cultural or inter-country differences with respect to teacher training but also about the teacher training options in their own national culture. Those students who did create a version of the

text asked for came up with an advertisement that could appear in any country. Even though some of them included references to Spain (R4) or the Basque Country (R2) into these, there is no cultural information at all. A similar thing characterises 6d answers of the students who understood the task. Those students who attempted at an explanation chose such not-culture-specific games as hide-and-seek and football (e.g. R4 and R6). In some of the replies students named the games they thought to be Spanish, but these respondents did not do any explaining, and, thus, their answers had to be placed into “the task not understood” group (e.g. R5, R9 or R10).

Another moment is that of repetitiveness already raised in the discussion of Item 4. Students who understood all the four tasks and made an attempt at answering them as required had to write at least a paragraph per question. Simultaneously, if the student completes at least two of the tasks, it should suffice for making judgements about his ability to adjust explanations to the communicative context set. Thus, an improved version of the test could contain two tasks within this item, but these two should be worded and focused in such a way as to be clear for the students and make sure not to ask respondents to use the knowledge they probably do not have. Only if these conditions are observed, it will be possible to make judgements about the students’ development level.

To conclude, it appears that the item might need serious reworking and all the points made above have to be kept in mind when analysing the feedback provided by the students interviewed. These changes will necessarily lead to a redesign of the evaluation scale as well. It is too early to speak of the categories before the task has been redesigned. However, the general idea would be that the scale should not any more be conceptualised as a system for awarding points to be summed up later on. For the purposes of evaluating the pilot sample replies only responses to 5a and 5d (about buying bread and playing a game) will be taken into consideration and the following categories will be used.

4. Very good:

- for bread: what actually should be said is noted down and this is detailed and instrumental (R19);
- for games: explanations are comprehensible for a person unfamiliar with the game and complete (R6, R8, R19).

3. Good:

- for bread: explanation is indirect – explaining what will be said rather than formulating it verbatim – but reflects important cultural elements or is partly direct and partly indirect (R6, R8, R10, R11, R12);
- for games: partly explained (some crucial details are left out, probably as obvious) (R2, R4, R12, R13).

2. Development started (but still below the acceptance line):

- for bread: explanation is not cultural but excessively technical (as if given to an extraterrestrial) (R4);
- for games: an explanation attempted at but is incomplete and/or confusing (R5).

1. Very low (or impossible to estimate the developmental level): task misunderstood, namely

- for bread: what is given is not an explanation (R7, R13, R25, R47); task misunderstood (R5, R9, R15); or answers are indirect and it is not possible to judge the student's developmental level (R2, R3, R9) and
- for games: not an explanation (R7, R10, R11, R15) or a "do not know" answer (R25).

Figure 14. New rubrics for Performance Test Item 5

4.4.4.6 Item 6

Below, some ideas commonly held by representatives of a different culture are outlined. On the basis of these pieces of information, imagine how respective behaviours and beliefs widely shared in your culture might be seen by these people.

- 1) The first seven years of life are understood as the time for the child to play. Consequently, there is no legislation that urges parents to enrol their children into any system of formal education till the age of seven.*
- 2) An average child will attend one or two "clubs" after school, doing sports, arts and crafts, or any other activities (studying biology, making rocket models, playing an instrument, etc.) which allow for a wider development.*
- 3) There is a concept of "children's time"; once this is over, children are expected to go to bed. This can happen as early as at 8 p.m. up to the age of 10.*

4) You haven't seen a friend for some time. So the thing you will most likely do is to invite him/her over and chat in your kitchen while drinking tea.

5) In primary and secondary schools, when the teacher enters the class the students greet him/her by standing up; occasionally this practice is continued during early university years.

This task also turned out difficult to understand for some of the students. The problem with this item is that it is not always easy to distinguish the answers of the students who did not understand the task from the replies of those respondents who understood the task but were not able to make the double step of identifying the analogous practice in their culture and – without commenting on the practice common in their culture or on that widespread in the unknown foreign culture – imagine and verbalise how this analogous practice would be perceived from the outside. Thus, the group of those who must have misunderstood the task consists of:

- one student (R47) who said that she did not understand points “a” and “b”,
- a subgroup of those who answer “something else” (Respondent 13’s answer to 6a, Respondent 7’s and Respondent 19’s to 6b and Respondent 47’s to 6d),
- two cases in which the students thought the practice described was ascribed to the Spanish culture and, thus, completely disagreed (Respondent 5’s answer to 6a and Respondent 47’s to 6e) and
- those who replied that the practice described should not be criticised but does not form part of the Spanish culture (Respondent 11 in reply to 6d and Respondents 2, 5 and 12 to 6e).

On the opposite side are those students who have completed the task at a “very good” or at least at an “acceptable” level, that is, did exactly what a person close to the objective set should do. These are Respondents 3, 4, 6, 8, 9, 10, and 12. Not all of them performed the task equally well. Thus, Respondent 6’s replies to 6c and 6e appear to be close to an attempts to explain the other’s logic, while Respondent 12 was clearly thinking of a foreigner from this hypothetical culture moving to live to Spain and, therefore, indicated also how things are done in Spain and what this immigrant will have to get used to.

In-between are replies that can be grouped as follows:

- providing information about the analogous Spanish practices (Respondent 2’s and R25’s answers to 6a, Respondent 25’s to 6b; Respondent 19’s and Respondent 25’s to 6c, 6d and 6e);
- commenting on the practices described in evaluative terms and/or trying to expose the logic behind them (answers 6a given by Respondent 11 and Respondent 19; answers to 6b and 6c given by Respondents 5, 11, 13 and 15; answers given to 6c by Respondent 7 and 47; answers given to 6d by Respondents 5, 7, 8, 13 and 15; and answers given to 6e by Respondents 7, 11, 13 and 15);
- demonstrating that both the practice described and the corresponding Spanish practice have advantages (the answers Respondent 2 and Respondent 15 gave to 6a); and
- defending the analogous Spanish practice (Respondent 7’s answer to 6a).

Thus, most of the students were able to identify the analogous practice in their culture but then the task of putting themselves into the other's shoes could happen to be yet impossible to complete. Respondent 12's attempt to create a context in which such an operation will be required might mean that students might have had problems because they never do such double mirror exercises in their life. Yet, seven students demonstrated nearly full level of this capacity and a number of others should be recognised to be on the way to achieving it. This means that the item might have worked better or at least not worse than Item 4, although the tasks formulation needs clarification and the criteria for drawing the borderline must be considered carefully. For the purposes of evaluating the first pilot sample, however, only two broad categories will be distinguished – one for replies of respondents who have been able to do the double mirror exercise (+) and the other for those who have not (-).

However, there appears to exist another objection, a methodological one. Namely, translators who work into their own language rarely face the need to perform this operation. It is required of interpreters and translators who have to translate their own culture for the foreign target audience (a practice not unanimously approved of and occasionally considered unethical or unprofessional within Translation Community). Therefore, this learning objective should probably be considered a secondary one or should enter only at higher levels of the translator intercultural training. At most, it is the basic level of the ability to cater for a foreign culture representative when translating cultures which can be checked. This can be done through the tasks in which students are asked to explain phenomena of their own culture to a hypothetical foreign target audience. In short, after analysing the results of the interviews a decision should be taken about keeping or dismissing the item. If kept, a new scale should be designed and the number of tasks within the item reduced. Tasks 6b, 6c and 6d are possible candidates for eliminations because some of the respondents (4 in each case) wrote there were no or little differences between these practices as described and the analogous practices within the Spanish culture.

4.4.4.7 Item 7

Describe briefly what resources for acquiring knowledge about cultures you know. Indicate which you use.

The range of resource types the students named was wide. Communicating and/or socialising with people from other cultures or people who have been abroad and the Internet were the two most popular ways or sources of knowledge acquisition, with travelling abroad following closely after. Reading (unspecified books (R2 and R10), history books (R6), novels (R12 and R19), or books on the culture (R9 and possibly R15)) and watching documentaries (R6) and sitcoms (R9) also happened to be popular among students. Three of the pilot sample respondents reported, if not a habit of following the current affairs within the foreign country they are interested in, then at least the realisation that this

would be highly instrumental for their intercultural development (R6: “following the news”; R11: reading magazines and newspapers in order to know what is going on in the culture; R5: reading newspapers; and R3: getting to know what happens abroad and trying to understand why). The last perspective quoted – that of Respondent 3 – reveal an in-depth approach which is also present in the answers of some other students. Thus, R3, R7, R11 and R13 speak not of browsing the Internet but of doing research and searching for answers to some particular questions students want to resolve, while Respondents 7 and 12 also write about asking people from a foreign culture about the things they are interested in.

There are also some ‘marginal answers’. For instance, Respondent 6 lists learning languages as a way of learning more about cultures, because this way one can find things about this people’s “way of thinking”. Respondent 8 and Respondent 47 (the latter in her answer to Item 8, which she misinterpreted) defend living in another country and integrating into its culture as much as possible as the best way. The most unexpected, although the best – in developmental terms – was, however, the answer given by Respondent 6, who reported having a hobby of comparing originals and translations of books and films in order to “see to what degree the changes made are related to the cultural environment”.

However, from the point of view of the instrument development it is of little interest what a particular pilot sample student wrote. It is the type of information students appear to provide and the type of information significant for determining the student’s proximity to achieving the objective which is missing. In the pilot sample, not all the students commented on which sources out of those listed they personally use and how often. The level of their familiarity with each source can hardly be judged as well. Besides, when a student says he makes use of both the Internet and talking to members of foreign cultures, the frequency and the nature of such consultations remains unknown. Moreover, only Respondent 19 names a particular author she found illuminating (Khaled Hosseini). The rest of the pilot sample name the type of the sources (e.g. books, or sitcoms), but never indicate what authors they read, what programmes they watch or what sites they access. Thus, what can be evaluated on the basis of the answers the item question appears to prompt is the student’s idea of the types of resources available, which they seem to conceptualise together with ways of improving IC.

Thus, the task should be reformulated in such a way as to, first, make students list particular sites on the Internet, book titles or book series, programme names, etc. and, second, ask them at least to self-report on the frequency with which they turn to these resources, etc. Ideally, students should be required to give a brief description of each source they use, for instance, as if a friend asked them to characterise

each of the resources known to them and to explain why each of them was worth the student translator's attention. Nevertheless, the last possible modification of the task proposed would substantially increase the time students need to spend on the test, and should, therefore, be carefully considered. In theory, the more often and systematic the manner in which the student turns to a certain information source is, the more familiar he will inevitably become with this source. Additional follow-up questions or activities could be given to some students of the sample to check this hypothesis. If it is not disproved, the self-reported frequency of use can be taken as an indicator of the student's familiarity with the source.

The responses obtained in the first pilot sample only indicate types of resources (e.g. books or the Internet) rather than casting light on what particular resources the respondent is familiar with. Therefore, they will be differentiated into three very broad groups. However, it should be taken into account that the answers obtained were not highly informative in terms of judging the student's level of familiarity with the resources available.

3. Good: more than internet and talking to people/travelling is indicated.

2. Satisfactory level of awareness, but not high enough to be considered acceptable: only searching the Internet and/or first-hand experience (talking to people, travelling) are named.

1. Answers that are not informative: e.g. R25 and R47.

Figure 15. New rubrics for Performance Test Item 7

4.4.4.8 Item 8

What do you need to learn about other cultures in relation to your own if you want to become interculturally competent?

With the exception of Respondent 47, who did not understand the task, and Respondent 15, who did not manage to formulate his ideas coherently in the foreign language, the pilot sample answers seem to group around four ideas: language, *do's* and *don'ts*, learning as much as you can, and learning the differences between your culture and the culture(s) you study. Language is something to start with (R2) and is important for some of the students for whom becoming interculturally competent is about being able to become friends or behaving correctly within a foreign culture society (R5 or R13). The core of the *do's and don'ts* group is formed by students who speak of the need to learn habits (R7 and R12), customs (R8, R10 and R13), and "what to do and what not to do" in a foreign culture (R4, R5, R7 and

R12). Occasionally, particular everyday life topics (food and sports in R5, weather and diet in R7) or more abstract foci ('way of thinking' in R13 or history in R7) are added. The third – learning as much as you can – group respondents (RR 3, 8, 19 and 25) also use such terms as 'everything' (R25) and observe that "there is no end to it" (R3). It is impossible to judge what these students think the aim of developing IC is. Only Respondent 19 specifies that the objectives of such learning are those of knowing how to behave and how a foreign culture representative feels in a certain situation. The fourth group – RR 6, 9 and 11 – conceptualise the knowledge required in terms of similarities and differences. Respondent 11 also speaks of the need to find out why different customs have been selected or developed within the foreign culture studied, while Respondent 6 emphasises the need to be non-judgemental and finally discover deeper level similarities. Whether it means relating cultures and establishing connections or minimizing the differences and accepting some form of universalism is not clear.

The question about the students' idea of what IC is for was not asked. It is, however, raised in this discussion because the original categories of the scale were formulated with translator intercultural competence in mind. They were supposed to reflect possible stages of the translation student's development from perceiving culture as a special layer of the vocabulary, to seeing it in terms of the disciplinary courses often offered within the *Translation (and Interpreting)* degrees – such as history, literature, arts, etc., and then slowly progressing to the intercultural mediator's perspective, where cultural differences and similarities are in the centre of attention and the task is that of comparing and relating cultural phenomena and aspects. However, as the pilot sample shows, students with little translator training tend to think of themselves within the two or more cultures rather than themselves mediating between representatives of the different cultures. They have not been "spoiled" by the "civilization" approach to cultures that focuses on the high culture, but are very much interested in developing relationships with representatives of the foreign culture. For them, IC is about living abroad or studying, making friends and generally living together with representatives of other cultures. This means that, first of all, this scale also needs to be improved and, secondly, that the item might allow discovering more about the student than it was originally designed to reveal. If a larger sample confirms this possibility and such information is considered instrumental for determining the general student's level of IC, the task can be slightly changed to include the why question. This can be expected to prompt students to provide information on their conceptualisation of the competence, which, in turn, can help see whether they are still centred on themselves or have already made the crucial step towards accepting the professional mediating responsibility.

With the first pilot sample in mind, the types of responses obtained could be distributed in the following three groups:

3. Good: similarities and differences but not tailored to the translator's task in any way.

2. Development started (but still below the acceptance line):

a) "as much as you can" answers on the one hand, because these are taken as indicative of a possible broad interpretation of culture but as little instrumental and not revealing clearly enough what it is that the students is thinking about (since it could be the same linguistic focus but worded differently) and

b) "do's and don'ts"-type responses, because these appear indicative of the idea of comparison regarded as instrumental by the student.

1. Very low (not enough evidence to speak of any development along this objective): replies that focus on language (in general terms) or on certain vocabulary in particular or on particular topics.

Figure 16. New rubrics for Performance Test Item 8

It should be noted, however, that a potentially comparative focus on behaviours (do's and don'ts) often comes together with indications of a number of areas that are considered worth one's attention. For the moment, such replies are placed into Category 2, because they contain indications of higher-level development. A larger sample should allow confirming such an interpretation or taking the opposite decision. One more observation due here is that if a student appears to be answering some other question (*cf.* R15 and R47), such a reply should automatically be placed in Category 1 because it does not permit drawing any conclusions about the student's developmental level along this particular objective.

Further more, no first sample replies correspond to the potential, fourth – "very good" – group. These would comprise answers that reveal that students are focused on translation and select the categories of knowledge with the translator's task in mind. These would be the similarities and differences in both "facts" and attitudes and both in the world phenomena and the textualisation conventions. Whether this revised scale would hold good with a larger sample, remains to be checked.

4.4.4.9 Item 9

List what ways of developing intercultural competence you can think of? Which, if any, do you personally make use of?

What one can do

Are you in the habit of doing it?

The pilot sample students do not seem to differentiate resources they can use in order to improve their IC (Item 7) and ways of improving the competence (Item 9). Indeed, the first can be considered as fully covered by the second and in practical terms the difference is minimal or might be even inexistent. In the pilot test, Item 9 came before Item 7. If asked in the reverse order (first Item 7 and then Item 9), the second question might bring some additional information to that obtained through the first one. Asked in the order they were placed in within the pilot test form, the two items confused the students, who either opted for saying they did not understand the second one (R8 and R25) or listed the sources they had already enumerated in the first item – with or without commenting on the two items being similar or identical and sometimes with slight alterations of the wording (R2, R3, R4, R7, R8, R11 and R13). Two other students thought they were asked to formulate the attitudes and beliefs that characterise an interculturally competent person (focusing on “the large number of things we human kind individuals have in common” – R15 and being “in favour of immigration” – R13). Even the replies of the two respondents who gave answers considerably different from their responses in Item 7 (R5 and R7) cannot be considered informative. In sum, the students’ feedback obtained through the interviews should be carefully analysed and the two items improved in order not to create confusion but complement each other. Unless this is possible, only one item – either one of the pilot version items or a combined new one – should be left.

The pilot sample replies suggest that distinguishing the following four categories can be instrumental:

4. Very good: no answers in the first pilot sample, but envisaged as those that overtly speak of competence development (learning to do certain things, comparing cultures, etc.) and not only foreign culture knowledge development.

3. Good: many possible ways are listed but these are regarded as means of learning about the foreign culture(s), as if intercultural competence development was limited to such knowledge acquisition.

2. Development started (but still below acceptance line):

a) talking to people, travelling abroad or the combination of the two are seen as the only way, which means that students are not aware they can also develop their competence when no direct contact with the foreign culture representatives is feasible;

b) following the news (without any further actions) is considered the way to develop the intercultural competence; or

c) the manner to develop the competence is described in very general terms (R15 and R19).

1. Very low (or impossible to judge):

a) learning the language is considered to be the way, while this is only a means, i.e. the student has not started consciously trying to develop the intercultural competence but is focused on the linguistic competence in the foreign language (R7) and

b) “do not know” answers.

Figure 17. New rubrics for Performance Test Item 9

4.4.4.10 Item 10

a. Can you think of any recent piece of news ...

(1) which has been reported in a similar way both in Spain and the UK/the US/your country (if different from Spain, UK and US)?

(2) which has been reported in a markedly different manner in Spain and the UK/the US/your country (if different from Spain, UK and US)?

(3) of some cooperation or conflict, etc. that involved Spain and UK or Spain and US or Spain and your country (if different from Spain, UK and US)?

(4) which has been widely reported in Spain but not reported in the UK/US/your country?

(5) which has been widely reported in the UK/in the US/in your country but has not been reported in Spain?

b. If you think back to these events, what could one learn from these news items in terms of culture(s)?

As for the tasks 10a1-10a5, these worked as they were expected to, with students naming events required, or trying to describe a category of events that would fit the descriptions or stating that they could not think of such a piece of news. Whether the students had questions about the logic behind the tasks remains unknown, although at least one student of the pilot sample must have found 10a5 strange. Respondent 4 wrote that being from Spain explained why he did not know of an event that had been widely reported in the UK or another English-speaking country and had not been reported in Spain. Yet, this answer is a “good” one (in terms of how instrumental it is for the evaluator) because it reveals the lack of the habit of following the news as presented in other countries. The categories of the news chosen permit finding out whether the student translator is expanding his cross-cultural knowledge through following and comparing the news or not and, therefore, do not need to be changed.

As for the scale, it was initially suggested to give students one point per news story mentioned. However, as some of the first pilot sample answers reveal, three cases not originally accounted for should be considered:

- a) when students mention news that cannot be considered recent (e.g. the war in Iraq or 1898 events in Cuba),
- b) when they cannot name an event but indicate a category of events that should fit the description (from describing the wide categories of “world news” versus “national news” (R13 to 10a1) to recent/upcoming elections or “what has happened in the Big Brother TV contest” (R7 in 10a5)) and
- c) a category bordering with Respondent 7’s answer to 10a5, which may be defined as “speculative answers”. These are given by students who use their logic and some knowledge of the two media cultures but who do not actually follow the news in any two countries (e.g. “Maybe the signing of different football players of Spanish teams. Unless that player is from the UK, this country probably didn’t report (sic.) it. In Spain, however, football is in every channel and any important signing is widely reported.” (R10 to 10a4) or “Hurricane Alex did not receive so much attention by Spanish media as I suppose it must have received by any American newspaper or news programme” (R6 to 10a2; cf. also R3 10a4 and R4 10a4 in *Appendix V. Pilot Sample Replies to Performance Test Tasks*).

Therefore, the following four categories of answers in terms of higher or lower level of the habit development could be proposed based on the first pilot sample replies:

4. Very good: the student can indicate four or five recent and specific pieces of news.

3. Good: the student can indicate at least three recent and specific pieces of news.

2. Development started (but still below the acceptance line): only in two of the five points recent and specific news stories are named/ the news stories listed are specific but not recent/ they are “speculative answers”.

1. Very low (not enough evidence to speak of any development along this objective): the student cannot indicate at least two recent specific pieces of news (negative answers as well as indication of not recent specific news or of a category of news but not particular news).

Figure 18. New rubrics for Performance Test Item 10a

Answers where the news reported by Spanish and Basque media is compared (e.g. R3) should also be placed into the *very low* category because such answers do not allow judging where the student is in terms of following the news about his own culture and at least one of the studied foreign cultures. It should also be noted that neither the objective nor the task is national-culture-bound. If sports news is reported by student, the answers should be considered equally valid as politics-/other areas-related news. It will also be put as a requirement for an answer to be accepted as valid that the event is named and/or described with enough detail (e.g. unlike the “getting the Nobel prize” reply by Respondent 47 to 10a1 or Respondent 19’s answer to 10a5).

How the first sample respondents’ answers are distributed among the four categories is indicated in *Appendix V. Pilot Sample Replies to Performance Test Tasks*. Thus, the scale proposed permits ranking the answers obtained so far. To be considered appropriate, however, it will need to be checked against a larger number of replies to this particular task.

With task 10b the situation is less obvious. This question was supposed to show whether students analyse the news or use it as a starting point for any comparative research into the cultures of the countries whose languages they study. However, no student from the pilot sample reported doing so. Two of the sixteen respondents did not see the 10a task as asking them to draw any conclusions about cultures and current affairs (R10 and R19). Some students spoke of (national) cultures conditioning, modifying or “manipulating” the news or the media as well as many other aspects of the person’s life (RR 2, 3, 7, 9, 12, 15, 25 and 47). Others observed that the news reporting differed from country to country both in terms of which news was considered important and, thus, made known to the public,

and in terms of the interpretations given to the events (RR 4, 5, 6, 12 and 13). Still others tried to reach higher level conclusions about differences between cultures (R8 and R11). Yet, none of them “discovered” the relevance of following the current affairs and analysing them from the translator’s perspective for improving their IC.

On the one hand, this might have nothing to do with the task formulation and be no more than a sign of the students not having reached this level of meta-competence. On the other, there is a possibility of the wording of the task being faulty and not prompting this type of reply. Unfortunately, the data obtained within the pilot sample is insufficient for deciding one way or the other. Unless the interviews with the students shed more light on the issue, a larger sample will be required in order to make decisions about introducing changes into the way task 10b is formulated. One more possible explanation is that the wording is fine, but the task should not be adjacent to task 10a; this way students might be able to reflect on the issue in general and not in relation to particular pieces of news they indicate in 10a.

Regarding the scale, in the form originally proposed, it is not applicable to the responses obtained because the item worked in a manner different to the expected one. If we, however, still want to rank the replies keeping in mind the respective objective component – *“using the different media as stimuli for micro comparative research into the cultural schemata and perspectives encountered”* – the following can be proposed.

4. Very good: replies that speak of comparative cultural knowledge base development (none in the pilot sample).

3. Good:

- a) replies that suggest the way news is reported and the way people see things are interrelated or
- b) replies that indicate, however vaguely, that through comparing the news something can be learned about cultures.

2. Development started (but still below the acceptance line):

- a) replies that speak of manipulation or conditioning of the news or
- b) replies that affirm the existence of differences in news reporting but do not contain any indication that this can help to discover cultural differences.

1. Very low (not enough evidence to speak of any development along this objective): replies that do not answer the question (e.g. R10).

Figure 19. New rubrics for Performance Test Item 10b

The initial scale should not be disregarded but consulted again once a new sample for a better formulated item (the one that shall indeed elicit information on whether students use the news to compare cultures) is obtained.

4.5 Further evidence based on response process: interviewing students

4.5.1 Description of procedure

Above, the observations and tentative conclusions about how the items piloted appeared to function, drawn on the basis of the pilot sample data, have been exposed. Since the pilot sample was so small and in many cases the judgements made were based on indirect evidence – on what the students' answers seemed to suggest about how the students interpreted the questions, whether they understood the tasks and what type of data the initial task formulations appeared to elicit from the respondents – it was considered convenient to interview randomly selected students.

The aim of the interviews was twofold. Firstly, students were to be asked about their perception and impressions about the test as respondents: how long it took them to fill out each form; what their general impression was; if any thoughts occurred to them while filling out the form they were interviewed about; was there anything they felt uncomfortable about; and which statements or questions they had found confusing/unclear/ambiguous/difficult or impossible to understand – not the ones in which they had not known what to answer, but the ones in which they had not understood what they were asked about or what they were required to do.

The other aim was that of validating the piloted items through the students' judgement. Having completed pilot versions of SRQ and PT and, thus, being fully aware of how they interpreted this or that test item and what they thought of when responding, students were considered capable of reflecting on whether the items elicited from them the information sought when designing each item. In other words, the students interviewed were to act as evaluators and experts and, placing themselves in the position of an instructor, make judgements about how well a certain item allowed to measure, evaluate or get information about the students' position in relation to the corresponding objective.

Since students were considered not equal to the experts defined as professional translators *cum* translator trainers, it was decided to obtain 8 opinions per instrument. Undergraduate students were chosen randomly and invited to help with the research, sharing their opinion about SRQ (half of the students) or PT (the other half). Besides, five students of a Master course in Education (University of

Deusto) who were known to have completed their first degree in Translation (obtained at the University of the Basque Country, Vitoria campus) were invited to collaborate and each of these respondents was interviewed about both forms.

Eleven students – 7 undergraduate and 4 graduate, 2 male and 9 female – were interviewed, which allowed to obtain 8 evaluations for each item of each test. During the interviews, students were first asked the five “general respondent’s impression” questions and then explained the task of acting as an instructor and evaluating the items from the point of view of a teacher who wants to find out the level of his students’ development along a number of lines. The learning objectives were compared to points and the students were explained to be somewhere on the line which goes towards such a point. Thus, a student could be further away or closer to the final aim.

It was explained that the aims stated what the research group deems an interculturally competent translator should know, be aware of or be able to do. Student translators, therefore, were somewhere on the way to these objectives. Then student evaluators were explained that the test items were developed in the hope to be able to see where respondents were along each of the lines. Next, the first objective was explained to the interviewee and examples were given if necessary. The student evaluator’s task was to reflect on how well the items designed for the objective in question allowed the teacher to see “where students were”. A mark from 1 to 4 could be given to each item:

- 1 - it does not measure at all what it aims to measure
- 2 - it measures a little of what it aims to measure
- 3 - it measures fairly well what it aims to measure
- 4 - it measures very well or completely what it aims to measure.

If students marked an item below 3, they were asked to comment on their decision. Then the interviewer and the interviewee proceeded to the next item (if there were more than one per objective) or to the next objective and the corresponding items. In the case of there being more than one item per objective, students were asked to comment on whether they thought the items together allowed for the student’s development with respect to all the components of the objective to be checked or not and whether the items seemed repetitive and/or overlapping to the student evaluator. In the interviews about PT, student evaluators were also made aware of the research group’s intention to shorten the test. Therefore, for items that had several analogous tasks within them (like items 3 or 5), student evaluators were asked which 2 or 3 out of the initial 3-5 they would leave and/or which ones they would eliminate.

Thus, the task student evaluators faced was not easy. Nevertheless, the students interviewed were able to justify their positions and as will become evident from the discussion below, contributed to the introduction of a number of crucial changes and – it is hoped – improvements into the two tests.

4.5.2. Students' validation of Self-Report questionnaire

4.5.2.1 General comments

4.5.2.1a Time spent on completing the form

From ten minutes to nearly one hour, with 20 minutes being the average time period (if SEI5⁵⁸ is excluded, because, as she herself observed, choosing “agree”/“disagree” answers without a possibility of stating her own opinion in full was a problem for her and made her spend much more time than reasonable on completing SRQ). This appears to be reasonable time, especially since none of those interviewed thought the time spent on the questionnaire was long or excessively long.

4.5.2.1b General impressions, if any

Most of the students interviewed found the whole questionnaire or some of its questions interesting and thought-provoking. They enjoyed filling it out and did not encounter any difficulties because of the format or task formulation. Yet, SEI10 complained about not having enough information about what the form was for and commented that there were some questions that she found difficult to understand. This student was informed that the questionnaires under construction were aimed at measuring the student translator's IC and, as will become clear below, only two questions were possibly interpreted incorrectly by the respondent. Yet, it also means that students might need a proper introduction in the questionnaire itself so as to set the scene for them.

SEI7 felt that the options of the answers given “in some questions” did not allow her to “express exactly what [she] was feeling since you could only choose between the answers available”. This is a reasonable complaint in the case of a Likert-scale questionnaire. Instructors would also possibly appreciate additional comments or argumentations on the students' part. Nonetheless, there are at least two obvious drawbacks of allowing students to add their comments. Firstly, this would drastically increase the time an average student spends on the form. Secondly, if students decide to avoid choosing any of the options available but formulate their opinions in their own words instead, it will decrease the comparability of the students' answers. At the same time, eliminating the statements which students

⁵⁸ Students interviewed are referred to with the use of SEI – Student Evaluator Interviewed – abbreviation.

cannot react to with one of the options suggested could improve the questionnaire. However, during the interviews only one student expressed this opinion and she could not remember which statements those were.

4.5.2.1c Thoughts elicited by questionnaire

The students interviewed reiterated that the form was thought-provoking and gave them “food for thought”. It also seems to have acted as a kind of stimulus for reflecting on translation and culture (SEI1 and SEI11), on what the student had studied about the issues raised in the questionnaire (SEI4) or on the gaps in their own translator training (SEI8 and SEI9). The fact that the test makes students consider new things and reconsider their “old” opinions is a positive sign, because although neither of the instruments is envisaged as a learning tool, it is much better when a testing tool raises students’ awareness of certain issues and helps them see new things to learn and consider.

Of course, students might not make the step of dedicating time to seriously consider the issues they found interesting while filling out the test or exploring their weak areas; but they also might do it. This, in turn, means that the student’s level of the competence can change even if there is no intercultural training. Therefore, if the test is to be used for measuring effectiveness of certain treatment, it will be crucial to have a zero-treatment comparison group, to make sure the possible progress detected cannot be attributed to student’s competence development stimulated by the first filling out of the tests.

4.5.2.1d Statements identified as confusing, unclear, ambiguous, difficult or impossible to understand

Two comments were made about the formulation of the statements in general. First, that the language was in some cases perceived as “too technical” (SEI3) and, second, that some of the words were absolutely unknown to the first and second year students (e.g. SEI1). This means, that either easier words should be sought if the questionnaire is to be further offered in the students’ foreign language, or, the instrument should be translated into Spanish and any other students’ first language in which the instruments are to be administered.

As for the interviewees’ comments on particular statements, these are listed below. Discussion is postponed until the section on the changes that it was decided to introduce upon analysing the expert’s feed-back, the pilot application data analysis and the students’ feed-back (4.7 *Item revision: achieving fidelity* and also *Appendix IX. Consolidation of Feedback on Piloted Versions*).

Item	SS ⁵⁹	
1	1	"I didn't understand it very well the first time I read it" (SEI3).
2b	12	"Enable" was not familiar to the student and had to be checked in a dictionary (SEI1).
3	25	It was misinterpreted – as "of minor" importance compared to "me" (SEI7); and a similar problem occurred in one more case: "at first I thought important people businessman and just a particular person in the street; but I hoped it would not be this because I do not like the idea of treating people as more or less important; so I thought maybe the work of translating sometimes is thought like important, like if you are translating in a congress; or if it is just a little text for an advertising; but I think any translation is important; so I disagreed" (SEI9).
4c	38	"I must think of what I know about these phenomena" seems to have been interpreted by SEI1 not as an appeal to check the author's perspective, but to presume you know enough to interpret the text on the basis of your knowledge (SEI1).
6a	2	Understood as "differently" from now (SEI1).
6b	6	Understood as a generation-conflict question (SEI1).
7	13	Lack of specification of the "original culture" being understood by the test designers as the student's own culture was pointed out (SEI3).
9a	32	"Phenomena" was again identified as a false friend; and the formulation was characterised as confusing (SEI1). The statement also appeared unclear to another student interviewed: "Which kind of phenomena you are talking about? Examples could be helpful as well; "phenomena" is a false friend; maybe change the word" (SEI3).
13	33	Identified as problematic by SEI4.
14a	4	The word "lecturers" is confusing, "professors" or teachers seems preferable (SEI10).
16a	16	It was suggested that examples of "resources" be put in brackets (SEI3).
17c	37	Wrong interpretation (SEI6); confusing (SEI10).
18b	7	"Culturally-loaded" was reported as difficult to understand (SEI1).
20a	21	The general meaning of the statement was reported not to be clear (SEI1).
20b	31	"I don't understand what you mean by 'world phenomena'" (SEI4).

Table 5. Confusing statements within the piloted version of the Self-Report Questionnaire

4.5.2.2 Students' judgement on content validity

Next students were asked to act as expert judges and express their opinion on the content validity of the items. A detailed report on what their opinions and improvement suggestions were can be consulted in *Appendix VII. Students' Validation of Self-Report Questionnaire*. Any conclusions drawn at that stage – about what students' comments shall be taken into consideration and which can be ignored and why – had preliminary character. Improvements introduced on the basis of the total feed-back (obtained from

⁵⁹ In the left most column, the numbers correspond to the "inner" numbering, while in the second column from the left are the numbers which these items had in the test.

the students interviewed, as well as from the pilot application data analysis, and taking into account the expert evaluator's comments) are, in turn, presented in *Appendix IX. Consolidation of Feedback on Piloted Versions* and in section 4.7 *Item revision: achieving fidelity between construct and instruments*. Here it should be observed that the majority of students' comments and criticism was found highly instrumental and indeed contributed to the instrument quality enhancement.

The same steps were followed when interviewing students about the piloted PT items.

4.5.3 Students' validation of the Performance Test

4.5.3.1 General comments

4.5.3.1a Time spent on completing the form

Out of the five students who could remember how long it took them to fill out the form (SEI1, SEI3, SEI5, SEI6 and SEI11), none reported having spent more than 40 minutes and about half an hour was the average time. Yet, also four of the five (except SEI5) added that it seemed long. With the aim of the test being that of checking as many components of the student's competence as appear feasible, the time below two hours can probably be considered reasonable and if the test takes about an hour, it should be perfectly fine.⁶⁰

4.5.3.1b General impressions, if any

The impressions shared by the students varied. Some of them found the questions interesting (SEI5 and SEI6) and enjoyed reflecting on the issues raised in the instrument (SEI5 and SEI7). Completing the test helped them to better understand what they had studied in a related course (SEI5) and raised their awareness of certain issues: "Because of this test, I got suspicious about some things and now that I see them in a text, I think" (SEI7). At the same time, for some the major impression was that of the test being laborious (SEI8), too long or repetitive (SEI3) and with some questions not going "into depth" (SEI11). On the one hand, this means that if taken as a learning experience and an incentive to reflect on what one knows and has possibly never considered consciously, the test can be enjoyed and contribute considerably to the student's intercultural development (apart from permitting the instructor obtain data on the student's competence level). On the other, it also indicates that the length of the test should be monitored carefully and as few items should be left within each task as are really necessary, so as to avoid the impression of repetitiveness and save student's time and effort. Administering PT in several parts could also be considered.

