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An Integrational Linguistic Approach to the Interpretive Theory

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Abstract: The Interpretive Theory is a descriptive system established on a daily working experience, which has not been thoroughly investigated as much as other hypotheses which can be supported by research findings of prescriptive linguistic studies. Interpreters work in a dilemma of "Never add, reduce or omit" and how to creatively overcome the linguistic difference of two languages. Investigating the de-verbalization of interpretive theory for cross-cultural communication (English-Chinese especially) with a view of integrationism is barely used in previous studies. The creativity of interpretation shall be put in a context of self-support sign-making with cotemperality, which can help for understanding both of linguistic philosophical points and interpretation itself.

1. Introduction

Integrating signs is of paramount importance for activities of cross-cultural communications. Explaining cross-cultural verbal interpreting process in the future will also require setting up conditions which allow all parties involved the free construction of possible interpretations, depending on the context (Toury, 1995; Gile 2001; Harris, 2010). Structuralism and generative-transformation grammar use internal linguistic system as platform to explain interpretation on ideal basis. However, their way is limited by the very nature of their Saussure and segregational origin.

Linguistics with 'rules' and algorithms of cognitive science have been limited to their explanatory capacity, due to the difficulty of proving the quasi-mathematical systems on a daily basis of communication with cognitive self-unconsciousness. Furthermore, verbal interpretation process cannot be illustrated only by private work experience of interpreters because of the lack of supporting of intrinsic philosophical studies of language due to its difficulties in limited self-awareness in a highly intensive and reputation-based job, and a rather closed community to other researchers.

A descriptive model of De-verbalization of interpreting process [Fig.1] will become very promising interpretation target for testing integrational norms. These advantages include compatibility of major modes of interpretation, i.e. Consecutive Interpretation (CI) and Simultaneous Interpretation (SI), high goodness of fit in the feature of descriptiveness (Lederer, 2003), reduced psychological mechanisms(Seleskovitch, 1975/2002), theory based on direct everyday interpretation practice (Lederer, 2003), non-verbal sense focused, etc. (Lederer & Seleskovitch, 1995/2001). Therefore, it is meaningful to investigate interpretive theory of translation with integrational approaches.

In order to gain sense, proper ways of de-verbalization are always required in the theory of interpretation. Compared with cognitive linguistic explanation about the de-verbalization where the sense gaining process is often unable to prove due to its nature of self-unconsciousness, systems subject to integrationism allow one to understand linguistic signs with non-verbal activities (Harris, 2010). This study intends to investigate the de-verbalization of interpretive theory for cross-cultural communication (English-Chinese especially) with a view of integrationism, which is barely used in previous studies.
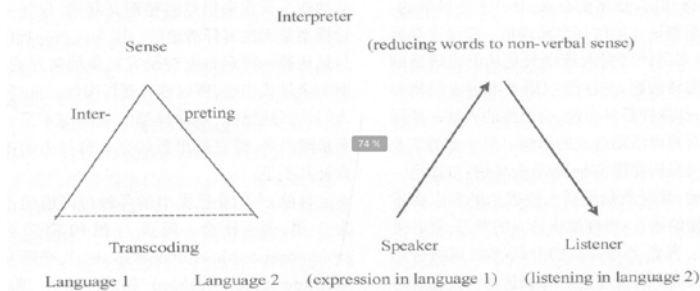
Fig. 1 Typical structures of De-verbalization

2. Literature Review

For over three decades, integrationism has been advocating against the "language myth" (Harris, 1981) and indicating that linguistic sign alone cannot function as the basis of an independent, self-sufficient form of communication, but depends for effectiveness on its integration with non-verbal activities of many different kinds. Verbal Communication activities subject to context and parameters such as macro-social, bio-mechanical, and circumstantial has been studied in the past thirty years (Harris, 1981, 2010).

However, due to interpretation's early criteria of fluency and accuracy, and even faithfulness later, the cross-cultural interpretation is not explained thoroughly in integrationism but usually leads to the selection of one of orthodox-linguistic-based modes in researches (Gile, 2003; Seleskovitch, 2003; Pöchhacker, 2004, 2010), still carrying the language myth as an segregationally closed semiological transmission system.

Different from concept blending (or Experience Gestalt) (Goldstein, 2004), the interpreting process must include an open and consist context, integration of language facility and others like memory and thinking, and interpretation of both verbal and non-verbal elements (Harris, 2010). There have been a wealth of outstanding results concerning interpretation by taking into consideration philosophy and cognitive science, but not yet integrationism (Pöchhacker, 2010).

Integrationism enables an critical thinking free from 'fix code' ('encoding'and 'decoding') transmission and 'image schema' (Lakoff, 1987), and 'script' (Ungerer et al., 2001), but trying cotemporality of communication, and a sign acquire meaning only when occurring in a specific time-embedding context (self-support) (Harris, 2010).

As for De-verbalization, fruitful results have been achieved using interdisciplinary approaches. In 1989, Seleskovitch, D. & M. Lederer (1989/2003 3e) considered that interpretation is the basic form of translation; 'Sense' is the target to translate; And translation activity is communication.

