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Manuel Belgrano as a Translator: Translating Today from a Latin-American Argentina Perspective

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TABLE OF CONTENTS

	Page
Abstract	3
Acknowledgments.....	4
Introduction	5
Theoretical Framework and Implications.....	6
Manuel Belgrano as a Translator	11
Post-Modulation.....	19
Conclusion	22
References	25



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Abstract

This dissertation is part of and expands on the work that the research group Post-Translation and Interculturality from a Latin-American Argentina or P-TIAL (UNC) has been doing regarding alternative translation rationales that could potentially be used to address current translation problems. The corpus with which this group has been working includes some rather old, but nevertheless still relevant texts, including General Manuel Belgrano's translation of the Farewell Address that George Washington wrote in 1796 (Washington, 1793). In this thesis, the work of Manuel Belgrano as a translator is used as a starting point to think of new ways of addressing current translation problems, especially in regards to terms in diplomatic and intercultural tension appearing in Argentine and international documents. To do so, *post-modulation*, a revised version of Newmark's modulation (1988), is introduced.

Keywords: translation – interculturality – diplomacy – language policies



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Introduction

The global dominance of English has been accompanied by a growing demand for translations, given people's overall preference to access information in their own language. Thus, translation has become a key element in understanding the processes of cultural globalization, which, according to Bielsa and Hughes (2009), are characterized by inequalities and asymmetries. This is so because, although the role of translation in producing and circulating global information, largely explained by the surge in remote working, should very likely be acknowledged as positive and democracy-fostering, we should also pay attention to Bauman's warning about the possibly inevitable implications that a global community creates, e.g., negative globalization, which entails, for example, the import and export of crimes, coercion, and terrorism, without legal institutions accompanying it (2006). Therefore, the globalized translation industry should be analyzed in this highly geopolitical and ideological context. As an example, we could translate for some Latin-American target audience a text that has been assigned to us by an Indian Project Manager whose boss is a United States-based multilingual company with clients trading in the global market (Baudo, 2017). Thus, no longer able to be considered simply a language phenomenon to be studied in contrastive linguistics, translation should now be deemed a complex interlinguistic and intercultural process in which the context of communication is of paramount importance (Carbonell i Cortés and Harding, 2018) and texts to be translated are—and will for the foreseeable future be—in increasingly stronger intercultural and diplomatic tension.

The group Post-Translation and Interculturality from a Latin-American Argentina (P-TIAL), established under the Researchers Training Program of the School of Languages of the National University of Córdoba and comprised of undergraduate students and novel



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FACULTAD DE LENGUAS

graduates, began to analyze in a critical-descriptive manner the role of translators in mediating these tensions and in potentially actively engaging in the values and meanings transferred from one language-culture to another. It started with a corpus that is historically anchored, but at the same time still of the utmost relevance in the national, regional, and international arena: Manuel Belgrano as a translator, the Liminal Manifesto of the 1918 Córdoba University Reform, and texts on the Question of *Malvinas/Falklands* Islands. In this sense, this dissertation argues that the translation strategies that General Manuel Belgrano used more than 200 years ago in his translation, *Despedida de Wáshington al pueblo de los Estados Unidos* (Belgrano, 1813), of *George Washington's Farewell Address* (Washington, 1793) can help us think of alternative translation rationales to those that are currently dominant, thereby allowing us to position ourselves in the globalized translation industry from a Latin-American Argentina perspective.

Theoretical Framework and Implications

The basic roadmap for the literature that provided essential input for this dissertation will now be presented. The translation map created by James Holmes (1988, original version 1972) was the starting point; contributions made during the 1980s were reviewed, including the rigid and ad hoc methods and techniques outlined by Newmark (1988); the developments of the 1990s, which focused on the intercultural nature of translation and on ideology as one of its integral elements, were then analyzed, thereby highlighting the political value of translation (Vidal Claramonte, 1995; Carbonell i Cortés, 1999); and, from the ideas of the new millennium, challenges to Eurocentric perspectives of translation studies were considered, paying special attention to alternative paradigms and acknowledging that every



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translation involves a conflict between dominated and dominant cultures and languages (Baker, 2006; Nord, 2009; Bassnet, 2012).