⁶⁰ Compare to the times normally spent on completing an FCE/DELE/etc. language examination. If the general argument is that intercultural competence is as important to student translators as linguistic one, it seems reasonable to expect that testing it cannot be conducted in half an hour.

4.5.3.1c Thoughts elicited by performance test items

Six of the students interviewed about PT found all or some of the questions interesting and thought-provoking. The questions made them think about something they had never considered before (SEI3), look at the things from a new perspective and discover new things (SEI6 and SEI7) or mentally go back to what they had discussed in a related course (SEI5).

4.5.3.1d Anything students felt uncomfortable about

Most of the students said there was nothing they felt uncomfortable about. There were, however, two exceptions. SEI5 did not understand some of the tasks and that was uncomfortable, while SEI8 felt uncomfortable about most of the questions because they discovered the gaps in his knowledge and/or competence. SEI5 marked the questions she did not understand in her answer form, and these comments will be taken into account. As for the discomfort SEI8 experienced, this can be characterised as positive and motivating and should rather be considered as a strength rather than a drawback of the instrument.

4.5.3.1e Item wordings identified as confusing, unclear, ambiguous, difficult or impossible to understand

The interviewees' comments on particular statements are listed below. Discussion can be found in *Appendix VIII. Students' Validation of Piloted Performance Test Tasks* and in section 4.7 *Item revision: achieving fidelity between construct and instruments* below.

Item	SS ⁶¹	
2b and 2d	IIb and IId	Could not understand the question about "historical facts", giving examples would help a lot (SEI5).
2c	IIc	Should be reformulated somehow differently so that the students can know exactly what they are expected to do (SEI11).
4a-d	IV	Section 4, maybe 4a, but maybe the whole section. The question 4a is very open, you do not know who the listener is or who is asking (SEI2). 4a is very-very open (SEI9).
6a-d	V	The task was not clear (SEI2).
8	VII	Clear but very difficult (SEI3).
7 and 9	VIII and IX	The difference between 7 and 9 was not clear; 7 seems to include 9; but 9 is better (SEI9).

Table 6. Confusing item wordings within the piloted version of the Performance Test

⁶¹ The corresponding number which was given to the item in the test applied to the first pilot groups.

4.5.3.2 Students' judgement on content validity

Again, as with SRQ, students interviewed about PT items were asked to judge how well these appeared to measure what they were intended to measure. The students had completed the form and, therefore, could speak out of first-hand experience, they knew whether in their case the item wording elicited from them what we wanted to elicit and could comment on the appropriateness of the data elicited for drawing conclusions about respondents' development along specific learning objectives. A detailed discussion of the students' opinions is presented and briefly commented on in *Appendix VIII. Students' Validation of Piloted Performance Test Tasks*. As in the case of SRQ, final improvement decisions can be found in *Appendix IX. Consolidation of Feedback on Piloted Versions* and in section 4.7 *Item revision: achieving fidelity between construct and instruments*.

4.6 General conclusions

Upon analysing the feed-back obtained from the expert evaluator, the pilot application of the instruments and the interviews with the students, two major decisions were taken.

Decision 1: First of all, it became obvious that the initial version of SRQ presented not only a mixture of self-report items and PT items that corresponded to the awareness components of the competence and, therefore, used the selected-response format as well, but also of awareness raising and checking items. The latter have their own value. They can demonstrate whether the student is aware of certain developmental or professional needs or at least aware that these needs are considered valid in the professional and/or translator training community. Nevertheless, such items shall belong neither to SRQ nor to PT. Awareness raising and/or checking statements may constitute a separate list, which could be distributed by the instructor for evaluation needs or with the purpose of enhancing the learning process through raising the students' awareness of the task they should pursue.

Resuming:

1) SRQ must have at least one self-report statement per learning objective and these should not be confused with awareness-reporting statements. Therefore, from the structural point of view, it was decided to delete awareness raising and checking statements from SRQ and create new self-report statements where necessary. The resulting list of self-report statements was to form the revised SRQ.

2) Awareness raising and checking statements were to be maintained as a separate list, potentially highly instrumental for the instructor who wants to increase his students' feeling of responsibility for their own learning through making them familiar with the aims they should work towards. In a way, this

list could be considered as a student-friendly reformulation of the learning objectives. As such it could be used for informing the students of the learning objectives for a particular course, as a list of learning objectives from which each student has to choose the ones he is going to concentrate on during the course, or as a series of guidelines that would facilitate their (lifelong) autonomous efforts towards increasing their level of translator intercultural competence.

3) PT, in turn, shall consist of a small number of selected-response items and a larger number of constructer-response items (open questions and tasks), some to be performed without access to any reference sources, while others to be answered and completed making use of any reference sources students want.

Decision 2: The other major decision made was that of administering the instruments in the students' language. It was considered that all risks of students underperforming due to the language barrier, either at the stage of comprehending the task or at the stage of formulating their answers, should be avoided. The students need be able to demonstrate the level of the various component of their IC independent of the level of their competence in the foreign language. Therefore, it was decided to start from creating the instruments in English, Spanish and Russian.⁶²

What implementing the two decisions taken in practice looked like is described in the next two sections.

4.7 Item revision: achieving fidelity between construct and instruments

First of all, the feed-back obtained from the three sources (the expert evaluator, the pilot sample responses and the student evaluators interviewed) had to be consolidated to form a clear idea about each initial item. Before the instruments could be discussed with the multilingual team (in order to develop the trilingual version of the tests), it was necessary to clarify which items did not require any changes, which did and what exactly had to be improved, and which items were to be eliminated from the tests, either because their did not work or because they were to form part of the *Awareness raising and checking* list. *Appendix IX. Consolidation of Feedback on Piloted Versions* presents these conclusions, which were to serve as premises for collaborate designing of the improved trilingual versions of the instruments.

The analysis of the combined feed-back data obtained from the three sources – the expert evaluator, the pilot sample replies and the student evaluators – permitted to improve a number of test items but also demonstrated that – with the changes introduced – not every objective had a corresponding self-

⁶² The reasons behind the language choice are exposed in section 4.8.1 *Reasons behind the choice of languages*.

report (as different from awareness-report) item. At the same time, it was decided to leave out one of the learning objectives (and the corresponding tasks),⁶³ combine two learning objectives within the intercultural communication awareness block⁶⁴ and rework or introduce slight changes into some other objectives.⁶⁵ Being limited to particular blocks, they could not affect the instrument on the whole, because for the evaluation purposes the results at the level of the five competence components are of significance. However, it meant that the revised items had to be regrouped to see whether more self-report items were missing or additional PT items had to be added to better reflect the new learning objectives' foci.

The results of such revision are presented below. The five translator intercultural competence components distinguished in section of the theoretical part of the thesis (*cf. 2.2.1 Five components of translator intercultural competence*) are looked at in the order they were originally discussed:

- (1) Awareness of the mechanisms and sources of possible hindrances within the intercultural communication process ("intercultural communication process awareness"),
- (2) Cultural awareness,
- (3) Ability to compare and relate cultures,
- (4) Lifelong competence development and knowledge acquisition dimension ("learning to learn"),
and
- (5) Ability to choose and apply strategies for overcoming hindrances to intercultural communication ("use of translation strategies").

SRQ statements, awareness-raising list elements and PT items are grouped under the "headings" of learning objectives, gaps are identified and items to fill out these gaps are suggested. To reiterate, such "allocation" was performed in order to ensure each learning objective formulated had at least one corresponding self-report statement, awareness-raising list statement and PT item. If not, the gaps had to be identified and "filled". Until this had been done, the multilingual and multicultural group could not start working on developing three-language versions of the instruments.

With respect to the layout, the same format is followed for each learning objective. First, comes a revised developmental aim accompanied by its learning objective(s) – a description(s) of an observable and measurable behaviour understood as demonstrating the student's achievement of the objective (1).

⁶³ Objective II.5 from *Appendix II. First Version of the Instruments*.

⁶⁴ Objectives I.1 and I.5 (*Cf. Appendix II. First Version of the Instruments and Appendix I. Converting Developmental Aims into Learning Objectives*).

⁶⁵ Thus, developmental areas covered by initial lines I.2 and I.3 are preserved but "distributed" differently between the final 1.2 and 1.3 developmental goals.

Next, the revised test items are presented as parts of SRQ, PT or the Awareness Raising List (2). This demonstrates what – if any – items are missing (3), after which suggestions for such items are presented and commented on (4).⁶⁶

Awareness of intercultural communication process

1.1. Realise that there are multiple ways in which cultures of the interlocutors affect communication: verbalisation, comprehension and the interaction process itself.

(1) The associated observable and measurable student's behaviour is defined as being able to give examples of the multiple ways in which the cultures of the interlocutors affect communication: verbalisation, comprehension and the interaction process itself.

(2) The corresponding revised items of the initial versions of the tests are the following ones:

SRQ

I am aware of the ways in which the cultures of the interlocutors can affect communication.

[Strongly Agree – Agree – Not sure – Disagree – Strongly Disagree] (SA - ... - SD, hereafter)

PT

* I do not think the way I understand texts is influenced by my culture. [SA - ... - SD]

Originally item 5, it corresponded to the objective which highlighted the importance of cultural influence on the comprehension process in particular. However, it was decided that the emphasis on this aspect could be kept through maintaining the item, while there was no need to have a separate objective which was fully covered by another wider objective. Therefore, this item will now “belong” to objective 1.1.

* How and when can the cultures of the interlocutors affect communication? If you can think of such cases, support your ideas with examples filling out the table below. And/Or: Feel free to express your opinion on the issue in *Comments*.

⁶⁶ Only the items themselves are analysed at this point. Discussion of any revisions that need to be introduced into the scoring rubrics suggested in the various subsections within section 4.4.4 is left until quantifying the tryout sample data is discussed in Chapter 5 (section 5.2.3.2, p. 311).

In what ways can culture(s) influence communication? What components/aspects of communication (verbalisation, comprehension, interaction process) can be affected by the cultures of the interlocutors?	In what communicative situation can this influence be seen?	Can you think of some text or conversation fragment that can serve as an example?
1.		
2.		
3.		

Comments:

Awareness-Raising List

None

(3) With respect to objective 1.1, it is an Awareness-Raising List (AwRL hereon) statement which is missing.

(4) It will be formulated as follows:⁶⁷

The translator needs to know in what ways the cultures of the interlocutors can affect communication.

This way the desired behaviour is described as an integral part of what the translator needs to know, be aware of and be capable of doing.

With these four items the objective will have associated tasks of the three types. Yet, it was thought that one more item could be added to PT part in order to probe the students' awareness at a deeper level. Like the original item 5, this statement should draw attention to the aspect considered important but often overlooked. It would highlight the importance of not forgetting that national cultures are never homogeneous and try to combat the tendency many students have of associating cultures with national cultures. To achieve this, the following item is added:

We cannot speak of culture affecting communication when people who communicate are from the same country. [SA - ... - SD]

⁶⁷ It should be remembered that, although not reiterated each time, the formulation provided here should be regarded as "blueprints" that purport to specify the contents and the important accents. They are not ideal unalterable wordings of the items. The wordings are to be decided upon for the three language versions simultaneously.

1.2. See translation as communication and the translator's task as that of enabling intercultural communication, that is, requiring the translator to focus on people who want to communicate, on what they want to communicate and why.

(1) The associated student's behaviour is defined as having embraced responsibility of acting as intercultural mediators, that is, even in the case of written translation keeping in mind the people whom they help to communicate. This is not a behaviour learning objective, and, therefore, the behaviour associated with it cannot be strictly called measurable or observable. In fact, development towards this objective can only be checked through asking students to express their opinions about a number of statements reflecting both acceptable and unacceptable positions.

(2) The corresponding revised items of the initial versions of the tests are the following ones:

SRQ

None

PT

* Translation is a form of intercultural communication. [SA - ... - SD]

* The translator's task is to enable intercultural communication. [SA - ... - SD]

* Translators, unlike interpreters, do not need to worry about the author and the target audience; the only important thing for them is the text. [SA - ... - SD]

* It is important to keep in mind the people you are translating for (both the author and the target audience).

[Strongly disagree – Disagree – Not sure – Yes, the author – Yes, the target audience – Both the author and the target audience]

AwRL

None

(3) With respect to objective 1.2, it is SRQ and AwrL items which are missing.

(4) They can be formulated as follows:

SRQ item:

I am aware of what the translator's task is and what the translator should, therefore, keep in mind when translating.

AwRL item:

The translator enables intercultural communication and should, therefore, always keep in mind the people whom he/she helps to communicate.

As this pair of statements makes clear, when there is a risk of the item being excessively leading, the self-report item could be formulated in such a way as to refer to the desired behaviour but not spell out what it is. Otherwise, self-report statements might lead the respondent towards choosing certain answers in PT tasks. Awareness-raising and checking items, in turn, are student-friendly paraphrases of the learning objective and should describe the behaviour sought so as not to leave any doubts about what is considered desirable for a professional translator.

1.3. Become aware that any cultural differences can become an obstacle for intercultural communication and hence, worth translator attention and analysis.

(1) The associated student's behaviour is described as defining cultures in terms of differences and being able to explain how any difference between the cultures of the author and of the target audience can become an obstacle for intercultural communication.

(2) The corresponding revised items of the initial versions of the tests are the following ones:

SRQ

None

PT

* With respect to cultures, the most important things to know for a translator are the names of institutions and key public figures. [SA - SD]

* With respect to cultures, the most important things to know for a translator are history, literature and other arts ("high culture"). [SA - SD]

* "Low culture", or everyday life, is not so different as to present any difficulties when it comes to translating. [SA - SD]

AwRL

The translator should know what differences between cultures he/she is likely to work with can become an obstacle for intercultural communication.

(3) With respect to objective 1.3, it is SRQ item(s) which is/are missing. Besides, the new objective 1.3 has emerged as a result of combining initial objectives 1.2 and 1.5. Yet, the items of PT presented above limit themselves to probing the wideness or narrowness of the respondent's concept of culture. This means that items specifically focused on the differences are missing.

(4) Thus, to fill the gaps and account for a wider new objective, the following items will be introduced:

SRQ items:

* I understand what differences between cultures of the author and the target audience can become an obstacle for intercultural communication. [SA - ... - SD]

* I am interested in any differences between the cultures I am likely to work with. [SA - ... - SD]

* I believe any differences between the cultures I am likely to work with can prove relevant for me as translator. [SA - ... - SD]

Possibly, with the readjustment of the intercultural process awareness components among the learning objectives that correspond to this block, the last statement can result redundant. However, this needs to be checked against a statistically demonstrative sample, which might prove right or wrong the new groupings of tasks around newly composed objectives.

PT items:

- * Can differences between the cultures of the author and of the target audience become an obstacle for intercultural communication?
[No, I do not think so or only in few cases - Major differences can - Not sure - Yes, many differences but not all - Yes, any difference]

- *What differences between the source and the target cultures can be relevant for the translator?

Possibly the first PT item can be manipulated. That is why the open question is added as a second option. Thus, if the multiple question item results to have little discriminatory power, only the open question would be left inside the questionnaire.

AwRL item:

The translator should be interested in all types of differences between the cultures he/she is likely to work with.

This item is considered to be a clearer paraphrase of the new learning objective and render its contents better. However, both items will be left in the list for the moment to see which might function better.

1.4. See cultural worlds/cultural models behind linguistic forms.

(1) The associated observable and measurable student's behaviour is defined as being able to identify cultural models behind linguistic forms.

(2) The corresponding item of the initial versions of the tests was reformulated into a working statement of:

The author of a text or a speech expects the target audience to be able to use their life experience and knowledge of the world in order to understand the text or the speech.

From it, the items for the two tests and for the list have to be designed.

(3) Thus, in case of objective 1.4, all the three types of items are missing.

(4) These will be formulated as follows:

SRQ item:

When reading a text or listening to a speech, I always try to visualise the phenomena referred to or think of what I know about them and what people from my culture/the author's culture tend to think about them.

This statement describes the efforts necessary for the comprehension process to be successful. It is the same behaviour the working version above refers to but expressed from the position of the reader or listener. Contrary to the strategy chosen in SRQ items for objectives 1.2 and 1.3, here, the behaviour can be formulated and not hinted at with descriptive phrases. This is so because the PT items, as will become clear below, are deemed to be less prone to manipulation. While the first one still might be associated with the SRQ item above and, thus, manipulated, the second one is a real task that should demonstrate whether respondents can bring their visualisations to the level of consciousness (question 1) and understand why this is important (question 2).

PT items:

* In order to understand a text, the reader or listener has to draw on/use his life experience and knowledge of the world. [SA - ... - SD]

and

* A: How do you get to school? B: I always take a bus.

1) What is "school" like? What is "taking a bus" like? What do you visualise in your mind and/or what do you think of when you hear/read "school" or "let's take a bus"?

2) Why do you think you are asked these questions?

The first statement is introduced to check whether students realise how the comprehension process is considered to work. The second task, as commented above, is expected to show the level of the student's ability to make their automatic visualisation process conscious and report on this (question 1). The second question of the task is aimed at checking whether the students realise why the effort of

making one's visualisations conscious can be beneficial for the translator. On the one hand, this way the awareness that can simply be declared in the first item is double checked. On the other hand, the explanation given by the student here can also indicate how conscious he is of the importance of objective 2.4 (see below).

AwRL item:

It is important to understand what linguistic forms actually refer to in the real world or in the imaginary world of the author.

This statement is more general than the SRQ item and the first PT item because awareness raising items are envisaged as used by the instructor in his presence. Therefore, all the necessary specifications and explanations can be provided by the instructor.

Cultural awareness

2.1. Become conscious of one's own cultural conditioning, in terms of knowledge, attitudes and appropriate behaviours.

(1) The associated observable and measurable students' behaviour is defined as employing socialisation theory – without necessarily using any associated terminology – to speak in non-judgemental terms of their own cultural conditioning (about their knowledge, attitudes and the behaviours they consider appropriate).

(2) The corresponding revised items of the initial versions of the tests are the following ones:

SRQ

None

PT

* If someone is sure things in the past did not happen the way I know they did, it is because he/she has been taught a wrong version of history. [SA -...- SD]

* If you follow the rules your parents taught you, you can be sure to behave in the right and proper way.

[SA -...- SD]

* a) Imagine a foreign friend of yours comes to live to your (part of the) country. Think of 2 things you will teach him/her (what they should/shouldn't do, say, wear, where they should/shouldn't go, when, with whom, etc.) so that he/she does not appear bad-mannered or does not stand out. Write these down below.

b) Think of some event in the past you personally and many other people in your culture feel proud of [NOT about SPORTS]. Write this down below.

c) Explain why the norms you have chosen in "a" should be carried out.

d) With regards to the event you have chosen in "b", what would you think and feel if someone, especially a foreigner, tried to argue there is nothing to be proud of and that things actually happened in a different way?

e) Why might he/she say this?

AwRL

None

(3) With respect to objective 2.1, it is SRQ and AwRL statement which are missing.

(4) They will be formulated as follows:

SRQ items:

* I am aware that some ideas, beliefs, attitudes and behaviours of mine are considered correct and appropriate only by people of my own culture.

* I know what ideas, beliefs, attitudes and behaviours are considered correct and appropriate only by people of my own culture.

AwRL items:

* The translator should be aware that some ideas, beliefs, attitudes and behaviours of his/hers are considered correct and appropriate only by people of his/her own culture.

* The translator should know what ideas, beliefs, attitudes and behaviours are considered correct and appropriate only by people of his/her own culture.

In both SRQ items' pair and awareness raising and checking pair, respondents are asked first to report on their awareness and then to reflect on the respective knowledge base they have.

2.2. Realise that knowledge, attitudes, and behaviours of the representatives of other cultures are also culturally dependent.

(1) The associated observable and measurable students' behaviour is defined as employing socialisation theory to speak in non-judgemental terms about knowledge, attitudes and the behaviours representatives of other cultures consider correct and appropriate.

(2) The corresponding revised items of the initial versions of the tests are the following ones:

SRQ

None

PT

* All reasonable people will consider the same things good/bad/appropriate/undesirable/etc.

* Many differences in people's knowledge, beliefs and behaviours are the result of what their cultures teach them.

* Why would many British and/or American people think that you should not live with your parents beyond the age of 18?

* Why would many British and/or American people think that it is enough to eat a sandwich for lunch, sometimes right at your working place?

AwRL

None

(3) Thus, SRQ and AwRL items corresponding to objective 2.2 need to be added.

(4) They will be formulated as follows:

SRQ:

* I am aware that knowledge, attitudes, and behaviours of the representatives of other cultures are often determined by their culture.

* I know what ideas, beliefs, attitudes and behaviours are considered correct and appropriate only by people of the foreign culture(s) I study.

AwRL item:

The translator should be able to distinguish ideas, beliefs and attitudes common to representatives of one culture but not shared by representatives of another.

While SRQ items were formulated so as to mirror the self-report statements of the sister-objective 2.1, in the case of the awareness-raising item it was decided to try out a general statement that summarises the two objectives (2.1 and 2.2).

2.3. Be able to identify culturally-specific ideas/concepts/elements present in the text to be translated in an explicit or an implicit form.

(1) The associated observable and measurable students' behaviour is defined as recognising cases of culturally conditioned knowledge, attitudes and behaviours within texts in their working languages.

(2) The corresponding revised items of the initial versions of the tests are the following ones:

SRQ

I am able to identify what cultural ideas the author from my culture takes for granted in a text and to express them. [SA -...- SD]

PT

None

AwRL

Authors are never hundred percent explicit and it is important for the translator to be able to identify and articulate tacit cultural assumptions present in the text to be translated.

(3) Thus, a PT task is missing.

(4) This was one of PT tasks not tried out in the pilot test application. However, it was planned for from the start and was to be based on some fragment(s) in the students' foreign language and possibly on some fragment(s) in the students' own language. The accompanying instruction was to read as follows and the answers were to be written down in the table format:

Do these fragments contain any concepts/ideas/elements specific to only one of the cultures you study? If so, what are these concepts/ideas/elements? If there are some issues you suspect might be culturally-specific but you do not know for sure, please state so as well.

Culturally specific element	Why/In what sense is it culturally-specific?

Besides, it was decided to also modify SRQ and AwRL items as well. In the case of SRQ item, it was decided to return to not limiting the capacity described to the student's own culture but indicate it explicitly to the student that it is one of the cultures he studies which is meant. The scale could also be changed slightly. Therefore, the item was to look like this:

When analysing a text a need to translate, I am able to identify issues/ concepts/ ideas/ elements specific to one of the cultures I study. [Never – Sometimes - Not sure - Usually - Nearly always]

As for AwRL item, it was decided to omit the introductory part which justifies the importance of the behaviour described. As already noted above, the why's and the how's were to be discussed in class and did not need to be included in the items, making them longer and heavier. Therefore, the resulting version was as follows:

It is important for the translator to be able to identify issues/ elements/ concepts/ ideas present in the text that are specific to the source culture.

2.4. Resist projecting one's own cultural frames of reference onto other cultures in favour of suspecting the existence of differences and researching in order to establish both differences and similarities.

(1) The associated observable and measurable student's behaviour is defined as, firstly, distinguishing images evoked by linguistic forms in one's own and a studied foreign culture and, secondly, as being able to conduct research necessary to estimate what images are likely to be evoked by a certain linguistic form depending on the person's culture.

(2) The corresponding revised items of the initial versions of the tests are the following ones:

SRQ

Only when the issues discussed in a foreign text are not familiar to me might I need to conduct some research in order to understand such a text.

PT

* If a foreign text deals with phenomena that exist in my culture as well, I should have no problems understanding it.

* Please answer the questions below or indicate what you would need to find out to answer them
[fragments in students' foreign language]

a) Mother to her elder son: Please get some bread on your way home.

→ Name and/or describe the bread the son will bring home

b) Girl: Next year I'll go to secondary school!

→ How old is the girl?

AwRL

None

(3) Thus, with respect to objective 2.4, apparently the only items missing are the awareness raising and checking ones.

(4) These will be formulated as follows:

AwRL items:

When dealing with foreign culture (texts), the translator must not presume things are the same as in his/her culture or happen in the same way.

When the translator comes across a foreign culture issue/phenomenon that seems similar or identical to some issue/phenomenon in his/her culture, he/she must always research the differences and similarities of the issues/phenomena in the two cultures.

This way, both objective-associated behaviours identified in (1) above were reflected.

Drawing on the same logics, it was decided to substitute the revised SRQ statement that resembled an awareness checking item and did not reflect both objective-associated behaviours identified in (1) above. Therefore, “Only when the issues discussed in a foreign text are not familiar to me might I need to conduct some research in order to understand such a text” was substituted with the following two statements:

* When dealing with foreign culture (texts) I do not presume things are the same as in my culture or happen in the same way.

* When I come across a foreign-culture issue that seems similar or identical to some issue in my culture I always find out in what aspects they differ and in what aspects they are similar.

What concerns PT, it was realised that the first revised item quoted above (“If a foreign text deals with phenomena that exist in my culture as well, I should have no problems understanding it.”), again, resembled rather an awareness-checking item than a PT statement, especially since neither of the behaviours identified in (1) were limited to the awareness component. Therefore, it was decided to omit this item.

At the same time it was decided to introduce a new task which was to include an example of the undesired translator’s behaviour – that of projecting the cultural frames from one’s own culture onto phenomena from a foreign culture. Students were to be asked to comment on the translations where it happened. This way, it was expected, the evaluator would be able to see whether students are capable

of detecting the undesired behaviour in another person's translation decisions. The logic behind this was that of students often finding it easier to detect and comment on others' mistakes than to perform the self-editing task. Therefore, the following item was added:

Please comment on the following translations from the point of view of cultural specificity:

a) - Long time no see! They greeted each other happily. → ¡Cuánto tiempo! Muy contentos se dieron dos besos.

b) My sister failed her last exam. → Mi hermana sacó un suspenso en su último examen.

Comparing and relating cultures

3.1. Learn to always seek interpreting the source text as close as possible to the way the source culture representative would have done it.

(1) The associated observable and measurable student's behaviour is defined as identifying presuppositions a text builds on.

(2) The corresponding revised items of the initial versions of the tests are the following ones:

SRQ

When interpreting the meaning of a foreign text, I try to find out how the things described in it are seen by the members of that culture.

PT

None

AwRL

None

(3) Thus, for objective 3.1, PT and AwRL items are missing.

(4) These will be formulated as follows:

PT:

Students will be given a foreign text accompanied by the following instruction:

Conduct any necessary research and explain what the author can expect “everyone” in the source culture to know and, thus, “use” in order to understand the text.

The text (fragment) given should build on some ideas or facts widely known by the original target audience. These would not, therefore, be spelled out but need be incorporated into what the texts states explicitly so that the comprehension or the logic chain does not have gaps. This way, students will need to identify these missing links and verbalise them.

AwRL:

When interpreting the meaning of a foreign text, I must seek to find out how the things described in it are seen by the members of that culture.

This statement is a paraphrase of the objective and of SRQ item, with the desired behaviour formulated in terms of an “imperative”.

3.2. Learn to relate and compare cultural perspectives and cognitive models typical of one’s own and a relevant foreign culture in order to identify elements incomprehensible to the target culture members as well as elements which, unless adjusted, are likely to be erroneously perceived as familiar by the members of the translator’s target audience.

(1) The associated observable and measurable student’s behaviour is described as identifying – through relating and comparing aspects of source and target cultures – elements incomprehensible to the target culture members as well as elements which, unless adjusted, are likely to be erroneously perceived as familiar by the members of the translator’s target audience.

(2) The corresponding revised items of the initial versions of the tests are the following ones:

SRQ

I am able to identify elements referred to in a text that are unknown to or can be perceived differently by the target audience.

PT

None

AwRL

* In order to help people from different cultures to communicate, I must be able to compare and relate their knowledge about and attitudes towards different things.

* Translator should be able to identify elements referred to in the text that are unknown to or are perceived differently by the target audience.

(3) With respect to objective 3.2, PT item is missing.

(4) It will be formulated as follows:

Options:

- buying bread
- taking a bus
- primary school
- secondary school

Choose one of the options. What images, knowledge and beliefs are people from your culture likely to associate with this situation/concept? And people from any of the foreign cultures you study?

If you feel that you lack knowledge to describe the foreign culture perspective, make the necessary Internet searches and/or consult foreign culture representatives.

On the basis of this research, indicate 3 differences and 3 similarities you have been able to spot. Pay special attention to any beliefs or attitudes that are associated with the situation/concept you have chosen (what is good, bad, normal, strange, appropriate, etc.).

This task will permit students to demonstrate their capacity to relate and compare cultural phenomena in order to identify differences and true – not supposed – similarities.

SRQ item:

It will also be instrumental to divide the revised SRQ item into two mirror statements, one referring to the student's own culture and one to a foreign culture/foreign cultures he studies. The scale of frequency is expected to be more applicable here than that of agreement - disagreement. Therefore, the two resulting items will look as follows:

I am able to identify elements referred to in a text that are unknown to or can be perceived differently by the target audience.

i) when translating into my own language

ii) when translating from my own language

[Never – Sometimes – Not sure – Usually – Nearly always]

3.3. Learn to adjust verbalisations of cultural models of culture A in language B to different communicative situations and target audiences in culture B and vice versa.

(1) The associated observable and measurable student's behaviour is defined as being able to adjust verbalisations of cultural models of culture A in language B to different communicative situations and target audiences in culture B and vice versa.

(2) The corresponding revised items of the initial versions of the tests are the following ones:

SRQ

When required to explain phenomena of a familiar culture to a person from another culture, I am able to take the context of the communication and the listener's/ reader's knowledge and ideas into account.

PT

Bread.

1) Asking a friend to buy bread: what will you tell a foreign friend who has recently moved to your part of the country so that he/she gets you the bread you want?

2) Draft for a Wikipedia: Draft an article of no more than 150 words on the topic of "Bread in [the students' country]". *(Both tasks are to be performed in the students' (first) foreign language)*

AwRL

* In order to help people from different cultures to communicate, I need to be able to express ideas of one culture so that a person from another culture can understand them.

* Different communicative situations can require different ways of explaining cultural phenomena.

(3) With respect to objective 3.3, what is missing is PT part that requires the student to explain things from a familiar foreign culture in the student's own language adjusting the explanation to different communicative situations and/or target audiences.

(4) This will be formulated as follows:

For the option you chose for [PT item corresponding to objective 3.2.], formulate the differences you have spotted:

- a) making fun of "those weird foreigners"; and
- b) in a neutral-objective manner so that a small child from your culture can understand them and not consider them ridiculous/stupid, etc.

Thus, students will be working with the information pre-researched for a previous task and will not need to spend more time and effort familiarising themselves with some foreign culture phenomena. The two verbalisations required differ along the neutral – ethnocentric/humorous parameter, which should make the task of checking on how students adjust their explanations feasible.

Lifelong learning dimension

4.1. Accept responsibility for developing one's own intercultural competence and for doing so on a lifelong basis.

(1) The associated observable and measurable student's behaviour is defined as, first, being able to state ways of improving translator intercultural competence and, second, being able to set aims for oneself and follow on one's "promise".

(2) The corresponding revised items of the initial versions of the tests are the following ones:

SRQ

None

PT

* I expect the lecturers to teach me all about the relevant cultures I need to become interculturally competent. [SA - ... - SD]

*

What can you do in order to improve your intercultural competence?	How often do you use this strategy?	Indicate which strategies you would like to try out (TO) or use more regularly (UMR) during this semester
	Never; sometimes; quite often; regularly	
	Never; sometimes; quite often; regularly	

Feel free to add lines to this table.

AwRL

* I must continue developing my intercultural competence throughout my translation career.

(3) Thus, with respect to objective 4.1, SRQ item is missing.

(4) It will be formulated as follows:

SRQ item:

I am aware of the importance of the intercultural competence for translators.

Besides, one more statement could be added to SRQ and to AwRL:

I am responsible for developing my intercultural competence.

As for PT, another statement can help to identify students who might believe in the need of their individual effort but consider that the university years are enough for developing IC knowledge base to the level required of a professional translator:

If I try, I can learn all I should know about the relevant cultures before I finish the degree. [SA - ... - SD]

4.2. Develop understanding of the types of knowledge necessary for intercultural competence development.

(1) The associated observable and measurable student's behaviour is defined as being able to explain what knowledge the student translator shall acquire about the cultures he/she is likely to work with.

(2) The corresponding revised items of the initial versions of the tests are the following ones:

SRQ

None

PT

What do you need to know about cultures you are likely to work with?

AwRL

What I should go on finding out about my culture and other cultures I work with in order to develop the intercultural competence, is in what aspects – in what and how – they differ.

(3) Thus, for objective 4.2, SRQ item needs to be added.

(4) It will be formulated as follows:

SRQ item:

I understand what I need to learn about the cultures I am likely to work with.

4.3. Become familiar with a range of resources available for knowledge acquisition.

(1) The associated observable and measurable student's behaviour is defined as being able to list and describe progressively larger number of resources available for cultural knowledge acquisition.

(2) The corresponding revised items of the initial versions of the tests are the following ones:

SRQ

I know what resources I can and should use to acquire knowledge about cultures.

PT

What newspapers, magazines, books, other publications, TV and radio programmes, websites, etc. can serve you as recourses for acquiring knowledge about the cultures you are likely to work with?	Indicate how often you make use of each (Never, sometimes, quite often, regularly/ systematically)

AwRL

If I want to become interculturally competent, I need to become familiar with a range of resources available for knowledge acquisition.

(3) With respect to this objective, there are corresponding revised items for both tests and for the awareness raising list. Therefore, no items need to be added.

4.4. Develop the habit of actively seeking to increase one's knowledge base of cultures being worked with and of using the information found as stimuli for micro comparative research into the cultural schemata and perspectives encountered.

(1) The associated observable and measurable student's behaviour is defined as, first, being able to formulate comparative questions on the basis of the any piece of information about the cultures one is likely to work with and, second, conduct follow-up research and report "new discoveries" on a regular basis.

(2) The corresponding revised items of the initial versions of the tests are the following ones:

SRQ

* I am in the habit of following the news.

* I can use news stories to conduct micro comparisons of my own and foreign cultures.

* I try to learn things about my own and the relevant foreign culture(s) on a regular basis.

* I have not yet developed the habit of learning things about the cultures I want to work with in a comparative way.

PT

* I do not think that following the news can help me become more interculturally competent.

* Can you think of any recent piece of news ...

(1) which has been reported in a similar way both in Spain and the UK/the US/your country (if different from Spain, UK and US);

(2) which has been reported in a markedly different manner in Spain and the UK/the US/your country (if different from Spain, UK and US);

(3) of some cooperation or conflict, etc. that involved Spain and UK or Spain and US or Spain and your country (if different from Spain, UK and US);

(4) which has been widely reported in Spain but not reported in the UK/US/your country;

(5) which has been widely reported in the UK/in the US/in your country but has not been reported in Spain?

* How can you use a news story (or another text) to increase your knowledge and understanding of the cultures you are likely to work with?

AwRL

None

(3) Thus, for objective 4.4, an awareness raising and checking statement needs to be added.

(4) It will be formulated as follows:

The student translator must develop the habit of actively trying to learn more about the cultures he/she wants to work with through comparing various aspects of these cultures.

