



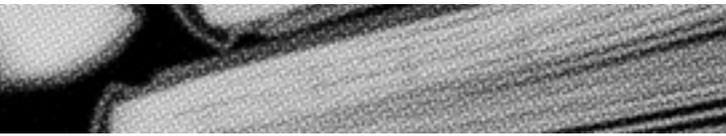
# Challenges of Translation

Theoretical Issues, Practical Densities:  
Violence, Memory, and the Untranslatable



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CHCI Global Humanities Institute Santiago 2019



# Challenges of Translation

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## 1. CONCEPT

Over the last decades the poetics, performances and outputs of translation have become central heuristic models for multiple lines of study and research ranging from philosophy in its various branches to literary, historical, juridical, and psycho-social approaches, as well as translation studies itself. Its practical densities and theoretical implications have been decisive in view of the cultural, ethical, and political challenges that accompany vast migrations due to warfare, political or economic reasons in the so-called globalized world, as well as in light of the difficulty of facing traumatic experiences and reconstructing identity after periods of colonialism and state oppression and violence.

This CHCI-Mellon Global Humanities Institute (GHI) is to discuss and develop strategies of research, practice, and academic exchange articulated on the basis of a multidimensional concept of translation with poetic and speculative implications. It privileges an interdisciplinary approach articulating philosophical, literary and artistic perspectives in order not just to contribute to the state of the art of translation studies, but also to extend the model of translation to heuristically explore and rethink enduring questions in the realms of epistemology (the constitution and passage of meaning), ethics (responsibility, violence, hospitality), history (temporal economy, memory), and politics (status of the subject, foundation of the community).

## 2. CONVENING CENTRES AND PARTICIPANTS

This CHCI-Mellon GHI on the "Challenges of Translation" is developed by an association of four centres, composed of the Centro Interdisciplinario de Estudios en Filosofía, Artes y Humanidades (CIEFAH, Universidad de Chile), which was originally awarded the CHCI-Mellon GHI on "Challenges of Translation", Humanities Commons (UCI Commons, University of California Irvine), the Centre for Humanities Research (CHR, University of Western Cape), and Oxford Comparative Criticism and Translation at The Oxford Research Centre in the Humanities (OCCT-TORCH, Oxford University).

This composition, including two northern hemisphere centres from North America and Europe –with substantial development in translation studies, literary case analyses, but also political outputs of translation concerning

migration, the Middle East and others– and two southern hemisphere centres from Sub-Saharan Africa and South America –that, processing traumatic historical experience, emphasize theoretical elaboration from the poetics to the politics of translation on an interdisciplinary basis–, offers an outstanding opportunity for a four-continent, South-North productive translation exchange in itself, involving translative relations on colonial, post-colonial, counter-colonial, migratory and intercultural issues, amid the broad horizon of poetic, ethic-political, historiographical and utopian interrogations described in the lines of research and corresponding timetable below.

The GHI also includes the full participation of five early scholars selected from five continents, and the attendance of six students from the graduate philosophy (aesthetic) program associated to CIEFAH, Universidad de Chile.

The GHI contemplates a series of activities open to the general public, including artistic activities (poetry recitals in different languages), as well as four keynote speeches to be delivered by distinguished intellectuals from different continents: Beatriz Sarlo, Yala Kisukidi, Jacques Lezra, and Ngũgĩ wa-Thiong'o.

\* Names and email addresses of the full participants in the seminar sessions are as follows:

### CIEFAH, Universidad de Chile:

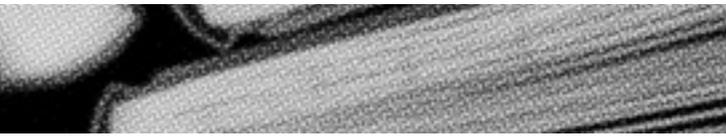
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## Full participants from Other Centres:

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## 3. LINES OF RESEARCH AND TOPICS

The lines of research and several individual topics articulated propose an itinerary of four moments which will build upon each other.

In the first moment (I: work sessions 1-3 below), we will address the more immediate interrogations raised by the semantic, poetic and epistemological challenges that define the task of translation in strict terms (limits and possibilities of passage between languages and literatures), before exploring their projections towards the realms of art and culture. This initial moment will thus allow us to engage with the different ways of understanding and practicing translation, establishing from the start alternative models to explore and develop the series of ethic-political, historiographical, and utopian interrogations to follow.

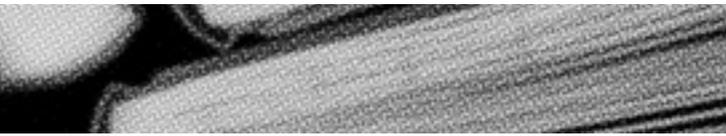
In the second moment (II: work sessions 5-9 below), we will concentrate on a series of ethic-political interrogations that unfold the ways the model of translation allows one to rethink the relations between what we continue to call the native and the foreign. Special emphasis will be put on colonial and imperial practices (the translation of the victorious or the violence of translation), as well as on translation as both limited

hospitality (hosting the foreign for the benefit of the own, boycott as indirect hospitality) and unconditional hospitality (right of asylum).

In a third moment (III: work sessions 10-14 below), which diachronizes the previous series of interrogations about the relation between the native and the foreign, we will address translation as a way of giving hospitality to the foreign in time, opening a series of historiographical interrogations. Amid the translative performances of historical renewal, special emphasis will be given to the afterlife of the missing and missed (memorialization of colonial, apartheid and dictatorship unsettled dead), as well as the translative ways of shaping forms of layered memory (heterogeneous, multilingual, competing and contesting pasts).

In the fourth moment (IV: work sessions 15-19 below), we will interrogate the final promise inscribed in translation as both synchronic and diachronic hospitality as examined in the previous sections, or what can be called the utopic output of translative language as a way of redefining the foundations of the social and the political. Special emphasis will be put on how human kinship as translation and contagion between languages and cultures –something that questions and detaches itself from the models of universality and genealogy which have defined modern dominant modes of socio-political foundation– can become a new way of conceiving the constitution of the subject and the community in the so called globalized world.





## 4. TIMETABLE OF WORK SESSIONS

(AND ASSOCIATED LINES OF RESEARCH / TOPICS)

### MONDAY JULY 15

\* 9.00 : **WORK SESSION 1**  
120 min.