It is apparent that contemporary or post-translation studies has developed a great deal of literature that looks into the links between translation and culture (Osborne, 2018). This prolific relationship has been based on reflections that come not only from linguistics and cultural studies, which might be expected, but also from anthropology, critical discourse analysis, history, interculturality, international geopolitics, postcolonialism, religion, and sociology, to mention but a few areas.

In fact, since its beginnings in the 1950s and 1960s, translation studies has been broadened by its contact with a variety of fields. In part, this was due to the appearance of “multiprofessional” translators (Pym, 1998), that is, professionals from other disciplines such as journalism, history, and law who started to engage in translation as a complementary or alternative work.

However, beyond the decades of theoretical discussion on whether translation studies is poly-, cross-, inter-, pluri-, trans-, or sub-disciplinary, in this dissertation we are mainly interested in the relationship between translation and culture regarding what has been called the “cultural turn” (Bassnett and Lefevere, 1990) and in that today translation is no longer perceived as a simple “bridge between cultures”. Rather, translation has become highly fertile ground when it comes to the production of knowledge (Young, 2011), as well as a pivotal element for various fields, as it is now considered a mechanism inscribed in the dynamics of intercultural tensions. This is important because it is in these dynamics that diplomacy exchanges—and a potential Latin-American Argentina perspective—would take place.



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In this regard, a critical-descriptive analysis of the qualitative nature of diplomacy texts (with the axis of this dissertation, Manuel Belgrano as a translator, as its starting point), whether for pragmatic or theoretical reasons, involves consideration of categories coming from interculturality and translation studies, which reflects the inter- and transdisciplinary relations in translation as a process, a product, and a function. In other words, the intercultural area of epistemological contacts and conflicts—translation as *process*—determines the linguistic-textual configuration of bilingual and multilingual versions—translation as *product*—which create and project certain meanings into cultures—translation as *function*— (Toury, 1995).

Intercultural studies has been useful to explore whether translation is a procedure capable of creating mutual intelligibility between potential and available experiences without destroying individual identities or whether a dimension of exclusion is unavoidable, as a cognitive justice¹ of the terms cannot occur (De Sousa Santos, 2009).

Under the magnifying glass of descriptive translation studies—in this particular case, applied as a qualitative approach to a descriptive, critical analysis of specific texts circulating in certain cultures—, Manuel Belgrano's techniques were outlined and examined thoroughly and the role of translators in the production of bilingual and multilingual configurations was analyzed carefully. It should be mentioned that, although most post-translation studies works use the relevant theoretical framework to shed light mainly on literature aspects through

¹ De Sousa Santos defines *cognitive justice* as the recovery of knowledge of social groups and practices that were excluded in processes of oppression and exploitation or as the construction of new and alternative knowledges of resistance and production (2009, p. 12).



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FACULTAD DE LENGUAS

contrastive bilingual or multilingual analyses, undoubtedly the theoretical framework of post-translation studies can also be used to explore epistemological and cultural differences in interlingual constructions in tension, given that translation involves transformation: for example, it can be a political mechanism of culture used in diplomacy texts such as those translated in international organizations. Accordingly, this dissertation does not follow a traditional comparative nor contrastive post-translation studies model—which would be a static one (Chesterman, 2000)—, but is rather a critical analysis that goes beyond equivalence.

This is particularly important considering that the professional career of translators working under the tensions between the local and the global—to such a degree that this field had its name changed from translation to localization when viewed on a global level—, together with Industry 4.0, a revolution that in our field is being driven by smart and machine translation environments, urge us to put forward the need to develop new translator competences relevant for current and future texts in potentially increasingly stronger intercultural and diplomatic tension.

It should be mentioned that the field of terminology has been important as well, as relevant terms in *George Washington's Farewell Address* (Washington, 1796) and their corresponding translations in *Despedida de Wáshington al pueblo de los Estados Unidos* (Belgrano, 1813) were analyzed.