Besides, the following item will be added to PT in order to complement the items focused on the news and identify students who might not be following current affairs but are, nevertheless, actively developing their comparative cultural knowledge base:

What differences between your own and one of the foreign cultures you study have you discovered:

- this week? None / _____

- this month? None / _____

If you have indicated some differences above, how did you come to discover these?

Use of translation strategies

5.1. Become familiar with a variety of strategies potentially available for overcoming culturally-determined translation problems so as to be able to create a range of solutions for each particular problem identified.

(1) The associated observable and measurable student's behaviour is defined as, first, being able to enumerate strategies potentially available for overcoming culturally-determined translation problems and, second, being able to create a range of solutions for each particular culturally-determined problem identified.

(2) The corresponding revised items of the initial versions of the tests are the following ones:

SRQ

* I know what strategies can be used for dealing with culturally-specific elements.

* I am able to come up with alternative solutions when I am faced with the need to translate a culturally-specific item.

PT

None

AwRL

None

(3) Thus, PT item(s) and AwRL statement(s) need to be added.

(4) These will be formulated as follows:

PT:

Here a common task envisaged to demonstrate the student's development along the three objectives of the translation strategies block will be given. Students will see a text in their foreign language and be asked to translate some 300-word fragment(s) from it. The instructions received by the students will be these:

Please translate this text fragment for BRIEF. Comment on the places that you see as problematic for translating due to differences in the original and the target culture: for each cultural problem indicate

- a) why you have chosen the solution you have chosen,
- b) what alternative solutions you thought of and
- c) in what translation situation alternative solutions could be the optimal ones.

AwRL:

The translator should know what ways of translating culturally-specific elements exist.

5.2. Be able to estimate effects of choosing a certain strategy/solution and to choose the strategy which is acceptable depending on the type and the purpose of the translation and which yields the solution deemed most appropriate in the particular communicative situation.

(1) The associated observable and measurable student's behaviour is defined, first, as being able to evaluate possible effects of choosing a certain strategy/solution; second, as being able to select the strategy acceptable for the type and the purpose of the translation and which yields the solution deemed most appropriate in the particular communicative situation; and, third, as being able to justify the choice made.

(2) The corresponding revised items of the initial versions of the tests are the following ones:

SRQ

If I need to translate something, I try to think of several possible solutions and then evaluate them in order to choose the most appropriate one.

PT

* See above (in section corresponding to objective 5.1)

AwRL

As a norm, the translator cannot choose the most appropriate translation of a certain item without creating several possible solutions and evaluating them.

(3) Thus, there are items corresponding to both tests and to the awareness-raising list, as well.

(4) Yet, two more items of the self-report type and one more statement to be included into the awareness-raising list will be added to better reflect on the threefold nature of the desired behaviour aimed at in this objective.

SRQ items:

* I can estimate effects of choosing a certain translation strategy/solution for a particular culture-specific item.

* I am able to choose the strategy which is acceptable depending on the type and the purpose of the translation and which yields the solution deemed most appropriate in the particular communicative situation.

AwRL:

Appropriateness of a strategy and a solution depends on the type and the purpose of the translation and/or the communicative situation.

5.3. Be able to determine a general translation strategy for the translation situation in question and assure that all decisions of detail are consistent with it.

(1) The associated observable and measurable student's behaviour is defined as being able to observe consistency of decisions of detail with the general translation strategy selected.

(2) The corresponding revised items of the initial versions of the tests are the following ones:

SRQ

When translating a text, I constantly keep the general purpose of the translation in mind.

PT

See above (in section corresponding to objective 5.1).

AwRL

It is impossible to make translation decisions without knowing the general purpose of the translation.

(3) Thus, there are items corresponding to both tests and to the awareness-raising list, as well.

(4) Yet, a possibility of adding one more awareness-raising and checking item will be considered. This statement would emphasize the importance of the consistency of all decisions taken by the translator:

When translating a text, I should make sure that all decisions of detail are consistent with the general translation purpose and strategy chosen.

With these specifications as to what each item should focus on and look like, it became possible to start working on multilingual versions of the revised instruments. Although the word “translation” has been used in a number of occasions in the previous discussion, the method chosen cannot be called translation. What it was and what it implied is explained in the next section.

4.8 Creating trilingual version of the instruments

The other step towards achieving fidelity between the construct to be measured and the instruments consisted in creating trilingual version of the instruments. This way we purported to eliminate the construct irrelevant variance. If students from Spain could be given the test in Spanish, the level of their English would cease to be an additional – irrelevant – variable.

4.8.1 Reasons behind the choice of languages

As indicated in section 4.6 *General conclusions* above, it was decided to create the instruments in English, Spanish and Russian. Three (sets of) reasons lay behind this choice. Firstly, the languages were selected in accordance with the linguistic competence of the author of the thesis. Russian, English and Spanish (in this order) are the languages in which the present thesis author can read. Therefore, these were the languages in which the students’ replies could be obtained, if the resulting database was to be comprehensible for the researcher.

Secondly, the formal and geographical settings of the research and, thus, the students who could be asked to fill out the tests were taken into account. English was the first choice because it was the language the thesis was to be written in and because of the language being the first foreign language for both the Spanish and the Russian students who were expected to form the tests’ validation sample. Although, it was concluded that Spanish and Russian students should not be given the tests in English, it was decided to keep this language because it was deemed easier to present the instruments in English to the academic community. Spanish was chosen because of the place where the thesis research was conducted and, therefore, because of the fact that the majority of the validation sample students could be expected to have Spanish as (one of) their mother tongue(s). The Russian language was chosen

because of it being the mother tongue of the thesis author, because of the hope to have Russian students form part of the validation sample, and because the methodology review demonstrated that with the human resources available for creating versions of the instruments in other languages than English it was easier to create the tests in all the languages of interest at the same time, rather than translating them into one language first and into the other later on.

Thirdly, the criteria of feasibility had to be considered. With neither English, nor Spanish being the mother tongues of the researcher, collaboration with native speakers of these languages who were simultaneously familiar or ready to familiarise themselves with the contents of the research was a must. Luckily, it was possible to obtain collaboration of Team Member One (TM1) and Team Member 2 (TM2), native speakers of English and Spanish, respectively. TM1 was born in Liverpool, studied Roman languages and linguistics in the UK and had been teaching English and Translation at the University of Deusto, Spain, for more than 20 years. TM2 was born in Bilbao, studied Spanish linguistics and philology and had been teaching Spanish Language and Linguistics at the University of Deusto, Spain, for more than 15 years. Besides, TM1 actively participated in creation of the initial version of the instruments,⁶⁸ providing both linguistic support and critical feed-back as to the contents and format of the tasks. TM2, in turn, agreed to find time so that the ideas behind the instruments in general and behind each learning objective and test item in particular could be explained to her by the researcher. This meant that the concurrent assessment development method (Solano-Flores, Trumbull & Nelson-Barber, 2002) could be used for creating the trilingual version of the instruments.

4.8.2 Methodology

Although what had to be done was first spoken of in terms of translation, in order to use one of the successive test development methods, there had to exist an instrument previously designed for a monocultural and monolingual context and fully validated (Tanzer & Sym, 1999, p. 259). This was not the case. The revised version of the instruments took into account the drawbacks identified through applying the initial test versions to the pilot sample and in the course of the interviews held with student evaluators, as well as the criticism formulated by the expert evaluator. However, the revised version could not be named a validated test. Therefore a simultaneous test development methodology had to be used (as opposed to successive test development methods that involve translation).

Only two methods of simultaneous test development that do not require excessive resources were found in the literature: dual-focus approach (Erkut, Alarcón, García Coll, Tropp & Vázquez García, 1999

⁶⁸ Referred to as “an expert translator trainer” in section 4.2.4 Item creation.

and Erkut, 2010) and concurrent assessment development method (Tanzer & Sym, 1999 and Solano-Flores, Trumbull & Nelson-Barber, 2002). Both methodological models have been designed specifically for the situations when researchers are interested in developing two (or more) versions of an instrument at the same time, each in a different language and for respondents from different cultures.

Both dual-focus approach and the concurrent assessment development method emphasise the need for representatives of all cultures for whose members the instruments are developed and of all languages in which instruments are developed – of reference cultures and languages – to be involved in the process of test creation. Working on instruments in multicultural and multilingual teams, thus, constitutes the core element of both methods. Such teams create item wordings for the different lingua-cultural versions of the instrument from common initial “shells” or “blueprints” at the same time. The main difference between the two methods appears to consist in who is responsible for taking the steps that precede item formulation.

Erkut and others emphasise the “horizontal collaboration” from the very start of the instrument creation process. Thus, all members of the team take part in defining the research questions and study design, jointly “operationalise the content area to be studied” (Erkut, Alarcón, García Coll, Tropp & Vázquez García, 1999, p. 211) and then create test items in different languages. Solano-Flores, Contreras-Niño and Backhoff-Escudero (2006, p. 111), in turn, appear to conceptualise the steps that precede the task of item formulation in various languages as the main research group’s exclusive responsibility. The multicultural and multilingual teams enter into the process once the prototypical models of the items – “the shells” – have been developed by this nuclear group. These shells are defined by Solano-Flores’ team as “blueprints that provide directions for assessment developers to generate tasks of similar structure and complexities”. Such blueprints serve as a starting point and a reference frame for the discussion.

One more difference between the two methods, although somewhat less significant, is what the method developers say about the language used to present the initial shells/blueprints. The dual-focus approach was positioned as concept-driven and as having no source and target languages. The “conceptual base” is the source, while all the reference languages are target languages. However, the research team that used the dual-focus approach had to communicate in some language. A common language was necessary both when formulating the research questions, etc. and in order to agree on the principles for each test item, on the base which would come before “words ... equivalent in affect, familiarity and clarity” (Erkut, Alarcón, García Coll, Tropp & Vázquez García, 1999, p. 211) could be sought for expressing these tasks in the format in which respondents would receive them.

In the concurrent assessment development method it is made clear that the blueprints were explained to the multicultural and multilingual team in English but care was taken to make each “shell” as little verbally-bounding as possible and to ensure that the formulations included were specifying what the end-formulations had to ask, explain and/or contain. Therefore, there was the common input language, but the output was to be formulated in each reference language by the teams. These formulations were discussed and the blueprint could be adjusted if it was considered necessary for functional (including cultural) and/or linguistic reasons. Thus, all the versions were modified until all the versions were considered both adequate for the target audience intended and fully corresponding to the respective “shell” common for all versions.

In the present study, as in the concurrent assessment development method, the choice of the research question and the literature review aimed at identifying and defining the components of translator intercultural competence was conducted by one researcher rather than by the whole multicultural and multilingual team. The test items were also designed and then improved by one researcher, although three different sources of feed-back coming from people other than the researcher herself were used at the revision stage. Besides, although it were the concepts – in terms of learning objectives and item design ideas – that were to serve as the basis for creating multiple-language versions, it was also decided that English was so serve as the common language of the multicultural and multilingual team. This was the language in which conclusions drawn from analysing the three types of initial feed-back were formulated and in which the possible improved wording of the items were formulated. Therefore, it was methodologically more correct to speak of “shells” or blueprints being drafted in English than of items being created by the team from scratch. This is why the concurrent test development method was to be chosen.

4.8.3 Multilingual and multicultural team

To make use of the concurrent assessment development method (*cf.* Solano-Flores, 2002), the people who constitute the multicultural team are required to

- display mastery in the common language (English in our case) and their respective target language (English, Spanish and Russian),
- be knowledgeable in their respective target culture (British, Spanish and Russian) and
- to be familiar with their respective target audience (students of translation degrees), as well as
- be knowledgeable about the content area of the instrument.

At the same time, Solano-Flores, Contreras-Niño and Backhoff-Escudero (2006) clarify that the characteristics listed can be distributed among various persons, and it is not each person of the team who must possess them all.

This dispelled the initial fears that a more numerous group would be necessary. In fact, the literature review made it clear that larger multicultural and multilingual teams formed a characteristics of large-scale international comparison research projects and not smaller-scale initiatives like a thesis whose author did not have any research team at her disposal. What is more, a major reason behind assembling large multicultural and multilingual teams was often that of the impossibility to find a small number of persons who would meet all the requirements. Once the method had been chosen, it also became clear that the three-member team that appeared suitable from before the methodology debate of the issue had been consulted, complied with the requirements formulated by the method creators.

If (British) English, (Continental) Spanish and Russian were to be the three reference languages, with British, Spanish and Russian cultures conceptualised as reference cultures, for the team to be considered adequate from the methodological point of view, it had to include persons familiar with the three cultures, with the three languages and with the concept of translator intercultural competence as conceived by this study. The knowledge of the content area was possessed by the two specialists whose collaboration was sought and also by the researcher herself. To eliminate any possible discrepancies of the understanding of the concept and its components, the two specialists (TM1 and TM2) were talked through the main points and encouraged to ask questions and raise any doubts to clarify the issues – which they did – during three one-hour sessions held with each of them individually. They were also emailed the theoretical part of the thesis – the literature review related to IC in general and to translator intercultural competence interpretation in particular, as well as the part discussing the corresponding learning objectives formulated. This way the requirement of the team members being knowledgeable in the research and instrument subject areas was met.

To reiterate, of the three team members, one was a representative of the British culture (TM1), one of the Spanish culture (TM2) and one of the Russian culture (the thesis author, team member three, TM3 hereafter). By the time the collaboration started the team's profile with respect to knowledge of the reference cultures and audiences could be described in the following terms. TM1 completed a degree in Roman languages and cultures in the UK and had spent the second half of his life living and working in Spain, teaching Spanish students and with cultural aspects of Spanish – English translation constituting one of his main interests. TM3 was trained as English – Russian translator, which presupposed five years of active study of British and American culture, had spent a year and a half studying in the UK and two

and a half years studying in Spain, actively exploring the culture of the country. TM2 was also knowledgeable about the British and Russian cultures: although in her case direct immersion into the cultures was limited to short-time stays in the UK, she had had rich experience of teaching both British and Russian students in Spain, which allowed her to acquire comparative knowledge of the cultures in question. As for the language competence, all the three members of the team knew English and Spanish to a varying degree and one member (the researcher herself) was a native speaker of Russian. Namely, TM1 was a native speaker of (British) English and had the native-like level of Spanish; TM2 was a native speaker of Spanish and had a good command of English, while TM3 was a native speaker of Russian, could be considered to have a native-like level of English and a high level of Spanish.

Therefore, for the (British) English – (Continental) Spanish language and culture versions' pair, all the three criteria were fully met by the team. In case of English – Russian and Spanish – Russian combinations, one member of the team met all the three criteria, which meant that the version could be created but that feed-back from bilinguals and monolinguals, as to the different language versions' equivalence and the target language versions' readability respectively, had to be considered of crucial importance. This is why to reinforce the "Russian dimension" of the team, two more Russian speakers were involved for commenting on and editing the Russian version, but did not constitute the core team.

4.8.4 Steps

As already mentioned above, one of the reasons for choosing the concurrent assessment development method over the dual-focus approach was that of the multicultural team entering the process at a later stage and not going through all the steps of the instrument creation together. Thus, the first steps – up to creating the "shells" – were conducted before the multicultural team was assembled. The blueprints for particular test items are in the case of this study the versions drafted on the basis of the analysis of the three sources of feed-back on the initial version of the instruments. More precisely, the data obtained from the expert evaluator, the student evaluators and the pilot sample responses along with the revised learning objectives formed the framework from which the trilingual wordings of the tasks were to be created and to which they had to correspond.

The only difference consisted in the present study having already piloted some of the items before, which was regarded as an advantage. The blueprints used in this study were a "reinforced" or an "advanced" version because they stated not only what was desirable but also what was to be avoided because it proved not to work or not to work well. In other words, the benefit of building on the results of piloting a monolingual version was that of having not only specifications for "the structural and

formal characteristics of the exercises”, which are the requirements set for the “shells” or “templates” used in this method (Solano-Flores, Contreras-Niño & Backhoff-Escudero 2002, p. 111), but also additional data on what particular foci could appear instrumental for each item but had been proved confusing or eliciting information different from that which was sought.

Then, the next steps to be taken – as described by the authors of the concurrent assessment development method – was to formulate each of the tasks using the set of indications regarding the task’s focus, structure and layout – taking into account both what was considered appropriate for obtaining data on the student’s development level and what the pilot testing and the interviews demonstrated to be unsuccessful solutions. The team had to be familiarised with the idea of the blueprint and with the logic behind each template. Next, the team members were to create and discuss versions in the three reference languages with the possible target groups of students in mind (that is, a version in Spanish for Spanish students with English as their foreign language, a version in English for British students with Spanish as their foreign language, a version in Russian for Russian students with English as their foreign language and a version in Russian for Russian students with Spanish as their foreign language). The formulations were to be created by the team members independently and then discussed by the whole team, so as to ensure the format and the contents corresponded to the common framework and also to incorporate any changes one of the team members considered necessary into all the versions if the other two team members accepted the modification to the shell as valid. Every attempt was to be taken to preserve comparable level of difficulty of the language used for instructions.

Thus, first the templates were explained by the researcher to the other two team members. Since the item versions formulated on the basis of the three sources of initial feed-back were used as parts of templates as well, the summary of the feed-back obtained for the initial version of each item was also presented to the team members who had to work on the Spanish and the English language versions. Second, SRQ statements with their corresponding scales, the instructions for PT tasks and AwRL items were formulated independently by each team member for his reference language and culture. Third, these versions were reviewed by the whole team, item by item, to eliminate any unintentional discrepancies and to reach consensus on those modifications that any member of the team considered essential for his version. When the reasons for introducing such a modification were recognised as valid by the team, corresponding changes were introduced into the other versions of the instruments as well.

4.8.5 Modifications introduced into the instrument

As already explained, the process of creating versions of the instruments in three languages started with discussing what each item had to be for, what the envisaged format of each item was and what further specifications or limitations had to be taken into account so as to incorporate the feed-back obtained from the expert evaluator, the student evaluators and the pilot sample data analysis. These were the components that formed the templates:

- what the item had to measure,
- what type of instrument it belonged to and, consequently,
- what format had to be observed (a statement for SRQ and AwRL; a statement, an open question, a series of question, a question with a table format of the answer or a task in case of PT items), and
- the feed-back based insights about the format and the wording, both in terms of what was undesirable and what was identified as potentially promising.

Thus, the revised versions of the items and the wordings chosen for the items identified as missing in the initial version of the instruments were not to be considered as final but as indicative and parts of the templates. Indeed, all the revised items and all of those tentatively formulated in order to fill the gaps were discussed by the team and while many of them were accepted as a valid possible textualisation, to use Coulthard's term (Coulthard, 1994, p. 1), some were redesigned. This meant that the blueprint was also edited in each of such cases.

Now, with the feed-back analysis and the learning objectives formulated in English, English was chosen as the working language of the team. Therefore, once the item's function within the test and the item's parameters were discussed, the collaborative decisions about the shell were formulated in English. This did not mean that these English versions were then treated as "source texts" to be translated into Spanish and Russian. Rather, this was the language of the "shells", the way of recording conclusions reached during the preliminary discussion. All the changes to the blueprints are listed in section A of *Appendix X. Creating Trilingual Version*.

However, in fact, the team did not go through all the issues first introducing changes deemed necessary. This way, it was considered, there was a danger of the team forgetting why a certain template was formulated as it was and of the temporary verbalisation chosen converting itself in a sort of "source version". English wordings were to serve as mere reminders and a way of documenting the instrument development stages. To ensure that the English versions would not convert themselves into "the originals", test items were worked on one by one. Therefore, once the above listed parameters of a

certain item were discussed and the template was agreed on and provisionally formulated in English, each member of the team created the item version in his language. Next, the three were discussed and any discrepancies between the different language versions or deviations from the shell agreed on were analysed.

Two scenarios were possible at this stage. On the one hand, it could be considered that such modifications were due to linguistic, pragmatic or cultural reasons and did not alter the blueprint agreed on by the team. In other words, the apparent difference between the language versions was aimed at preserving equivalence and, therefore, had to be accepted as rightful and necessary. For example, this happened when instructions to the students were given using “Please + imperative” formula in English, second person singular (informal) imperative in Spanish and second person plural (formal) imperative in Russian. On the other hand, a modification could have been introduced into an item in one of the languages – compared to the other two versions – because one of the team members had decided that a certain development, rearrangement or explicitation of the item idea originally charted in the form of the English-language text fragment could benefit the item in question. In this case, if this new item modification was recognised as potentially instrumental by the other members of the team, the possibility of adjusting the other two language versions was considered. If an analogous change could easily be introduced into the other versions as well, this was done. If, however, the change suggested by one of the team members appeared to present more difficulties for all the versions together than the possible improvement it could lead to, the discrepant version was modified to correspond fully to the common template previously agreed on.

The changes that originated from the team’s decision to improve the template are reported in section B of *Appendix X. Creating Trilingual Version*. This section also accounts for the modifications that did not alter the blueprint but rather made the original idea more explicit. The changes that had to be made due to the decentring – adjusting the rest of the language versions to the one that was different due to the linguistic resources of the language system in question – are discussed in section C of *Appendix X. Creating Trilingual Version*. An attempt is made to use the English-language versions of items in both sections. Where appropriate, however, reference is made to the other language versions, especially in section C.

4.9 Expert judgement validation

Once the three versions were agreed upon, it was proceeded to gathering evidence of the instruments’ validity (contents-related validity evidence, in this case). This meant that the statements of the AwRL were left apart, because they could be used as a teaching tool, but were not meant to serve as any

measuring tool. SRQ and PT items, in turn, were sent out to the experts in IC development for obtaining their judgement on the adequacy of the items for revealing students' position with relation to the respective learning objectives and on the possible need to improve the content or the form of the items. Six expert judgements were received. The changes introduced into the instruments on the basis of the experts' feedback are presented below. At this point, since the vast majority of the tryout sample was expected to be comprised of Spanish students, the Spanish version of the two instruments was focused on.

4.9.1 Self-Report Questionnaire

Item 1. Sé cómo pueden afectar a la comunicación las culturas de los interlocutores y cómo puede manifestarse esta influencia. [I know how the cultures of the interlocutors can affect communication and how this influence can be manifested.]⁶⁹ (Objective 1.1)

The experts agreed that the item was adequate but made three suggestions. Firstly, they recommended not asking about both how cultures of the interlocutors can affect communication and how this influence is manifested at the same time. In the opinion of Expert 2 and Expert 5, although related, these issues were not identical. If left as such, the item could result confusing for some of the respondents, who might wish to agree with one of the issues and disagree with the other. Therefore, it was decided to ask only about manifestation, since this would fully reflect objective 1.1.

Secondly, Expert 1, Expert 4 and Expert 6 considered that it was not desirable to have one general item, but to ask about the three aspects of the communication specified in the objective – verbalisation, comprehension and the interaction process itself. This suggestion was followed on and the item was split into three separate items.

Thirdly, Expert 5 observed that the “not sure” answer might not really reflect the neither-nor position and suggested that, if such an option was to be given to the students, it should be worded as “neither agree nor disagree”. This, in her opinion, would be a truly neutral response. Since the neutral response was little revealing and could, at the same time, provoke confusion, it was decided to consider eliminating the neutral response option in general. This was done for all items that were based on the Likert scale.

⁶⁹ Expert judgement was obtained for the Spanish version of SRQ and PT. The English versions of the items sent out to the experts are provided in square brackets for the sake of facilitating the reading process. When the experts' comments led to modifications in the item formulation, however, only the Spanish version is presented because the revised items only exist in Spanish so far.

Revised version:

- Sé cómo la influencia de las culturas de los interlocutores sobre la comunicación puede manifestarse en
- a) la verbalización del mensaje.
 - b) la comprensión del mensaje.
 - c) el proceso de interacción en sí.⁷⁰

Item 2. Soy consciente de cuál es la tarea del traductor y de qué debe, por tanto, tener en cuenta a la hora de traducir. [I am aware of what the translator's task is and what the translator should, therefore, keep in mind when translating.] (Objective 1.2)

The experts' recommendation was to make it clear that the intercultural mediation task and – more specifically – the task of taking into account both the author(s) and the target audience was implied by the statement. This way the item could fully reflect the objective and the possibility of respondents each thinking in a different task when reacting to the statement could be avoided. Taking into account that the awareness as understood in this research was often “active awareness”, it was decided to also add an active statement of the corresponding behaviour.

Revised version:

- Soy consciente de que – para hacer posible la comunicación entre el autor y la audiencia meta – el traductor siempre debe tener en cuenta a las personas a quienes ayuda a comunicarse.
- Tengo en cuenta las características de las personas a las que ayudo a comunicarse, incluso cuando traduzco un texto escrito.

Items 3, 4 and 5. (Objective 1.3)

3. Sé qué tipos de diferencias entre las culturas del autor y la audiencia meta pueden convertirse en un obstáculo para el éxito de la comunicación intercultural. [I understand what differences between cultures of the author and the target audience can become an obstacle for intercultural communication.]

⁷⁰ The items versions before and after the expert judgement validation procedure can be consulted in *Appendix XII. Before and after Experts' Judgement Validation Procedure.*

4. Me interesan todas las diferencias entre las culturas con las que tengo previsto trabajar. [I am interested in any differences between the cultures I am likely to work with.]
5. Creo que cualquier diferencia entre las culturas con las que tengo previsto trabajar puede resultar relevante para mí como traductor. [I believe any differences between the cultures I am likely to work with can prove relevant for me as translator.]

Experts' feedback on the three items was positive. However, it was also recommended to make the items more specific and to make item 4 reflect an active interest in terms of wanting to learn more and not simply being "passively" interested in differences. Therefore, it was decided to combine item 3 and 5, and reformulate item 4, as suggested by the experts.

Revised version:

→ Creo que cualquier diferencia entre las culturas con las que tengo previsto trabajar puede convertirse en un obstáculo para el éxito de la comunicación entre las personas de estas culturas.

→ Me interesa conocer todas las diferencias entre las culturas con las que tengo previsto trabajar.

Item 6. Cuando leo un texto o escucho un discurso, siempre intento visualizar las cosas a las que se refiere o pensar qué sé sobre estas cosas y qué suelen pensar sobre las mismas las personas de mi cultura o de la cultura del autor. [When reading a text or listening to a speech, I always try to visualise the phenomena referred to or think of what I know about them and what people from my culture/the author's culture tend to think about them.] (Objective 1.4)

The experts' recommendation was to limit the item to as few behaviour types as possible to avoid cases of students doing one thing and not the others and, therefore, not knowing whether to agree or disagree with the list on the whole. Therefore, it was decided to omit the visualisation behaviour and reflection on one's own schemata. It was also decided to highlight the interrelated nature of the two behaviours left; however, without speaking of the behaviours of comparison and relation overtly at this point.

Revised version:

→ Cuando leo un texto o escucho un discurso, siempre intento tener claro qué suelen pensar sobre las cosas mencionadas, por una parte, las personas de mi cultura y, por otra, las de la cultura del autor.

Items 7 and 8. (Objective 2.1)

7. Soy consciente de que algunas de mis ideas, creencias, actitudes y comportamientos se consideran correctos y apropiados únicamente entre la gente de mi cultura. [I am aware that some ideas, beliefs, attitudes and behaviours of mine are considered correct and appropriate only by people of my own culture.]

8. Sé qué ideas, creencias, actitudes y comportamientos se consideran correctos y apropiados únicamente entre la gente de mi cultura. [I know what ideas, beliefs, attitudes and behaviours are considered correct and appropriate only by people of my own culture.]

The experts' recommended to substitute "some" with "many" (in item 7) and to introduce overtly the idea of contrast to other cultures, rather than implying it with the word "only", which could be erroneously interpreted as suggesting certain uniqueness in the world as compared to all other cultures of the world (in both items). Following this advice, it was also decided to narrow down the contrast cultures to the cultures the student studies and, thus, can be expected to be familiar with.

Revised version:

→ Soy consciente de que muchas de mis ideas, creencias, actitudes y comportamientos se consideran correctos y apropiados entre la gente de mi cultura pero no entre la gente de las culturas que estudio.

→ Sé qué ideas, creencias, actitudes y comportamientos se consideran correctos y apropiados entre la gente de mi cultura y no entre la gente de las culturas que estudio.

Items 9 and 10 (Objective 2.2)

9. Soy consciente de que los conocimientos, las actitudes y los comportamientos de los representantes de otras culturas a menudo están determinados por sus culturas. [I am aware that knowledge, attitudes, and behaviours of the representatives of other cultures are often determined by their cultures.]

10. Sé qué ideas, creencias, actitudes y comportamientos se consideran correctos y apropiados únicamente entre la gente de la(s) cultura(s) extranjera(s) que estudio. [I know what ideas, beliefs, attitudes and behaviours are considered correct and appropriate only by people of the foreign culture(s) I study.]

Both items – 9 and 10 – were considered adequate by the experts. However, two improvement suggestions were made. Firstly, to speak about cultures conditioning but not determining people's knowledge, attitudes and behaviours (Expert 6). Secondly, to see whether splitting the item into three, one for knowledge, one for attitudes and one for behaviours would yield additional insights. In case of item 10, splitting into three and reformulating the sentence to refer to the cultures the student study as compared to the student's own culture (and not as compared to all other cultures in the world) was recommended.

Revised version:

→ Soy consciente de que los conocimientos de las personas de otras culturas a menudo están condicionados por sus culturas.

→ Soy consciente de que las actitudes de las personas de otras culturas a menudo están condicionadas por sus culturas.

→ Soy consciente de que los comportamientos de las personas de otras culturas a menudo están condicionados por sus culturas.

and

→ Sé qué ideas y creencias se consideran correctos y apropiados entre la gente de la(s) cultura(s) extranjera(s) que estudio y no lo son entre la gente de mi cultura.

→ Sé qué actitudes se consideran correctos y apropiados entre la gente de la(s) cultura(s) extranjera(s) que estudio y no lo son entre la gente de mi cultura.

→ Sé qué comportamientos se consideran correctos y apropiados entre la gente de la(s) cultura(s) extranjera(s) que estudio y no lo son entre la gente de mi cultura.

Item 11. Cuando analizo el texto que tengo que traducir, soy capaz de identificar cuestiones, conceptos, ideas y elementos específicos para una de las culturas que estudio. [When analysing a text I need to translate, I am able to identify issues, concepts, ideas, and elements specific to one of the cultures I study.] (Objective 2.3)

It was recommended to make the item clearer, explicitly stating what cultures were referred to.

Revised version:

→ En los textos provenientes de una de las culturas que estudio, cuando tengo que traducirlos, soy capaz de identificar elementos específicos de dicha cultura en comparación con una de las otras culturas que estudio.

Items 12 and 13. (Objective 2.4)

12. Cuando se trata de otra cultura, en una situación o en un texto, no pienso que las cosas deben ser y funcionar como en mi propia cultura. [When dealing with a foreign culture in life or in a text, I do not presume things are the same as in my culture or happen in the same way.]

13. Cuando encuentro algo en otra cultura que parece similar o idéntico a algo en mi cultura, siempre averiguo en qué aspectos son diferentes y en qué aspectos realmente se parecen. [When I come across a foreign-culture issue that seems similar or identical to some issue in my culture I always find out in what aspects they differ and in what aspects they are really similar.]

As for item 12, the experts considered the statement difficult and confusing. Therefore, the item was reformulated. Regarding item 13, it was deemed adequate by Experts 1, 3 and 4 but difficult to understand by Expert 5. Expert 2, likewise, felt the item perhaps needed to be made clearer. Expert 6, in turn, thought the emphasis should not be on the comparing and relating here, because comparing and relating was to be covered in section 3.

Revised version:

→ Soy consciente que las cosas en otra cultura no tienen porqué ser o funcionar como en mi propia cultura.

→ Cuando no sé qué es lo que la gente de la cultural fuente y/o la gente de la cultural meta sabe y piensa acerca de las cosas mencionadas en le texto, lo investigo antes de proceder a traducir el texto.

Item 14. Para llegar a comprender un texto extranjero, intento averiguar en qué conocimientos y opiniones, aparte de los explícitamente mencionados, se puede basar la gente de esa cultura para entenderlo. [In order to understand a foreign text, I try to find out what knowledge and opinions, apart from those explicitly mentioned, people from the foreign culture can draw on in order to comprehend it.] (Objective 3.1)

All the experts considered the item adequate and did not think it required any improvement.

Items 15 and 16. (Objective 3.2)

15. Cuando traduzco a mi lengua materna, soy capaz de identificar los elementos mencionados en un texto que son desconocidos para los destinatarios o que pueden percibirse de manera equívoca por la audiencia meta. [When translating into my own language, I am able to identify elements referred to in a text that are unknown to or can be perceived differently by the target audience.]

16. Cuando traduzco de mi lengua materna, soy capaz de identificar los elementos mencionados en un texto que son desconocidos para los destinatarios o que pueden percibirse de manera equívoca por la audiencia meta. [When translating from my own language, I am able to identify elements referred to in a text that are unknown to or can be perceived differently by the target audience.]

Regarding both items, Experts 5 and 6 suggested that the item should be reformulated slightly (“interpretarse” instead of “percibirse” and “audiencia a la que me dirijo” instead of “audiencia meta”). It was also considered instrumental to indicate that the source text belonged to one of the foreign cultures the student could expect to be familiar with.

Revised version:

→ Cuando traduzco un texto proveniente de una de las culturas extranjeras que estudio a mi lengua materna, soy capaz de identificar los elementos mencionados en el texto que podrían ser desconocidos para los destinatarios o que podrían interpretarse de manera equívoca por la audiencia a la que me dirijo.

→ Cuando traduzco un texto de mi lengua materna, soy capaz de identificar los elementos mencionados en el texto que podrían ser desconocidos para las personas de una de las culturas extranjeras que estudio o que podrían interpretarse de manera equívoca por ellos.

Item 17. Cuando necesito explicar aspectos culturales que conozco a personas que los desconocen, soy capaz de ajustar mi explicación a la situación comunicativa y a la audiencia meta. [When required to explain aspects of a familiar culture to a person from another culture, I am able to adjust my explanation to the communicative situation and the target audience.] (Objective 3.3)

This item was approved of by the experts consulted.

Items 18 and 19. (Objective 4.1)

18. Soy consciente de la importancia de la competencia intercultural para el traductor. [I am aware of the importance of the intercultural competence for the translator.]

19. Soy responsable de desarrollar mi competencia intercultural. [I am responsible for developing my intercultural competence.]

Expert 1 criticised the items as not addressing the concept of lifelong learning, and observed that items 18 and 19 together did not cover the objective. Expert 6 also indicated that the lifelong aspect of the competence development had to be emphasised.

Revised version:

- Si quiero trabajar como traductor(a), soy responsable de desarrollar mi competencia intercultural a lo largo de mi vida profesional.
- Sé como puedo mejorar mi competencia intercultural.
- En lo que se refiere a mejorar mi competencia intercultural, soy capaz de ponerme metas a mi mismo/a
- ... y cumplir con ellas.

Item 20. Entiendo qué necesito aprender acerca de las culturas con las que tengo previsto trabajar. [I understand what I need to learn about the cultures I am likely to work with.] (Objective 4.2)

This item was approved of by the experts consulted.

Item 21. Sé qué recursos puedo y debo utilizar para adquirir conocimientos sobre las culturas con las que tengo previsto trabajar. [I know what resources I can and should use to acquire knowledge about the cultures I am likely to work with.] (Objective 4.3)

Four of the six experts approved of the item. Expert 1 indicated that the developmental aspect of the objective had not been accounted for, while Expert 5 pointed out the difference between knowing what resources exist and being familiar with those. Therefore, item 21 was kept without changes but two more items were added to fully cover the objective.

Revised version:

21. The same.

+ Dedico tiempo para hacer uso de los recursos de conocimientos sobre las culturas con las que tengo previsto trabajar.