I.  
*Limits and possibilities of passage between languages, literatures, arts, and cultures (semantic, poetic, and epistemological interrogations)*

*I.1. Crossing languages: re-evaluating the semantic and poetic paradigms of untranslatability and translatability.*

- *Promises and failures of the traditional imaginaries and logics of equivalence: imitatio, traductio, and interpretatio.*
- *The prismatic effect: releasing multiple signifying possibilities (adopting a viewpoint, zooming, fragmentation, refraction and splitting the plurality of the source).*
- *Experience and the untranslatable: identities and irretrievable deferral*

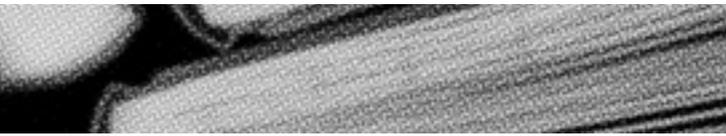
*I.2. Crossing borders: translation as sui generis knowledge of the limits and differences between the foreign and the native.*

- *Impossibility of appropriation and non-renunciation of the task: the foreign as a demand for significance beyond the appropriation of meaning.*
- *Translation and the comparatist approach: a creative task to accommodate differences (languages, cultures, nationalities, traditions).*

**“Untranslating: semantic, poetic and epistemological interrogations”**

Moderator: **Matthew Reynolds (OCCT, Oxford University)**

- **Welcome words and presentation of participants - (CIEFAH); 10 min.**
- **“Transcendental Limits Between Languages” - A. Claro (CIEFAH); 10 min.**  
Assuming a transcendental conception that places the behaviours of language as the formal conditions of possibility of representation, this presentation will challenge the logic of semantic equivalence present in the translation imaginaries of *imitatio*, *traductio*, and *interpretatio*. Displaying three interrelated positions –(i) language as the organ that forms perception and thought (ii) different tongues as different worldviews, and (iii) translation as historical transformation of languages/representation– we will examine how this incommensurability between different tongues, which rules out *a priori* simple specularity, universality or equivalence, redefines the translation task as a *sui generis* experience and knowledge of the ‘limits’ and ‘differences’ between languages, and, above all, of the possibility of creating new differences that allow one language to find expression within another.
- **“The Continuum of Language(s)” - M. Reynolds (OCCT); 15 min.**  
This presentation will question the idea of ‘a language’, in dialogue with Andrés Claro. If, instead of assuming the existence of different ‘languages’ you think of language as a continuum of always different and yet overlapping practices, then you have the grounds for another critique of the idea of equivalence: not the incommensurability between ‘tongues’ but the mingled continuity and difference between all language acts. What people think of as the ‘classic’ idea of translation arises with the nationalist ideology of standardised and separate languages, and with the practices of schooling, dictionary-making etc. that go along with it. Once this has been recognized, it becomes clear that the distinction between singular and plural when talking of language(s) is radically problematic. Translation does not operate between languages but through a continuum of language difference; and yet it has to institute a separation between languages (to turn language into languages) in order to count as translation. Reynolds’s presentation will draw on theories of the literary, and of the politics of language, and will include some performative reflection on its own language practice(s).



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■ **“The Catastrophe of Translation” - A. Jacobs (OCCT); 15 min.**

This presentation will bring together examples of translations that refuse translation (John Felstiner’s translation of Paul Celan’s “Todesfuge”) or, through various formal and material strategies, “catastrophize translation” (Anne Carson, “Nay Rather”), exposing the degrees of mistranslation that underlie all practices of translation (Anne Carson’s *Nox*).

■ **“Translation Multiples and Translation of Process” - K. Szymanska (OCCT); 25 min.**

This presentation will examine a range of “translation multiples” in English, showing how the act of multiplying different variants can become a creative story in its own right. The examples will include poetic books composed of translation multiples (e.g. 19 Ways of Looking at Wang Wei, *Le ton bon de Marot*, the *Bashō* multiples) as well as multiplied poems (e.g. Anne Carson’s “Ibykos Translated Six Ways,” Caroline Bergvall’s “VIA,” etc.). She will also draw from her own translation of Caroline Bergvall’s multiple *VIA*.

■ **“Translating the Unfinished” - P. McGuinness (OCCT); 15 min.**

This presentation will discuss the translation of incomplete or fragmented texts and how, in the act of reading and translating, one makes decisions about a text that the text itself has not made (e.g., P. McGuinness’s own long translation of Mallarmé’s unfinished elegy for his son, *For Anatole’s Tomb*).

\* 11.00 : COFFEE BREAK

\* 11.30 : WORK SESSION 2  
80 min.

## “Translating experience and experience as translation”

Moderator: Pablo Oyarzun (CIEFAH, Universidad de Chile)

■ **“Experience and the Untranslatable: Identities and Irretrievable Deferral” - P. Oyarzun (CIEFAH); 10 min.**

Questioning the untranslatable: there would be neither sheer untranslatability nor a coinage of meaning that would be pure, virginal, emphatically original. In other words, there is no untranslatability prior to translation. Of course, this seems to be a truism, but it is only so from an empirical standpoint. It is obvious that the attempt of translating must be undertaken in order to run into those deadlocks that a zealous translator cannot fail to recognize. But this does not mean that they encounter, as if trapped in an irrevocable aporia,

an untranslatable that was already there, as an unalienable property of what we are used to calling the “original”. Translation produces the untranslatable, indeed, it produces the sense of the originality of meaning (which is the very concept of the original). Hence the paradox of repetition: that there is original and originality, meaning and truth, only from a second inscription. Translation inscribes untranslatability in the original, and so it constitutes the original as such in the first place. What we call the “original” is an effect of translation, which is operative in its very inception.

■ **“Schopenhauer and the ‘Translations’ of the Will” - B. Pessis (CIEFAH); 20 min.**

This presentation would like to explore the possible ways to express the noumenal world of the will, from and with the means of the phenomenal world of representation. From this perspective, we will analyse animal sounds, artistic manifestations, human language and music. The last one will have the privilege of constituting a universal language, whose materials are the movements of the will (pleasure and pain). Those ideas can be contrasted with his scepticism about the success of translations between texts from different tongues.

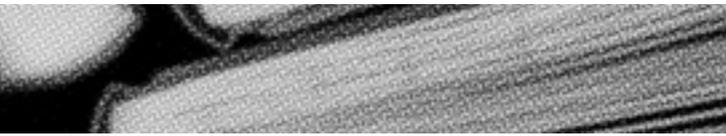
■ **“Orthography and the Legibility of Translation” - P. Lalu (CHR); 10 min.**

The standardisation of Xhosa orthography as a mechanism that renders political thought untranslatable, and indeed unpublishable. Here it is translatability that renders untranslatable. Beyond the predictable question of power that this raises, we are interested in the double effect of, on the one hand, deferral, and on the other, the kernel that is lodged through the making untranslatable. While the work itself is lost, the fact that it was written and rendered untranslatable has lodged in the political imagination and has become productive in its own right.