Under the post-translation studies framework mentioned above, the translation techniques used in the translator's production of bilingual and multilingual configurations when transferring the source language message into the target language were analyzed in detail and then the intellectual, political, and human participation of the translator was



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explored: Did the translators use calque, borrowing, or a cultural equivalent? (Newmark, 1988; Molina and Hurtado Albir, 2002). Did the translation strategy was center-oriented or periphery-oriented? (Even-Zohar, 1999). And, regarding this particular dissertation, with a translator and intercultural competence based on situated (Latin-American Argentina) knowledge, what cognitively fair and epistemologically creative alternatives evidencing ethical and political commitment towards relevant issues of the national, regional, and international agenda were or could be put forward by interculturally aware and diplomacy-oriented translators?

This involves discussing the potential role of translators to act from a Third Space (Bhabha, 2000) beyond their translator (Hurtado Albir, 2013) and functional (Nord, 2009) competences, engaging themselves voluntarily (Torop and Ossimo, 2010) on the basis of their political agency and their capacity to reflect on the plethora of meanings around concepts pertaining to individuals, groups, peoples, and nations. It is worth mentioning that, under this dimension of ethical and political commitment to translation—particularly of diplomacy texts, but, as previously mentioned, current texts are, and probably will be, are in increasingly stronger intercultural and diplomatic tension—, this dissertation encourages a critical and ideological revision of the training material of future translators so that they may think of alternative translation rationales to those that are currently dominant and hopefully consciously position themselves in the global translation arena, which both novel and experienced translators may also find useful.

Once the translation has been linguistically configured, it holds a position within the system of culture and projects itself into other areas within the target culture. An analysis such as the one proposed here would try to identify the meanings that are generated as a



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result of this phenomenon and that affect and are established as central regarding individuals, groups, peoples, and nations. We should ask ourselves: Should translators, as ethical and political agents of production, concern themselves with these outcomes and propose relevant modifications to establish other meanings should they deem it appropriate?

Taking all this into account, and with a Latin-American Argentina “here and now” perspective, in P-TIAL we first searched for texts with historical (Latin-American and Argentine) significance which at the same time are still relevant as well as potentially productive for a contemporary intercultural discussion. General Manuel Belgrano’s translation of *George Washington's Farewell Address* (Washington, 1793), i.e., *Despedida de Wáshington al pueblo de los Estados Unidos* (Belgrano, 1813), turned out to be a very fecund one for reasons that will be explained now.

Manuel Belgrano as a Translator

Manuel José Joaquín del Corazón de Jesús Belgrano, apart from being a lawyer, a statesman, and a general, was a translator, although this is not a very well-known fact. A research center known as Instituto Nacional Belgraniano, the faithful custodian of Belgrano’s heritage, keeps his translations, along with a plethora of other valuable documentation. However, one document is of particular interest to this dissertation: *Despedida de Wáshington al pueblo de los Estados Unidos* (1813), a translation of *George Washington's Farewell Address* (Washington, 1796) on which Belgrano worked between 1811 and 1813, while he was one of the military leaders of the Argentine patriotic forces during the Argentine War of Independence against royalist forces loyal to the Spanish crown.



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In Washington's text, as well as in Lincoln's *Gettysburg Address* and the U.S. Constitution, the founding values and ideals of the United States are codified. Belgrano shared these and considered it important to spread them—as well as the ideas of freedom, equality, and brotherhood promoted through the French Revolution—in order to achieve peace and progress in his region. In fact, Belgrano admired Washington, and they both had a strong desire to emancipate their homelands from colonial rule and establish mostly trade-only relations with Europe.

George Washington was also very interested in keeping the unity of the southern and northern states of the United States, which, as we know, did not work so well, considering that in the mid-19th century the vicious American Civil War occurred, and the consequences of that strife still somewhat resonate to our days. Just as Washington sought to share his ideas with the U.S. citizens through his *Address* so that they embrace nationness fully, with his translation of said document, Belgrano fervently hoped that the inhabitants of the region he called home, his “*paisanos*”, would become aware of the values and ideals embodied therein so that the construction of an independent, free, and united state be achieved and, first and perhaps even more significantly, desired. To this end, he worked tirelessly between ardent battles to translate this document, as reflected in the introductory sentence of the object of study of this work:

My burning desire to see my fellow citizens make their own the true ideas that they must cherish if they love their homeland and wish to set strong and permanent foundations for its prosperity, has compelled me to undertake this translation in the midst of my serious duties, a translation on which in more tranquil times I had worked and that was delivered



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to the flames along with the rest of my papers in my dangerous and hurried deed of 9 March, 1811 next to the Tacuarí River (p. 3)².