+ Dedico tiempo para buscar nuevos recursos que pueda usar (para adquirir conocimientos sobre las culturas con las que tengo previsto trabajar).

Items 22, 23, 24 and 25. (Objective 4.4)

22. Suelo seguir las noticias. [I am in the habit of following the news.]

The experts consulted approved of the item but recommended to link it better to the student translators' needs for following the news.

23. Uso las noticias para comparar aspectos de mi propia cultura con los de la(s) cultura(s) que estudio. [I use news stories to compare aspects of my own culture and a foreign culture I study.]

All the experts consulted considered the item adequate, except for Expert 5, who asked if the news was considered more important than other possible sources of knowledge. Following the news is emphasised because this way the student can try to "keep up" with the present developments in the cultures he studies. Learning from other sources is covered by item 24 and 25.

24. Dedico tiempo a aprender cosas sobre mi propia cultura y la(s) cultura(s) extranjera(s) que estudio. [I take time to learn things about my own and the relevant foreign culture(s).]

This item was approved of by five of the six experts, while Expert 4 suggested splitting the item in two, one for the students' own culture and one for the students' foreign cultures. Since it is true that the need to study one's own culture, as well as foreign cultures, is often overlooked, it was decided to follow on this advice.

25. Aún no he desarrollado el hábito de comparar las culturas con las que quiero trabajar y aprender de esta manera más sobre sus diferencias y similitudes. [I have not yet developed the habit of comparing the cultures I want to work with in order to learn more about their differences and similarities.]

Four of the experts had no objections about this item, while Experts 5 and 6 considered the formulation difficult to understand and ambiguous. Expert 5 suggested that an affirmative formulation should be easier to comprehend.

Revised version:

(22) → Suelo seguir las noticias para estar al día en temas de actualidad de las culturas que estudio.

23: The same.

24:

→ Dedico tiempo a aprender cosas sobre mi propia cultura.

→ Dedico tiempo a aprender cosas sobre la(s) cultura(s) extranjera(s) que estudio.

(25) → Tengo desarrollada la costumbre de comparar diferentes aspectos de las culturas con las que quiero trabajar y de esta manera, aprender más sobre sus diferencias y similitudes.

Items 26 and 27. (Objective 5.1)

26. Sé qué estrategias de traducción se pueden aplicar a los elementos culturalmente específicos. [I know what translation strategies can be used for dealing with culturally-specific elements.]

27. Cuando tengo que traducir un elemento culturalmente específico, soy capaz de proponer varias soluciones. [When I need to translate a culturally-specific item, I am able to come up with alternative solutions.]

Both items were approved of by the experts.

Items 28 and 29. (Objective 5.2)

28. Soy capaz de evaluar qué efecto puede tener la elección de cierta estrategia o manera de traducir un elemento culturalmente específico. [I am able to estimate effects of choosing a certain translation strategy/solution for a particular culture-specific item.]

Experts 5 and 6 suggested that the item could be simplified, while the other four experts considered it adequate. It was decided that student translators could be expected to have no difficulties with the terminology used. Therefore, the item was left as it was.

29. Soy capaz de elegir la solución apropiada tanto a la finalidad de la traducción como a la situación comunicativa. [I am able to choose the solution appropriate for the purpose of the translation and the communicative situation.]

Expert 5 considered the item difficult to understand, therefore it was reformulated. Besides, to cover the objective fully, one more item was added.

Revised version:

28: The same.

29 → Soy capaz de elegir – teniendo en cuenta, tanto la finalidad de la traducción como la situación comunicativa – una manera apropiada de traducir un elemento culturalmente específico.

+ Soy capaz de explicar por qué elijo una u otra estrategia de traducción para un elemento culturalmente específico.

Item 30. A la hora de traducir un texto siempre tengo presente la finalidad general de la traducción que estoy realizando. [When translating a text, I constantly keep the general purpose of the translation in mind.] (Objective 5.3).

Experts 2 and 6 were not familiar with the idea of the *general translation purpose*, but the other four experts considered the item clear and adequate. Expert 1, however, suggested that the need for consistency had to be highlighted in the item.

Revised version:

→ A la hora de traducir un texto siempre tengo presente la finalidad general de la traducción que estoy realizando y consecuentemente, tomo decisiones que son coherentes con esa finalidad.

4.9.2 Performance test

Items 1, 2 and 3. (Objective 1.1)

1. No creo que mi cultura influya en cómo entiendo los textos. [I do not think my culture influences the way I understand texts.]

Experts 4, 5 and 6 recommended making the item affirmative.

→ Creo que mi bagaje cultural influye en el modo en que comprendo los textos.

2. No se puede afirmar que la comunicación está influenciada por la(s) cultura(s) si los interlocutores son del mismo país. [We cannot speak of culture affecting communication when people who communicate are from the same country.]

Experts 5 and 6 recommended making the item affirmative.

→ Se puede afirmar que la comunicación está influenciada por la(s) cultura(s) incluso si los interlocutores son del mismo país.

3. ¿Cómo y cuándo las culturas de los interlocutores pueden afectar a la comunicación? Si puedes pensar en algún caso, expón tus ideas con ejemplos completando la tabla. Si no, expresa tu opinión sobre el tema en el apartado de “Comentarios”... [How and when can the cultures of the interlocutors affect communication? If you can think of such cases, support your ideas with examples filling out the table below. If not, feel free to express your opinion on the issue in *Comments*.]

This item was approved of by all the experts. Therefore, the item was left unaltered.

Items 4, 5, 6 and 7. (Objective 1.2)

4. La traducción es un tipo de comunicación intercultural. [Translation is a form of intercultural communication.]

Five of the six experts approved of the item, while Expert 5 commented that the item can become easier for the students to understand if expressed not as a general statement but as something they themselves believe or not. It was decided to incorporate this suggestion because this way the item reflects the objective better.

→ Considero la traducción como un modo de comunicación intercultural.

5. La tarea del traductor es hacer posible la comunicación intercultural. [The translator's task is to enable intercultural communication.]

Four of the experts considered the item adequate. Expert 5 wrote she was not sure if enabling intercultural communication was conceptualised as the main task for a translator or one of the tasks. Expert 6 observed that "intercultural communication" might be excessively abstract and reformulating as "communication between ..." could make it more concrete for the student.

→ La tarea del traductor es hacer posible la comunicación entre personas de diferentes culturas.

6. Los traductores, a diferencia de los intérpretes, no necesitan preocuparse ni por el autor ni por los lectores; lo único importante para ellos es el texto. [Translators, unlike interpreters, do not need to worry about the author and the target audience; the only important thing for them is the text.]

Five of the experts approved of the item completely, while Expert 5 considered it difficult. In her opinion, it was unnecessary to have the "unlike interpreters" fragment and the sentence itself could be made easier. Her first comment was considered inaccurate, because the aim of the item was to address the stereotype of only interpreters dealing with authors and audiences and translators working with texts and not people. The Expert's second observation was incorporated into the revised item.

→ Los traductores, a diferencia de los intérpretes, deben preocuparse, únicamente, por el texto que traducen, con independencia del autor y/o los lectores.

7. Es importante tener en cuenta a la gente para la que se traduce. [It is important to keep in mind the people you are translating for.]

Four of the experts approved of the item. Expert 5, taking into considerations the comments she made about item 6, observed that item 6 and 7 would be the same then, while Expert 6 suggested that the word “personas” would be used instead of “gente”. Since Expert 5’s proposal of generalising item 6 to all translation situations was not followed on, it was decided to keep both item 6 and 7. Expert 1 also observed that such a descriptive form could be substituted by translation-proper terminology, as the author and the target audience. However, the idea of this item is to compare what students say here with whom they later list as people to keep in mind when translating. Therefore, although item 6 “reveals” this information, it is not reiterated in this item.

→ Es importante tener en cuenta a las personas para las que se traduce.

Items 8-12. (Objective 1.3)

8. ¿Pueden las diferencias entre la cultura del autor y la de la audiencia meta convertirse en un obstáculo para el éxito de la comunicación intercultural? [Can differences between the cultures of the author and of the target audience become an obstacle for the success of the intercultural communication?]

Expert 4 noted that she was not sure if the item was rightly speaking of “intercultural communication success” or if “success of a translation process” had to be focused on. However, this item was designed to obtain information on the level of students’ general awareness of the intercultural communication process and of the extent to which they consider translation a form of intercultural communication. Therefore, it is important to check if the student’s answer here will be limited to the context of interpreting or will include translation and what differences will be indicated as relevant.

→ No changes.

9. En lo que se refiere a las culturas con las que trabaja, lo que necesita saber el traductor son los nombres de las instituciones y las figuras clave. [With respect to cultures with which he/she works, what the translator needs to know are the names of institutions and key public figures.]

10. En lo que se refiere a las culturas con las que trabaja, lo que necesita conocer el traductor son la historia, la literatura y otras artes. [With respect to cultures with which he/she works, what the translator needs to know are history, literature and other arts.]

All experts, except for Expert 5, approved of the two items. Expert 5, on the contrary, criticised the two saying that a student's answer, whether positive or negative, will hardly permit reaching any conclusions as to his concept of culture, because a positive answer might mean that student thinks nothing else should be studied or that these aspects should be studied along with many more. A negative reaction will be equally ambiguous. Since this exact problem had been earlier debated during the multicultural team work, it was decided to eliminate the two and add a different one, which does reflect the objective unambiguously.

→ Cuando decimos que un traductor debe conocer las culturas con las que va a trabajar, significa que debe conocer diferencias entre estas culturas.

11. La vida cotidiana en las culturas que estudio no resulta tan diferente como para presentar dificultad a la hora de traducir. [Everyday life of representatives of the cultures I study is not so different as to present difficulties when it comes to translating.]

Expert 5 had her doubts if the respondents' IC or personal life circumstances will influence the way they respond to the item. Such opinion was also raised by one of the students interviewed after the piloting of the instruments (SEI8). Yet it is a fact that there are differences in everyday life that can become an obstacle to mutual understanding and, thus, communication. Therefore, and especially because the other five experts considered the item adequate it was kept without changes.

→ No changes.

12. ¿Qué diferencias entre la cultura fuente y la cultura meta pueden tener relevancia para el traductor? [What differences between the source and the target cultures can be relevant for the translator?]

This item was approved of by all the experts consulted. Expert 6 did not like the use of the term "target culture", but with it forming part of basic terminology within translation studies, it is considered reasonable to keep it (as well as the "source culture", not commented on by Expert 6).

→ No changes.

Items 13 and 14. (Objective 1.4)

13. Para entender un texto, el lector o el oyente hace uso de su experiencia personal y de sus conocimientos del mundo. [In order to understand a text, the reader or listener has to draw on/use his/her life experience and knowledge of the world.]

Five of the experts approved of the item, while Expert 5 suspected the answer will always be positive, which meant the item could not be discriminative. However, both in the piloting and in the interviews with students this did not appear to be the case. Therefore, until a larger sample has been obtained, it was decided to keep the item and keep it unchanged.

→ No changes.

14. A: ¿Cómo vas al colegio? B: Siempre en autobús. ... [A: How do you get to school? B: I always take a bus. ...]⁷¹

Two of the experts raised doubts as to what exactly the students' answers to this item will indicate; the other four, however, agreed that the item was fully adequate and had to be kept without any changes.

→ No changes.

Items 15-17. (Objective 2.1)

15. Si alguien está seguro de que las cosas en el pasado no sucedieron de la manera en la que sé que sucedieron, será porque a él o a ella le han enseñado una versión incorrecta de la historia. [If someone is sure things in the past did not happen the way I know they did, it is because he/she has been taught a wrong version of history.]

Three experts considered the item adequate; while the other three stated that it was confusing and required rewording.

→ Si alguien está seguro de que las cosas en el pasado ocurrieron de otra manera a la que sé que sucedieron, será porque a él o a ella le han enseñado una versión incorrecta de la historia.

⁷¹ For the full version of PT items reproduced only partly, cf. the *English version* column in *Appendix XI*.

16. Siguiendo las normas que te enseñaron tus mayores, puedes estar seguro/a de que te comportas de manera correcta y apropiada a la situación. [If you follow the rules your elders taught you, you can be sure to behave in the right and proper way.]

No improvements were suggested by the experts.

→ No changes.

17. Un amigo extranjero ha venido a vivir a tu (parte del) país. ¿Qué dos cosas le enseñarías ... [a]
Imagine a foreign friend of yours comes to live to your (part of the) country. Think of 2 things you will teach him/her ...]

Experts 1, 3 and 6 considered the item fully adequate. Expert 2's only comment was a suggestion to substitute "part of the country" with "region". However, with Spanish students from the Basque Country in mind, the descriptive manner was considered less problematic. Experts 4 and 5 raised concerns about the time it might take to codify and analyse students' responses to an item like this. However, the information expected to be gained from analysing these answers is expected well worth the time required to analyse them.

→ No changes.

Items 18-21. (Objective 2.2)

18. Todas las personas "normales" considerarán las mismas cosas buenas o malas; apropiadas o indeseables, etc. [All reasonable people will consider the same things good or bad, appropriate or inappropriate, etc.]

Three of the experts considered the item fully adequate, while the other three (Experts 3, 5 and 6) criticised the use of the notion of a "normal" person, even though inverted comas were applied to show that the concept was a controversial one. Expert 5 observed that this question can annoy the respondent and lead to his unwillingness to continue filling out the test. Expert 6 proposed that the notion of "the majority" was used instead.

→ La mayoría de personas considerarán las mismas cosas buenas o malas; apropiadas o inapropiadas, etc.

19. Muchas diferencias en los conocimientos, en las creencias y en los comportamientos de la gente están determinadas por la cultura a la que pertenece. [Many differences in people's knowledge, beliefs and behaviours are determined by the cultures these people belong to.]

Five of the experts considered the item adequate, while Expert 5 was not sure if this item could have any discriminatory power. As she observed, 90% of respondents could be expected to agree. However, if a student is not yet aware of the fact of cultural conditioning, a negative response is equally likely. Therefore, it was decided to keep the item for the moment.

→ No changes.

20. ¿Por qué muchos británicos y/o americanos piensan que no se debería vivir con los padres después de cumplir los 18? [Why would many British and/or American people think that you should not live with your parents beyond the age of 18?]

21. ¿Por qué muchos británicos y/o americanos piensan que es suficiente tomar un sándwich al mediodía, incluso, sin moverse del puesto de trabajo? [Why would many British and/or American people think that it is enough to eat a sandwich for lunch, sometimes right at your working place?]

With the two items being of the same type, the experts' gave the same comments for the two of them. Three of the experts approved fully of the items (Experts 2, 3 and 6), although Expert 2 noted that it might be helpful to spell out that 18 years of age were meant in item 20. Expert 4 commented on the open nature of the items that were inviting students to provide reasons and, thus, could be difficult to codify. Experts 5 and 1 were of the same opinion, with Expert 1 additionally criticising the items for covertly appealing to the potential stereotypes students might held and to being biased. However, this is precisely the point of the two items. To try and provoke an emotional response, which students could easily be imagined to have to face in their lives, and check whether the student is able to respond in a non-judgemental manner, without making use of stereotypes or praising one culture and/or criticising the other.

→ No changes.

Item 22 (objective 2.3), **items 23 and 24** (objective 2.4), **item 25** (objective 3.1), **item 26** (objective 3.2), **items 27 and 28** (objective 3.3), **items 29, 30, 31** (objective 4.1)⁷² were left as they were because none of the experts raised any criticism or suggested that the items were in need of any improvement.

⁷² Cf. Appendix XI, Item Ev22, Ev23, ..., Ev31, respectively.

Item 32. (Objective 4.2) ¿Qué necesitas saber acerca de las culturas con las que vas a trabajar? [What do you need to know about cultures you are going to work with?]

Four of the experts considered this item adequate, while two (Experts 1 and 4) thought the question had to be made less open, for instance by providing a list of options for students to choose from with the “other” category available for any additional ideas of a respondent. However, firstly, this is exactly the option that was considered inadequate because it was feared that with a list of answers, students would check all of them. Thus, it will not be possible to find out what students are aware of and what they recognise as valid but would not have thought of when asked. Such “passive” awareness cannot help students to work individually on the improvement of their IC. Secondly, the pilot application of the task demonstrated that students are capable of answering this question in an open format.

→ No changes.

Item 33. (Objective 4.3) 1: ¿Qué periódicos, revistas, libros, otras publicaciones... [1: What newspapers, magazines, books, other publications ...]

None of the experts raised any criticism or suggested that the item was in need of any improvement. Expert 1 suggested that a question on how students go about finding new resources for learning more about the culture they study could be added; while Expert 5 advised to reduce the number of open questions as much as possible. It was decided to record the two suggestions but leave them for later stages of the instruments development. Once it has been determined what, if any, of the items can be left out and do not require any replacement, additional questions can be added, while certain open questions might be reduced if opting for another format is not considered detrimental.

→ No changes.

Item 34-37. (Objective 4.4)

34. No creo que seguir las noticias me pueda ayudar a mejorar mi competencia intercultural. [I do not think that following the news can help me become more interculturally competent.]

Five of the six experts approved of the item, but Expert 5 considered that the item shall not start with a negation.

→ Creo que seguir las noticias no me puede ayudar a mejorar mi competencia intercultural.

Items 35-37 were approved of by all the experts and, therefore, left unchanged.

Item 38. (Objectives 5.1-5.3) Traduce este texto para que se pueda publicar en ... Comenta... [Please translate this text for BRIEF. Comment on ...]

Expert 1 suggested that an additional point shall be included into the item to cover objective 5.3 explicitly. However, in order not to make the time required for completing the instruments even longer, it was decided that evaluation of the students' development along objective 5.3 could be carried out on the basis of the comments required in the item as it is.

→ No changes.

4.10 Conclusions

The versions of the instruments that account for the experts' feedback can be found in *Appendix XII. Before and after Experts' Judgement Validation Procedure*. Once the experts' recommendations were incorporated into the instruments, SRQ and PT were considered ready to be administered to members of the intended target group – student translators. Therefore, the next step was to try them out purporting to obtain a statistically representative sample. This was done in autumn 2011. The procedure and the sample are described in the next chapter, which also features the results obtained and a discussion of these.

Chapter 5. Tryout of Self-Report Questionnaire and of Performance Test

In autumn 2011 the Spanish-language versions of the Self-Report Questionnaire and of the Performance Test were tried out with the aim of obtaining a convenience sample of answers and collecting validity evidence. The data collection procedures, the sample, and the data analyses' results and discussion are presented below, first for SRQ and then for PT.

The general aim of the analyses conducted, which determines the structure of this chapter, was twofold. Firstly, descriptive analyses of the data were carried out. This was done in order to explore the results, to understand how the items had functioned in the tryout samples and which items could be recognised as instrumental, which had to be revised and which, eliminated. The second aim consisted in complementing validity evidence obtained prior to the tryout phase. Namely, evidence of internal structure and evidence based in relations to other variables was sought (*cf.* Cook & Beckman, 2006). Out of the other three validity evidence categories, content evidence and response process evidence had been looked into before (*cf.* Chapter 4), while the evidence of the consequences was not considered relevant for the intended uses of the two measures.

Section 5.1 corresponds to SRQ data collection and analysis discussion, while section 5.2 reports all the steps for PT. The concluding section (5.3) summarises the decisions taken and brings together questions raised by the analyses' results that could not be solved on the basis of the tryout data and require further research.

5.1 Self Report Questionnaire tryout

5.1.1 Data collection

With the idea that intercultural training should start as early as possible within *Translation (and Interpreting)* university degrees (*cf.* European Commission Directorate-General for Translation, n.d., p. 4), it was decided that first-year students had to constitute the sample. This meant that collaboration of various universities had to be sought and that the requirement of completing the questionnaire online could not be imposed if a sufficiently large sample was to be obtained.

Instructors teaching first-year students at Spanish universities offering *Translation (and Interpreting)* degrees with Spanish as language A (translator's mother tongue or main language) were contacted by email and asked for help with obtaining the sample required. Representatives of seven universities⁷³ expressed their readiness to participate in the tryout process, but six of them expressed clear preference for the paper-and-pen format over the computer-based online version. Therefore, to ensure comparability of administration conditions (*cf.* AERA, APA & NCME, 1999, pp. 46-47), SRQ was assembled as a paper-and-pen instrument everywhere except for the University of Deusto, where both instruments were applied in their computer/online version.

The assembled version of SRQ (both in its paper-and-pen and online versions) also incorporated a brief "intercultural profile" section in the beginning. In this section, students were to indicate the following:

- their institution, degree and the year of degree (to make sure all the respondents were from the same "target group")
- their age and gender (although these were expected to have little if any effect on the test results) and
- their intercultural experience, if any – either abroad, or through a close relationship with a culturally-different person, or through explicit intercultural training (which could be expected to account for IC level differences).

The latter three points were incorporated in order to check whether the hypotheses voiced in the literature that intercultural contact could lead to increased IC level would apply in the case of translator intercultural competence self-report measure (*cf.* Fiedler, Mitchell & Triandis, 1971; Gudykunst, Guzley & Hammer, 1996; or Bennett & Bennett, 2004, p. 152; also used by Fantini, 2006G and by Santibáñez et al., 2007), and thus serve as the source of validity argument based on relations to other variables.

The printed copies of the questionnaire were posted (in the case of four universities) or brought and distributed to the students by the researcher herself (in the other three universities). In order to comply with the requirement of the absence of administration variations to the degree feasible, in all the cases, students were given the instrument during one of their regular classes, the same introductory text about the project and about how to complete the questionnaire was read,⁷⁴ and all the respondents were given 20 minutes to complete the form (SRQ does not set any time-limits, but this was the maximum time pilot study respondents reported as spent on completing the measure and, therefore, this was the time instructors were requested to spare during one of their sessions with the students). The experiment took place in the late November – early December 2011.

⁷³ Apart from the University of Deusto, where the thesis study was carried out.

⁷⁴ The full text can be found in *Appendix XIII*.

5.1.2 Sample

The tryout sample was not random, stratified or strictly representative of the population under study (student translators) and can best be described as a convenience sample. The reasons to believe that such accidental sampling could produce results analogous to those of a random sample are two: the sample size was good and the universities that participated in the experiment were from different parts of Spain. Besides, these were both public and private universities, offering programmes for different language combinations.

The total number of students who completed the 42-item questionnaire was 557. Out of this number:

- The “pure sample” – first-year students enrolled in *Translation (and Interpreting)* BA degrees who completed the paper-and-pen version of the questionnaire – consisted of 429 students. These came from one of the seven universities who collaborated in the study,⁷⁵ namely University of Granada (110 respondents), University of Alicante (100 respondents), University of Vigo (57 respondents), University of the Basque Country (54 respondents), University of Malaga (49 respondents), University of Jaume I (45 respondents) and University of Vic (14 respondents).
- Further 43 respondents (26 from the University of Vigo and 17 from the University of the Basque Country) were students of *Modern Languages* degrees who indicated that they were interested in the possibility of working as translators upon graduation. Such broad interest was considered sufficient for regarding students’ self-reports on various translator intercultural competence aspects as meaningful and equitable to those of the first-year students of *Translation (and Interpreting)* degrees. The argument was that by the month of November all the respondents had hardly spent two months at the university and the programmes of *Translation (and Interpreting)* and *Modern Languages* degrees at the two institutions were reported as hardly distinguishable at this phase.
- 15 more students who filled in the questionnaire along their local classmates happened to be Erasmus students and, therefore, could not be considered as belonging to or equitable to the core, “pure sample” group.
- Another differing group was formed by 30 4th-year *Translation (and Interpreting)* students from the University of Malaga.

⁷⁵ And not from the University of Deusto, whose students pursued *Modern Languages* degrees with introductory translation component and completed SRQ online.

- The last 40 respondents came from the first year of *Modern Languages* degrees from the University of Deusto, but are treated separately since they completed both instruments in their on-line version.

With students coming from two degrees (*Translation (and Interpreting)*) and *Modern Languages*) and with the differences in the administration format (paper-and-pen versus computer/online), the homogeneity of the sample could not be taken for granted and had to be demonstrated through conducting statistical analyses. Therefore, once the factor analysis of the responses was conducted, t-tests were run to check whether indeed there was no statistically meaningful difference in the factor and total means of the students of *Translation (and Interpreting)* degrees and students from *Modern Languages* degrees, on the one hand, and between students who completed SRQ on paper and online, on the other. In the first case, a sample of 429 students of *Translation (and Interpreting)* degrees was compared with a sample of 44 *Modern Languages* students, all of whom completed the paper-and-pen version of the measure. The null hypothesis (no difference between the two samples) was not rejected for the total means and for the means of all the factors, except for *Factor 8: Professional Identity and Values*.⁷⁶ In this case, the *t* equalled 2.058 and the *p value* was 0.045, close to the significance level of 5%. Since the total means and the means of all the other factors did not reveal any meaningful difference between the two groups, this was considered as an additional argument in favour of respondents of both degrees being considered as comparable with regards to the level of translator intercultural competence at this stage of their training.

In the second case, first-year students who completed SRQ online were compared with first-year students who completed the instrument on paper. When the analysis did not take into account the students' programmes of studies (and compared 437 students who completed the questionnaire on paper with 37 who did it online), no meaningful difference was found in the total means. With regards to the separate factors, only in the case of *Factor 6: Learning 2* and *Factor 8: Professional Identity and Values* was any significant difference discovered (*t* = -2.358 with *p value* = 0.022 and *t* = 2.308 with *p value* = 0.021, respectively). When only students of the same year of the same programmes were compared, with the model of SRQ administration constituting the only difference (44 paper-and-pen and 37 online), no meaningful difference was discovered in the total means or in the means of any of the eight factors. Again, these results were interpreted as evidence towards extending the notion of core sample from paper-and-pen first-year *Translation (and Interpreting)* degrees students (the "pure sample") to first-year students of both specialisations and regardless of the format of the test administration (the core sample hereon).

⁷⁶ See section 5.1.3.3.2 below.

As for the *age and gender distribution*:

- for the “pure sample” ages of respondents varied between 17 and 46 years old (average of 18.9 with standard deviation of 3.5) and most respondents were female (350 female respondents and 71 male respondents; 8 respondents did not answer this question);
- if all the first-year students who filled-in the paper-and-pen version of the measure are considered, the average age of respondents was 18-19 years (18.9), with the standard deviation of 3.5, the minimum age of 17 and the maximum of 46. 387 were females and 78 males (8 respondents did not answer the question);
- in the core sample, 410 respondents were female and 92 male (8 respondents did not answer the question); and the age characteristics were the same (min. 17, max. 46, average 18.9, standard deviation 3.5); and
- all in all, there were 450 female respondents (80.7%), 99 male respondents (18%) and 8 persons who did not answer the question (1.3%); the age range was from 17 (min) to 46 (max), with 19.2 being the medium and 3.6 being the standard deviation.

With respect to the “intercultural experience profile”, students were asked to report any significant intercultural experience abroad they had gone through prior to questionnaire completion, any significant intercultural relationship(s) they could have developed before and whether they had participated in any training course aimed at IC development.

401 (72%) of the respondents reported having had *significant intercultural experience* abroad (308 respondents, 71.8% for the “pure” sample). However, the length and number of their stays abroad varied considerably – from a single several-day- or one-week-period to various years and multiple one- or several-month-long stays. Therefore, it was decided to subdivide students first by the length of their longest stay-abroad period (following the criteria tested by Fantini (2006E, p. 2)) and second, into those who had a single stay-abroad experience versus those who reported having had at least two cases of significant intercultural experience abroad. The second sub-categorisation was linked to Taylor’s (1994) idea that first exposure to cultural difference abroad often “prepares” individuals, who then come to the second experience ready to learn from it.

While finding out possible correlations between previous intercultural experience, its length or repeated versus single nature and the student’s reported level of translator intercultural competence was not the primary objective of the study, subdividing the sample into these groups appeared potentially instrumental for comprehending the results and obtaining validity evidence based on relations to other

variables. Therefore, the following five categories (according to the length of stay) and two (depending on whether students indicated more than one case of significant intercultural experience abroad or not) were distinguished:

Group	"Pure" sample	All first-year students who completed paper-and-pen version	Core sample (all first-year students)	All the respondents, regardless of the study year and test format
No experience indicated	28.4% (91 females; 29 males)	28.5% (102 females; 31 males)	29.7% (109 females; 40 males)	28.1% (112 females; 42 males)
The longest stay abroad indicated is under one month	31.7% (118 females; 16 males)	31.3% (128 females; 18 males)	29.7% (129 females; 20 males)	28.2% (134 females; 21 males)
The longest stay abroad equals 1-2 months	29% (102 females; 20 males)	29.2% (113 females; 23 males)	29.3% (121 females; 26 males)	29% (131 females; 28 males)
The longest stay abroad is between 3 and 9 months	3.5% (13 females; 2 males)	4.1% (17 females; 2 males)	3.8% (17 females; 2 males)	6.2% (31 females; 3 males)
The longest stay abroad is over 9 months	7.4% (27 females; 4 males)	6.9% (28 females; 4 males)	7.5% (34 females; 4 males)	8.5% (42 females; 5 males)
No or only one intercultural-significant stay-abroad indicated	62% (213 females; 48 males)	62.8% (238 females; 54 males)	62.9% (252 females; 64 males)	64.5% (283 females; 71 males)
More than one intercultural-significant stay-abroad reported	38% (137 females; 23 males)	37.2% (149 females; 24 males)	37.1% (158 females; 28 males)	35.5% (167 females; 28 males)

Table 7. Types of significant intercultural experience abroad reported by SRQ tryout respondents

In terms of *significant intercultural relationships*, of those students who reported any (74.8% of the core sample), the majority had had friends from different cultures (92.5%), while others specified their significant intercultural relationships as those with a member of their family, with a partner ("boyfriend", "love", "personal", etc.), with a flatmate, with work colleagues, with classmates or teachers and with language exchange or tandem partners. Other respondents indicated [companions in] "leisure" [activities] as the type of relationship, relationships with other school exchange participants, or "people visited". A number of respondents (11.4% of the core sample) also reported more than one type of "significant intercultural relationship".

Type of significant intercultural relationship reported	“Pure” sample	All first-year students who completed paper-and-pen version	Core sample (all first-year students)	All the respondents, regardless of the study year and test format
None	24.9% (88 females; 17 males)	24.3% (96 females; 17 males)	25.3% (105 females; 22 males)	25.1% (114 females; 24 males)
Friends	69.4% (242 females; 50 males)	69.9% (268 females; 57 males)	68.7% (280 females; 65 males)	68.9% (309 females; 69 males)
Family member(s)	4.3% (15 females; 3 males)	4.3% (17 females; 3 males)	4.2% (17 females; 4 males)	4% (18 females; 4 males)
Partner	2.9% (9 females; 3 males)	3% (11 females; 3 males)	3% (12 females; 3 males)	3.1% (13 females; 4 males)
Flatmate(s)	0.2% (1 female)	0.2% (1 female)	0.2% (1 female)	0.2% (1 female)
Work colleague(s)	7.1% (25 females; 5 males)	7.1% (28 females; 5 males)	7.2% (30 females; 6 males)	7.7% (35 females; 7 males)
Classmates and/or teachers	2.6% (10 females; 1 male)	2.6% (11 females; 1 male)	2.6% (12 females; 1 male)	2.4% (12 females; 1 male)
Language exchange partners	0.7% (3 females)	0.6% (3 females)	0.6% (3 females)	0.7% (4 females)
With other participants in a school exchange	0.5% (2 females)	0.4% (2 females)	0.4% (2 females)	0.4% (2 females)
Other	0.5% (2 females)	0.4% (2 females)	0.4% (2 females)	0.4% (2 females)
More than one type of significant intercultural relationship	11.4% (40 females; 8 males)	11.4% (45 females; 8 males)	11% (46 females; 9 males)	11.3% (52 females; 10 males)

Table 8. Types of significant intercultural relations reported by SRQ tryout respondents

The question about a *training course focused on IC development* appears to have provoked certain confusion among the respondents. Thus, many students who answered positively indicated language courses, taken either in their home city or abroad. Another considerable group thought that school exchanges could be equalled to such courses. As a result, the following criteria were applied to discriminate among those who indeed could be considered to have participated in an IC-focused course and those who could not. Language courses were not recognised as valid unless the respondent indicated that the course had a distinct intercultural component in it. Erasmus programmes and school exchange programmes were disregarded as well, with the exceptions of Comenius projects exchange programmes, whose explicit aim is IC development, and the UNESCO cultural exchange programme. The

student who indicated living together with representatives of other cultures was also “recoded” as not having had such a course. Having studied in a British school in Spain, having taken part in “Euro-basket of cultures”, or in courses, seminars, modules, etc. on “social relations improvement among local and foreign students”, on cooperation and development for future volunteers in other countries and on intercultural communication, on the contrary, was considered as pertinent and valid. As a result, the sample characteristics were as follows.

Recognised as having participated in training focused on or related to intercultural competence development	“Pure” sample	All first-year students who completed paper-and-pen version	Core sample (all first-year students)	All the respondents, regardless of the study year and test format
	4.6% (17 females; 2 males)	4.5% (18 females; 2 males)	4.5% (18 females; 4 males)	4.8% (22 females; 4 males) ⁷⁷

Table 9. Respondents' participation in intercultural competence training

5.1.3 Results and discussion

With the aim of exploring the functioning of the items, as well as obtaining validity evidence, the following operations were performed with SRQ responses gathered at the tryout stage of the study. First, the core tryout sample’s replies were analysed with the distribution of responses along the scales, means and skewness calculated for the 42 items. Second, validity evidence of two types was sought: evidence of internal structure and evidence based on relations to other variables.

Content evidence had been obtained before through continuously making sure that items represented the construct: first through using the set of learning objectives as the general framework and then by obtaining experts’ judgement about this validity evidence category. The response process evidence of validity had also been sought before the tryout phase (*cf.* sections 4.4.3 on p. 171 and especially section 4.5 on p. 200 above). Therefore, evidence of internal structure along with evidence based on relations to other measures were the focus of the tryout data analyses.

Namely, for collecting evidence of internal structure two things were done:

- (1) the internal consistency of the measure was checked and the items that appeared to affect it negatively were discovered and discarded; and

⁷⁷ In all of the sub-groups distinguished, one of the respondents acknowledged to have taken part in such a course did not indicate his/her sex.

- (2) factor analyses – a confirmatory and exploratory – were conducted. The confirmatory factor analysis demonstrated that the five competence components tentatively distinguished on the basis of the literature review did not account for the data distribution, which is why the factor structure had to be determined through a series of exploratory factor analyses.

As a result of an exploratory factor analysis, an 8-factor model, reflecting the specificity of translator intercultural competence but coherent with the findings of other IC researchers, was proposed.

Finally, validity argument based on relation to other variables was obtained through analysing whether correlations – between certain categories of the intercultural experience profile of the respondents and the results of the self-reports – existed where they would be expected, in accordance with the findings of other scholars reported in the literature.