■ **“Reckoning with Ruin” - H. Grunebaum (CHR); 20 min.**

This presentation is about the necessary untranslatability of the ruin. What would it mean to reckon with ruin as but one condition for the possibility of postcolonial life? Part of this presentation will include a screening of clips from “The Village under the Forest”.

\* 13.30 : LUNCH



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## \* 15.00 am: WORK SESSION 3

115 min.

### *1.3. Translation as artistic paradigm (artistic translation as re-creation of formal behaviours in diverse expressive media)*

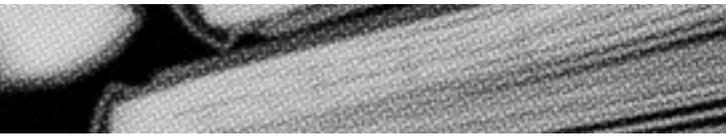
- *Literary translation and the translation of poetry: image forms (e.g. metaphor, montage), musical forms (e.g. rhythm, harmony), and contextual forms (e.g. allusion, irony) as strategies of artistic intervention.*
- *Creative translation and the prismatic effect.*
- *Translation between the arts: disarticulation of the opposition between the space-based and time-based arts: translation performances between structure and sequence.*
- *Translation and the new textual technologies: digital media as translingual and transtemporal transgression of the artificial geography of standard languages.*
- *Artistic models and performances of translation as modes of dealing with the short circuits of identity, memory, and traumatic experiences.*

### **“Translation and Creativity”**

**Moderator: Adriana Jacobs (OCCT, Oxford University)**

- **“Extreme Translation” - A. Jacobs (OCCT); 20 min.**  
This presentation will consider the demand for “straightforward” or “proper” translation against “extreme” translation practices that reflect a more creative approach. Jacobs will contextualize the tension between both approaches (sometimes practiced simultaneously by a translator) within the ongoing debate between “strangeness” and “straightforward” poetry that is currently taking place in the United States. The work of Jody Gladding (“Translation of the Bark Beetle”) and Sawako Nakayasu (*Mouth: Eats Color*) will open possibilities for on-site exercises in creative translation.

- **“Recreating from One Angle: Music, Images, Context” - A. Claro (CIEFAH); 10 min.**  
Appealing to the imaginaries of translation as solving an equation privileging a variable, or as taking a photograph from one side of a statue, the presentation will examine what happens when, assuming a holistic conception of meaning which does not separate semantics from stylistics, creative translation privileges different poetic behaviours in the transfer of a poem. Beyond the lexical meaning articulated by syntax, this talk will pay particular attention to the difficulties and possibilities of translating the ways of signifying pertaining to the arts of verbal music, verbal images, and contextual effects (allusion, irony, etc.). Claro will exemplify with a variety of passages from poetry in different languages as translated into Spanish.
- **“Pseudo-Translation: Creative and ‘Uncreative’” - P. McGuinness (OCCT); 20 min.**  
This presentation will focus on pseudo-translation to further probe the relation between creative and “uncreative” translation. McGuinness’s talk will bring together various examples of pseudotranslations, including his own, to consider the radical, creative potential of pseudotranslation as well as its more problematic aspects (e.g., cultural appropriation, fictionalization of political contexts and realities).
- **“Translation and/as Criticism” - M. Reynolds (OCCT); 15 min.**  
Reynolds will address the relation between translation and critical/scholarly writing: what happens when you think of criticism ‘as’ translation? Does that have anything to do with the idea that criticism too is prototypically opposed to creativity and its uneasy co-existence with the idea that ‘criticism is creative’ (and indeed the recent (anglophone) institutional budding of ‘creative criticism’). This presentation will look at some usages of translation in criticism, and some moments when criticism is silently acting as translation, and reflect on its own practices in translating/criticizing these instances of translation/criticism.
- **“The human as translating machine” - P. Lalu (CHR); 20 min.**  
This presentation will consider the human in relation to concepts like transduction and the cybernetic. The aesthetic, we suggest, might open this question in productive directions, not as illustration, but as the working through of a problem. We would like to suggest a few short film screenings of documentary, lecture, and performance instances.



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## TUESDAY JULY 16 FREE DAY (HOLIDAY IN CHILE)

Optional visit to the “Museo de la Memoria y los Derechos Humanos”.  
Departure from Hotel Plaza San Francisco  
(meet in the lobby of the hotel at indicated time).

## WEDNESDAY JULY 17

### \* 9.00 : WORK SESSION 4

120 min

KEYNOTE SPEECH AND CONVERSATION (videoconference)

**YALA KISUKIDI :**  
“Afrodiasporic Politics: On Returning Home”

Moderators: Maurits van Bever Donker and Heidi Grunebaum (CHR)

### \* 11.00 : COFFEE BREAK

### \* 11.30 : WORK SESSION 5

100 min

*II*  
*Hospitality and resistance amid languages, literatures and cultures*  
*(ethic-political interrogations)*

*II.1. Translation as being accountable for the reciprocity of the foreign and the native.*

• *Re-evaluating the paradigms of domesticating/foreignizing, visible/invisible colonial/postcolonial translations.*

• *Cross-linguistic as cross-cultural study: moving beyond the imaginaries imposed by dominant languages, the technology of printing, and regulated communication.*

“Translation as being accountable for the reciprocity of the foreign and the native”.

Moderator: Andrés Claro (CIEFAH, Universidad de Chile)

### ■ “Violence, conditional and unconditional hospitality in translators’ testimonies through history” - A. Claro (CIEFAH); 10 min.

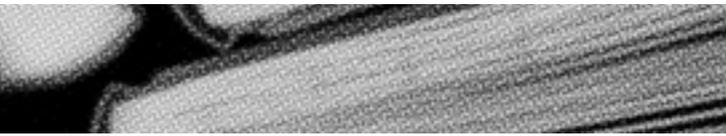
If the knowledge about the difference and possible relationships between tongues is also a knowledge about differences and relationships in the constitution of subjectivities and cultures, including between what we continue to call the foreign and the native, in this presentation, proposed as an introduction in this second line of research, Claro would like to examine how the knowledge and experience of translation allows one to specify different forms of cultural violence and/or hospitality. Privileging the interrogation of testimonies of translators throughout history the presentation will examine how their imaginaries and conceptions for the way of proceeding towards the foreign text and literature reveal not only the self-image of a culture in its relation to others at a particular moment, but also propose a series of attitudes towards the foreign as such which can help us specify our conceptions of imperial and colonial violence, as well as our conceptions of what constitutes a limited form of hospitality and an unconditional form of hospitality.