Should we consider the current American situation—meaning the Latin-American continent’s situation—, the effects of negative globalization (Bauman, 2006), and the recent 200th anniversary of General Manuel Belgrano’s death (June 1820-June 2020), Belgrano’s translation of *George Washington's Farewell Address* remains more relevant than ever, as it opens the doors to the genesis of values and ideals that not only are present in such emblematic texts as the *Liminal Manifesto* of the 1918 Córdoba University Reform and the various past and current writings against demalvinization³, but that can also help translators address current and future translation problems by guiding them in how to take a Latin-American Argentina position in our globalized translation industry, thereby allowing them to work towards developing a continent more united than ever. In fact, Belgrano's ideas and values can be encapsulated in the concept of American unity, which we will clarify now.

After declaring the independence of the region in 1816, the Congress of Tucumán asked Belgrano for advice on what form and shape of government this newly emancipated territory should have. Belgrano advocated for a constitutional monarchy (Fau, 2014)⁴. He believed that a descendant of the Inca should be king and that the capital of this area should

² Our translation.

³ A concept that appeared in Argentine society after Argentina lost the *Malvinas* War in 1982. The media refrained from mentioning the war and returning soldiers were mostly ignored.

⁴ For those interested in more information on Argentine’s history, Fau’s book is an excellent starting point.



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FACULTAD DE LENGUAS

be Cusco, Peru. In fact, Belgrano wanted the unity of most of what now is South America, including Bolivia, Peru, and Ecuador. Contrary to what might be believed, this idea, known as the Inca plan, was supported by many, including national heroes Martín Miguel de Güemes y José de San Martín⁵. After all, San Martín's Army of the Andes and its emancipatory crusade were an attempt to continentalize the revolution that had taken place in Argentina. Despite all this, the strong pressure of Buenos Aires and the most separatist ideas prevailed in the end. Ultimately, the region that this Inca king would have administered was divided into 10 separate states.

Belgrano's plan was consistent with what he had done when translating *George Washington's Farewell Address*. In his translation, Belgrano uses certain methods and techniques to foster his plan, that of establishing a unified South American nation, and in this dissertation it is argued that these can be a starting point to understand how to take now a Latin-American Argentina position when translating.

To analyze what Belgrano did, key source text terms and their target text translations were extracted. The first pair was "the North" vs. "*países septentrionales*" and "the South" vs. "*países meridionales*". In the source text, Washington argues for the interdependence of U.S. northern and southern states and thus for the necessity of unity and talks of "the North" and "the South":

The North, in an unrestrained intercourse with the South, protected by the equal laws of a common government, finds in the productions of the latter great additional resources of

⁵ This should not surprise us, since, at the time, the idea of establishing new monarchies was seriously considered, as some level of political continuity was deemed necessary to ensure the stability of newly emancipated regions.



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FACULTAD DE LENGUAS

maritime and commercial enterprise and precious materials of manufacturing industry. The south, in the same intercourse, benefiting by the agency of the north, sees its agriculture grow and its commerce expand (Fig. 1)⁶.

Belgrano translates this in the following way:

Comunicándose los **países septentrionales** con los **meridionales**⁷, sin restricción alguna, y bajo la protección de leyes iguales de un gobierno común, hallan aquéllos en las producciones de éstos, recursos para empresas marítimas y mercantiles, y materiales preciosos para su industria. Estos, beneficiados por esta misma comunicación con aquéllos, ven aumentar su agricultura, y extender su comercio (Fig 2).

There can hardly be any doubt that this choice was a very conscious one, as these terms could have been translated literally and simply as “*el norte*” and “*el sur*”, which would have been roughly as unspecified as what is going on in the source text. However, it is important to note that, given the fact that the United States had its borders already quite demarcated at the time, Washington’s audience might have thought of more clearly defined referents for “the North” and “the South” than Belgrano’s would have had for “*el norte*” and “*el sur*”. Belgrano could have also used the translation technique of explicitation (Blum-Kulka, S., 1986), as “*los estados del norte/septentrionales*” (“North/Northern States”) and “*los estados del sur/meridionales*” (“South/Southern States”), a rather “safe” option that on the one hand would have made the referent clearer, but on the other would have leveraged

⁶ Emphasis in the original.