5.1.3.1 Descriptive statistics

The response distributions, the means, standard deviations and skewness for the 42 SRQ items for the tryout “pure” sample (1st-year students of *Translation and Interpreting* degrees, paper-and-pen administration of the instrument) were as follows:

Item	Percentage of respondents who chose the following answers				Mean	Standard deviation	Skewness
	1	2	3	4			
1.1a Sé cómo la influencia de las culturas de los interlocutores en la comunicación puede manifestarse en la verbalización del mensaje.	1.2	11.3	58.2	29.3	3.16	.655	-.426
1.1b Sé cómo la influencia de las culturas de los interlocutores en la comunicación puede manifestarse en la comprensión del mensaje.	2.1	13.3	49.5	35.1	3.18	.734	-.613
1.1c Sé cómo la influencia de las culturas de los interlocutores en la comunicación puede manifestarse en el proceso de interacción en sí.	2.6	19.0	53.2	25.2	3.01	.740	-.405
1.2a Soy consciente de que – para hacer posible la comunicación entre el autor y la audiencia meta – el traductor siempre debe tener en cuenta a las personas a quienes ayuda a comunicarse.	0.2	1.9	20.3	77.6	3.75	.488	-1.944
1.2b Tengo en cuenta las características de las personas a las que ayudo a comunicarse, incluso cuando traduzco un texto escrito.	1.6	13.8	55.7	28.9	3.12	.692	-.459
1.3a Me interesa conocer todas las diferencias entre las culturas con las que tengo previsto trabajar.	0.5	1.6	32.2	65.7	3.63	.542	-1.290
1.3b Creo que cualquier diferencia entre las culturas con las que tengo previsto trabajar puede convertirse en un obstáculo para el éxito de la comunicación entre las personas de estas culturas.	17.6	39.8	30.7	11.9	2.37	.908	.164
1.4 Cuando leo un texto o escucho un discurso, siempre intento tener claro qué suelen pensar sobre las cosas mencionadas, por una parte, las personas de mi cultura y, por otra, las de la cultura del autor.	4.0	30.8	49.2	16.1	2.77	.760	-.142
2.1a Soy consciente de que muchas de mis ideas, creencias, actitudes y comportamientos se consideran correctos y apropiados entre la gente de mi cultura pero no entre la gente de las culturas que estudio.	4.9	17.5	42.2	35.4	3.08	.849	-.640
2.1b Sé qué ideas, creencias, actitudes y comportamientos se consideran correctos y apropiados entre la gente de mi cultura y no entre la gente de las culturas que estudio.	3.3	27.4	50.8	18.5	2.85	.753	-.200
2.2a Soy consciente de que los conocimientos de las personas de otras culturas a menudo están condicionados por sus culturas.	1.6	4.0	35.9	58.5	3.51	.654	-1.355
2.2b Soy consciente de que las actitudes de las personas de otras culturas a menudo están condicionadas por sus culturas.	0.5	4.4	42.7	52.4	3.47	.605	-.808
2.2c Soy consciente de que los comportamientos de las personas de otras culturas a menudo están condicionados por sus culturas.	0.2	2.6	31.7	65.5	3.62	.548	-1.191
2.2d Sé qué ideas y creencias se consideran correctos y apropiados entre la gente de la(s) cultura(s) extranjera(s) que estudio y no lo son entre la gente de mi cultura.	3.3	34.0	47.6	15.2	2.75	.748	-.020
2.2e Sé qué actitudes se consideran correctos y apropiados entre la gente de la(s) cultura(s) extranjera(s) que estudio y no lo son entre la gente de mi cultura.	3.7	30.4	48.8	17.1	2.79	.763	-.139
2.2f Sé qué comportamientos se consideran correctos y apropiados entre la gente de la(s) cultura(s) extranjera(s) que estudio y no lo son entre la gente de mi cultura.	4.4	29.8	51.7	14.0	2.75	.745	-.211

Item	Percentage of respondents who chose the following answers				Mean	Standard deviation	Skewness
2.3 En los textos provenientes de una de las culturas que estudio, cuando tengo que traducirlos, soy capaz de identificar elementos específicos de dicha cultura en comparación con una de las otras culturas que estudio.	2.6	32.0	52.1	13.3	2.76	.707	-.063
2.4a Soy consciente de que las cosas en otra cultura no tienen porqué ser o funcionar como en mi propia cultura.	0	0.7	16.8	82.5	3.82	.404	-1.972
2.4b Cuando no sé qué es lo que la gente de la cultura fuente y/o la gente de la cultura meta sabe y piensa acerca de las cosas mencionadas en el texto, lo investigo antes de proceder a traducir el texto.	2.8	18.5	57.2	21.5	2.97	.716	-.424
3.1 Para llegar a comprender un texto extranjero, intento averiguar en qué conocimientos y opiniones, aparte de los explícitamente mencionados, se puede basar la gente de esa cultura para entenderlo.	0.9	6.8	49.2	43.1	3.34	.647	-.684
3.2a Cuando traduzco un texto proveniente de una de las culturas extranjeras que estudio a mi lengua materna, soy capaz de identificar los elementos mencionados en el texto que podrían ser desconocidos para los destinatarios o que podrían interpretarse de manera equívoca por la audiencia a la que me dirijo.	3.5	19.4	53.0	24.1	2.98	.759	-.446
3.2b Cuando traduzco un texto de mi lengua materna, soy capaz de identificar los elementos mencionados en el texto que podrían ser desconocidos para las personas de una de las culturas extranjeras que estudio o que podrían interpretarse de manera equívoca por ellos.	3.3	20.6	52.3	23.8	2.97	.758	-.399
3.3 Cuando necesito explicar aspectos culturales que conozco a personas que los desconocen, soy capaz de ajustar mi explicación a la situación comunicativa y a la audiencia meta.	1.2	19.6	57.3	21.9	3.00	.680	-.224
4.1a Si quiero trabajar como traductor(a), soy responsable de desarrollar mi competencia intercultural a lo largo de mi vida profesional.	0	1.2	25.4	73.4	3.72	.474	-1.325
4.1b Sé como puedo mejorar mi competencia intercultural.	3.0	30.8	46.9	19.3	2.83	.770	-.090
4.1c En lo que se refiere a mejorar mi competencia intercultural, soy capaz de ponerme metas a mi mismo/a	1.4	5.6	48.8	44.2	3.36	.653	-.827
4.1d ... y cumplir con ellas.	1.9	11.2	58.2	28.7	3.14	.676	-.540
4.2 Entiendo qué necesito aprender acerca de las culturas con las que tengo previsto trabajar.	0.5	12.8	33.8	52.9	3.39	.724	-.824
4.3a Sé qué recursos puedo y debo utilizar para adquirir conocimientos sobre las culturas con las que tengo previsto trabajar.	3.0	38.9	45.2	12.8	2.68	.732	.119
4.3b Dedico tiempo para hacer uso de los recursos de conocimientos sobre las culturas con las que tengo previsto trabajar.	2.6	21.3	60.3	15.9	2.89	.681	-.357
4.3c Dedico tiempo para buscar nuevos recursos que pueda usar (para adquirir conocimientos sobre las culturas con las que tengo previsto trabajar).	2.8	23.3	57.6	16.3	2.87	.702	-.307
4.4a Suelo seguir las noticias para estar al día en temas de actualidad de las culturas que estudio.	6.1	32.2	46.4	15.4	2.71	.797	-.156
4.4b Uso las noticias para comparar aspectos de mi propia cultura con los de la(s) cultura(s) que estudio.	6.8	33.1	42.4	17.7	2.71	.835	-.117
4.4c Dedico tiempo a aprender cosas sobre mi propia cultura.	3.3	18.6	47.6	30.5	3.05	.788	-.498
4.4d Dedico tiempo a aprender cosas sobre la(s) cultura(s) extranjera(s) que estudio.	2.3	20.8	52.3	24.5	2.99	.740	-.333
4.4e Tengo desarrollada la costumbre de comparar diferentes aspectos de las culturas con las que quiero trabajar y de esta manera, aprender más sobre sus diferencias y similitudes.	3.5	32.0	49.3	15.2	2.76	.746	-.092

Item	Percentage of respondents who chose the following answers				Mean	Standard deviation	Skewness
5.1a Sé qué estrategias de traducción se pueden aplicar a los elementos culturalmente específicos.	7.7	58.5	29.6	4.2	2.30	.672	.396
5.1b Cuando tengo que traducir un elemento culturalmente específico, soy capaz de proponer varias soluciones.	3.7	39.4	47.6	9.3	2.62	.705	.034
5.2a Soy capaz de evaluar qué efecto puede tener la elección de cierta estrategia o manera de traducir un elemento culturalmente específico.	4.7	38.1	46.7	10.5	2.63	.733	-.013
5.2b Soy capaz de elegir – teniendo en cuenta, tanto la finalidad de la traducción como la situación comunicativa – una manera apropiada de traducir un elemento culturalmente específico.	2.1	31.2	56.6	10.0	2.75	.658	-.121
5.2c Soy capaz de explicar por qué elijo una u otra estrategia de traducción para un elemento culturalmente específico.	5.9	45.7	39.6	8.9	2.52	.739	.175
5.3 A la hora de traducir un texto siempre tengo presente la finalidad general de la traducción que estoy realizando y consecuentemente, tomo decisiones que son coherentes con esa finalidad.	1.4	10.7	61.8	26.1	3.13	.640	-.439

Table 10. SRQ "pure" sample results

If we look at the three highest means, first-year students who want to work as translators after they graduate from the university appear to be conscious of the importance of developing their IC (item 4.1a). They are also highly conscious of the fact that translators help other people to communicate (item 1.2a) and consider themselves fully aware of the existence of differences between cultures (item 2.4a). Most of the items related to awareness – both in the case of the intercultural communication process awareness and cultural awareness in general – are regarded by students as “mastered”. However, as soon as behaviour referred to becomes more active than “mere awareness” and the items describe actions (items 1.4, 2.3 and 2.4b), the mean goes down below the acceptance line. The same applies to items that represent competence-development and comparative knowledge acquisition sub-domains (2.1b, 2.2d-f and most of 4.1-4.4e items). Students report lack of knowledge and lack of habits of knowledge acquisition. The only behaviour types reported to have been mastered (on average) are comprehension of what is to be learned (4.2), the ability to set goals and achieve the goals set (4.1c and 4.1d), as well as learning about the students’ own culture (4.4c).

Among the translator-proper behaviours – actions related to the use of translation strategies, comparing cultures, etc., – the only items whose means are above the acceptance line are those which students probably consider “common sense” behaviours that require general logics and not specialised training: being able to adjust explanations (3.3), to take decisions coherent with the overall purpose (5.3) or to find out what a source culture reader knows while the student himself ignores. The latter point appears to suggest that, despite certain proclaimed association with the new professional role, students still perceive the process from the receptor’s and not from the mediator’s point of view. The difference in the means among the items 1.1a, 1.1b and 1.1c might provide additional support for such observation. In spite of the general tendency to report high level of awareness, it is awareness of the comprehension side (1.1b) which is estimated to be more developed than that of the verbalisation (1.1a) and the interaction process itself (1.1c).

In other words, students seem to be capable of differentiating more generic components of translator intercultural competence from more profession-specific ones, but tend to believe they only need training in these specific aspects, while the generic ones are perceived by the respondents as possibly developed during the years of pre-university education and thanks to prior intercultural experience. The data obtained might also mean that students are willing to develop their new identity and start the new “socialisation process” that should enable them to become professional translators. This motivation, as well as lack of practical experience (most of them have not been engaged in translation activities yet), makes them ready for learning but also leads them to believe that they are already aware of what the

translator is supposed to be aware of and that what they lack and need now is knowledge and professional behaviour training (as opposed to such “basic” activities as explaining issues or ensuring everything is coherent in a text they produce).

Doubtlessly, the self-report data shall be taken by instructors as no more than indicative of the students’ objective developmental level. Yet, the students’ perceptions are likely to condition their motivation and determine what students can be expected to perceive as “legitimate”/ “necessary” training and what – as in the case of different awareness aspects and “basic/generic” behaviours – might not be engaged in by the students, unless the instructor manages to help the students see the need for it.

5.1.3.2 Evidence of internal structure: reliability evidence

In terms of reliability evidence, two things could be done in the case of a self-report measure like this. Firstly, test-retest experiment could be carried out. Secondly, the internal consistency of the measure (Cronbach’s alpha) could be calculated.

The possibility of conducting the test-retest experiment was dismissed because with the first semester of university studies being such an active and dynamic time in terms of students’ maturing and with so many possible uncontrollable factors being at play, it did not appear possible to rule out such criterion-irrelevant variance. It is recognised, however, that a series of small-scale test-retest experiments may be conducted in the future, with different elapsing intervals, to contribute to the general body of reliability evidence (internal structure validity evidence) of the instrument.

Cronbach’s alpha was, in turn, calculated and was initially found to be 0.886, which was considered positive reliability evidence. It was also discovered that with elimination of two items (1.3b and 2.1a; whose behaviour was demonstrated as problematic by the exploratory factor analysis as well - cf. section 5.1.3.3.2 on p. 280), the internal consistency of the instrument would increase (to 0.889 and to 0.888, respectively). The other items correlated stronger or weaker with the total (from 0.234 (item 4.4a) to 0.517 (item 2.3)), but elimination of any of them was expected to decrease the instrument internal consistency. With the two problematic items deleted, the Cronbach’s alpha raised to 0.891.

5.1.3.3 Further evidence of internal structure: factor analyses

As commented above, on the basis of the literature review conducted, it was suggested that translator intercultural competence could be envisaged as consisting of five components. Although this model had not been obtained on the basis of previous empirical research carried out by one scholar but rather

assembles on the basis of comparing the competence definition and description to other existing models of IC (validated to a different degree), it was decided to first perform a confirmatory factor analysis. When this demonstrated that the tryout data did not correspond to the five-factor distribution proposed, the initially envisaged structure had to be dismissed and a series of exploratory factor analyses were performed then. The latter demonstrated that we indeed could speak of interrelated but distinguishable factors, and an 8-component model of translator intercultural competence could be proposed as a result.

5.1.3.3.1 Confirmatory factor analyses

The confirmatory analyses conducted – both for the whole body of items and in the form of five separate analyses, one for each initially proposed factor – demonstrated that the tryout did not fit the initially envisaged five-factor model. Below, the results obtained for each of the initial factors are reproduced. The skewness and kurtosis levels, as well as the Mardia's coefficient (multivaried kurtosis), indicated that robust statistics had to be used to account for the nonnormality of the data. Therefore, both the standard and the robust-method fit indices are reproduced where appropriate.

Initial factor	Multivaried kurtosis: Mardia's coefficient	Average absolute standardized residual	Chi-Square	Probability value for the Chi-Square	CFI (robust CFI)	Joreskog-Sorbom's GFI fit index	RMSEA (robust RMSEA)
1	31.9345	0.0692	530.548	0.000	0.640 (0.629)	0.818	0.143 (0.127)
2	20.0695	0.0467	147.765	0.000	0.829 (0.836)	0.930	0.111 (0.093)
3	4.2992	0.0144	5.393	0.02022	0.977 (0.997)	0.995	0.089 (0.029)
4	23.4724	0.0513	563.686	0.000	0.623 (0.710)	0.866	0.119 (0.096)
5	5.8523	0.0271	42.332	0.000	0.945 (0.978)	0.975	0.088 (0.048)

Table 11. Confirmatory factor analyses results

Table 11 demonstrates that some of the indices were within the acceptable range (Mardia's coefficient for factor 3; CFI and robust CFI for factors 3 and 5; GFI for factors 2, 3 and 5; and robust RMSEA for factors 3 and 5). Nonetheless, the results revealed that in no case the fit could be considered fully acceptable and none of the factors appeared to exist in its initially envisaged form. This meant that considerable adjustments were necessary to arrive at the model the tryout data would support. Therefore, – since the tryout data did not confirm the initially-proposed five-factor model – exploratory factor analyses were performed in order to see what internal structure patterns could be discovered.

5.1.3.3.2 Exploratory factor analyses

Since the Kaiser-Meyer-Olkin Measure of Sampling Adequacy result was above 0.8 (0.864) and significance of the Bartlett's Test of Sphericity was meaningful (0.000), we proceeded to perform an exploratory factor analysis. The initial exploratory factor analysis conducted for all the 42 items of the SRQ identified eleven factors. However, the last factor comprised only two items and could hardly be explained. Besides, the analysis of internal consistency (Cronbach's alpha) indicated that elimination of the same two items would increase the instrument's internal consistency. Therefore the two items (1.3b and 2.1a) were eliminated. As a result, a ten-factor model was obtained.

It was considered that the number of factors could be reduced in order to simplify the model (observing the principle of parsimony). At this point the table of total variance explained by each factor was consulted, which revealed that eigenvalues of the last two factors were comparatively small (below 1.1). This is why, it was decided to reduce the number of factors to eight. It should be pointed out here that five- and four-factor models also appeared coherent, but it was considered inadequate to cut off factors with eigenvalue above 1.3. Besides, with lower number of factors interesting nuances would have been lost. 6- and 7-factor models, in turn, were confusing (and 7-factor model also contained an item that did not belong to any of the factors). In terms of the total variance explained, the explanatory power of the 8-factor model differed little from that of the ten-factor model (51% compared to 56% for the sample of 1st-year *Translation (and Interpreting)* students). Therefore, with the aim of offering an instrumental model, that is, neither an excessively complex nor an excessively general one, an eight-factor model was selected.⁷⁸

With eight factors, the first consists of fourteen items, the second of four items, the third of four items, the fourth of three items, the fifth of six items, the sixth of three items, the seventh of two items and the eighth of four items. Leaving a two-item factor (factor 7) in the final model might raise objections. However, the reason for this is as follows. Factors five, six and seven come together in models of five and four factors and are all related to the (lifelong self-directed) learning dimension of the competence. Treating them as complementary but separate ones – in the 8-factor model – nonetheless, permits bringing to the fore certain interesting nuances, commented on below. That is why it was considered adequate to have here a factor of two items only.

What items formed part of which factor and how the eight factors were labelled and organised into a model is discussed next.

⁷⁸ Numerical results of the exploratory factor analysis can be consulted in *Appendix XIV. Exploratory Factor Analysis Data*.

Factor 1: interculturally-competent core translation behaviour

Description: All the behaviours that form part of translation process the way this should be acted out by an interculturally-competent translator or by translator as intercultural mediator. The translation process is broken down into steps and the intercultural dimension of the activity is taken into account at every step. Auxiliary behaviours (e.g. use of resources to fill in a gap in comparative cultural knowledge discovered during the commission) are included, but “preparatory” actions (aimed at general cultural and intercultural communication process awareness or continuous comparative cultural knowledge base acquisition) are not.

This group comprises the following items:

- Tengo en cuenta las características de las personas a las que ayudo a comunicarse, incluso cuando traduzco un texto escrito. [originally 1.2b]
- Cuando leo un texto o escucho un discurso, siempre intento tener claro qué suelen pensar sobre las cosas mencionadas, por una parte, las personas de mi cultura y, por otra, las de la cultura del autor. [originally 1.4]
- Cuando no sé qué es lo que la gente de la cultura fuente y/o la gente de la cultura meta sabe y piensa acerca de las cosas mencionadas en el texto, lo investigo antes de proceder a traducir el texto. [originally 2.4b]
- Sé qué recursos puedo y debo utilizar para adquirir conocimientos sobre las culturas con las que tengo previsto trabajar. [originally 4.3a]
- En los textos provenientes de una de las culturas que estudio, cuando tengo que traducirlos, soy capaz de identificar elementos específicos de dicha cultura en comparación con una de las otras culturas que estudio. [originally 2.3]
- Cuando traduzco un texto proveniente de una de las culturas extranjeras que estudio **a mi lengua materna**, soy capaz de identificar los elementos mencionados en el texto que podrían ser desconocidos para los destinatarios o que podrían interpretarse de manera equívoca por la audiencia a la que me dirijo. [originally 3.2a]
- Cuando traduzco un texto **de mi lengua materna**, soy capaz de identificar los elementos mencionados en el texto que podrían ser desconocidos para las personas de una de las culturas extranjeras que estudio o que podrían interpretarse de manera equívoca por ellos. [originally 3.2b]
- Cuando necesito explicar aspectos culturales que conozco a personas que los desconocen, soy capaz de ajustar mi explicación a la situación comunicativa y a la audiencia meta. [originally 3.3]
- Sé qué estrategias de traducción se pueden aplicar a los elementos culturalmente específicos. [originally 5.1a]
- Cuando tengo que traducir un elemento culturalmente específico, soy capaz de proponer varias soluciones. [originally 5.1b]
- Soy capaz de evaluar qué efecto puede tener la elección de cierta estrategia o manera de traducir un elemento culturalmente específico. [originally 5.2a]
- Soy capaz de elegir – teniendo en cuenta, tanto la finalidad de la traducción como la situación comunicativa – una manera apropiada de traducir un elemento culturalmente específico. [originally 5.2b]
- Soy capaz de explicar por qué elijo una u otra estrategia de traducción para un elemento culturalmente específico. [originally 5.2c]
- A la hora de traducir un texto siempre tengo presente la finalidad general de la traducción que estoy realizando y consecuentemente, tomo decisiones que son coherentes con esa finalidad. [originally 5.3]

The capacities referred to by the items listed above are all directly related to “what a translator does”: comprehends the source text, identifies cultural differences and employs strategies to cater for these/for the needs of the target audience. They are the central or nuclear practices, proper of a translator, so to speak. This “prototypical” intercultural competent translator is fully aware that translations are done for people, that people and their cultures should be considered (1.2b and 1.4) and that the translator needs to be able to locate comparative cultural knowledge he misses (2.4b and 4.3a). This is “basic” or “core” translator behaviour.

Taking cultural differences into account and using translation strategies to overcome cultural-difference-related translation problems forms the nucleus of this factor. Compared to the initially designed model, these are all the items from the fifth – use of translation strategies – competence component (6 items) and all but one items from the third – comparing and relating cultures component (3 items). The “missing” item spoke about the implied but not verbalised “contents” and is understood to have been considered excessively abstract and demanding by the respondents. This could explain why it was placed out of the “core behaviour” factor. Item 2.3, on the contrary, belongs to this factor because it is about identification of cultural differences relevant for a particular translation commission and, as such, is perceived as more closely linked to the *comparing and relating cultures* aspect than to the *cultural awareness* aspect (although it should not be forgotten that all items form part of the same construct and this particular behaviour was at the borderline between the two original components in question).

Factor 2: comparative cultural knowledge

Description: knowledge of differences and similarities between cultures the translator tends to work with. These cultures can be national, supra-national, regional, local, professional, etc. They are the cultures of the author/the originally intended target audience and the new target audience. The differences are any differences: differences in attitudes, in knowledge and beliefs, in behaviours practised and considered appropriate in different contexts. The knowledge of similarities in all these aspects also forms part of this factor because differences only exist if similarities do and because the translator needs to know both.

This group comprises the following items:

- Sé qué actitudes se consideran correctas y apropiadas entre la gente de la(s) cultura(s) extranjera(s) que estudio y no lo son entre la gente de mi cultura. [originally 2.2e]
- Sé qué ideas y creencias se consideran correctos y apropiados entre la gente de la(s) cultura(s) extranjera(s) que estudio y no lo son entre la gente de mi cultura. [originally 2.2d]
- Sé qué comportamientos se consideran correctos y apropiados entre la gente de la(s) cultura(s) extranjera(s) que estudio y, en cambio, no lo son entre la gente de mi cultura. [originally 2.2f]
- Sé qué ideas, creencias, actitudes y comportamientos se consideran correctos y apropiados entre la gente de mi cultura y no entre la gente de las culturas que estudio. [originally 2.1b]

All the four items speak of the respondent's contrastive cultural knowledge base, with the first three opposing various aspects of foreign cultures studied to those of the student's own culture (inside-out perspective) and the fourth item addressing all the aspects together, this time looking at the student's own culture "from the outside". Although the originally envisaged model did not formally contain comparative cultural knowledge as a separate competence component, the items were included to see whether respondents were capable of distinguishing between awareness of cultural differences and knowledge of cultural differences.

The data confirm that the four knowledge-focused items are indeed conceived of as separate from cultural-awareness items by the students. Moreover, although factual knowledge acquisition should not constitute the major aim of intercultural training, it must be recognised that the translator cannot "jump" from awareness to behaviour without knowledge and in the long run, it is hoped that – along with honing their research skills – students will acquire considerable comparative cultural knowledge base. Therefore, the comparative cultural knowledge component can be regarded as equally valid translator intercultural competence constituent.

Factor 3: cultural awareness

Description: Awareness of the fact that cultures (not only national, *cf.* above) condition the way people see the world and behave and of the fact that different cultures do so in different ways, leading people to consider different ideas and beliefs about the world, different attitudes and different types of behaviour as objectively correct and universal.

This group comprises the following items:

- Soy consciente de que los **conocimientos** de las personas de otras culturas a menudo están condicionados por sus propias culturas. [originally 2.2a]
- Soy consciente de que las **actitudes** de las personas de otras culturas a menudo están condicionadas por sus culturas. [originally 2.2b]
- Soy consciente de que los **comportamientos** de las personas de otras culturas a menudo están condicionados por sus culturas. [originally 2.2c]
- Soy consciente que las cosas en otra cultura no tienen porqué ser o funcionar como en mi propia cultura. [originally 2.4a]

The relation among the four items resembles that observed in Factor 2: one has a more general nature, while the other three focus on one particular aspect of the same idea each and complement one another to express the whole idea. Here, the general idea – that cultures are different in many aspects – is formulated in item 2.4a, while the other three draw students' attention to knowledge, attitudes and behaviour, all being culturally conditioned and, therefore, differing from culture to culture. One of the problematic items eliminated in the beginning (original item 2.1a) spoke of the students' own culture conditioning their knowledge, attitudes and behaviour. The wording must have been perceived as confusing by the respondents. However, in factor analyses with the item left inside and the number of factors reduced, it does appear grouped together with the above listed four items. This seems to suggest that the factor is a strong one and that if the initial item 2.1a is deleted from the questionnaire, one or several new items that reflect this mirror perspective should probably be included in order to make the instrument cover this aspect of the construct better. As of now, the items that form Factor 3 all come from the initially proposed *cultural awareness* component.

Factor 4: intercultural communication process awareness

Description: Awareness of how cultures come to influence the process of communication and – more particularly – of how such influence can affect the process of intercultural communication.

This group comprises the following items:

- Sé cómo la influencia de las culturas de los interlocutores en la comunicación puede manifestarse en la verbalización del mensaje. [originally 1.1a]
- Sé cómo la influencia de las culturas de los interlocutores en la comunicación puede manifestarse en la comprensión del mensaje. [originally 1.1b]
- Sé cómo la influencia de las culturas de los interlocutores en la comunicación puede manifestarse en el proceso de interacción en sí. [originally 1.1c]

Together, these three items correspond to the informed awareness of the communication process being culturally-conditioned. It might seem to be more than awareness of the cultural side of the communication process, because the items speak of knowing how. Nevertheless, the reason here – already mentioned before (*cf.* Chapter 4, section 4.9.1 and 4.9.2) – is that the awareness instrumental for the translator is that which helps him to be constantly on the watch-out for culturally-conditioned elements of the communication process. However, this means that the translator – even when he does not have enough knowledge about particular manifestations this influence takes in the cultures the translator works with – should know what guises this influence may take. Being aware that cultures tend to influence communication without “knowing” how this can happen does not suffice. If compared to the initially proposed model, this factor corresponds to the first block within the initial *intercultural communication process awareness* component.

Factor 5: the learning dimension, level 1

Description: Level 1 of the learning dimension comprises awareness of how one can develop his translator intercultural competence, the habit of learning about foreign cultures and the habit of comparative cultural knowledge base development.

This group comprises the following items:

- Dedico tiempo para hacer uso de los recursos de conocimientos sobre las culturas con las que tengo previsto trabajar. [originally 4.3b]
- Dedico tiempo para buscar nuevos recursos que pueda usar (para adquirir conocimientos sobre las culturas con las que tengo previsto trabajar). [originally 4.3c]
- Dedico tiempo a aprender cosas sobre la(s) cultura(s) extranjera(s) que estudio. [originally 4.4.d]
- Tengo desarrollada la costumbre de comparar diferentes aspectos de las culturas con las que quiero trabajar y de esta manera, aprender más sobre sus diferencias y similitudes. [originally 4.4e]
- Entiendo qué necesito aprender acerca de las culturas con las que tengo previsto trabajar. [originally 4.2]
- Sé como puedo mejorar mi competencia intercultural. [originally 4.1b]

The six items are all related to learning about cultures, but for item 4.1b, which is not limited to knowledge acquisition but may well have been interpreted as such by the students. Put differently, what the majority of the respondents who said they knew how to improve their intercultural competence in fact “knew” may well have been that “they need to acquire comparative cultural knowledge”. The student who reports to do everything the six items speak about can be considered highly advanced with

respect to the *lifelong knowledge acquisition* competence constituent. Yet, certain behaviours regarded as indispensable if a person is to be considered a fully-fledged autonomous lifelong learner are missing. These constitute factors six and seven.

Factor 6: the learning dimension, level 2

Description: Level 2 of the learning dimension comprises the habit of giving equal importance to learning about one's own culture (without which comparative cultural knowledge base development is hardly feasible) and the habit of keeping up with the developments in relevant cultural groups (again, passing all the new information through a comparative cultural learning mechanism).

This group comprises the following items:

- Dedico tiempo a aprender cosas sobre mi propia cultura. [originally 4.4c]
- Suelo seguir las noticias para estar al día en temas de actualidad de las culturas que estudio. [originally 4.4a]
- Uso las noticias para comparar aspectos de mi propia cultura con los de la(s) cultura(s) que estudio. [originally 4.4b]

The explanation here is that students, especially in their early years of university education, do not tend to believe they need to learn about their culture as well (item 4.4c) or that following the news and – more importantly – conducting consequent comparative research is necessary for cultural knowledge base amplification. This happens because students in their early phase of professional training would believe they know more than enough about their own cultures, on the one hand, and because they may not have sufficiently wide notion of culture to include current affairs in it, on the other hand. Besides, their habits of learning about cultures might be more “enjoyable” or less demanding – reading a book once in a while, talking to people from another culture, watching a documentary – and not presuppose regular self-directed efforts at following the news, asking comparative questions and finding answers.

Factor 7: ability to learn autonomously

Description: Ability to direct and carry out autonomous translator intercultural competence development efforts.

This group comprises the following two items:

- En lo que se refiere a mejorar mi competencia intercultural, soy capaz de ponerme metas a mí mismo... [originally 4.1c]
- ... y cumplir con ellas. [originally 4.1d]

The two items reflect the individual's capacity for self-directed learning in general. Being able to set tasks and work towards them is only related to translator intercultural competence development if the aims set are relevant to the global objective of improving some aspect(s) of translator intercultural competence. At the same time, the developmental essence of translator intercultural competence will not be covered by a measuring tool that does not address this generic issue as well. Therefore, the two items – in spite of forming a factor of two elements – should not be eliminated from the test, but rather considered as complementary to the other learning-focused items.

Indeed, when the number of factors is reduced further (starting from six), the three groups – factors 5, 6 and 7 – become one single factor. The 8-factor model, however, yields interesting insights: about what first-year students may not be in the habit of doing yet but already recognise as “valid” culture-learning practices. The other pole here comprises actions whose beneficial and necessary nature need to be explained by the instructor because students are still not aware of that and, furthermore, might not consider that learning about cultures also requires setting goals and purposefully working towards them.

Factor 8: professional identity and values

Description: Values – motivation and responsibilities – associated with the professional translator's role within the intercultural mediation process (behaviour and awareness aspects closely associated with being a translator but so demanding and/or abstract at the same time that they are regarded as values or professional identity elements).

This is the label chosen for the group that consists of the following items:

- Soy consciente de que – para hacer posible la comunicación entre el autor y la audiencia meta – el traductor siempre debe tener en cuenta a las personas a quienes ayuda a comunicarse. [originally 1.2a]
- Si quiero trabajar como traductor(a), soy responsable de desarrollar mi competencia intercultural a lo largo de mi vida profesional. [originally 4.1a]
- Me interesa conocer todas las diferencias entre las culturas con las que tengo previsto trabajar. [originally 1.3a]
- Para llegar a comprender un texto extranjero, intento averiguar en qué conocimientos y opiniones, aparte de los explícitamente mencionados, se puede basar la gente de esa cultura para entenderlo. [originally 3.1]

The first two statements speak of the respondent as translator, while the latter two name behaviour and an attitude of a highly professional translator. In all the four cases the students may perceive the statements as related to the expectations their instructors or the professional community – the community of practice they wish to join in the future – appears to have about their chosen professional

role. Thus, on the one hand, these can be perceived as professional values and this can be the reason for the four being placed together. On the other, these four statements might be most prone to be affected by the social desirability bias (Carlston & Mae, 2007, p. 502). This, however, should not be interpreted as a decisive argument for eliminating the four items from the questionnaire. In fact, there are authors who consider that values can be as legitimate constituent of any competence (e.g. Villa Sánchez & Poblete Ruiz, 2008, p. 29) and of IC in particular (e.g. Santibáñez et al., 2007, p. 45), as knowledge, skills and attitudes and/or awareness are considered to be.

The resulting model described above can be presented in the following form:

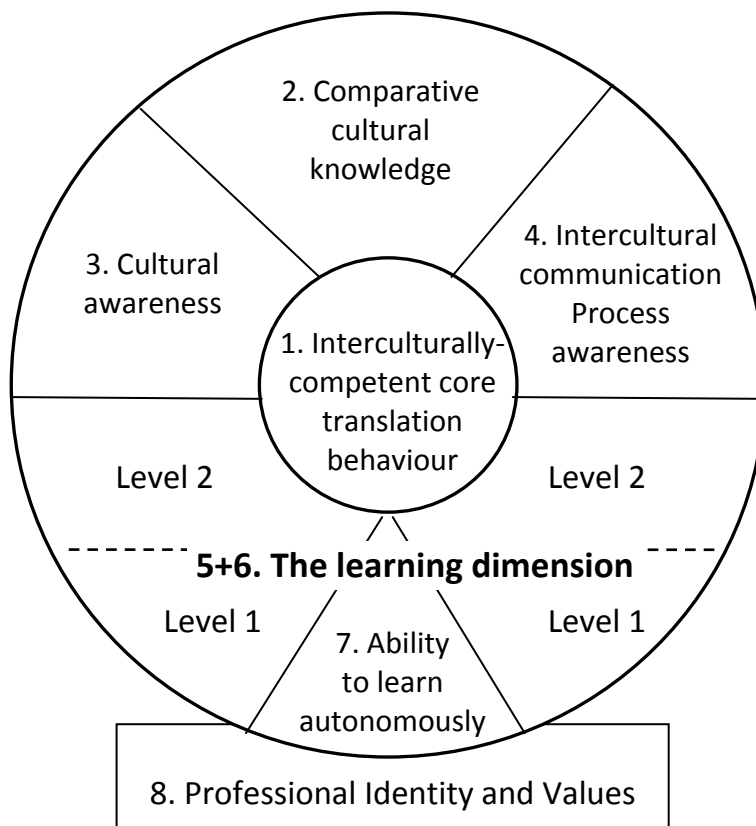


Figure 20. Proposed translator intercultural competence model

The diagram allows perceiving both the similarities of and the differences between translator intercultural competence and other models of IC which have been discussed in the theoretical part of the study. *Cultural awareness, cultural knowledge, communication process awareness, appropriate behaviour* or the *ability to learn* are areas often – if not always – associated with the concept of IC. For example, Byram (1995) speaks, among other factors, of *attitudes and values, knowledge and ability to learn*; while two years later he (Byram, 1997) distinguishes *critical cultural awareness* and describes the

knowledge component in such a way that it could be interpreted to comprise both *comparative cultural knowledge* and *intercultural communication process awareness*, as they are conceived of in the discussion above. INCA's (2004a, p. 6) *communicative awareness* and *knowledge discovery* components do not appear very different from translator intercultural competence *intercultural communication process awareness* and *learning dimension*, either. Deardorff's (2008, p. 38) *socio-linguistic awareness* also comes close to the *intercultural communication process awareness* dimension of translator intercultural competence.