### ■ “Figuring the Other: the Spanish American Essay and its Confrontation with Modernity” - A. Valenzuela (CIEFAH); 25 min.

This presentation will explore the relationship between the proper and the foreign in the context of the modern literary Spanish American essay. A critical examination of the texts of the period reveals that our essayists—from José Martí to Octavio Paz—formulated implicitly or explicitly four different modern answers to the challenge of rethinking the relationship between Spanish America and Europe, four new ways of relating to the Other.

### ■ “From Margin to Centre: Translating the Periphery” - E. Philippou (OCCT); 15 min.

Using literary criticism and literary theory as a springboard, this presentation will address four key issues: 1) Colonisation/crypto-colonisation/centres and peripheries; 2) Translation from a marginalised language into a dominant one as an act of colonial appropriation masquerading as creative and cultural engagement; 3) Poststructuralist approaches to translation versus more literal translation practices (e.g., does diverging from the source text when rendering it into a dominant language risk re-establishing an uneven power dynamic between dominant and minor languages?); 4) Circulation and dissemination of peripheral texts in metropolitan centres/consecration of texts in metropolitan centres.



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- **"A Minor Literature Translates Back"** - K. Szymanska (OCCT); 10 min.  
This presentation will offer a critique of Deleuze/Guattari's idea of 'minor literature' following Chana Kronfeld's line of argumentation ('it's a monolingual approach to Kafka's work') but considering its implications for translation and its relevance in an increasingly global literary economy. She will contextualize her comments in her new project on 'Poetic Imaginings of Eastern Europe' in post-War Britain, addressing mechanisms of creating a 'translation zone' for Eastern European poets from the 1950s onwards.
- **"The East European Poet as a Product of Translation Culture"** - P. McGuinness (OCCT); 15 min.  
This presentation will discuss the history of the production of the East European poet of witness in 1960s/70s and 80s UK poetry, notably in Ted Hughes and Daniel Weissbort's *Modern Poetry in Translation*, arguing that the translation culture in the UK, however much it expanded British poetry's horizons, also created a template for a particular kind of poetry into which East European writing was forced to fit. In other words, the 'welcome' of translation was also conditional, and often excluded as many poets as it included.

\* 13.30 : LUNCH

\* 15.00 : WORK SESSION 6  
75 min.

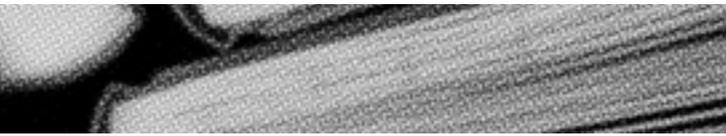
## II.2. *The translation of the victorious or the violence of translation: colonial and imperial practices.*

- *Literary hypertextualism, ideological ethnocentrism, semantic idealism.*
- *Uneven linguistic exchange and asymmetrical translation practice.*
- *Translating in war zones: local communities, citizen armies, foreign military personnel.*

## "The translation of the victorious or the violence of translation: colonial and imperial practices"

Moderator: Patrick McGuinness (OCCT, Oxford University)

- **"Translating More into Less"** - K. Szymanska; (OCCT); 15 min.  
This presentation will address how violence manifests itself in translations that employ a strategy of erasure and will probe the devices and themes often used in these projects (the practice of turning books into material objects whose blank pages are more precious than the content, as well as the very idea of erasing/brutally destroying a canonical work that symbolizes the economically powerful culture). Among others, Szymanska will discuss Yedda Morrison's erasure (*Darkness*, 2011) of Joseph Conrad's *Heart of Darkness*.
- **"'Italian and French will not save him here': Coetzee and the Untranslatable"** - E. Philippou (OCCT); 20 min.  
"He speaks Italian, he speaks French, but Italian and French will not save him here in darkest Africa", laments David Lurie in Coetzee's *Disgrace* (1999). Coetzee's novels and literary criticism express an interest in language, particularly the failure of language to communicate or express meaning. His work is full of textual aporias, untranslated/untranslatable phrases, and indecipherable symbols that draw attention to the various manifestations and consequences of colonial and patriarchal violence. A series of close readings taken from Coetzee's *Waiting for the Barbarians*, *Foe*, *Michael K*, and *Disgrace* (among others) on the theme and/or practice of translation will interrogate larger questions of language, intersectionality, and identity under colonialism, and proxy-European colonialism in the form of apartheid.
- **"Stories of Love, Bodies of Pain: Animality in *Haw*"** - H. Gurses (University of Toronto); 20 min.  
Kemal Varol's 2014 novel *Haw* is an account of the multiple facets of the unofficial war between the Turkish army, Kurdish guerilla and other underground organizations during the 1990s in eastern Turkey, recounted by a dog. The anthropomorphized language of the dog narrator, in addition to being a powerful stylistic component, is significant for problematizing the unofficial ban on the Kurdish language in Turkey, which was only alleviated in 2013 with the authorization of the use of Kurdish letters of q, w, and x. This presentation will argue that the title of the novel portrays the tension between the Turkish and Kurdish languages with a non-word: *haw*. The onomatopoeic expression of barking in Turkish "hav" is spelled with a "w", a letter of the Kurdish alphabet, thus producing a nonword that exists on the peripheries of the two languages. By creating a new word using the elements of the Turkish and Kurdish languages,



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the title may be pointing to a direction of dialogue in this newly created territory. Yet the title haw as a non-word, is unintelligible for the book's Turkish audience. Since the letter w does not exist in the Turkish language, the reader would not know how to pronounce this seemingly familiar non-word. That is to say confronted with this non-word, the reader, unable to pronounce it, would either have to remain silent or try in confusion. In any case, the title Haw forces the reader to leave their comfort zone and listen to the story of a dog.