⁷ Emphasis added.



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FACULTAD DE LENGUAS

the ambiguity of “*estados*” (“state” as analogous to “province” and “state” as a synonym for “nation”). Instead, he uses “*países*” (“nations”). He thus changes the referents from domestic administrative units, which would later become the Union and the Confederacy, to the integral administrative units, northern and southern countries, of the supranational region that is now South America. By doing this, Belgrano establishes a conceptual equivalence between the United States as a whole and South America as a whole, thereby arguing for the interdependence of the north and the south of South America and for the necessity of their unity, just like Washington did in his *Address* for the region. The effect is, precisely, the promotion of South-American unity, Belgrano’s great American project.

This is, almost certainly, the decision of an interculturally aware translator who had a translator and intercultural competence based on situated (South-American Argentina) knowledge and who found a cognitively fair and epistemologically creative alternative translation solution evidencing his commitment towards a relevant issue of the political agenda of the time.

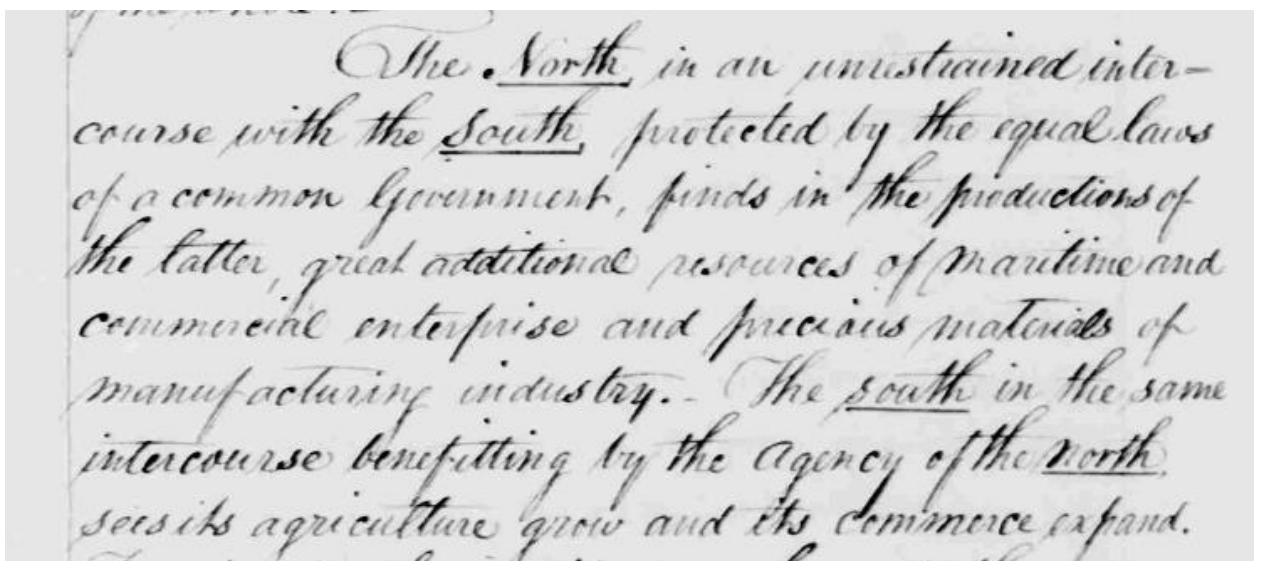


Fig. 1. George Washington's Farewell Address (Washington, 1793, p. 224).