In our opinion, this could be taken as additional evidence of the validity of the model proposed. It shares many common features with other models of IC, although this commonality is "prototypical": significant differences – related to the application context – become evident at the level of detail. We should also point out that translator intercultural competence cannot be constructed of various elements of other models. We are rather back to the idea that IC models all try to present different context- and role-specific modifications of the set of awareness, knowledge, attitudes and skills that enable persons to act competently in what can be generally referred to as an intercultural encounter. Carefully formulating true similarities may help use pedagogical achievement of other areas in translator intercultural training.

In the model proposed, an attempt has been made to use labels that situate translator intercultural competence within the general IC discourse, where it belongs, but at the same time make certain key features of this particular configuration evident even at the "surface" level. This is why, for example, in the case of the knowledge component the label of *comparative cultural knowledge* is selected. Still, certain "labels" might, nevertheless, function as "false friends" and provoke confusion. Therefore, caution is required and the contents of the components should be consulted before any parallels are drawn with other models. For instance, *professional identity and values* have certain elements in common with Deardorff's (2008, p. 36) *attitudes* components of *curiosity and discovery* and can be compared to Fantini's (2006E) *motivation and positive attitude*, as well. Yet, CIL's (2003) *personal and professional commitment* component, which appears potentially close to this translator intercultural competence factor, is, in fact, markedly different. The same may happen with the behaviour dimension. Although the behaviour component is featured by many a model, it is easy to comprehend that in the case of translator intercultural competence this is translation-related behaviour, while in INCA's (2004a) or in Vilá Baños' (2005) models, for example, the behaviour is specific for the respective needs and contexts.

Another observation that can be made here is that the model proposed appears to fit the general conceptualisation of translator competence profile made by European Master's in Translation coordinators (Gambier, 2009, p. 4):

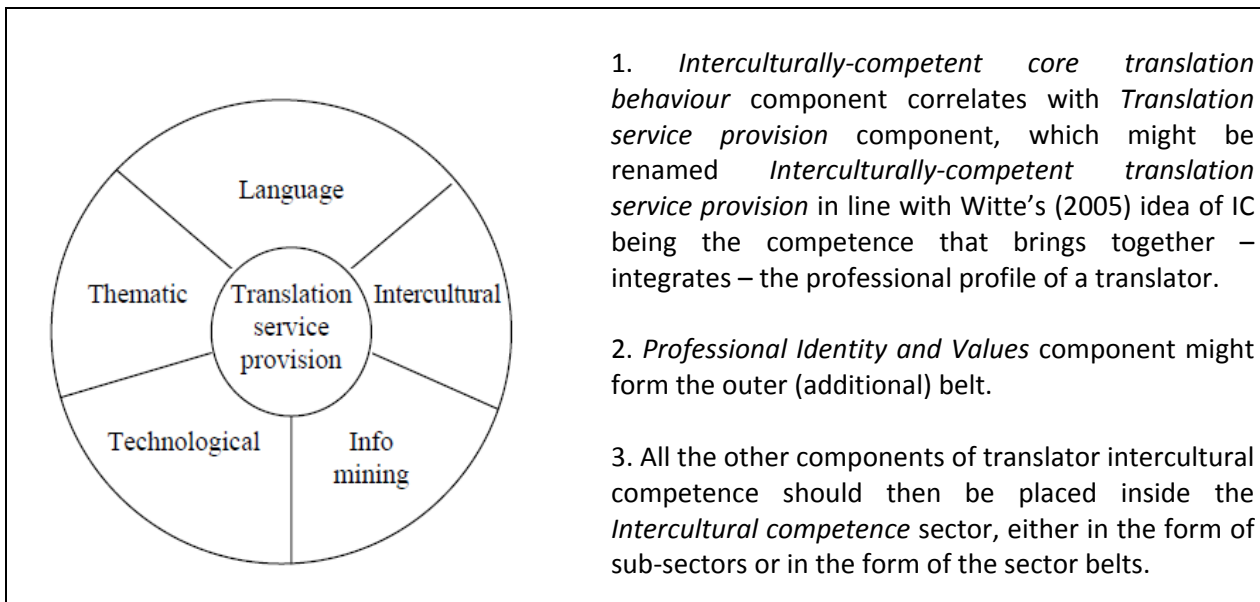


Figure 21. Competences for professional translators (Gambier, 2009, p. 4) and translator intercultural competence

5.1.3.4 Evidence based on relations with other variables

With respect to validity evidence based on relations with other variables, this was not checked on through applying other instruments simultaneously. It was not considered appropriate to seek evidence this way before the construct hypothesised on the basis of literature review has been at least partially validated through the factor analysis. Only now that each of the factors can be described with accuracy, can such experiments be planned: the truly comparable factors of other constructs can be identified and the respective fragments of such measures extracted.

Yet, a number of operations that could provide validity evidence based on relations with other variables could be performed. Namely, the reported level of translator intercultural competence was compared to the extent and nature of previous intercultural experience of different types reported in the introductory profile section. The question was whether correlations that could be expected to exist – judging by the findings published by other researchers – would be confirmed by the tryout data. These analyses were performed on the data obtained from the total sample.

The idea of exposure to a different culture being interrelated with and even necessary for IC development is a key one in the intercultural development debate in general. All intercultural training programmes purport to simulate intercultural interaction and ascribe crucial importance to contact with other cultures for IC improvement (Bennett & Bennett, 2004, p. 152; Cushner & Brislin, 1996, p. 321; Fiedler, Mitchell & Triandis, 1971; or Gudykunst, Guzley & Hammer, 1996). More specifically, two broad groups of findings can be distinguished here. Firstly, IC has been found to positively correlate with the duration of the person's experience in a different culture. Secondly, positive relationships with representatives of other cultures have also been found to correlate with higher levels of IC.

If we look at the first group more closely, the general duration of the exposure period has been found to correlate with IC in the following studies. Dwyer (2004) found that IC of people who have spent at least 6 weeks abroad can be expected to be higher, although, as the scholar observes, longer periods are even better. Hoff (2008) and Myers-Lipton (1996) also discovered positive correlations between the length of stay abroad and the level of IC, with the minimal "effective" duration found to be *more than a month or a summer* and *three months or an academic semester*, respectively. Ingraham and Peterson (2004) reported that intercultural experience abroad from under 3 weeks could have positive impact on the level of the subject's intercultural awareness. Medina-López-Portillo (2004), in turn, found positive correlations between stays-abroad of at least 7 weeks and intercultural sensitivity, understood as all the components of IC except for the "external" behaviour. Taylor (1994), on the other hand, was interested in multiple cases of exposure to the culturally-different and discovered that repeated stays abroad can have noticeable impact on the person's IC.

One more author who belongs to this group is Fantini (2006E, p. 2). This scholar used the length-of-stay-abroad parameter as one of the core criteria for distinguishing the four levels of IC. In his case, people who have spent at least some time in a foreign cultural environment abroad are grouped into those whose experience lasted (a) under one month (level 1), (b) between one and two months (level 2), (c) from three to nine months (level 3) and (d) more than 9 months (level 4).

With respect to the second group, Pettigrew (1998) and Pettigrew and Tropp (2006) affirm that the relationship of friendship had significantly better effects on IC than a contact with a foreign culture representatives that did not develop into any positive relationship.

One more hypothesis which could have been checked with the data collected, by the way of contributing to the total validity evidence, was that of the negative correlation between age and the internal dimension(s) of IC, reported by Medina-López-Portillo (2004, p. 187). However, the descriptive

statistics for the age variable revealed that very few students were older than 24 and none was younger than 17. Therefore, any correlation, if found, would have been based on a very small number of persons of a “different” age and could not have been considered meaningful.

Therefore, the following three types of hypotheses were checked: (a) positive correlation between IC or some of its aspects and (1) the length of significant intercultural experience abroad reported or (2) the repeated nature of such experience; (b) positive correlation between friendly relationships with representatives of other cultures and IC; and (c) positive correlation between prior intercultural training and IC.

As for the statistical analyses used, these were of three types:

- In all the cases where the independent variable could be codified in the 0-1 format, t-tests were performed in order to find out whether for each of the factor means and the total means the null hypothesis (no positive correlation discovered) had to be maintained or dismissed.
- In the case of comparing the four groups proposed by Fantini and the data of the tryout sample, ANOVA and Scheffe’s multiple comparisons analyses were employed. In this case, students were divided into five groups according to the length of their stays-abroad reported (none, under one month, one-two months, three-nine months, longer stays) and the student’s factor and total means were compared to his position along this five-point scale.

Next, the results obtained are presented and discussed. Apart from indicating the level of statistical significance, the effect size calculation is incorporated for estimating the strength of the relations identified. For this, Cohen’s d (for t-tests) and eta-square (for ANOVA analysis) were calculated.

❖ ***Positive correlation between “Significant intercultural experience abroad” (exposure to a foreign culture in general) and the level of IC reported:***

Null hypothesis: there is no difference between the factors’ and the total means of the students who reported having gone through a significant intercultural experience abroad (1) and those who reported having had no such experience (0).

Number of subjects: group 0 – 156; group 1 – 401.

Results: the cells marked with the “+” sign are those where statistically significant difference (at a 5% level) has been reported and the null hypothesis had to be dismissed; the cells marked with “-” sign are those where no statistically significant difference has been discovered in the tryout sample.

Means for	Any significant difference?	<i>t</i>	<i>p</i> value	<i>Cohen's d</i>
Factor 1: Core translation behaviour	+	-2.707	0.007	0.2539 (small)
Factor 2: Comparative cultural knowledge	+	-3.726	0.000	0.3475 (small/medium)
Factor 3: Cultural awareness	-	-0.442	0.659	0.0417 (small)
Factor 4: Intercultural communication process awareness	-	-0.669	0.504	0.0382 (small)
Factor 5: Learning dimension, level 1	+	-4.128	0.000	0.3839 (medium)
Factor 6: Learning dimension, level 2	+	-2.583	0.010	0.227 (small)
Factor 7: Ability to learn autonomously	-	-1.370	0.171	0.120 (small)
Factor 8: Professional identity and values	+	-3.310	0.001	0.3095 (small)
Total	+	-3.993	0.000	0.3717 (medium)

Table 12. Positive correlation between translator intercultural competence and significant intercultural experience abroad

It should be kept in mind that in this case any reported significant intercultural experience abroad was codified as a “1”, even if the student had only spent one or two weeks abroad. Nonetheless, we can see that the tryout data support the hypothesis both if the total means are focused on (and the effect size, judged through calculating the Cohen’s *d*, is medium) and in five of the eight factors. For those factors where the difference was not statistically significant, the means of the “1” group were still always higher than the means of the “0” group. By mode of explanation, it can be said that possibly for the two interrelated types of awareness and for the ability to learn autonomously purposeful training or at least guided reflection and practice are necessary in addition to exposure to a different culture.

❖ ***Positive correlation between stays-abroad of 6 weeks and more and the level of IC reported (Dwyer, 2004):***

Null hypothesis: there is no difference between the factors’ and the total means of the students who reported to have spent abroad at least 6 weeks (1) and those who reported having spent less time abroad (0).

Number of subjects: group 0 – 434; group 1 – 123.

Results: the cells marked with the “+” sign are those where statistically significant difference (at a 5% level) has been reported and the null hypothesis had to be dismissed; the cells marked with “-” sign are those where no statistically significant difference has been discovered in the tryout sample.

Means for	Any significant difference?	<i>t</i>	<i>p</i> value	<i>Cohen's d</i>
Factor 1: Core translation behaviour	+	-2.884	0.004	0.292 (small)
Factor 2: Comparative cultural knowledge	+	-3.204	0.001	0.3246 (small)
Factor 3: Cultural awareness	-	2.360	0.019	0.240 (small)
Factor 4: Intercultural communication process awareness	-	0.050	0.960	0.005 (small)
Factor 5: Learning dimension, level 1	+	-4.999	0.000	0.4688 (medium)
Factor 6: Learning dimension, level 2	+	-3.137	0.002	0.3178 (small)
Factor 7: Ability to learn autonomously	-	0.119	0.905	0.0122 (small)
Factor 8: Professional identity and values	-	-1.081	0.280	0.1105 (small)
Total	+	-3.273	0.001	0.3314 (small)

Table 13. Dwyer's (2004) hypothesis checked against the tryout sample data

Dwyer's hypothesis about a positive correlation between the general level of IC and the duration of stay (from 6 weeks up) holds true and translator intercultural competence level of students who have spent at least 6 weeks abroad is significantly higher than that of the students who have spent less or no time in a foreign cultural context (although the effect size is closer to small than to medium). If we look at the separate factors' means, *cultural awareness*, *intercultural communication process awareness* and *ability to learn autonomously* do not demonstrate any significant difference, similar to the case of hypothesis about exposure to a foreign culture in general and IC level (above). Besides, the 6-week threshold also does not appear to be of importance for the *professional identity and values* items. A possible explanation here might be that what matters is if a student has ever found himself in a situation where he could experience that people who do not share languages and cultures need translator's help and, therefore, could acquire certain understanding of what the translator's role and function is. For this, it might be the presence of absence of exposure to a foreign cultural environment that counts and not the length of stay.

❖ ***Positive correlation between stays-abroad of 3 months and more and the level of IC reported (Hoff, 2008 and Myers-Lipton, 1996):***

Null hypothesis: there is no difference between the factors' and the total means of the students who reported to have spent abroad at least 3 months (not in total, but at any one time) (1) and those who reported having spent less time abroad (0).

Number of subjects: group 0 – 476; group 1 – 81.

Results: the cells marked with the "+" sign are those where statistically significant difference (at a 5% level) has been reported and the null hypothesis had to be dismissed; the cells marked with "-" sign are those where no statistically significant difference has been discovered in the tryout sample.

Means for	Any significant difference?	<i>t</i>	<i>p value</i>	<i>Cohen's d</i>
Factor 1: Core translation behaviour	+	-2.395	0.017	0.2866 (small)
Factor 2: Comparative cultural knowledge	+	-3.066	0.002	0.3657 (closer to medium)
Factor 3: Cultural awareness	-	1.564	0.121	0.2124 (small)
Factor 4: Intercultural communication process awareness	-	0.105	0.916	0.0126 (small)
Factor 5: Learning dimension, level 1	+	-4.133	0.000	0.4898 (medium)
Factor 6: Learning dimension, level 2	+	-2.841	0.005	0.339 (small)
Factor 7: Ability to learn autonomously	-	-0.660	0.509	0.079 (small)
Factor 8: Professional identity and values	-	-1.043	0.297	0.1252 (small)
Total	+	-2.988	0.003	0.3567 (small/medium)

Table 14. Hoff's (2008) and Myers-Lipton's (1996) hypotheses checked against the tryout sample data

The tryout sample data reflect the same pattern as the data analysed by the two scholars: the total means for the respondents' translator intercultural competence are higher among the students who have spent at least 3 months in a different culture. With respect to per-factor break-down, the situation is the same as in the case of Dywer's hypothesis verification above.

❖ ***Positive correlation between stays-abroad of 3 weeks and the level of intercultural awareness reported (Ingraham & Peterson, 2004):***

Null hypothesis: there is no difference between the cultural awareness and the intercultural communication process awareness factors' means of the students who reported to have spent abroad at least 3 weeks (1) and those who reported having spent less time abroad (0).

Number of subjects: group 0 – 314; group 1 – 243.

Results: the cells marked with the "+" sign are those where statistically significant difference (at a 5% level) has been reported and the null hypothesis had to be dismissed; the cells marked with "-" sign are those where no statistically significant difference has been discovered in the tryout sample.

Means for	Any significant difference?	<i>t</i>	<i>p value</i>	<i>Cohen's d</i>
Factor 3: Cultural awareness	-	1.056	0.291	0.09 (small)
Factor 4: Intercultural communication process awareness	-	-0.549	0.583	0.0469 (small)

Table 15. Ingraham & Peterson's (2004) hypothesis checked against the tryout sample data

Similarly to the other tables above, the tryout sample demonstrates no statistically significant difference between the awareness components of translator intercultural competence depending on the time the respondent indicates to have spent abroad. Therefore, Ingraham and Peterson's findings cannot be used to increase the amount of SRQ validity evidence based on relations to other variables.

❖ ***Positive correlation between stays-abroad of 7 weeks and more and the level of "internal" elements of IC reported (Medina-López-Portillo, 2004):***

Null hypothesis: there is no difference between the means of translator intercultural competence factors that reflect the "internal" (as opposite to external behaviour) competence constituents of the students who reported to have spent abroad at least 7 weeks (1) and those who reported having spent less time abroad (0).

Number of subjects: group 0 – 441; group 1 – 116.

Results: the cells marked with the "+" sign are those where statistically significant difference (at a 5% level) has been reported and the null hypothesis had to be dismissed; the cells marked with "-" sign are those where no statistically significant difference has been discovered in the tryout sample.

Means for	Any significant difference?	<i>t</i>	<i>p value</i>	<i>Cohen's d</i>
Factor 2: Comparative cultural knowledge	+	-3.516	0.000	0.363 (closer to medium)
Factor 3: Cultural awareness	-	2.054	0.040 BUT group 0 mean is higher than group 1 mean	0.2136 (small)
Factor 4: Intercultural communication process awareness	-	-0.260	0.795	0.027 (small)
Factor 8: Professional identity and values	-	-1.287	0.199	0.134 (small)

Table 16. Medina-López-Portillo's (2004) hypothesis checked against the tryout sample data

In consistence with the other findings for the tryout sample, no correlation between the awareness component and the duration of the students' stay abroad has been found. The threshold of seven weeks also does not appear to affect the items of factor 8. As a result, the only factor that does demonstrate the pattern discovered by Medina-López-Portillo is that of reported comparative cultural knowledge.

If we ask why this has been a constant feature of all the analyses conducted so far, Medina-López-Portillo's perspective of speaking about respondents' intercultural sensitivity may be the key to a plausible explanation of the results. In other words, a possible – however “undesirable” – explanation might be of a fairly low students' developmental level in terms of translator intercultural competence in general and intercultural sensitivity in particular. Thus, the very first stage of intercultural sensitivity development – the denial phase – includes as its up-most part a state when a person is able to “employ wide categories in perceiving difference” (Bennett, 1986, p. 187) but cannot be considered truly aware of cultural differences, has not yet reached any noticeable level of cultural awareness.

Alternatively, if students were at the minimization stage – when cultural differences are known but are considered superficial (*ibid*, p. 190) – the outcome would be the same – reporting knowledge of the differences but lack of cultural awareness. On the other hand, we should remember that it is a difference between students who spent no or less time abroad and those who spent more time in another culture that we are looking at. Therefore, the reason, as already suggested before may lie simply in the fact that a perceptible increase of cultural awareness needs more than longer or shorter visits abroad.

❖ ***The four levels of IC distinguished by Fantini (2006E, p. 2) in correlation to the stay-abroad durations:***

Null hypothesis: there is no difference between the factors' and the total means of the students who, if Fantini's criteria are applied, would belong to the first, second, third and fourth level of IC development.

Number of subjects: group 0 (no stay abroad reported) – 155; group 1 – 159; group 2 – 162; group 3 – 34; group 4 – 47.

Results: the cells marked with the “+” sign are those where statistically significant difference (at a 5% level) has been reported and the null hypothesis had to be dismissed; the cells marked with “-” sign are those where no statistically significant difference has been discovered in the tryout sample.

Factor	Any significant difference?	p value	eta-squared
Factor 1: Core translation behaviour	+	0.016	0.02 (small)
Factor 2: Comparative cultural knowledge	+	0.000	0.04 (small/medium)
Factor 3: Cultural awareness	-	0.273	0.009 (small)
Factor 4: Intercultural communication process awareness	-	0.564	0.005 (small)
Factor 5: Learning dimension, level 1	+	0.000	0.05 (medium)
Factor 6: Learning dimension, level 2	+	0.014	0.02 (small)
Factor 7: Ability to learn autonomously	-	0.706	0.004 (small)
Factor 8: Professional identity and values	+	0.021	0.02 (small)
Total	+	0.000	0.04 (small/medium)

Table 17. ANOVA results for Fantini's (2006E) hypothesis checked against the tryout sample data

Thus, the ANOVA results demonstrate that both for the general competence profile and for the five out of eight particular factors what Fantini suggested holds true for SRQ and the tryout sample.

Particular comparisons were calculated with Scheffe's analysis. Due to the low power of this analysis, the significance level was considered to be that of 10%. Here, the following significant differences were discovered: between group 0 and groups 2 and 4 for factor 2 (Sig 0.030 and 0.002); between group 0 and groups 2, 3 and 4 for factor 5 (Sig 0.047; 0.020; and 0.000, respectively); and between group 0 and groups 2, 3 and 4 for the total (Sig 0.018; 0.050 and 0.015, respectively). However, the differences that have not been confirmed as significant by Scheffe's analysis cannot be considered inexistent because this analysis is known to be of low power and ANOVA results should be considered valid notwithstanding. What this means is that distinctions between the groups discovered by Scheffe's analysis are more pronounced. In any case, Fantini spoke of the competence on the whole, and for the total scores, the scholar's hypothesis has been confirmed for tryout data both by ANOVA results and Scheffe's analysis (if students who have spent no time or less than one month abroad are grouped together).

❖ ***Positive correlation between repeated stays-abroad and the level of IC reported (Taylor, 1994):***

Null hypothesis: there is no difference between the factors' and the total means of the students who reported to have had more than one significant intercultural experience abroad (1) and those who reported having none or only one (0).

Number of subjects: group 0 – 359; group 1 – 198.

Results: the cells marked with the “+” sign are those where statistically significant difference (at a 5% level) has been reported and the null hypothesis had to be dismissed; the cells marked with “-” sign are those where no statistically significant difference has been discovered in the tryout sample.

Means for	Any significant difference?	<i>t</i>	<i>p value</i>	<i>Cohen's d</i>
Factor 1: Core translation behaviour	-	-0.927	0.355	0.081 (small)
Factor 2: Comparative cultural knowledge	-	-1.674	0.095	0.147 (small)
Factor 3: Cultural awareness	-	-1.346	0.179	0.119 (small)
Factor 4: Intercultural communication process awareness	-	-1.816	0.070	0.1608 (small)
Factor 5: Learning dimension, level 1	+	-3.437	0.001	0.301 (small)
Factor 6: Learning dimension, level 2	-	-0.748	0.455	0.068 (small)
Factor 7: Ability to learn autonomously	+	-2.195	0.029	0.1939 (small)
Factor 8: Professional identity and values	+	-3.202	0.001	0.281 (small)
Total	+	-2.710	0.007	0.238 (small)

Table 18. Taylor's (1994) hypothesis checked against the tryout sample data

Although only factors 5, 7 and 8 seem to be specifically affected by whether respondents have had only one or more than one significant experience abroad, the total mean of SRQ tryout sample reproduce the results obtained by Taylor in his study.

All in all, SRQ tryout sample complies with the patterns of interrelation between IC level and intercultural experience obtained while abroad. Findings reported by Dwyer (2004), Fantini (2006E), Hoff (2008), Medina-López-Portillo (2004), Myers-Lipton (1996) and Taylor (1994) have been checked against SRQ tryout data and proved valid. In all of the cases, the total means of the students who spent at least some time/more than a certain period of time abroad or reported having had stayed in foreign cultures more than once were significantly higher than total means of the students who did not. Besides, in four of the cases, the effect size was found to be medium or closer to medium.

If we look at particular factors, it is factor 5, factor 2, factor 1 and factor 6 that have also been found to display significant difference between groups 0 and not-0 in most of the hypotheses checked. For factor 5, moreover, the effect size appears to be medium in four of the cases. Factors 2 and 3, which reflect the awareness constituents of translator intercultural competence, have, on the contrary, been discovered not to vary in any significant measure depending on the length of stay abroad reported. In fact, in none of the analyses conducted any statistically significant difference with respect to either of the factors has

been found. This became especially evident in the case of Ingraham and Peterson's hypothesis that focuses on the awareness component of IC exclusively. To repeat, this might be indicative of the low level of students' development along Bennett's intercultural sensitivity axis or may signal that purposeful intervention and guidance is required for a noticeable improvement to take place in either of the components. On the whole, however, it could be affirmed that all the other hypotheses hold true in SRQ tryout data and, thus, may be regarded as reinforcing the validity evidence for the instrument in question.

The next block of hypotheses which was checked against the tryout sample focused on exposure to the foreign culture in the form of reported significant relationships with representatives of other cultures. First of all, correlation between any type of significant intercultural relationship reported and the level of translator intercultural competence was calculated. Then, replies of those students who reported having friends from other cultures were contrasted with those of the students who did not (*cf.* Pettigrew, 1998 and Pettigrew & Tropp, 2006). And finally, other types of relations were looked at because close positive personal relations does not need to be limited to friendship. Family or partner relations, for example, could also be considered as fitting the description provided by the two scholars.

❖ ***Positive correlation between having had a significant intercultural relationship and the level of IC reported (with reference to Pettigrew, 1998 and Pettigrew and Tropp, 2006 but also to all IC researchers who found evidence of exposure to a different culture being correlated with higher IC level):***

Null hypothesis: there is no difference between the factors' and the total means of the students who reported to have had any type of significant intercultural relationship (1) and those who did not (0).

Number of subjects: group 0 – 141; group 1 – 416.

Results: the cells marked with the "+" sign are those where statistically significant difference (at a 5% level) has been reported and the null hypothesis had to be dismissed; the cells marked with "-" sign are those where no statistically significant difference has been discovered in the tryout sample.

Means for	Any significant difference?	<i>t</i>	<i>p value</i>	<i>Cohen's d</i>
Factor 1: Core translation behaviour	+	-2.763	0.006	0.267 (small)
Factor 2: Comparative cultural knowledge	+	-2.853	0.005	0.254 (small)
Factor 3: Cultural awareness	-	0.107	0.914	0.0105 (small)
Factor 4: Intercultural communication process awareness	-	0.484	0.628	0.047 (small)
Factor 5: Learning dimension, level 1	+	-5.027	0.000	0.497 (medium)
Factor 6: Learning dimension, level 2	-	-1.413	0.159	0.129 (small)
Factor 7: Ability to learn autonomously	+	-2.809	0.005	0.272 (small)
Factor 8: Professional identity and values	-	-0.679	0.498	0.066 (small)
Total	+	-3.452	0.001	0.3334 (small)

Table 19. Impact of significant intercultural relations on translator intercultural competence

Indeed, having had any type of significant relationship with a person or people from another culture correlates with the higher reported level of translator intercultural competence. What is more, it also correlates positively with factors 1, 2, 5 and 7, which seems to suggest that interacting with people from other cultures leads to knowing more and willing to know more about different cultures and also may contribute to the student's ability to learn autonomously (for example about the other person's country and culture) although it does not lead to the student developing a habit of consciously learning about his own culture in comparison to the other person's culture.

Besides, students who have had any type of significant intercultural relationship feel more capable of performing translation, possibly because they have already carried out certain translatory activities, albeit most likely than not in a informal context. What also drew our attention when conducting this analysis is that the means for the awareness factors (3 and 4) were higher for group 0 than for group 1.

The way we interpret this is that having had a significant intercultural relation might result in a deceitful impression that cultural differences are not so important, be it in general or with respect to the communication process in particular, precisely because such cultural differences did not prevent students from developing the intercultural relationships reported. Also, as stated above when discussing consistent lack of correlation between the awareness factors and exposure to foreign culture through stays abroad, this might be indicative of the respondents being still low in terms of IC development stage(s).

❖ **Positive correlation between having had friends from other cultures and the level of IC reported (Pettigrew, 1998 and Pettigrew & Tropp, 2006):**

Null hypothesis: there is no difference between the factors' and the total means of the students who have had friends from other cultures (1) and those who have not (0).

Number of subjects: group 0 – 174; group 1 – 383.

Results: the cells marked with the “+” sign are those where statistically significant difference (at a 5% level) has been reported and the null hypothesis had to be dismissed; the cells marked with “-” sign are those where no statistically significant difference has been discovered in the tryout sample.

Means for	Any significant difference?	t	p value	Cohen's d
Factor 1: Core translation behaviour	-	-1.850	0.065	0.168 (small)
Factor 2: Comparative cultural knowledge	+	-2.506	0.013	0.215 (small)
Factor 3: Cultural awareness	-	0.624	0.533	0.057 (small)
Factor 4: Intercultural communication process awareness	-	0.917	0.359	0.084 (small)
Factor 5: Learning dimension, level 1	+	-4.517	0.000	0.417 (medium)
Factor 6: Learning dimension, level 2	-	-1.534	0.126	0.14 (small)
Factor 7: Ability to learn autonomously	-	-1.491	0.137	0.136 (small)
Factor 8: Professional identity and values	-	-0.509	0.611	0.046 (small)
Total	+	-2.583	0.010	0.235 (small)

Table 20. Pettigrew's (1998) and Pettigrew and Tropp's (2006) hypothesis checked against the tryout sample data

First of all, we can see that the hypothesis holds true in the case of translator intercultural competence as well. Secondly, and similarly to the analysis of the positive correlation between having had a significant intercultural relationship and the level of IC reported (above), the means for awareness factors are lower for the students who have had the type of significant intercultural relationship focused on. Apart from the explanation already suggested, another way of looking at the results could be through stating that students who have had friends from other cultures have had a chance to “get a glimpse” at the complexity of intercultural relations and communication. This, instead of making them feel confident about their capacity to communicate interculturally and dismiss any possible differences as insignificant, on the contrary, led them to a realisation that they need to focus on these issues much more if they want to become truly aware of the differences in communicative and general behaviour when culturally-different persons interact. Interestingly enough, if only students who have had friends from other cultures are selected as group 1 (versus all respondents who reported some kind of

significant intercultural relation, the previous hypothesis), significant difference is discovered in fewer separate factors' means. Yet, as is true for the majority of the hypotheses tests, the findings reported in the literature do not speak of separate factors, but of IC on the whole.

When other types of significant intercultural relations were looked at, only in the case of it being relations with work colleagues and relations within the student's family, groups 1 contained more than 20 students. Even in this case it meant comparing more than 96 percent with less than 4 percent. Therefore, other types of relations reported were not dealt separately. For relations with work colleagues and family members, in turn, the total mean was found to correlate positively with having reported such kind of relationship ($t = -2.091$; $p \text{ value} = 0.037$; $Cohen's d = 0.334$ (small/medium) for work relations; $t = -1.977$; $p \text{ value} = 0.048$; $Cohen's d = 0.429$ (medium) for inter-family relations).

Summing up, the tryout data reflect the general patterns of positive correlation between the total level of IC and having had a significant intercultural relation, especially a close one. From the validity-evidence point of view, this means that the analyses conducted add to the general body of validity evidence based on relations to other variables obtained for SRQ.

Finally, the other source of this category of validity evidence identified consisted in conducting a Student's t-test for the independent variable of previous intercultural training.

❖ ***Positive correlation between previous intercultural training and the level of translator intercultural competence:***

Null hypothesis: there is no difference between the factors' and the total means of the students who reported to have gone through previous intercultural training (1) and those who did not (0).

Number of subjects: 0 group – 530; 1 group – 27.

Results: the cells marked with the "+" sign are those where statistically significant difference (at a 5% level) has been reported and the null hypothesis had to be dismissed; the cells marked with "-" sign are those where no statistically significant difference has been discovered in the tryout sample.

Means for	Any significant difference?	<i>t</i>	<i>p value</i>	<i>Cohen's d</i>
Factor 1: Core translation behaviour	+	-2.544	0.011	0.499 (medium)
Factor 2: Comparative cultural knowledge	-	-1.106	0.269	0.218 (small)
Factor 3: Cultural awareness	-	0.021	0.983	0.004 (small)
Factor 4: Intercultural communication process awareness	+	-2.060	0.040	0.405 (medium)
Factor 5: Learning dimension, level 1	+	-3.032	0.003	0.593 (medium)
Factor 6: Learning dimension, level 2	+	-2.491	0.013	0.489 (medium)
Factor 7: Ability to learn autonomously	-	-1.410	0.159	0.277 (small)
Factor 8: Professional identity and values	+	-3.034	0.003	0.594 (medium)
Total	+	-3.288	0.001	0.643 (medium)

Table 21. Positive correlation of previous intercultural training and translator intercultural competence level reported

There appear to be two distinctive characteristics of this set of results, if compared to the other cases analysed. Firstly, unlike the majority of other cases analysed, effect size in all the cases of positive correlation is medium (rather than small). Secondly, this is the only case when an independent variable has been found to correlate positively with factor 4 of translator intercultural competence. Both might be indicative of the fact that for equilibrated translator intercultural competence development more than exposure to other cultures – either in the form of stays abroad or through having significant relationships with persons from other cultures – is required.

This makes us think that one more possible explanation could be given to the fact that none of the awareness components has been found to correlate with translator intercultural competence in any of the other analyses. It has been suggested that it might be accounted for if the students' intercultural sensitivity level was (comparatively) low or by hypothesising that exposure to other cultures without guided reflection and training might have created a false feeling that cultural differences are not so important. Alternatively, however, it might mean that students who enrol in *Translation and Interpreting* (or *Modern Languages*) degrees are curious about other cultures and the level of awareness components is equally high among students who have not been abroad or have had no significant relationship with people from other cultures as it is among those students who have had "first-hand" direct cultural experience. The data above could be interpreted as reinforcing the idea of the awareness components development being more dependent on purposeful training. However, they do not provide enough support for either of the alternative explanations.

Anyhow, the main point to be made here is that SRQ tryout data are inline with the hypothesis that intercultural training, even if not translator-needs'-tailored, should positively correlate with translator intercultural competence level; which constitutes additional validity evidence for the self-report measure.

All in all, all but one hypothesis formulated by IC researchers in other contexts have been found to hold true in the case of SRQ tryout sample. This can probably be considered as strong validity argument of the *relations-to-other-variables* type for the self-report instrument developed in this study.

5.2 Performance Test tryout

5.2.1 Data collection

The Spanish version of the Performance Test tasks was administered in computer-based version and completed by students in class. The test was divided into three sections and uploaded to an electronic platform used by the students in class. Two sections were in the form of Google-document questionnaires and one was in the form of a Word document and was accompanied by another Word document that contained text fragments to work on. The four components can be consulted in *Appendix XV. Performance Test Divided into Three Parts*.

The data were collected during four 50-minute sessions (two consecutive sessions with one group and the other two with a different group) in November 2011 at the University of Deusto.⁷⁹ During these double sessions, experiment participants filled out both SRQ and PT. Students were asked to complete the different parts in the indicated order but were free to distribute their time among the tasks as they deemed necessary. These students were also guaranteed anonymity (in order to reduce the social desirability bias in SRQ) but were required to sign all the parts of the two instruments with the same invented or real name. This way the four sets of data (SRQ and the three parts of PT) belonging to the same respondent could be distinguished from replies of other respondents.

Apart from this, a number of students completed the Russian-language version of the constructed-response PT items. Their answers were used for revising and improving the rubrics for evaluating (and quantifying) the qualitative data.

⁷⁹ Special thanks go to Jon Etxegibel Zarandona who agreed to collaborate in the experiment and made the data collection possible.

5.2.2 Sample

The respondents who completed the Spanish version of PT tasks were University of Deusto first-year students of *Modern Languages* degree (which has an introductory translation component as part of the curriculum).⁸⁰ The total number of Spanish students who participated in the experiment was 36 but only 33 respondents completed all or most of the tasks in the two tests. Their age, gender and previous intercultural experience characteristics were as follows.