In 2004, Herbulot (2004:307-314) emphasized from the view of a professional translator that literary or non-literary translation shares the same process: Gaining Sense then Sense Equivalence in target language,. In 2008, Zhang(2008) tried to demonstrate that what may support the sense after de-verbalization and before interpretation is individualized and may include a wider range of semiotic contingencies, in another word, non-verbal elements.

These studies demonstrated that de-verbalization in verbal interpreting process can be realistic and reliable sources of integrationism for demythologization and daily communication applications.

3. Methodology

This study intends to combine the advantages of de-verbalization and integrational task of note-taking induced by bilingual interpreting injection to design a novel system for sense gaining in verbal interpreting process.

3.1 An integrational approach.

For the existing De-verbalization hypothesis based on integrationism linguistics in the translation domain, de-verbalizing process studies for sense gaining are limited by fixed code processing. The

direction of transcodage is fixed and one way because it manifested as fix code transmitting from Language1 to Language2.

Is there a de-verbalization explanation based on integrational task, which does all signs processing only in actual, time-embedded situations?

The de-verbalizing process can be compatible with the contextualization of bilingual signs in verbal interpreting communication process directly, with no need of any external 'given' criteria of 'fixed code' transcodage and one fixed way of transmitting signs. In our design [Fig.2], the output of note-taking, whose format and content varies unpredictably with time, is sampled through the a note-taking practice as an contextualization sampler driven by bilingual as well as non-verbal signs, and then converted into a random sequence using their own output in target language as an comparator. Semiological integration based on sense gaining can benefit from this work.

According to Roy Harris(2010), signs, including linguistic and non-linguistic signs, are the products of communicative process, not its prerequisites. Thus, sign-making process consists with not only the 'A and B' participants, but also the sign-making interpreter. Signs made by interpreter gain it independence from the role of tool or media in the rule based game of fix code transcodage.

Through three integrational parameters we can explain the relations among participants and interpreter: (i) bio-mechanical, (ii) macro-social, and (iii) circumstantial. (i) refers to the physical and mental capacities of individual. (ii) refers to practices established in the group or community. (iii) refers to the specific conditions obtaining in a particular situation. Participant A and B are not fully shared the parameters in three, and the adding of the parameters of interpreter make cross cultural communication happen by making signs and making a circumstance creatively friendly to A, B and interpreter him/herself. And this model is extendable for either the number of participants and the number of interpreters. Since we are talking about cross cultural communication, the (ii) can also be variant and divided into interpreting between national languages and between national language and dialect, which fits into the common sense of working object of professional interpreter.
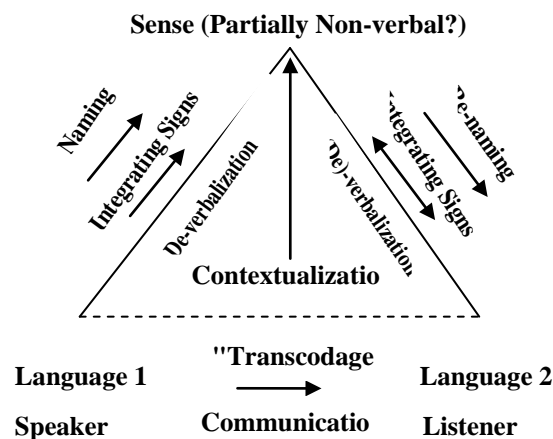

Fig. 2 Sense Gaining and Self-support.

3.2 Naming practices.

For securing communication using naming data encryption in self-support sense gaining it is important to show some level of context sensitivity in interpreting highly personalized notes taken. Naming practices have already been studied experimentally and theoretically for ages. Because integrating the occurrence of the word into enough of personal linguistic experience is a dynamic requirement of the present case, it is not so easy as linking fix code to limited fixed meanings experimentally (Pablé, 2009). In this research, appropriate methods of creating "meaning" and making sense of foreign/second language based on individualized experience will be explored.

The nature is naming the source language input based on his/her individual understanding, which is also different from the concept of interlanguage in the field of second language acquisition, because dual-language proficiency is the prerequisite of being an interpreter. However, interlanguage and naming process both belong to the scope of natural language.

Self-support is the major difference. After clarified the willing of expression, signs of note are made based on personal understanding of the sense, gaining sense is towards to target language expectation, blending with the three integrational parameters: bio-mechanical, macro-social, circumstantial parameters.

While explaining to self-esteem, skillful interpreter can also grasp a clear logic structure and take them down,but not all, on the note in an efficient way, which is also one of the reasons why the note taking exercises do not always generate an explicit readable note for target language reader.

4. Concluding Remarks

Owing to its simple mechanisms, the de-verbalization system can be easily used in any explanatory model. Moreover, Integrationism's inherent advantages in cross-cultural communication systems enable interpreting language meaning free from fix-code in communicating together with creating meaning on spot. Further study in this field will lead to an extra level of understanding in cross-cultural communication, and asserting translation as a creative profession.

Acknowledgement

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