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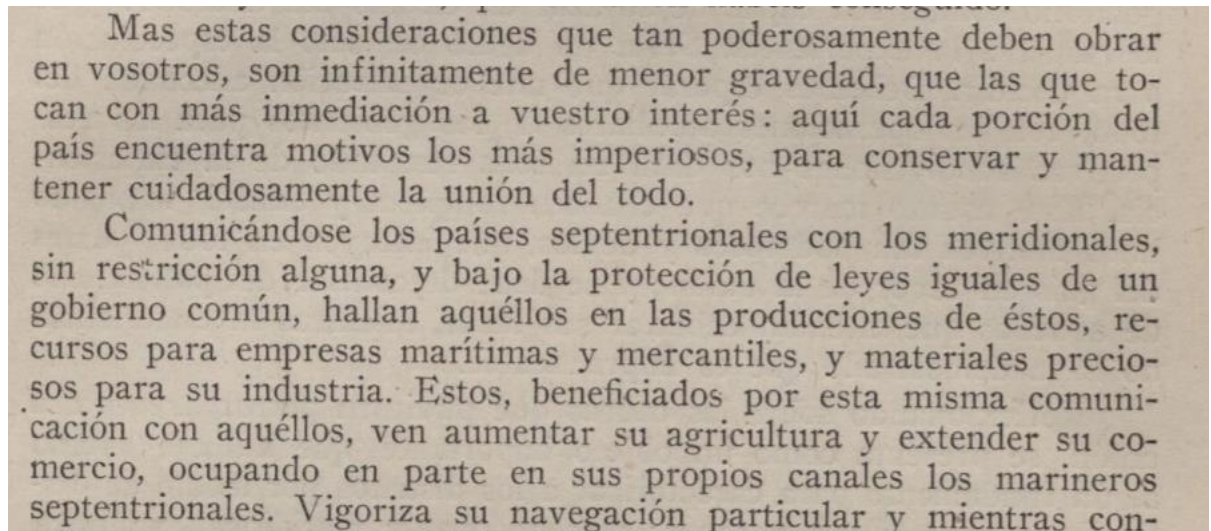


Fig. 2. *Despedida de Wáshington al pueblo de los Estados Unidos* (Belgrano, 1813, p. 65).

Another example of Belgrano’s South-American positioning as a translator is his translation of “American” for “*americano*”: compare “The name of **American**⁸, which belongs to you, in your national capacity, must always exalt the just pride of Patriotism, more than any appellation derived from local discriminations” (Fig. 3) with “El nombre de **americano**⁹, que os pertenece en vuestro estado nacional, siempre debe excitar un justo orgullo patriótico, más que cualquier otro nombre, que derive de los lugares en que habéis nacido” (Fig. 4).

In the first fragment, Washington encourages his readers to think of themselves as Americans (U.S. citizens) and not, for example, as Virginians or Georgians, further fostering

⁸ Emphasis added.

⁹ Emphasis added.



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the American unity he so wanted. At first sight, Belgrano's appears to be a literal translation, the mistake of a novel translator unaware of the fact that in Spanish "*americano*" is not only someone who was born in the United States of America, but also someone from Guatemala, Mexico, or Argentina, to mention but a few countries. It could be considered almost an epistemicide (De Sousa Santos, 2014), i.e., the systematic destruction of rival (non-central, Latin-American) forms of knowledge, in so much as a fundamental part of the identity of more than 600 million people is obliterated in the process of using it. In other words, the translation, undoubtedly, should be "*estadounidense*" ("U.S. citizen"). Right? Not necessarily. In fact, at Belgrano's time, United States current linguistic imperialism over America was not a reality and, as an interculturally aware translator with a translator and intercultural competence based on situated knowledge, Belgrano probably used the term "*americano*" in reference to the Inca's plan region, that territory that is roughly South America now: something that may not be so clear when first coming across this word, but that it becomes more so when, a few paragraphs later, Belgrano uses "*países meridionales*" y "*países septentrionales*". In other words, while Washington's "American" is from the United States, Belgrano's "*americano*" seems to be an inhabitant of the entire continent. Again, the effect achieved in the translation is the promotion of Belgrano's great project for the region, South-American unity.