## THURSDAY JULY 18

### \* 17.00 : POETRY IN TRANSLATION RECITAL (I)

With the participation of:

Jaime Huenún  
Soledad Fariña  
Patrick McGuinness  
Gloria Dunkler  
Germán Carrasco

### \* 19.00 : KEYNOTE SPEECH:

**BEATRIZ SARLO:**  
"Traducir en el margen"  
["Translating on the Margins"]

Moderator: Pablo Oyarzun (CIEFAH, Universidad de Chile)

## FRIDAY JULY 19

### \* 9.00 : WORK SESSION 7 120 min.

Conversation with Beatriz Sarlo

Moderator: Andrés Claro (CIEFAH, Universidad de Chile)

### \* 11.00 : COFFEE BREAK

### \* 11.30 : WORK SESSION 8 80 min.

**II.3. Translation as limited hospitality: hosting for the benefit of the own.**

- Building the national through insemination from the foreign.
- Selective immigration and refugees: language instruction, acculturation and the weaponization of languages.
- Boycott as refusal of communication/translation: indirect hospitality/solidarity.
- Right of asylum: fidelity as freedom of the foreign in the native; non-intentional reception of the unpredictable.

**II.4. Translation as unconditional hospitality: absolute exigency**

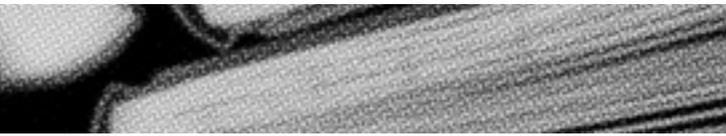
- Asymptotic task and decision without rules: the absence of universal method.

### "Translation as Limited Hospitality and Postcolonial Life"

Moderators: Ashley Lauren Call (UCI Commons) & Maurits van Bever Donker (CHR).

#### ■ "Foreignizing the mother tongue: Intimacy and Hospitality in Translation Theory" - A. Rao (UCI Commons); 15 min.

In this presentation, Rao uses "Dislocation," a short story by the Moroccan writer Fouad Laroui, to interrogate the concepts of foreignness and visibility and their intrinsic connection to translation. The story begins with the protagonist Maati asking what a world where "everything was foreign" would be like. Taking the philosophical implications of this question seriously, and engaging with theorists like Jacques Derrida, Abdelkebir Khatibi, Abdelfattah Kilito and Gayatri Spivak, I deconstruct the notion of the "mother tongue" and its association with intimacy and hospitality.



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■ **“Boycott as Hospitality: An Invitation in the Palestinian Call” - H. Grunebaum (CHR); 10 min.**

This presentation would like to think about the call issued by the Palestinian Campaign for the Academic and Cultural Boycott of Israel as a gesture of hospitality. In such a view, the boycott terms must be interpreted, discussed and deliberated anew in each situation in which a determination to boycott or not must be made. What kinds of ethical relations might the political tactic of boycott enable if conceived as an act of hospitality and what kinds of ethical obligations might this entail?

■ **“The Rise of Frantz Fanon’s Poetics: Race, Négritude, and Claiming Space” - B. Badji (Washington University in St. Louis); 20 min.**

This presentation executes a contemporary reading of Frantz Fanon. Retranslating Fanon’s prose metrically to see how similar and how different his poetics are to those illustrated in Aimé Césaire’s poetics of Négritude. As we metrically read Fanon in retranslation, contrary to many conventional critics, we can see that in many ways Fanon was influenced by Césaire. It further argues that there has always been a communication between Césaire and Fanon that was a kind of reciprocal inspiration that unified their concept and method of Negritude.

■ **“Thinking futurity though the missing” - N. Rousseau (CHR); 15 min.**

In thinking about postcolonial life, this presentation poses the question of what it would mean to do justice to the future. The presentation works through this via the slippery spatio-temporalities of the figure of the missing or disappeared. Neither alive nor dead, the missing are both nowhere and everywhere. Part of the presentation will screen an excerpt from Patricio Guzmán’s documentary *Nostalgia for the Light*.

\* 13.30 : LUNCH

\* 15.00 : WORK SESSION 9  
95 min.

**“Translation as unconditional hospitality: asymptotic task and decision beyond rules”**

**Moderator: Alejandro Valenzuela (CIEFAH, Universidad de Chile)**

■ **“Sovereignty and decision without rules” - P. Oyarzun (CIEFAH); 20 min**

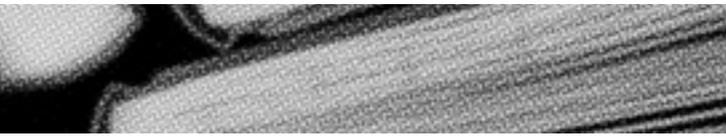
This paper will tackle the problem of decision in translation under the exploratory assumption that a theory of translation would be at the same time a theory of decision (of sovereignty). Yet it would be a theory of decision that reduces decision (and sovereignty) to the absurd, and which, for the same reason suspends its inaugural power as the first cause in a chain of causes and effects, leaving its agent in parentheses. To translate is to decide *at every moment*. And, in turn, to translate is to decide at any moment the connection between two heterogeneous series, say, the series of the spirit and the series of the letter. But if translating is to decide at every moment, this entails that translating is a constant hesitation. In this sense, there is properly no subject of these decisions, which means that a theory of translation is also a theory (of the declination, the interruption) of the subject.

■ **“Dryden and the Prismatic Agon” - M. Reynolds (OCCT); 20 min.**

John Dryden, with his distinction between ‘Metaphrase’, ‘Paraphrase’ and ‘Imitation’, is often seen as an originary rule-maker for the field of translation. Yet, as he himself recognizes, his own translation practice is in an agonistic relationship with his theoretical pronouncements: no sooner is a rule announced than he breaks it; no sooner is a translation completed than it is arraigned for transgression of a rule. The presentation will consist mainly of a close-reading of some well-known texts by Dryden, but will open onto a consideration of similar contradictions in later translators, arguing that the prismatic agon (as Reynolds calls it) should be seen as an element in all translation.

■ **“A Path Toward the Work’: a Critical Consideration of Translation as an Asymptotic Movement in the Spanish Tradition” - B. Pessis (CIEFAH); 30 min.**

This presentation will critically examine Ortega y Gasset’s way of understanding translation under the figure of the asymptote. In spite of its insufficiency as a definitive model, through that theory the author introduces elements that enrich the conceptual universe of translation. Among them, I will particularly highlight the paradox of strangeness and recognition, with resonances in other authors of the Spanish tradition (such as Javier Marías, Miguel de Unamuno and Francisco Ayala).