- Ages of respondents varied between 17 and 33 years old (mean 19.3 years, standard deviation 3.3).
- Most respondents were female (62.2% female respondents; 37.8% male respondents).
- With respect to significant intercultural experience abroad:
 - o No experience indicated: 17 respondents (8 female, 9 male);
 - o The longest stay abroad indicated is under one month: 3 respondents (1 female, 2 male);
 - o The longest stay abroad equals 1-2 months: 11 respondents (8 female; 3 male);
 - o The longest stay abroad is between 3 and 9 months: no respondents;
 - o The longest stay abroad is over 9 months: 6 respondents, all female;
 - o More than one intercultural significant stay-abroad reported: 13 respondents (9 female, 4 male).
- Type of significant intercultural relationship reported
 - o None: 13 respondents (9 female, 4 male);
 - o Friends: 20 respondents (12 female, 8 male);
 - o Family member(s): 1 respondent (male);
 - o Partner: 1 (female);
 - o Work colleague(s): 3 respondents (2 female, 1 male);
 - o Classmates and/or teachers: 1 respondent (female);
 - o More than one type of significant intercultural relationship reported: 2 respondents (1 female, 1 male).
- Recognised as having participated in training focused on or related to IC development: 2 respondents (both male).

The students who completed the constructed-response items of PT in Russian were Russian students enrolled in *Translation and Interpreting* degrees – 2nd and 3rd year – (English-Russian and Spanish-Russian language combinations) at the Institute of Foreign Languages, St. Petersburg, Russia. These students were not required to complete the *Profile* introductory section, therefore no subgroups with

⁸⁰ Their answers can be consulted in *Appendix XVI. Spanish Tryout Replies to Performance Test*.

respect to age, gender or previous intercultural experience can be distinguished. The total number of Russian respondents that completed at least some of PT constructed-response items was 40.⁸¹ Their answers (in the original language) can be consulted in *Appendix XVII. Russian Students' Replies to Some of the Performance Test Tasks*.

5.2.3 Results and discussion

In the case of PT data obtained during the tryout phase, the major emphasis was placed on fine-tuning the evaluation scales or rubrics developed initially on the basis of the piloted version of some of the tasks. This meant that some of the sets of rubrics were applied for the second time, while the other part (for the tasks not piloted during the first experiment or changed considerably on the basis of the students' and/or the experts' feedback) was checked against the tryout sample for the first time. This is why, gathering evidence of internal structure – reliability evidence for the scales – and identifying issues that require future research in order to base all the scales on a firm empirical foundation was the primary task of PT tryout results' analyses. This was done through applying the scales repeatedly and considering the inter-rating and inter-rater reliability.

Apart from that, descriptive statistics for all the items was calculated with the aim of visualising the relative difficulty of the tasks. Furthermore, for the sample of students who completed both tests, the two sets of data were compared, in order to see in which areas first-year students' self-perception was closer to PT results and in which there was a wider gap. This information was initially conceived of as complementary and indicative of the students' capacity to monitor their own progress. However, it was also hypothesised that should similarities be statistically meaningful, such data could have served as validity evidence for the two instruments (validity evidence based on relations to other variables).

Finally, as in the case of SRQ, content evidence of the intended PT results' interpretations had been obtained before: through associating every task to one of the learning objectives and through obtaining experts' judgement about this validity evidence category. The response process evidence of validity had also been sought before the tryout phase (*cf.* sections 4.4.3 and especially section 4.5 above). Therefore, evidence of internal structure, as well as possible evidence based on relations to other measures, were the focus of the tryout data analyses.

The following sections present and discuss the results of the analyses conducted.

⁸¹ Although some of the task were completed by only 8 or 9 Russian students.

5.2.3.1 Descriptive statistics

The response distributions, the means, standard deviations and skewness for the 37 PT items (including two double items: Ev17 and Ev23) for the tryout sample were as follows:

Item	Percentage of respondents who chose the following answers or scores using rubrics				Mean	Standard deviation	Skewness
	1	2	3	4			
Ev1	6.5	22.6	51.6	19.4	2.84	0.820	-0.458
Ev2	6.5	9.7	64.5	19.4	2.97	0.752	-0.951
Ev3	64.5	35.5	0	0	1.35	0.486	0.638
Ev4	6.5	6.5	54.8	32.3	3.13	0.806	-1.063
Ev5	6.5	0	38.7	54.8	3.42	0.807	-1.753
Ev6	16.1	9.7	51.6	22.6	2.81	0.980	-0.719
Ev7	22.6	0	16.1	61.3	3.16	1.241	-1.109
Ev8	19.4	29	51.6	0	2.32	0.791	-0.663
Ev9	51.6	12.9	29	6.5	1.90	1.044	0.580
Ev10	6.5	6.5	45.2	41.9	3.23	0.845	-1.173
Ev12	6.5	45.2	38.7	9.7	2.52	0.769	0.178
Ev13	6.5	3.2	67.7	22.6	3.06	0.727	-1.211
Ev14	58.1	22.6	19.4	0	1.61	0.803	0.844
Ev15	16.1	32.3	41.9	9.7	2.45	0.888	-0.149
Ev16	32.3	51.6	12.9	3.2	1.87	0.763	0.708
Ev17a	35.5	32.3	22.6	9.7	2.06	0.998	0.510
Ev17b	54.8	29.0	6.5	9.7	1.71	0.973	1.335
Ev18	6.5	41.9	35.5	16.1	2.61	0.844	0.154
Ev19	6.5	3.2	48.4	41.9	3.26	0.815	-1.313
Ev20	19.4	25.8	51.6	3.2	2.39	0.844	-0.510
Ev21	19.4	6.5	64.5	9.7	2.65	0.915	-0.880
Ev22	77.4		22.6		0.23	0.425	1.379
Ev23a	61.3	29.0	9.7	0	1.48	0.677	1.096
Ev23b	71.0	6.5	22.6	0	1.52	0.851	1.159
Ev24	29.0	12.9	19.4	38.7	2.68	1.275	-0.271
Ev25	74.2	16.1	9.7	0	1.35	0.661	1.689
Ev26	83.9	16.1	0	0	1.16	0.374	1.937
Ev27	61.3	19.4	16.1	3.2	1.61	0.882	1.189
Ev28	80.6	12.9	6.5	0	1.26	0.575	2.201
Ev29	32.3	48.4	16.1	3.2	1.90	0.790	0.612
Ev30	12.9	45.2	19.4	22.6	2.52	0.996	0.277
Ev31	12.9	48.4	35.5	3.2	2.29	0.739	-0.003
Ev32	38.7	61.3	0	0	1.61	0.495	-0.487
Ev33	29.0	64.5	6.5	0	1.77	0.560	-0.053
Ev34	9.7	9.7	54.8	25.8	2.97	0.875	-0.892
Ev35	41.9	22.6	19.4	16.1	2.10	1.136	0.528
Ev36	19.4	41.9	32.3	6.5	2.26	0.855	0.142
Ev37	77.4	19.4	3.2	0	1.26	0.514	1.918
Ev38	100	-	-	-	1.00	0.000	-

Table 22. Performance Test tryout results

The general pattern we can see is for selected-response items to have higher means than open questions or tasks. The four exceptions (out of sixteen) are statements that question the possibility of learning everything necessary from professors while completing the university degree (Ev29 and Ev30), the item that questions the appropriateness of behaviour norms the students have learned (Ev16) and the item which claims that the everyday life in different cultures might not be so different (Ev12). The first two, although not the results desirable, can be considered as a sign of motivation and readiness to learn from the academic staff. The latter two might be perceived as somewhat threatening because they seem to suggest there is less “firm ground” in the multicultural world than an average person needs.

Out of the rest of the multiple-choice items only one more focuses on the respondent (Ev1). The other selected-response items speak of “the translator” or other people, which is probably less psychologically threatening and, therefore, easier to accept. What makes item Ev1 different from the other respondent-centred items might be the fact that students could already have learned that culture conditions comprehension of texts, at least in very general terms – e.g. through not being able to understand a foreign text or a text written in their language but on an unfamiliar subject. Their exposure to different cultural contexts, on the contrary, might have been insufficient and their exposure to the university culture had no doubt been scarce.

As for the constructed-response items, for none of them the mean is equal or higher than 3 and only for two of them (Ev24 and Ev21) the mean is higher than 2.5. The first of these two items invites students to comment on two-sentence translations if compared to their originals. The other asks for “an explanation” of a cultural difference most of the students perceive as non-threatening for their culture (eating a full meal for lunch without any hurry versus eating a sandwich, sometimes right at one’s working place). The mirror item that asks to comment on a difference that might suggest that the other culture is “more advanced” (Ev20) has a lower mean, although there are still slightly more respondents who give acceptable answers.

These three items correspond to the learning objective 2.2 within the cultural awareness component. According to SRQ data, this was one of the areas students considered themselves to be strong in. Besides, similarly to what multiple-choice items seem to suggest, cultural conditioning of the others are accepted more readily than one’s own cultural conditioning. Thus, among PT items that correspond to objective 2.1 (“Become conscious of one’s own cultural conditioning, in terms of knowledge, attitudes and appropriate behaviours”) only one selected-response item has more acceptable responses and that does not overtly focus on the respondent. When this is done more explicitly (Ev17b), most of the respondents prove unable to withhold judgemental comments and suggest their ideas and beliefs are the (only) correct or the better ones.

Tasks Ev22, Ev32, Ev26 and Ev38 were the most difficult ones for the students. In the last three, none of the tryout sample respondents was evaluated as having performed acceptably. In the case of Ev22, 22.6% percent were placed above the acceptance line but only because no objective evaluation criteria that would explain why they have to be considered unacceptable could be proposed without conducting further empirical research. Tasks Ev22 and Ev38 might have caused problems because students were required to do something they had never done before. The difficulty of Ev26, on the contrary, is dubious and the low performance should probably be explained by the fatigue. With respect to task Ev32, the replies revealed that students need specific training to come to see the world and IC development needs from the translator's perspective. In other words, only for task Ev26 the results can be regarded as surprising. For the other three tasks they are not: first-year students cannot be expected to be able to perform the actions required acceptably. In the future, however, the question whether these capabilities could be checked in some other way, less "foreign" to first-year students, might well be contemplated.

In terms of the learning objectives formulated, the tryout students appear to be further away from the learning objectives 2.3 (Ev22), 3.1 (Ev25), 3.2 (Ev26), 3.3 (Ev27-28), 4.2 (Ev32) and 5.1-5.3 (Ev38). Results that correspond to the objective 4.3 (Ev33) cannot be considered good either. If we look at objectives that are represented by more than one PT item, similarly as for the general table pattern, multiple choice items usually have higher means (statements about translators tend to have higher means than statements about others or impersonal statements, which, in turn, have higher means than statements about the respondent – cf. sequences for objectives 1.1, 1.2 and 1.3), while open questions and tasks have lower means.

This tendency is broken only when there are reverse items (like in the case of Ev6 for objective 1.2 and Ev18 for objective 2.2). Another exception is the means distribution within objective 2.1, where a selected-response item focused on the respondent's behaviour (Ev16) has a lower mean than a constructed-response item focused on others' behaviour (Ev17a), commented on above. The results for items Ev23a, Ev23b and Ev24 (objective 2.4) might suggest that differences between systems (e.g. educational system) and also rituals (e.g. greetings) are easier to grasp than differences in everyday life (e.g. bread). Items Ev34-Ev37 (objective 4.4), in turn, reveal that knowing how to go about knowledge acquisition (meta-cognitive knowledge, Ev36) may well precede factual knowledge (Ev35) and the development of active knowledge acquisition habit (Ev37).

One more observation that can be drawn on the basis of the numerical results presented above is that although linking tasks among themselves can reduce the general time spent on the test completion, it might also affect general results. Thus, the poor results for item Ev28 can be seen as determined by

students failing to provide an acceptable response to item Ev26 first. Still, at least in this particular case, the link does not necessarily need to be eliminated because the percentages demonstrate that students could complete item Ev28 satisfactorily without having given an above-the-acceptance-line response in item Ev26.

5.2.3.2 Evidence of internal structure: reliability evidence

The primary aim of PT tryout was, firstly, to check whether the item formulations were comprehensible for respondents and elicited the response expected and, secondly, to validate the rubrics proposed on the basis of the piloting the initial – English – version of the tasks. In this sense, the reliability evidence sought was that related to the rubrics: their comprehensibility and usefulness to others than the researcher herself, agreement between consecutive independent ratings by the same person and inter-rater agreement.

To obtain that, the following was performed. First of all, the responses of Spanish and Russian students were marked using the revised version of rubrics (presented in section 4.4.4 of Chapter 4). Due to the fact that the items themselves had been changed and when the data obtained revealed that a certain type of answer was not accounted for by the revised rubrics, it was deemed necessary to introduce certain changes. The rubrics proposed as a result can be consulted in *Appendix XVIII. Rubrics Adjusted to Account for the Tryout Performance Test Data*. Below, only the observations that led to modifications and a summary of the improvements made is presented.

5.2.3.2.1 Adjustment of the Rubrics

Rubrics for evaluating the performance test task “Ev3”

The item (Item 1 in the piloted version of PT) was restructured to elicit data that could be compared in an easier manner and that could indicate with more precision whether the student was not only aware of the fact that cultures influence communication in general terms but of how this happens in verbalisation, comprehension and interaction phases of communication and could give examples of such influence. At the same time, students were still given a possibility to provide an “unstructured” textual answer in the form of comments. This, however, was presented as a secondary option and, as such is considered indicative of a lower developmental level. This does not mean, however, that a student attempting to provide triads but failing to do so should, regardless of this failure, be placed higher than the one who chooses to formulate his opinion in the *Comments* section. In fact, a number of tryout sample respondents opted for placing their answers as triads, but only completed one or two columns

of the table. The rubrics proposed on the basis of the tryout sample build on the scale developed for Item 1 of the initially piloted PT version (*cf.* section 4.4.4.1) but are designed to account for all the replies of the tryout test application.

The major change introduced into the rubrics was that of spelling out that only replies with full triads could be placed into Category 4, while partial triads should be ranked as Category 3 if the first two elements of a triad are expressed clearly or below the acceptance line if this condition is not met. Category 3 was also extended to include replies that name many ways in which cultures influence communication but do not give any supporting examples (e.g. extended answers in the *Comments* section).

It should also be observed that further instrument applications appear desirable for confirming the patterns determined. Besides, if the test is to be used in absolute terms, rather than in order to monitor a group's or an individual's progress, the exact number of triads that need be present for the answer to be placed into top-most category might also need to be fixed. This can only be done once the results of PT application in different groups (students who only start their training and can be compared to lay-people versus advanced trainees versus professionals) have been gathered and analysed.

Rubrics for evaluating the performance test task "Ev9"

This item was not included into the piloted PT version, which means there was no pilot-tested version of the rubrics to build on. The task seconds a multiple choice question related to the same learning objective. Therefore, the categories of the open-question answers should mirror the categories suggested by the response options of the multiple-choice item. These range from negating the fact that differences between the author's and the target audience's cultures can become a hindrance for successful intercultural communication to agreeing that any such difference may become an obstacle. Students who reported to think that only major differences may be a problem were placed below the acceptance line, while those that said that *many but not all* were considered above the benchmark but still in need of further training.

The data obtained in the second Spanish sample and in the Russian sample suggested, however, that such general descriptions of the four categories had to be elaborated further to account for the variety of response types observed. The resulting wordings are presented in Appendix XVIII. It is possible that a larger sample may reveal that rubrics 2 and 3 should comprise further subcategories. Nonetheless, the distinctions drawn are considered well-founded (from purely linguistic differences through thematic to

deeper ones and then to a comprehensive understanding of possible differences and realising their potential significance for translators) and are, therefore, proposed as instrumental for grading the student's behaviour along the corresponding learning objective.

Rubrics for evaluating the performance test task "Ev14"

This was a "new" item, added as a result of modifications introduced after the piloting of the reduced version of PT. It checks whether the student is aware that there are cultural models behind the linguistic forms and can see these. The ability to verbalise cultural models or speak of them using specialised terminology is not required. Nonetheless, it is crucial for the reply to contain an indication of the student being aware that words trigger associations, either visual or conceptual or both. Unless such awareness is reported, the answer cannot be considered acceptable. Therefore, for marking the answers it could be enough to have two categories, differentiating between students whose replies do not show that they are aware of the fact and those whose replies do. However, the sample analysed suggests that a third category might be instrumental. Namely, some students do not speak of (culturally-conditioned) concepts or images but do indicate that there are certain cultural differences that can become important for communication. This could be the intermediate – but still below the acceptance line – category.

With respect to the answers obtained, both in the Spanish and in the Russian samples, a considerable number of respondents fell below the acceptance line. This may mean that they are indeed below the acceptance line in terms of this particular learning objective or that the question was not formulated in the most adequate manner. Therefore, this item might require further examination and possible advantages of reformulating the second question to ask whether or why the translator might find it useful to ask himself similar questions shall be considered.

Rubrics for evaluating the performance test task "Ev17"

The variety of patterns found among the tryout sample replies demonstrated that it is desirable to mark the student's development along the two sub-objectives (behaviour- and knowledge-related) separately. Thus, although the item asks about two subtypes of culturally-conditioned beliefs (beliefs about behaviours that are appropriate or inappropriate and beliefs about how things happened in the past), students often have different levels of awareness with regards to behaviour being culturally conditioned, on the one hand, and knowledge or history interpretation being culturally-conditioned, on the other. Therefore, it was decided that replies to question "c" should better be marked separately from those to questions "d" and "e". This led to a reformulation of categories 2 and 1.

Rubrics for evaluating the performance test task “Ev20&21”

This item “behaved” in the way predicted and only minor changes to the rubrics had to be introduced on the basis of the tryout sample, as opposed to the pilot sample. It should also be noted that in a number of cases a student’s reply to question one signals one developmental level, while his reply to question two appears to point at a different level. Out of these, the majority “score higher” in the second reply. This might be so because the situation in question appears to be resolved “in a better way” by the students’ culture and students do not feel the need to defend or criticise their own culture. The first situation – of leaving home later than an average person does in the foreign contrast cultures – is not something most of the students are comfortable with, at least when the difference is pointed out to them. Therefore, there are more “universalistic” and judgemental replies. This possible tendency might reflect the developmental sequence with respect to the learning objective in question, which could be one of the topics for further research on IC development identified by this study. Exploring the issue may help both translator educators and intercultural trainers in general.

Rubrics for evaluating the performance test task “Ev22”

This item was not included in the piloted version of PT, although it was initially formulated as one of the “traditional” tasks for the respective learning objective. The item purports to find out to what extent students are capable of identifying culturally-specific elements in a text to be translated. Such elements can range from realia (things that exist in one culture but not in the other), both those which have “translations” into the other language (e.g. currency units) or those which do not (some typical dishes or other artefacts), to text conventions (the way texts are structured). No detailed classification of such elements exists and there is no data on what kinds of culturally-specific elements are easier to identify and which require a higher level of competence.

Consequently, there do not exist criteria for ranking the difficulty of a text in terms of culturally-specific elements (in contrast to some particular culture) it contains,⁸² nor for distinguishing texts that contain a greater or a smaller variety of culturally-specific elements. Nevertheless, the ability to identify culturally-specific elements of a text is crucial for a translator as intercultural mediator. Unless identified, these are not addressed and, left “unmediated”, might cause a communication breakdown, either general (when communication interrupts at that point) or local – when some part of the text remains incomprehensible for the target audience – but the comprehensible part is considered enough for the communication, although deficient, to continue.

⁸² In fact, the question of difficulty level of texts to be translated has not been solved not only in relation to culturally-specific elements. Thus, one of the research groups – PETRA – is trying to develop such criteria, but it is not clear if the cultural dimension is conceptualised as a separate difficulty factor (cf. Conde, 2008)

At the same time, this learning objective of developing the ability to identify culturally-specific elements is a core one and an associated task cannot be missing in a comprehensive translator intercultural competence measuring instrument. Therefore, a decision was taken to include this item and use the responses obtained to start exploring the area. Since no sound criteria are available for differentiating the students' answers, however, only two broad categories will be distinguished for the purposes of ranking the tryout sample data. Students who have indicated at least one culturally-specific element will be put above the acceptance line, while those who have not differentiated any will be placed below. For the purposes of comprehending the question, nevertheless, a more detailed analysis of the responses obtained appears instrumental. This is another area in which future research appears necessary.

Rubrics for evaluating the performance test task "Ev23"

This item, on the contrary, did not present any major difficulty in terms of grading the responses obtained. The three categories defined on the basis of the pilot sample could be preserved, with two additional types of responses situated within Category 2: when the student wants more information but does not indicate what type and when, although the answer is said to depend on the country, for some reasons, only a limited number of countries/cultures is supposed to constitute possible referents.

Rubrics for evaluating the performance test task "Ev24"

This task did not form part of the initially piloted version of the instruments, which means that the evaluation criteria had to be formulated anew. The aim of this task is to show if students can notice when cultural frames from their culture have been projected over a situation which happened in another culture. Therefore, the answer can be considered appropriate if the respondent "denounces" this potentially "illegitimate" (although occasionally the most adequate) behaviour on the part of the unknown translator. In this case, the differentiation principles appear very clear and not ambiguous. Therefore, a larger sample can be used in order to gather additional validity evidence, but it probably should not be expected that a greater sample might lead to any considerable modification of the rubrics proposed.

Rubrics for evaluating the performance test task "Ev25"

First-year students found this task difficult and half of them said they were unable to complete it. One of these indicated that specific training is probably required in order to know how to address the issue (Sp2R7). The other half of the group, however, appears to have understood what was required, although their answers reveal that this is a skill that needs to be worked on from quite a basic level when a training course is prepared.

Three developmental categories were formulated on the basis of this data, while the answers obtained from the Russian group permitted further specifying the rubrics and providing a description of Category 4 (“Very good”). An interesting fact here is that students of senior courses of a translation degree did not render much better on this item. Only one student (RuR3), in fact, gave a reply that can be placed in Category 4, because she was able to formulate the “basic knowledge” about the main topic of the article an average Spaniard could be expected to have (namely, how important the Lottery in general and the Christmas Lottery in particular is for the Spanish people and what happens on the day).⁸³

Except for RuR3, the other Russian students gave very general replies, not unlike first-year students, or focused on background information about one particular detail (e.g. that children announce the winning numbers and why). More disturbing, from the educator’s point of view, is that one third-year student wrote that everything was stated explicitly in the text and that no additional knowledge was required to comprehend it. This means that the problem is not in the task formulation as such but in the action required being unfamiliar to the students. Even those who possess the cultural knowledge necessary to comprehend the text without any difficulty are not aware of the fact that they bring certain prior-acquired knowledge into comprehending the text and that lack of such knowledge will prevent another person from understanding the text the way they understand it; or are, at least, incapable of differentiating the data they add from the data the text verbalises.

The danger here is that the translation produced will be fully intelligible only for the readers with comparable prior-acquired knowledge about the source culture and not to an average target reader. Going back to the task of the instrument improvement in general, it might be desirable to repeat the experiment and ask the students who give above-the-acceptance-line answers to state in their own words how they understood the instruction in order to try and find a way of formulating this that will be easier to understand for an average student.

Rubrics for evaluating the performance test task “Ev26”

The purpose of this task is to see if – given two apparently analogous phenomena in the cultures studied – students are capable of comparing these and formulating similarities and differences. The latter, unless accounted for by the translator, might cause comprehension problems or lead to erroneous comprehension. Therefore, students are asked to compare certain phenomena in their culture and in one of the foreign cultures they study and formulate similarities and differences they identify.

⁸³ Russian students of Spanish-Russian translation department worked on a text about Bilbao hosting a lottery draw (Rodríguez, 2011).

Given the apparently simple nature of the task, it has come as a surprise that none of the Spanish tryout sample students were able to indicate three similarities and three differences among the Spanish and a foreign culture of the student's choice. Students appear to have found it problematic both to focus on two particular cultures and to formulate differences and similarities. Thus, quite a number of the respondents spoke of “some cultures” versus “some [other] cultures” (e.g. Sp2R3) or compared the Spanish culture to some indefinite number of other unidentified cultures (Sp2R2), or indicated two differences for one pair of cultures and the third one for a different pair (Sp2R13). The responses also seem to suggest that students find it difficult to compare two “close” cultures: they speak of “Eastern” and “Western” or “developed” and “underdeveloped” cultures instead.

With respect to formulating similarities and differences, both types of judgement seem to have posed difficulty to the students. As to similarities, these are often not listed at all (Sp2R4, Sp2R9 or Sp2R17), only one is indicated (Sp2R18 or Sp2R32) and occasionally only one similarity is claimed to exist (Sp2R2). In another case, the three similarities indicated is the same one worded differently (Sp2R3).

The problems with differences were of two types. Firstly, some respondents formulated the same difference as two – e.g. the fact that in one culture school is attended by the majority of children, while in the other only few go to school is presented in two parts as two differences: first, many children go to school in culture A; second, very few attend school in culture B (Sp2R3, Sp2R9, Sp2R17). Secondly, a number of students state facts that they consider specific of one of the two cultures without formulating how things are in the other culture (Sp2R1, Sp2R11, Sp2R18, etc.).

Students from the Russian tryout sample had already had some training in translation (being in their third year, they started courses directly related to translation one semester before and received translator-tailored linguistic and general culture training before that). However, some of the “problems” pointed out above are also present. Thus, a considerable part of the respondents appears to think that it is enough to formulate how things are in one of the two cultures (normally in the foreign one, but not always (cf. RuR2)) and students find it easier to name differences than similarities. Besides, some of the similarities are false similarities (e.g. stating that retired people can travel by bus free of charge) or only apparent similarities. Thus, two Russian students wrote that in either country (Russia and Spain) one buys the ticket once on board. However, they did not specify that while in Spain it is the driver who sells tickets, in Russia – in public transport – it is not possible to buy these directly from the driver.

Now, formulation of rubrics for this task, on the contrary, did not appear problematic and the exact wordings can be consulted in Appendix XVIII. In terms of the task, in order to help students focus on some two cultures, they should probably be asked to name these two cultures in the beginning, together with stating the option chosen. Besides, the instructions could be expanded to ask students to indicate the differences identified in full (“while in country/culture A ..., in country/culture B ...”).

At the same time, it should be recognised that the ability to formulate differences and similarities brings the student only half way towards reaching the learning objective formulated. If a student can do research and formulate valid similarities and differences, he still needs to be able to identify the likely false similarities or the situations in which the unknown differences may lead to false understanding. Ideally, a task that would match the objective should ask students to indicate which perceived similarities are deceptive and can lead to the erroneous feeling of understanding. For example, students can be asked to indicate “false similarities” and then formulate lower-level differences that make the features in question false similarities. However, further considerations should be given to this possible modification so that the task does not become too difficult to explain.

Rubrics for evaluating the performance test task “Ev27”

First of all, with the new format of the task only if the student has given both replies is it possible to make any observations about his developmental level. Therefore, all the cases when only one of the two replies is provided have to be placed into category 1 (“impossible to estimate the developmental level”). The same applies to responses where one of the two answers is an indirect explanation given in the student’s mother tongue (Sp2R30 or Sp2R32).⁸⁴

At the same time, care should be taken to formulate what requirements – in terms of both contents and register adjustment – need to be met for the answer to be placed in this or that category. Therefore, although indicative guidelines can be formulated already on the basis of the tryout sample, it seems that a larger sample is definitely required to confirm and/or refine the descriptions of the rubrics proposed and make sure the data obtained permit estimating the student’s developmental level along the corresponding objective.

⁸⁴ This was what all the Russian respondents did although the item required them to formulate what they would tell the friend. It should not, nonetheless, affect the scale proposed. Rather, this appears to suggest that the item should be adjusted to include an additional requirement not to explain what will be said [in the student’s language] but to formulate it verbatim in the students’ first foreign language.

Rubrics for evaluating the performance test task “Ev28”

This is a pair item with Ev27, but it is focused more on three specific cultural differences between two analogous phenomena and expressing these in two different manners. Therefore the criteria for evaluation incorporate the condition of these differences being mentioned. Besides, the general requirement of the fragments produced being appropriate for the context formulated should be included. This means that, again, as with item Ev27, a larger sample seems to be required in order to make sure the rubrics descriptors are unambiguous.

Rubrics for evaluating the performance test task “Ev31”

In this case, pilot-sample-based rubrics were tested again against the tryout sample data. Hardly any changes happened to be necessary to make sure all the tryout answers could be accounted for, which is interpreted to mean that the types of answers that can be given to this question are not many and that the criteria suggested permit placing them into one of the four categories in a unproblematic and an unambiguous manner. There is a possibility that depending on the country (if travelling abroad and direct interaction with foreign culture representatives is easy or not), more or fewer respondents will indicate primarily direct contact with foreign cultures and foreign culture representatives. However, it is still common for the Russian students (whose direct contact with foreign cultures is much more limited than that of the Spanish students) to opt for ways perceived as requiring less effort and disregard those that resemble “learning” and demand conscious mental effort.

Rubrics for evaluating the performance test task “Ev32”

The item was changed slightly but the type of information it was expected to elicit was not supposed to change because the alteration purported to better delimit the issue. However, the tryout sample data showed that the students’ replies could not be grouped in the four categories envisaged. Now that the comparative element is no longer included into the question, it becomes even clearer that few students are aware that the translator’s job requires an approach different from “learning (about) cultures”. Besides, in the new sample it is not only the behaviour-focus that occasionally comes together with the enumeration-of-topics approach. Linguistic is not always differentiated from non-linguistic, observable (e.g. typical dances – Sp2R1) from hidden (e.g. “how they think” – Sp2R9). The do’s and don’ts can be named alongside vocabulary (but not the textualisation conventions, e.g. Sp2R12).

The Russian respondents also “mixed” the types of knowledge originally ascribed to different categories. Besides, with the new formulation of the question, only one Russian student spoke of differences between cultures. However, being third-year students of translation degrees, Russian respondents do reflect the traditional systems-and-civilization approach to cultures, although most of them do not limit the notion of culture to high culture or social systems.

Therefore, the rubrics had to be changed accordingly and the new wordings can be consulted in Appendix XVIII.

Rubrics for evaluating the performance test task “Ev33”

This time students were requested to indicate specific recourses and indicate how often they used these (choosing one of the frequency options suggested). Therefore, although not all of the respondents followed the instructions, rubrics had to be adjusted to account for this modification of the task.

In the future, the question of whether it is instrumental to differentiate between “passive familiarity” and “active familiarity” with resources should probably be considered. The former refers to the students being aware that such resources exist (knowing their names and what types of resources these are), the latter is about indeed using the resources and so being in the process of direct familiarisation with them (discovering how they are organised, what information they contain, how to use them, etc.). It is the second type of familiarity that is the aim but students need to first know a resource exists. For the time being, however, a mixed scale is adopted.

Rubrics for evaluating the performance test task “Ev35”

The main conclusion that can be drawn from the tryout sample data is that to make the evaluation easier, students could be instructed to name a specific event (versus referring to it as they could to a friend who knows what they are talking about) and in answer to the questions (1) and (2) indicate what the interpretations were.⁸⁵ This way, the answers that do not name and/or describe the event with enough detail for it to be recognised unequivocally will be regarded as “zero” answers. So will be the answers that reflect on differences in the news reported in a different pair of countries than those referred to (e.g. for a Spanish student with English as foreign language one, events interpreted differently or similarly in Spain and in France (cf. Sp2R2)). At the same time, no restriction as to the

⁸⁵ This improvement – the requirement of indicating the interpretation(s) – was “suggested” by Sp2R12 answer to the second question of the task. Therefore, it is not taken into account when evaluating Tryout Sample replies, because it was not included into the task formulation at that point.

“area” of news is set. Sports news is as valid as political news or “popular culture” news if they meet the criteria of being named and described in an adequate manner. As of now, no conceptual change – apart from the requirement for the news to be identified unequivocally – had to be introduced into the rubrics developed on the basis of the pilot sample.

Rubrics for evaluating the performance test task “Ev36”

With the question reformulated to elicit data on whether students use news items to compare cultural phenomena, the initial scale had to be adjusted accordingly. The threshold between unacceptable and acceptable answers was linked to the notion of purposeful news-studying or effort employed in comprehending the news reports and learning from them. Going from language-bound, through general world knowledge, to learning about specific aspects of cultures and to active exploration with news stories as stimuli, the four categories appear to reflect the inner logic of the process, at least if we keep in mind that for translator intercultural competence non-linguistic knowledge is “higher”, in developmental terms, than learning words, although vocabulary learning might presuppose more effort than following the news in order to learn more about the world in general. To be able to differentiate levels 3 and 4 with certainty, however, students might also be asked to report on what they personally do with the news. Thus, although being aware of the possibilities is important, developing the habit (and not declarative knowledge) is the aim here.

Rubrics for evaluating the performance test task “Ev37”

This is a new item, not featured in the piloted version of the instrument. Therefore, no scale was tried out at the piloting phase. The item was included in order to check if students were in the habit of actively seeking to increase their cultural comparative knowledge base through means other than following the news. The questions about what differences the students have found out during the current week and month are to indicate whether the students can indeed be considered as increasing their comparative cultural knowledge on a regular basis. If so, the third question intends to reveal whether it is an active process (students find out new things through speaking to people, reading, etc.) or not (these differences are taught and learned in class).

The students’ answers obtained so far suggest that it should also be instrumental to consider as “zero” answers the differences that are too general and/or simplistic to be accepted as valid learning. Thus, if a final-year translation degree student reports to have discovered that the way of greeting is culturally conditioned (shaking hands versus hugs) or that “some gestures” have different meaning in different

cultures, these replies should be considered as simplistic or excessively general to be regarded as valid. In this case, the response has to be placed in the lowest category even if the student seems to have learnt about the difference “in an active manner” – that is, outside the classroom.

On the other hand, “inaccurate” knowledge should not necessarily be considered as invalid. Thus, if a student reports to have learnt through reading on the Internet that the Spanish people appear to consider coming half an hour late for class or a business meeting normal, and the evaluator does not consider this information accurate, the student should still be placed in a high category because knowledge base development presupposed constant refining of the cultural picture constructed.

At higher levels, the instructor can raise the benchmark and ask for more differences to be reported for the level to be considered good or very good. Yet, the criteria proposed are very simple and should not need altering, unless the instructor desires to raise the benchmark.

Rubrics for evaluating the performance test task “Ev38”

The task, which purported to judge the students’ developmental level along the objectives of the fifth competence element (the use of translation strategies) but required a general high level of both translation and translator intercultural competence, was perceived as excessively difficult by the students of the tryout sample. Being first-year students in the early months of their university studies and with the item coming as the last one in PT, only seven students submitted any evidence of their attempts to complete the task.

Out of these seven, four translated the whole fragment or some part of it but left no comments. Two more students made only one comment each, which described how they translated the whole fragment – “using a translator programme and editing the text afterwards” (Sp2R10) and “using my knowledge of English” (Sp2R13), and answered the following questions for the general approach chosen: *because otherwise the student would not have been able to complete the task* and *because that was the only manner possible*, respectively.

The third student who answered the question from part “b” of the item commented on her approach to translating the fragment in general and then left a separate comment on the way she translated the reference to the fairy tale about Jack and the Beanstalk, whose exact title in Spanish must have escaped the student at the moment. Therefore, she translated it “word by word” hoping that the story is famous enough for the target reader to understand the comparison.