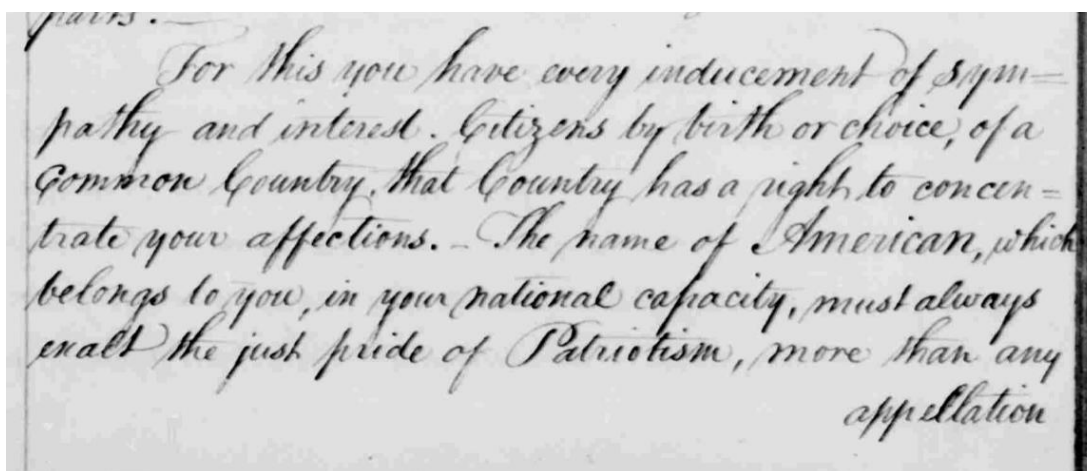


Fig. 3. *George Washington's Farewell Address* (Washington, 1793, p. 223).

patía e interés. Ciudadanos por nacimiento o por elección, de una patria común, tiene ésta el derecho de que todos vuestros afectos se concentren en ella. El nombre de americano, que os pertenece en vuestro estado nacional, siempre debe excitar un justo orgullo patriótico, más que cualquier otro nombre, que derive de los lugares en que habéis nacido. Con poca variación vuestra religión, vuestras costumbres y vuestros principios políticos son unos mismos.

Fig. 4. *Despedida de Wáshington al pueblo de los Estados Unidos* (Belgrano, 1813, p. 65).

Post-modulation

After analyzing what Belgrano did in his translation of *George Washington's Farewell Address* (Washington, 1793), together with relevant findings in the other texts that make up the corpus on which P-TIAL worked—the *Liminal Manifesto* of the 1918 Córdoba University Reform and texts on the Question of *Malvinas/Falklands Islands*—, we consider it important to think of new alternatives to address current translation problems that traditional, central, and dominant translation strategies do not seem to be adequately prepared to address when it comes to contemporary phenomena, including negative globalization, the tensions



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FACULTAD DE LENGUAS

between the local and the global, and Industry 4.0. To do so, perhaps a new translation technique is required. From now on, we may call it *post-modulation*, a technique for addressing translation problems related to intercultural tensions that translators are facing and will possibly face to an ever-larger degree due to a potentially increasingly stronger intercultural and diplomatic tension in texts moving forward. With this technique, not only is the point of view or perspective changed from one language-culture's to another's—one of the defining features of the well-established translation procedure known as modulation (Newmark, 1988), in which there can be a particularly marked ideological component (Pym, 2014)—, but, crucially, the change of point of view or perspective is anchored in situated knowledge and creates resistance hubs where epistemologically creative alternatives to totalizing globalization trends are developed.

In the face of Industry 4.0, which offers significant possibilities to increase productivity, but at the same time poses questions about how technological developments will impact learning, memory, motivation, the decision-making process, and the role of humans in translation, this technique could help turn the liquid threat (Bauman, 2006) of globalization's unhindered flows into opportunities for the Latin-American Argentina translator to adopt a local position, as well as be a useful translation technique to solve problems that will likely be outside the capabilities of machine translation for the foreseeable future.

Post-modulation is a working category that would intersect with potentially productive concepts such as the ethos of the translator, i.e., how (and if) translators infuse their target texts with their authors' image through discursive choices (Ghirimoldi, 2015), as well as the discourses of techno-diplomacy, i.e., diplomatic acts of negotiation in which



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artificial intelligence methods are strongly involved in order to streamline processes. These lines of research exceed the scope of this dissertation, but may very well be fecund for potential future research endeavors.