# Challenges of Translation

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## MONDAY JULY 22

### III

#### *Unfolding the foreign in time (historical interrogations)*

##### *III.1. Translation as historical renewal: encounter and hospitality in time*

- *History-making and translative performance: the dialogue between languages, literatures, and cultures through temporal boundaries and barriers.*
- *Hospitality towards the pending past: the non-coincidence between present and meaning.*
- *The metaphorical imagery of translation as dying, metamorphosis, and bringing to life; survival, unfolding, and after-ripening.*
- *Translation, tradition, and treason in history: reluctant remains, forgetting, remembering, and the immemorial.*

\* 9.00 : **WORK SESSION 10**  
100 min.

#### **“Unfolding the Foreign in Time”**

**Moderator: Heidi Grunebaum (CHR, University of Western Cape)**

- **“Translative imaginaries/performances of historical afterlife” - A. Claro (CIEFAH); 10 min.**

This presentation will review the implications of some of the metaphorical imaginaries of historical rescue and afterlife in translation –rejuvenation, resuscitation, metamorphosis, ghostly possession, reincarnation, metempsychosis, the translator as *medium*, etc.–, to concentrate on the benjaminian concept of ‘post-life’. This will be exemplified by the way Propertius’ *dissimulatio* against the Roman Empire under Augustus becomes modern irony against the British Empire in Pound’s *Homage to Sextus Propertius*, which in turn is translated into Spanish by Chilean Poets such as Uribe and Kay, deploying its afterlife in yet and against another ‘Augustan’ totalitarian ethos.

- **“Zombie translation” - A. Jacobs (OCCT); 15 min.**

Zombies may persist in a state of decay that is incompatible with humanity—and thereby represent a future without human culture, language, and history—but they also serve as a projection of the need for the living to be reminded of what makes them human. Drawing its examples from contemporary poetry, this presentation will consider poetry’s claim to a future, and its desire for vitality and continuity, via the translational figure of the undead.

- **“Remains of the Social” - M. Van Bever Donker (CHR); 15 min.**

What might it mean to ask after the social through the itinerary of its productions rather than through an inscription of its loss or its departures? This echo of Fanon’s critique of the social as it is constituted through the concept of Man not only brings the need to recall the question of racial formations to the fore, but also suggests a need to turn attentively to modes of narration that enable an encounter with these remainders as resistant.

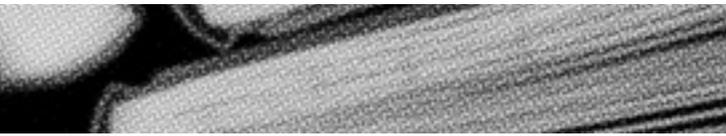
- **“Bloodlines” - N. Rousseau (CHR); 15 min.**

This presentation thinks about the work of exhumation and identification as a form of reading and translation by forensic experts that is variously sensory, manual, textual and genetic. Through this, and drawing on the work of Zoë Crossland and the Forensic Architecture Group, a body of evidence and/ or mourning is produced rather than recovered.

- **“Techne of Trickery and Mnemotechnics of Race” - P. Lalu (CHR); 20 min.**

This presentation seeks to consider how the “American century”, after the end of slavery and the waning of colonial rule that produces the speculative as the condition of capital and subject formation, and race becomes ensnared or enveloped in that formation as a master signifier. Questions here would be how the machine and tricks figure the problem of race through the examples of astrophysics and behavioural psychology; and then from this, to anticipate what the post-apartheid might look like, as a freedom that is still desired.

\* 11.00 : **COFFEE BREAK**



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## \* 11.30 : WORK SESSION 11 130 min.

### III.2. Layered memory: heterogeneous, competing and contesting pasts coexisting in translation.

- Translation as fundamental process of psychic differentiation and the unconscious as foreign internal time.
- Revealing the palimpsest in the images of the past / plurilingual memory: who decides what is remembered and recovered.

### “Layered Memory: Competing Pasts in Translation.”

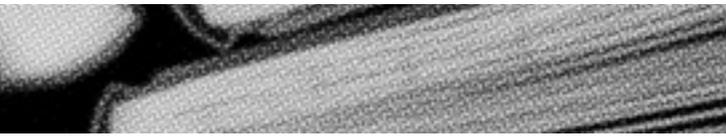
Moderator: Gabriele Schwab (UCI Commons, University of California Irvine)

- “Misremembering *Antigone*: Class in the Classics” - J. Newman (UCI Commons); 25 min.  
This paper will offer a reading of the specific past of historical class resistance that underpins Sophocles’ *Antigone* as it has been left un-translated into contemporary performances of the play that often replace class with gender and race as categories of political analysis. I ask why the highly specific class politics of Sophocles’ play is so often mis-remembered in both literal translations and in literary rewritings, if and when its originally resistant location and impact are remembered at all?
- “Vico’s Poetic Wisdom and ‘Postcolonial’ Philology”- A. Call (UCI Commons); 15 min.  
This presentation focuses on the philological method of the eighteenth-century Italian philosopher, Giambattista Vico. Vico’s 1744 treatise, the *New Science*, puts forth a sophisticated comparative method that pairs philology and philosophy in order to study human history. I demonstrate how a Vichean philological method undergirds Edward Said’s critical methodology and, in turn, still influences postcolonial studies today. Finally, I ask how Vico’s comparative method of studying ancient fables, or “poetic wisdom”, could inform twenty-first century translation theory.
- “Ruptured Pasts and Present Worlding: Violence and Survivance in Queer Indigenous Bodies” - D. Alfailakawi (UCI Commons); 25 min.  
In this presentation, I wish to interrogate the very notion of “layered memory.” I will explore the reverberations of tribal histories, narratives, and memories within contemporary queer and Indigenous bodies and writings, as

enacted through forms of rupture rather than the processes of layering. How does a violated, traumatized and ravaged past, subjected to centuries of colonial brutality, manifest into a sustained present? How do these collective memories of genocide and erasure translate into an embodied queer existence today? Literary texts by Indigenous writers reveal the manner in which memory is anchored not within the construction of a stable past or the composition of a cohesive history, but through the modes of the storytelling, imagination, worlding, and the erotic.