Therefore, the Spanish tryout sample was not instrumental for trying to determine the rubrics' descriptions for any of the three corresponding learning objectives. However, the data obtained demonstrate at least two issues. First, the task is excessively difficult for the first-year students who are not familiar with the format and have probably never been asked to comment on the way they translate before. Second, this demonstrates, in turn, that assessing translator intercultural competence through holistic tasks is impossible at early stages of the competence development. In other words, PT cannot be reduced to the task of this type and needs to include other questions and tasks to check on different objectives relevant for the training designed or for translator intercultural competence development on the whole. The question whether the ability to use and explain the use of various translation strategies can be checked through other tasks may be considered as well.

From the ten Russian students asked to complete the same task,⁸⁶ six left comments that cast certain light on the inner decision-taking process. With respect to the learning objective 5.1, the comments left could be analysed from the point of view of the variety of translation strategies used and proposed as alternative. Regarding the learning objective 5.2, the appropriateness of the strategy chosen and the arguments against the alternative solutions rejected need to be considered. As for the learning objective 5.3, the evaluator should judge the extent to which the student reports taking the general purpose of the translation formulated into account.

RuR7 only commented on two elements, both of them proper names. In the first case she opted for a non-Basque name of the city, which is the one normally used in the Russian media. In the second, RuR7 chose to transliterate the proper name and add a generic common name to explain what Alhondiga was, since the Russian target audience could not be expected to be familiar with Bilbao and its landmarks. In both cases alternative solutions were suggested and in both cases the solution chosen was consistent with defining the new target audience as not familiar with the Basque Country and the Basque culture. Yet, the number of comments is very small and the judgements made can only be accepted as tentative. Therefore, if the four-level scale is adopted, the student's development can only be placed into category 3. It cannot be placed into category 4 because not enough evidence is available. It cannot be placed below the acceptance line either, because the evaluation of student's development along these three learning objective should be made as little dependent on the student's capacity for identifying culturally-specific elements of a text as possible.

⁸⁶ Students of the Spanish-Russian department worked on a text about Bilbao hosting a lottery draw (Rodríguez, 2011), while students of the English-Russian department were given a text about a Bird-watching festival (adapted from <http://www.birdfair.org.uk/>).

In other words, if the student does not recognise certain text elements as culturally-specific, he cannot comment on their translation either. Yet, the ability to take informed and weighted translation decisions should probably be evaluated on the basis of the cases the student is able to reflect on (not against the total number of such places identified by the instructor). Alternatively, as in the experiment proposed by Orozco and Hurtado Albir (2002), such elements identified by the instructor can be listed and students can be asked to comment on how they dealt with these particular elements.

RuR5 left nine comments, from which it becomes clear that all the student's decisions are consistent with her general strategy of explicating elements apparent for the initial target audience (Basque, familiar with Spanish Lottery traditions). The student demonstrated her ability to create alternative solutions, although in some comments she only indicated interchangeable solutions and not alternative inappropriate ones. The arguments in favour or against certain translation decisions are clear and sound. Therefore, the student can be considered as having achieved a good developmental level along the three objectives.

RuR4 left nine comments, which demonstrate that the main concerns of the student are two. First, to make the translated text comprehensible for the new target reader and, second, to take into account the precedents – previous translations, the translation tradition established regarding the cultural phenomena in question. The alternatives, as the student appears to see them, are choosing an established translation or transliterating/borrowing. In the only two cases where the student commented on translating common names, communicative translation – translating through explaining – is also considered a valid strategy by the respondent. Thus, the awareness demonstrated by RuR4 has to be judged as lower than that of RuR5 and can tentatively be placed in category 2 along the respective three objectives.

RuR3 left only three comments. However, we can see that the student tries to keep the general purpose of the translation in mind (where the text is to be published and what is appropriate and necessary in this type of situation). She also consciously weighs how much information, not verbalised for the original target readers, needs to be stated explicitly for the new target audience to be able to understand as much as the Spanish/Basque readers could be expected to. The student takes into account the translation tradition as well, but this is not the only argument in her decision making process. RuR3 was able to suggest at least one alternative translation in each of the three cases. Therefore, had there been a need to place her in one of the developmental categories, these could be category 4 for objective 5.3, and category 3 for objectives 5.1 and 5.2.

All the elements commented on by RuR2 are related to translation of proper names, although in all of the cases what the student is focused on is making sure her translation makes the text comprehensible for the new target audience. Therefore, certain explanations and explicitations are introduced. The alternatives contemplated is transliterating versus transliterating and explaining, or putting abbreviations and “shorthand references” (e.g. Lottery for the Spanish National Lottery) in full. This is not much of an alternative, but RuR2 is capable of suggesting at least two solutions in five of the six cases. Therefore, it seems adequate to place the student’s response into category 3 with respect to all the three objectives.

In the case of RuR1, the student uses drawbacks of the alternative solutions she suggests as the main argument for substantiating the choice of the solutions used. The general comprehensiveness and the inner coherence of the text are taken into account, but not so – at least not overtly – the cultural differences between the original and the new target audiences. Thus, the student appears able to create more than one solution (category 3 for objective 5.1), but should still learn to take into account both the general purpose of the translation and, consequently, the characteristics of the new target audiences along with the difference between the original and the new target audience in terms of their cultures (category 2 for objectives 5.2 and 5.3).

All this being said, it still seems that no rubrics can be formulated until more students will have completed the task. On the other hand, alternative possibilities – asking students to comment on the elements listed and/or on already made translations – should be considered seriously. At the same time, if the student is expected to be able to use the strategies, asking him to comment on how another person has used these can hardly be appropriate, no matter how time- and effort-saving such task might be compared to the current format.

Once the rubrics were updated to account for all tryout sample responses, the answers were marked by the researcher and the numerical equivalents assigned to each answer were saved and kept apart. The enhanced versions of rubrics (without examples from students’ replies) were then used again. Namely, repeated ratings by the same rater were carried out two times more and two persons other than the researcher herself marked the Spanish tryout sample with the use of the amended version of the rubrics (see below).

5.2.3.2.2 Subsequent ratings by the same rater

Firstly, some two months after the first marking, the researcher herself marked the Spanish students' replies for the second time;⁸⁷ and another month and a half later, the third marking was undertaken. Inter-rating average standard error for each item was calculated to determine the inter-rating reliability. The exact results are presented below. In brief, for 12 out of 20 items the average standard error was below 0.1 and only in two cases it was above 0.3 (items Ev21 and Ev35), which can be interpreted as acceptable reliability evidence.

Item	Inter-rating average standard error	Item	Inter-rating average standard error
Ev3	0.03	Ev25	0.07
Ev9	0.02	Ev26	0
Ev14	0.09	Ev27	0.09
Ev17a	0.17	Ev28	0.03
Ev17b	0.10	Ev31	0.03
Ev20	0.26	Ev32	0.07
Ev21	0.31	Ev33	0.16
Ev23a	0.09	Ev35	0.33
Ev23b	0.03	Ev36	0.19
Ev24	0.15	Ev37	0.05

Table 23. Reliability evidence: Inter-rating consistency

After the second rating, it was possible to identify certain drawbacks in rubrics formulation. These were eliminated and the revised version of the rubrics can be consulted in *Appendix XIX. Amendments Introduced into Rubrics after Second Rating by the Same Person*. The amendments introduced can be summarised as follows:

Formal rather than content amendments:	
Ev26	A minor linguistic change was introduced
Ev37	A comment was added
Ev33	The formatting of the rubrics was changed to make them easier to follow for an evaluator
Ev32	Examples were added to the description of level/category 1
Amendments for the sake of greater clarity:	
Ev23	Amendments in description of level/category 2
Ev24	Amendments in descriptions of levels/categories 2 and 3
Ev25	Amendments in descriptions of levels/categories 2 and 3, which had repercussions for level/category 4 description
Addition to content for the sake of consistency:	
Ev31	Description of level/category 2 made more balanced by accounting for all types of one-sided answers

Table 24. Amendments to increase clarity

⁸⁷ Here, as well as in the inter-rater consistency analyses, PT items Ev22 and Ev38 are not included, because in both cases tryout sample data were insufficient for proposing wordings for more than two broad categories and the development of items' rubrics had to be postponed till further test applications and research have been conducted.

For the third rating the amended version of the rubrics' descriptions was used. On this occasion, only for item 37, the doubt experienced when evaluating Sp2R24 led to adding a comment to the rubrics (cf. *Appendix XX. Final Version of Rubrics Proposed*).

5.2.3.2.3 Subsequent ratings by different raters

After the second rating by the researcher and the introduction of the improvements outlined above, the amended rubrics' descriptions were given as "marking instructions" to two IC experts (one of the experts who took part in the content evidence collection procedure⁸⁸ and one who was involved at some of the earlier stages of instruments' development) and these marked the Spanish data during a series of one-to-one sessions each, independently from one another but with the researcher present. It was agreed that with the researcher present, clarification of any possible doubts would be possible and it would give the researcher an opportunity to note down any reasons behind the experts' decisions, as well as their suggestions and/or criticism.

The two sets of the marks obtained were then compared to the researcher's third rating through calculating the inter-rater average standard error for each of the 18 PT constructed response items evaluated (including two double items). The standard error was calculated as the standard deviation among the three raters' scores. The numerical results can be consulted in *Appendix XVI. Spanish Tryout Replies for the Performance Test Tasks*, while the average standard errors' values are presented below. For eleven items the deviation was below 0.1 and for all items it was below 0.3, which was considered as positive evidence of inter-rater reliability.

Item	Inter-rater average standard error	Item	Inter-rater average standard error
Ev3	0.09	Ev25	0.03
Ev9	0.10	Ev26	0.02
Ev14	0.07	Ev27	0.12
Ev17a	0.26	Ev28	0.07
Ev17b	0.21	Ev31	0.03
Ev20	0.23	Ev32	0.07
Ev21	0.17	Ev33	0.07
Ev23a	0.05	Ev35	0.12
Ev23b	0.02	Ev36	0.14
Ev24	0.23	Ev37	0.02

Table 25. Reliability evidence: Inter-rater consistency

⁸⁸ Reported in section 4.9 (Chapter 4).

No changes to the final wording of the rubrics (*Appendix XX. Final Version of Rubrics Proposed*) were suggested by the experts. This does not mean that the rubrics can be considered definite and final ones, because both groups that formed the sample – the Spanish (31) and the Russian (41 at largest but with as few as 6 (1 task), 7 (1 task), 8 (3 tasks) or 9 (8 tasks) students in 13 out of 20 tasks) – were relatively small. Besides, the scaling attempts in the case of at least two items (Ev22) revealed the need for further investigation, because no empirically or theoretically-grounded criteria could be suggested for differentiating among the responses that indicated at least one culturally-specific element. The same might well apply to task Ev25, if different texts are to be used in pre-test and post-test situations. Yet, the rubrics featured in *Appendix XX. Final Version of the Rubrics* for the rest of PT items tried out can be recommended for use by instructors interested in measuring their students' translator intercultural competence, be it through applying the whole PT proposed or any meaningful combination of the items it contains.

5.2.3.3 Validity evidence based on relations to other variables

SRQ and PT data were compared (for 33 UD students, who completed both measures) in order to check whether any validity evidence based on relations to other variables could be obtained this way. Now, although in this case the data obtained from two different tools presumably measuring the same aspects of the same construct were compared, the operation could not be considered as obtaining direct validity evidence of this type for the following reasons.

Apart from neither of the instruments having been validated before, the initial aim of developing both SRQ and PT was exactly to monitor how that students' self-monitoring capacity develops. The degree and the areas of discrepancies between the two data sets were, in fact, to serve as additional source of information on the students' general competence level. Therefore, only with great caution any correlation/association or lack of correlation/association between a student's performance and his self-report could be interpreted as strengthening or weakening the cumulative validity argument.

Besides, the ability to self-report accurately has been shown to require intentional development through conducting multiple self-reports followed by external feed-back (e.g. Irvine 1983, 29; or Koziol & Burns 1986). This means that students – especially in their first year of university and with (translator) intercultural competence being an unfamiliar concept for them – cannot be expected to perform totally accurate self-reporting, regardless of the way the associated behaviours, beliefs, etc. are presented to them.

A further limitation is the small size of the sample that completed both forms (33 respondents). All this being said, it was still decided to conduct association and correlation analyses, because any positive association and/or correlation discovered could be considered indirect evidence of validity (provided that the associated level of significance was meaningful).

The association and correlation analyses were conducted in two formats: (1) taking the full ranges of numerical equivalents into account (association or contingency tables) and (2) with 0-1/ not acceptable – acceptable format (tetrachoric correlations). Firstly, all the data was quantified along the full versions of the scales (four-point for all SRQ items, and four- or three-point scales for the majority of PT items, except for PT item 22 (Ev22), whose answers were initially divided in two broad categories of acceptable versus not acceptable). However, it became clear that percentages of exact associations (a student self-reporting to be at good level, no. 3, performing at good level, no. 3) were low, while percentages of respondents who reported to be above the acceptance line and performed well or very well, and vice versa, was noticeable. Thus, out of the 113 pairs of items compared, in 54 cases the level of association exceeded 50% (in 30 cases it exceeded 60%; in 18 cases it exceeded 70%; in 9 cases – 80% and in 4 cases 90%). Besides, with respect to associations between the averages of SRQ and PT items per objective, the result was above 50% in 7 cases (77.5% for objective 1.2; 51.7% for objective 1.3; 57.9% for objective 2.2; 51.6% for objective 2.3; 58.2% for objective 4.3; and 58.1% for objectives 5.1 and 5.2). Moreover, in three of these cases (for objective 5.3, 5.1 and 5.2) the associations between the averages were higher than any of the corresponding item-pair associations.

Objective	Items	Association (acceptable versus not acceptable calculated from full ranges), %	Objective	Items	Association (acceptable versus not acceptable calculated from full ranges), %
1.1	SEv11a & Ev1	61.3	2.2 (continued)	SEv16 & Ev18	51.7
	SEv11a & Ev2	80.6		SEv16 & Ev19	90.4
	SEv11b & Ev1	61.4		SEv16 & Ev20	54.8
	SEv11b & Ev2	80.5		SEv16 & Ev21	74.2
	SEv11c & Ev1	61.2		SEv23 & Ev19	80.6
	SEv11c & Ev2	74.3		SEv23 & Ev20	58.0
1.2	SEv4 & Ev4	87.1		SEv23 & Ev21	58.1
	SEv4 & Ev5	93.6		SEv20 & Ev19	74.2
	SEv4 & Ev6	74.2		SEv20 & Ev20	58.1
	SEv4 & Ev7	77.5		SEv20 & Ev21	51.7
	SEv17 & Ev4	77.3		SEv12 & Ev19	67.8
	SEv17 & Ev5	77.4		SEv12 & Ev20	51.6
	SEv17 & Ev6	64.6		SEv12 & Ev21	51.6
	SEv17 & Ev7	61.3	2.3	SEv33 & Ev22	51.6
1.3	SEv22 & Ev10	83.9	2.4	SEv8 & Ev24	58.0
	SEv27 & Ev8	64.4		SEv37 & Ev24	58.1
	SEv27 & Ev9	67.8	4.1	SEv19 & Ev30	54.9
1.4	SEv32 & Ev13	61.3		SEv19 & Ev31	51.6
2.1	SEv35 & Ev15	51.7	4.4	SEv10 & Ev34	61.4
2.2	SEv7 & Ev18	51.7		SEv26 & Ev34	58.1
	SEv7 & Ev19	90.3		SEv26 & Ev35	51.7
	SEv7 & Ev20	54.8		SEv39 & Ev34	71.0
	SEv7 & Ev21	74.2		SEv36 & Ev34	67.8
	SEv29 & Ev18	51.7		SEv36 & Ev36	51.7
	SEv29 & Ev19	90.2		SEv28 & Ev34	54.8
	SEv29 & Ev20	54.8		SEv28 & Ev36	51.6
	SEv29 & Ev21	71.0	5.1	SEv6 & Ev38	54.8

Table 26. Association of SRQ and PT tryout results

Secondly, at attempt to calculate tetrachoric correlations for the pairs of items that were associated with the same learning objectives. This was expected to be a more adequate manner of measuring correlations between items that were ranked with the use of more than two-point scales but were converted into 0-1 format (dichotomous data with underlying normal range). Yet, due to the fact that no correlation can be computed if one of the variables has the same value for each sample respondent (that is, when all the respondents performed or reported to be above or below the acceptance line) the results were not as instrumental as expected. Besides, the drawbacks of the small sample size became evident: if any of the four groups (SRQ-high, SRQ-low, PT-high, PT-low) contained zero subjects, the

calculation systems produced an error and reported “perfect negative correlation” (-1.000), which was clearly not the case. Therefore, it seems that only the levels of association reported above could be considered as limited evidence of the instruments’ validity based on relations to other variables.

5.3 Conclusions

The tryout of the two instruments permitted both to explore the items’ functioning and to start collecting validity evidence (additional to content and response process evidence gathered before the tryout phase). This stage of the study has also made evident a number of issues that require further consideration.

First of all, with respect to SRQ, many of the behaviours described by the items are proper of a professional translator but may have never been tried out by a first-year student. Items that ask the student to report on whether he performs certain actions when translating into his mother tongue or from it, or simply when translating can cause confusion among first-year students. Many of them may have never done any translations before. On the one hand, it may be argued that in such a case respondents can be expected to choose the *Disagree* or *Strongly Disagree* option. On the other hand, students can also doubt and try to guess what their behaviour could be in the situations described. Although this might also be recognised as self-report, the resulting information might be excessively inaccurate.

Therefore, in the case of first-year students, introducing a “not practiced yet” response option might be considered. Alternatively, students should be explicitly instructed to choose a *Strongly Disagree* response if they do not have enough practical experience to reflect on. The objective of these amendments is to give the instructor a clearer picture of the situation. While a “not sure” reply, if left, provided as little information as an item that has been skipped by the respondent, a student who chooses a “not practiced yet” box, sends a clear message both to the instructor and to the researcher. The student has not yet developed the desirable behaviour. An instructor who is to teach such a student knows that the issue needs to be addressed as a totally new one, while for the purposes of comparing SRQ and PT results, items with a “not practiced yet” reply can be excluded.

Second, the interrelated issues of administration format and time requirements became evident during the tryout organisation stage. Namely, while SRQ can well be administered in paper-and-pen form, certain parts of PT cannot be completed without the use of a computer and access to the Internet. This is required because the idea is to bring the conditions as close to those of professional performance as possible and to test certain aspects of the competence in the context in which they need to be applied

in real life. Thus, the inner logic of the instruments requires that both measures are completed without much time passing between the completion of the first and the last items and that a number of tasks are performed on a computer with Internet. The feasibility factor, on the other hand, reminds us that technical resources available as well as the need to break the test session into several parts in order to avoid saturation and loss of motivation are equally important.

This is why, combining both formats (paper and computer) and asking students to complete part of the two tests in class and the other outside the class might be optimal. The tryout data provide no evidence for SRQ results being sensitive to the paper-and-pen versus computer administration. What is probably required for all these application format combinations to be recognised as comparable, however, are additional experiments to ensure administration conditions do not affect the results yielded. A strongly positive aspect of such combined-format test administrations will be the possibility to break the whole process in parts, thus avoiding the problem of students getting tired and performing worse due to this factor. Besides, less class time will be required for the tests' completion. This way both the issue of length and of technical requirements could be solved.

Third, the possible objection of the self-report format being inadequate for the first-year students should be commented on. Indeed, it has been recognised that students who only start their university education need not have had any previous experience of translation, intercultural training or self-evaluation. This, in turn, may well result in their inability to perform the new task of self-reporting in such an unfamiliar area as translator intercultural competence development. All this being recognised as plausible criticism, it should be stated that the competence level assessment is, strictly speaking, conducted through administering PT. SRQ is an additional measure, whose main purpose is that of complementing PT data with information on the respondent's ability to realistically evaluate his intercultural performance. Both instructors and students themselves can thus obtain feedback on how close the student is, firstly, to all the learning objectives associated with translator intercultural competence development, and secondly, to the objective of developing an accurate self-monitoring mechanism. In other words, instructors who decide to exclude this additional type of data may choose to administer PT tasks only. This would, however, deprive students of receiving feedback on how adequate their self-image with respect to translator intercultural competence is.

Fourth, the tryout experiments have demonstrated that there remains a group of students whose linguistic needs have not been accounted for, namely Erasmus students or other students for whom Spanish is not (one of) their mother tongue(s). Not every group in which SRQ was tried out had such students and it is impossible to predict how many students of these characteristics may be in a class

focused on translator intercultural competence development and what their mother tongues might be. Therefore, the solution here could be that of creating a version of the tests⁸⁹ in English and French, or any other language that international students are likely to be most comfortable with and offer such students a choice between a Spanish-language and an English-/French-/etc.-language version of the tests.⁹⁰

Fifth, further consideration and research are required in order to improve the items and the rubrics. Thus, the two items of SRQ which were eliminated need to be substituted with different ones and the resulting set should then be tried out again. With respect to PT, items that elicited poorest performance might be reconsidered in order to see whether an alternative way of checking on their respective learning objectives can be used instead. Besides, in a number of cases, as scales' discussion makes evident, a larger sample is necessary for the rubrics descriptions to be further validated. Moreover, at least in the case of item Ev22, which addresses identification of culturally-specific elements, empirical research should be conducted for more developmental categories to be distinguished.

Although so far item Ev22 has always been highlighted as the most problematic one in terms of offering scientifically-valid criteria for distinguishing developmental levels, further empirical research is required also in other areas that reflect the translation-specific aspects of translator intercultural competence (*cf.* Ev25 or Ev38). These are the blank spots that have not been addressed by IC competence researchers or by TS scholars.

In fact, the question of objective transferable criteria of difficulty acquires great importance for every item that consists of both instruction and contents (texts or examples) because of the following. Firstly, for the performance test tasks to be used in pre-test and post-test situations it will be preferable to have more than one text and set of examples that could be used interchangeably. Secondly, for the different language versions of the test to be created, ensuring that the level of difficulty does not alter is fundamental. In other words, as soon as we want to have a possibility of using different texts and textual examples, we need to be able to demonstrate that the different resulting versions of the tests are equivalent. This can only be proved through experiments but the precondition is to have at our disposal – at the stage of test assembling – a scientifically-sound set of criteria for selecting the contents.

⁸⁹ Of both SRQ and PT.

⁹⁰ In the case of PT, however, the question of the contrast cultures may also become an issue and no one-fit-all solution is possible here. The pool of alternative items can be widened and the instructor will have to assemble the test forms in accordance with the class composition.

All in all, many a question remains unanswered and requires further studies. Yet, we may probably adopt the translator intercultural model proposed and the associated set of learning objectives. Parts of PT (along with the corresponding SRQ items) can also be used by translator trainers to monitor the students' progress along the corresponding learning objectives. The instruments creation steps carried out so far have also permitted us to explore the field of IC development evaluation from the point of view of translator intercultural training needs and clearly identify the gaps in the empirical data that need to be investigated. As a result, concrete future research questions and experimental programmes can be formulated.

The next, concluding chapter brings together the insights potentially useful for translator intercultural training this study can propose and formulates a series of associated further research questions.

Conclusions

This last part returns to the key questions from which the study undertaken stemmed. On the pages that follow we formulate what exactly has been made in terms of achieving the objectives set. We also point out the limitations of the study and, consequently, express our opinion about the future research desirable to keep advancing towards the general goal of implementing translator intercultural training firmly based on empirical findings.

We started with the idea that first translator trainers need to understand what student translators should know, be aware of, be able to do or be in the habit of doing, etc. in order to perform their professional role of intercultural mediators. Put differently, this question asked what elements constitute translator intercultural competence. Here, Witte's definition of the concept appeared a logical starting point. Although not tested empirically, it could be considered the foremost edge of translator intercultural training thought in the sense that it describes in a succinct manner what translator intercultural competence is, thus making a step further and beyond focusing on certain particular aspects of the whole.

However, to demonstrate that this was indeed an adequate benchmark, it was necessary to situate the researcher's approach within Translation Studies writing on the subject, on the one hand, as well as to indicate how intercultural competence modification tailored for translators' needs interrelated with other configurations of intercultural competence proposed elsewhere, on the other hand. This is why the study started with demonstrating that Witte's position is in fact fully in line with what Translation Studies scholars say about translator intercultural competence, especially about why it should be incorporated into higher education curricula: why translators need such a competence and what for. Once accepting Witte's definition as the starting point had been substantiated, the study proceeded to the construct delineation. For this, the whole was broken down into parts again and each of the components was examined. At this point, lessons to be learnt from intercultural competence models proposed in other areas, including the neighbouring fields of intercultural mediation and foreign language learning, were incorporated. This was done at two levels: (1) in terms of the general approach to construct delineation and description and (2) in terms of taking into consideration what IC scholars said about the various elements of the competence.

The actions summarised above permitted proposing a five-component model of translator intercultural competence with a number of developmental aims and measurable learning objectives formulated for each of the five components. Therefore, the theoretical part of the study contributed towards the first

of the two major objectives set by formulating a set of learning objectives, provisionally distributed among the five competence components identified on the basis of the literature review. The factor analysis – conducted during the empirical phase – led to de-designing the model: the total was kept unchanged but the building blocks were given different shape. As a result, an eight-factor model of translator intercultural competence, primarily validated with the tryout sample is the study output or contribution with respect to the first objective, that of defining the construct of translator-tailored intercultural competence.

The eight factors are as follows:

- (1) Interculturally-competent core translation behaviour
- (2) Comparative cultural knowledge
- (3) Cultural awareness
- (4) Intercultural communication process awareness
- (5) The learning dimension, level 1
- (6) The learning dimension, level 2
- (7) Ability to learn autonomously
- (8) Professional identity and values.⁹¹

The second major objective spoke of proposing means to determine the students' developmental level for each and every element of translator intercultural competence. In order to reach this, the following actions were undertaken. Since neither any existing instrument nor various alternative means of documenting the students' progress appeared instrumental for finding out where along each of the learning objectives formulated a student translator could be at a particular moment of time, two interrelated measures were designed: a Self-Report Questionnaire (SRQ hereon) and a Performance Test (PT hereon). Initially piloted in English (the students' first foreign language), these were then re-created in Spanish, Russian and English and the Spanish version of the two tests has been tried out.

As for SRQ, the tryout sample was of good size (557 respondents for 42 items) and the instrument can, therefore, be considered to have been primarily validated. Namely, positive reliability validity evidence of different types (content, response process, internal structure and evidence based on relations to other measures) has been gathered. Regarding PT, the tryout sample was comparatively small (31 respondents for 37 items). Nonetheless, since the major part of constructed-response items was also administered to Russian students (with as many as 40 respondents completing some of the tasks), it was possible to use the data obtained to fine-tune, if not primarily validate, the scoring rubrics.

⁹¹ For the descriptions of the factors, cf. 5.1.3.3.2 *Exploratory factor analyses* on p. 280.

All in all, the study undertaken has demonstrated that it appears possible to measure the level of each and every component of translator intercultural competence, whenever there is a need to find this out. Selected and/or constructed response items have been designed to help instructors see where students are regarding every single learning objective that together describe the means of achieving the full level of translator intercultural competence. To be more precise, the outcome consists of two interrelated tools created specifically for determining the level of translator intercultural competence and its various constituents, as spelled out in the part that corresponds to the first major objective. SRQ permits instructors to collect data about the students' perceived level of development along the learning objectives formulated (about the learning outcomes achieved, from the students' point of view). PT allows seeing what students can actually do. Applied together, the two measures can also serve for determining the level of students' monitoring capacity: for estimating how well students can evaluate their own developmental level(s). This ability is considered indispensable for student translators to become autonomous learners and be prepared to continue working on their intercultural competence on a lifelong basis.

The two instruments have intentionally been developed in such a way that the instructor had a choice of applying them in full format or selecting items related to some particular learning objectives. The tryout data suggest, as well, that the two measures are not sensitive to the administration format: no difference has been detected between responses obtained through paper and computer administration of SRQ. With PT items being labelled as "research" versus "immediate", it is also possible to arrange for the minimum number of test items to be completed in class, thus both saving class time for other activities, on the one hand, and recreating real-world conditions for task performance even better, on the other. The latter comment means that like professional free-lance translators who can work at home and draw on any reference sources, students, if assigned to complete the "research" tasks out of class, will not be restricted by any limitations imposed on them in the classroom and will work in the same conditions in which they would work during a real-life commission.

Going back to the proclaimed general aim of contributing towards the development of methodologically-sound translator intercultural training, the following three observations can be made. Firstly, along developing the tri-lingual version of the two instruments, a list of awareness-raising statements was formulated in the three languages as well. These can be viewed as student-friendly versions of the learning objectives for translator intercultural competence development. Expressing the same desired behaviours but without using unfamiliar terminology, the awareness raising statements constitute a tool instructors can use for explaining the concept to student translators.

Secondly, the rubrics developed for quantifying PT data purport to describe the developmental sequence – the sequence of qualitatively different learning outcomes – for each translator intercultural competence component identified as measurable and, as such, can form the basis for teaching and learning process organisation. The categories (low - ... - very good) represent developmental levels and may well be regarded as the map or the framework that both students and instructors can use for orienting themselves within the field of translator intercultural competence development. Instructors can make use of these guidelines to give formative feedback to the students, who, in turn, can use the matrix to monitor and direct their own learning. Besides, the same framework – made of learning objectives and indicators/qualitatively different learning outcomes – shall also serve for selecting training materials whose aim is to bring students closer to certain learning objectives.

Thirdly, through associating each item of either test with a particular learning objective (or a number of closely related learning objectives), it has been possible to develop two instruments that do not need to be necessarily administered in their full form. In terms of translator intercultural training, this means that parts of the two tests can be used to evaluate students' level of some particular aspect(s) of translator intercultural competence. This is deemed especially relevant for the training contexts where translator intercultural training is not given the format of a separate curriculum component but is rather addressed as integral part of a number of modules not focused exclusively on translator intercultural competence development. In this case, it seems even more important for curriculum developers to have a clear understanding of the concept and for individual instructors to be equipped with tools to monitor students' intercultural development within the limits of the competence aspect they are made responsible for.

Summing up, it can probably be affirmed that certain advances have been made in the direction of the general aim and that the two objectives have been achieved – fully, the first one, and to the extent possible within the limits of this study, the second.

This brings us to indicating the limitations of the present work. These can be grouped into three broad categories: (1) those related to our decision to look for solutions applicable to as many contexts as possible; (2) those conditioned by the time and resources available for the tryout phase; and (3) those caused by the lack of empirical data encountered nearly at every step of the study undertaken.

Limitations of the first type are as follows. First of all, the definition of translator intercultural competence taken as the basis for the present research project was relatively generic and tried to account for that common core that makes most – if not all – types of translator's behaviour

interculturally competent. The limitation which comes together with such broad focus is that translator and/or interpreter training programmes that opt for a narrow specialisation from the start might find our approach inapplicable or at least would only be able to make use of the measures proposed inasmuch as the configuration of translator intercultural competence proposed is relevant in their particular context(s).

An interrelated limitation of the present study is that, in an attempt to ensure the construct and the tools created could be of interest and use for a wide number of translator-training programmes, we opted for focusing more on written translation, although no other types of translation (including interpreting) were intentionally excluded. Yet, it should come as no surprise that, working with the premise that intercultural training should start as early as possible within *Translation (and Interpreting)* degrees, certain interculturally-competent behaviours required of interpreters only might have been overlooked. To reiterate, the construct and the proposed instruments purport to account for the common elements of any translation job.

Speaking of the time and resources available for the tryout phase, the temporal and logistic conditions led to only the Spanish version of the two instruments having been tried out and to the limited number of responses having been obtained for the Performance Test tasks. Besides, after revisions based on pilot-sample evidence, multi-lingual and multi-cultural team comments and expert judges' feedback had been incorporated, some of the items were changed considerably or created anew, which meant that they were administered for the first time during the tryout phase. As a result, validity evidence has been obtained only for the Spanish version of the two tests. Therefore, while further improvements and administrations are required in order to obtain stronger and more varied validity and reliability evidence for the Spanish-language tools, the English and the Russian versions have not been tried out. These should either go through identical validation processes or be left aside and then created through traditional translation methods once enough validity evidence is considered to have been obtained for the Spanish version.

The third type of limitations determined above was described as related to the lack of empirical research in the area of translator intercultural training. This was felt at every step of the research – and, indeed, was the very fact that justified the study undertaken. Yet, it meant that hardly any empirical data could be found to determine the developmental sequences for the objectives identified and to base corresponding items' rubrics descriptions on. As a result, some of the behaviours that form an integral part of translator intercultural competence require further research before the associated rubrics can be formulated with any degree of precision. The rubrics' descriptions that could be proposed

for the four categories: *low – development started but still below the acceptance line – good – very good*, also need to be checked against larger samples so that more nuances could be distinguished were necessary.

This and other tasks are some of the issues that should be addressed by further research. In other words, while it is hoped that the present thesis has offered instrumental answers to some of the questions that can permit certain advances within the area of translator intercultural training, many more questions have been formulated by the study. Through delineating the construct of translator intercultural competence, formulating the corresponding learning objectives and creating the two measures, the general framework for methodologically-sound translator intercultural training has been drafted or made clearer. At the same time, more research is required both in order fine-tune this framework and in order to fill in the various blank-spots identified.

In terms of finalising the development of the two instruments, the following actions seem desirable. For SRQ, further experiments can help both complete the measure and confirm translator intercultural model proposed. Firstly, alternative items could be created to substitute the two eliminated statements (which lowered the general internal consistency of the measure), after which the Questionnaire should be tried out again to see how the new items work in relation to the old ones. Secondly, it might be interesting and instrumental to administer the test to translation graduates and to professional translators. So far, the construct factor-structure that emerged from the main – first-year – sample data appears to be identical to that suggested by fourth-year students' replies. However, the number of final-year respondents cannot be considered sufficient for any sound conclusions to be drawn and the tendency needs further verification. Finally, the items that have undergone any alteration, compared to the "initial" Spanish version, will require translation, at least into English, so that not only Spanish-speaking students and instructors could make use of the tool.

With respect to PT, further research is needed to achieve the following. First of all, two items should be improved. Item Ev38 has to be reworked and made independent of the student's ability to identify culturally-specific elements, while item Ev17d requires a slight reformulation to avoid erroneous interpretations. Second, the instrument needs to be administered to a larger sample, both to make sure all the instructions are understood unequivocally by the respondents and to obtain a larger body of responses. A statistically-representative sample shall permit enhancing the rubrics for the cases that do not require separate empirical research. However, before this, independent experiments should be carried out to explore developmental patterns for potential intercultural communication problem-identification capacity (Ev22) and to determine and grade the various non-explicit text elements (Ev25).

Likewise, if more than one version of PT tasks (as opposed to selected response items and open questions) is to be created so that pre-test and post-test are interchangeable but not identical, alternative examples and/or text fragments will have to be created and/or selected for items Ev20, Ev21, Ev22, Ev25 and Ev38; and possibly for items Ev23, Ev24, Ev26 and Ev27. Comparability of different examples and fragments will be the focus of the research here.

Another interrelated line of future research will be that of selecting and trying out activities that should help student translators to progress along the learning objectives. Then, ways of facilitating development of the self-monitoring mechanism (of which the association of SRQ and PT data is indicative) should also be studied carefully; which is, in turn, related to the issue of converting students into autonomous lifelong learners at least in the relation to their translator intercultural competence. In other words, some of the necessary further research objectives are closely related to instruments enhancement and to collecting additional validity evidence for the two measures, while the next step will shift the research focus from measuring the competence level to means of propelling its development.

All in all, the area of translator intercultural training requires much more investigation and it is only through empirical studies that true methodological advances can be achieved. The present thesis intended to start moving in this direction and it is hoped that the findings presented may serve as a starting point for future research and for empirically-based translator intercultural pedagogy development.

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