Finally, a clear example of what post-modulation looks like can be found in one of the texts that make up the corpus on which P-TIAL worked—a translation of the *Liminal Manifesto* of the 1918 Córdoba University Reform. In Ortiz and Sestopal’s English version, contained in the commemorative centennial edition of said manifesto (Gaido, 2018), the famous ending of its first paragraph, “*estamos viviendo una hora americana*”, was translated as “we are living a historical time for Latin America”. A translator who only strives for equivalence would have probably gone for “we are living in a historical time for the American continent” or, more literally, for “we are living an American hour” or a similar expression¹⁰. However, it is apparent that only an interculturally aware and diplomacy-oriented translator who has a translator and intercultural competence based on situated (Latin-American Argentina) knowledge would come up with this cognitively fair and epistemologically creative alternative evidencing an ethical and political commitment towards this relevant issue of the national, regional, and international agenda.

¹⁰ This is in fact what happened in the other versions of the centennial edition: in German (*amerikanische Stunde*), French (*heure américaine*), Portuguese (*hora americana*), and Italian (*ora americana*).



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Conclusion

Globalization has opened up an ever-expanding world of possibilities for translators and other language professionals. Technology, remote working, and internationalism let us translate more and for more clients from all over the world. However, there are some dangers involved in this global expansion. Import and export of crimes, coercion, and terrorism are just some of the problems entailed by the possibly inevitable implication that a global community creates, i.e., negative globalization (Bauman, 2006). As translators, we may not have the policy-making power to actively address these nor other issues, but it is certainly our professional responsibility to be aware of the highly geopolitical and ideological context in which a globalized translation industry must by necessity be immersed.

Thus, translation can no longer be considered simply a language phenomenon to be studied in terms of contrastive linguistics, but rather an interculturally complex activity in which texts to be translated are—and will for the foreseeable future be—in increasingly stronger intercultural and diplomatic tension. Translators who wish to thrive in this new professional reality should therefore understand these dynamics to consciously make culturally aware translation decisions, whatever they might be.

In this dissertation, we have tried to think of alternative translation rationales to those that are currently dominant. We believe that at times traditional translation strategies are not adequate to help us address some of the current translations challenges arising from contemporary phenomena, including negative globalization, the tensions between the local and the global, and Industry 4.0. Therefore, we are convinced that we need new, situated, Latin-American knowledge-based competences to let us position ourselves in the globalized translation industry from other perspectives.



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FACULTAD DE LENGUAS

To do so, we have carefully analyzed General Manuel Belgrano's translation of *George Washington's Farewell Address* (Washington, 1793), i.e., *Despedida de Wáshington al pueblo de los Estados Unidos* (Belgrano, 1813). We have found that the translation strategies that Belgrano used more than 200 years ago can be revitalized to help us think of these new alternatives. Building on these strategies, we have proposed a category: post-modulation. This technique not only entails a change of point of view or perspective from one language-culture to another's—like Newmark's traditional procedure (1988)—, but, much more importantly, this change is based on situated knowledge. As we have seen, post-modulation is not anachronistic nor purely theoretical, as its very real advantages and relevance can be seen in the English version of the commemorative centennial edition of the *Liminal Manifesto* of the 1918 Córdoba University Reform (Gaido, 2018).

Although recent events, such as the COVID-19 pandemic and the widespread rise of nationalism, seem to challenge the usually undisputed assertion that the globalization process will continue with ever-increasing force, it is unlikely that we could seriously argue for the possibility of translation going back to what it was a hundred or even thirty years ago. Thus, it is our strong belief that translators, both experienced, novel, and soon-to-be, should actively take into account the diplomatic and intercultural tensions regarding the texts on which they work and ask themselves: what cognitively fair and epistemologically creative alternatives evidencing ethical and political commitment towards relevant issues of the national, regional, and international agenda can I put forward as an interculturally aware and diplomacy-oriented translator?

In our everyday routine, we sometimes forget that translation has the potential to be much more than just a job. Rather, there can be an ethical and political dimension to



UNIVERSIDAD NACIONAL DE CÓRDOBA
FACULTAD DE LENGUAS

translating on which this paper will hopefully encourage experienced, novel, and future translators to reflect so that they may consciously position themselves in the global translation arena, whichever that position might be.



UNIVERSIDAD NACIONAL DE CÓRDOBA
FACULTAD DE LENGUAS

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UNIVERSIDAD NACIONAL DE CÓRDOBA
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UNIVERSIDAD NACIONAL DE CÓRDOBA
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