- “Tracing Caste in Harishchandra’s 1878 translation of *The Merchant of Venice*” - A. Rao (UCI Commons); 20 min.  
This presentation interrogates the linguistic contours and transactions of race, caste, class and gender in Bharatendu Harishchandra’s 1878 translation of *The Merchant of Venice*, Durlabh Bandhu. Harishchandra is a famous Hindi playwright, and one who is considered to be one of the founding “fathers” of modern Hindi drama. What is particularly striking about this translation is that the fraught relationship between Christianity and Judaism in the play, and the way in which Shylock is constructed as an outsider, is translated, and Indianized so to speak, such that that it is now a relationship between Hinduism, and Jainism, such that if Shakespeare’s play was used to bolster the values and ethics of the Christian majority, Harishchandra’s becomes a vehicle to disseminate Hindu values.
- “Reworking Antiquity: Classical Mythology and Anglophone Poetic Anthologies of the Greek Financial Crisis” - E. Philippou (OCCT); 15 min.  
I will look at the relationship between antiquity and Anglophone poetic anthologies of the Greek financial crisis. I note that antiquity has been utilized by the West and Greeks alike to frame and engage with Greece’s 2008 economic collapse. Although the anthologies’ editors do not necessarily relate their literary projects to antiquity, I observe that these anthologies contain poems with images or themes drawn from the ancient world. I close read specific poems to highlight how antiquity has been an integral aspect of the way that the Greek financial crisis has been read and interpreted.

## \* 13.30 : LUNCH



# Challenges of Translation

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## \* 15.00 : WORK SESSION 12

150 min.

### III.3. *Afterlives of the Missing and Missed: memorialization of colonial, apartheid and dictatorship unsettled dead.*

- *Translation and remains of the social: translating the untranslatable*
- *Forensic sensibility and national discourse: evidence, materiality, testimony, certainty, argument, context; exhumation, identification, restitution, reburial and reparation; recovery, inclusion and representation.*
- *Forensic as foreign in the forum: the limits of the evidentiary and recovery; resolution in indeterminacy; rehumanization or life-writing in an ontological zone and temporal economy of spectrality and missingness.*
- *South Africa, South America (Chile, Argentina), the Middle East (Israel, Palestine): geopolitical transfer of violence; the missing and the disappeared.*

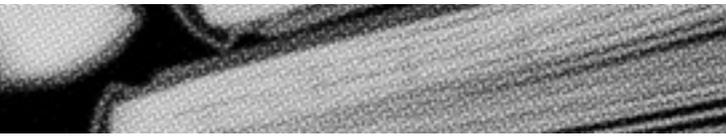
### “Case Studies of the Missing: Comparing Absences”

Moderator: Anandi Rao (UCI Commons, University of California Irvine)

- **“Missing Data and the Translation of Violence” - A. Call (UCI Commons); 15 min.**  
My presentation will look at the question of how data is “translated” into the public sphere. Using the 2018 report from the Urban Indian Health Institute, which addressed the absent data documenting missing and murdered indigenous women and girls throughout the United States, my presentation is interested in the multiple layers of absence involved here—absent people, absent data, and the resulting absence of public attention.
- **“Abjected Bodies in Palestinian Death-Worlds” - D. Alfailakawi (UCI Commons); 25 min.**  
How does the notion of a “disappeared people” translate from one historical and geopolitical context to another? Is the violent physical disappearance of tens of thousands of political dissidents during Argentina’s Dirty War, or within a Syria twice under Al-Assad rule, for instance, analogous to the on-

going settler-colonial mechanisms of disappearance operating upon the Palestinian population? During this presentation, I will discuss the precarious position of the Palestinian body as occupying the liminal space described by novelist Ibrahim Nasrallah as “the ratio between absence and presence” (Prairies of Fever 53). I will argue that in addition to the corporeal aggressions enacted by the Zionist state, from the razing of Palestinian villages to the massacre of Palestinian people, there exists a method of ontological erasure that seeks to expel the notion of the “Palestinian” from the category of the living. Through the tropes of dead bodies, absent bodies, haunting and haunted bodies, Palestinian authors and playwrights make visible the state of abjection to which Palestinians are exiled, and the death-worlds within which they fight to exist.

- **“Disappearing Indigenous Peoples: Oil Economies and the Osage Murders” - G. Schwab (UCI Commons); 25 min.**  
Exploring the possibility of “translating history” within a politics of disappearances, I read two texts about the infamous Osage Murders after the discovery of oil on Osage territory: Linda Hogan’s novel *Mean Spirits* and David Grann’s investigative journalism in *Killers of the Flower Moon*. My reading reflects the role of the disappearances and murders in American colonial politics.
- **“Translating Memories: The Missing as Blind Spot” - P. Oyarzun (CIEFAH); 10 min.**  
This presentation will address the continued debate in Chile about memory, crimes against humanity, impunity, and justice, in view of the question of how to process social and individual memory—and its blind spots—according to ethic-political imperatives. The discussion will focus on the “Museo de la Memoria” (Museum of Memory) and the project of a “Museum of Democracy,” driven by the present right-wing Chilean government, both as strategies of historical translation.
- **“Theoretical Concerns on Translation and Mourning of Desaparecidos” - D. Trajkovic (University of Belgrade); 20 min.**  
What is the relation between translation, mourning and the figure of the *desaparecido*? This presentation will ask what kind of problems the figure of the *desaparecido* poses for the task of mourning and translation understood as a way to translate the un-lived lives. What do we mourn when we mourn these figures? Is this figure grievable? And what is it that these figures bear with them as an ineradicable mark?
- **“Case File” - N. Rousseau (CHR); 20 min.**  
Using fragments from a case file Rousseau has assembled on persons disappeared by the apartheid security police in the mid to late-1980s, she will



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ask participants to reflect on the following questions: What is the case file? How does the strategy of disappearing translate across temporal and geospatial boundaries? How do we think of processes of coding and classification as an exercise of translation that works to make disappearance legible for International Humanitarian Law, International Human Rights Law, and Transitional Justice? What forms of memorialisation and memory work does a case file make available?

## TUESDAY JULY 23

### \* 17.00 : POETRY IN TRANSLATION RECITAL (II)

With the participation of:

Leonardo Sanhueza  
Elvira Hernández  
Adriana Jacobs  
Verónica Zondek  
Oscar Hanh

### \* 19.00 : KEYNOTE SPEECH:

JACQUES LEZRA:

“El tipo español: Derrida, Borges, intraducibilidad”  
[“The Spanish type: Derrida, Borges, untranslatability”]

Moderator: Adriana Jacobs (OCCT, Oxford University)

## WEDNESDAY JULY 24

### \* 9.00 : WORK SESSION 13 120 min.

Conversation with Jacques Lezra

Moderator: Matthew Reynolds (OCCT, Oxford University)

### \* 11.00 : COFFEE BREAK

### \* 11.30 : WORK SESSION 14 80 min.

“Revealing the palimpsest in the images of the past / plurilingual memory: who decides what is remembered and recovered”

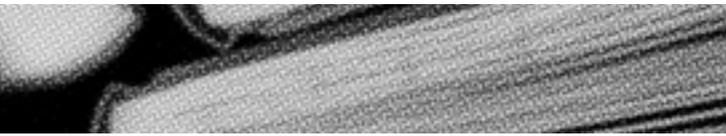
Moderators: Patrick McGuinness (OCCT) & Begoña Pessis (CIEFAH)

#### ■ “Mourning and translation in the aftermath of dictatorships in Argentina” - D. Trajkovic (University of Belgrade); 20 min.

What is the role of literature and the arts in the work of mourning and translation in the aftermath of dictatorships in Argentina? Through the examples of Griselda Gambaro’s *Antigona Furiosa* and Ana Mendieta’s art, I seek to reflect on the difficulties of mourning and translation while arguing that these fields intervene through translation not in order to fill in the loss and absence but to expose the limits of translation understood as a set of perfect equivalence of sense to sense and meaning to meaning. At stake is not only resistance to the State but also to the Market.

#### ■ “The Translation, Forgetting, and Making of an Islamic National Culture” - M. Odabaei (McGill University); 20 min.

Drawing on two ethnographic case studies of translation in post-revolutionary Iran, this presentation highlights the role of what can be described as the elision of historical incommensurability in the re-making (and territorialisation) of Islam as a modern national culture. The first case pertains to a group of seminarian-academics who translate Carl Schmitt’s conception of “sovereignty” as a way to apprehend and address the Islamic doctrine of the Iranian state – *velayat-i faqih* (“the guardianship of the jurist”). The second case is a court case where an activist accused of undermining Islamic politics (*fitna*, “sedition”) defers the charge to misguided translations of European social theory and, while confessing his mistaken translations of the Weberian theories of traditional authority (“patrimonialism” and “sultanism”), reifies the self-understanding of the Islamic Republic as a successful synthesis of religion and politics. Notwithstanding the intimacy of Iranian and European traditions that the two cases of translation bring into view, I draw attention to processes of forgetting in the post-revolutionary practices of translation that underlie and sustain the refashioning of Islam as a national culture.



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■ **“The Moment of Otherness” - P. Narayan (Nanyang Technological University); 20 min.**

This intervention displays a comparative literary analysis of selected texts—some translated and others written in English—on Istanbul and Delhi. The question I address here is how the moment of otherness emerges from the intersection of translation and content in the modernist city. Does translation increase accessibility to these narratives or does it serve to further “other” them? I seek to further our thinking on long-term cross-Asian connections via a twinning of these two cities.

\* **13.30 : LUNCH**

\* **15.00 : WORK SESSION 15**  
130 min.

**IV**  
***Translative language and political foundation***  
***(metaphysical and utopian interrogations)***

***IV.1. Human kinship as translation and contagion between language and cultures.***

- *Detachment with respect to the universalistic and the genealogical drives: the perfect language and the national/original language.*
- *Machine translation (and untranslating machines): patterns of linguistic co-occurrence and the ends of global thought.*
- *Historical languages always in-translation and the exemplary multilingual economy of literature, philosophy and poetics.*

***IV.2. Translative languages as the law of constitution of subject and community.***

- *The Sensus Communis: Language, Ethics, Judgment, and the Possibility of Shared Foundations.*
- *The mixed foundations of the human: the cultural translation of identities; problematizing race and gender codes.*

• *The mixed foundations of the humanities: the continuum of linguistic and disciplinary variety that we all inhabit; translation between academia and society.*

• *Translative foundation of the political; irreducible contagion, de-territorialisation, and the complication of the concept of sovereignty.*

• *Exemplarity of the Latin American, the South African, Middle East and of other borderline and/or decolonized regions.*

**“Sovereignty and the Sensus Communis: Political Representation and the Possibility of Shared Foundations”**

**Moderator: Danah Alfailakawi (UCI Commons, University of California Irvine)**

■ **“Vico and the Sensus Communis” - J. Newman (UCI Commons); 25 min.**

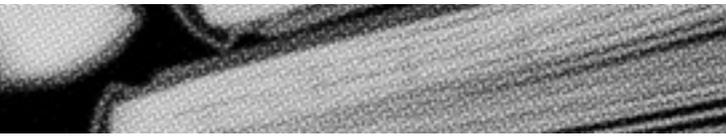
This paper will explore Giambattista Vico’s anti-hegemonic concept of the *sensus communis* and its various receptions by Croce, Gramsci, and Gadamer. Long understood as the basis of rational communication and consensus in human communities of various scales (national, global, ‘human’), the *sensus communis* as understood by Vico was originally a religiously inflected concept that became secularized and then individualized in its often progressivist political and hermeneutic receptions. Such receptions fail to see that Vico’s idea of the *sensus communis* was also in part designed to understand the origins of political and social violence and dissensus. He believed that what humanity shared could also mean its end.

■ **“Cosmic Sovereignty: Translation of the Sacred and the Secular in Post-Revolution Mexico” - A. Call (UCI Commons); 20 min.**

This presentation asks how we might think about the state, secularization, and translation together. To do this, I draw together two post-revolutionary Mexican thinkers—the influential philosopher and politician, José Vasconcelos, and the indigenous religious leader, Margarito Bautista—whose principal works demonstrate a notable negotiation of “sacred” and “secular” ideologies in pursuit of a Mexican *raza*, or collective identity.

■ **“Madness and the Production of Common Sense” - P. Oyarzun (CIEFAH); 10 min.**

This presentation will briefly address Swift’s strategy of dismantling the “Modern Project” by way of exacerbating the effects and consequences of a reason that has exceeded its framework. This implies a number of complex



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translative operations resulting in a sort of “production of common sense”. In order to make this approach plausible, some passages of Swift’s oeuvre (*A Tale of a Tub*, *Gulliver’s Travels*, *A Modest Proposal*, etc.) will be taken into account.

■ **“I’ve known since I was a child’: Linguistic Intimacies and LGBTQ Representation in Romil and Jugal” - A. Rao (UCI Commons); 15 min.**

This presentation looks at the use of language to represent a gay identity in the 2017 webseries adaptation of *Romeo and Juliet*, *Romil and Jugal*. In this series, where the two lovers are men, there is an interplay between Hindi as a language of intimacy and English as the language in which a universally recognizable, politically inflected gay identity is represented. I explore the linguistic possibilities of creating a shared foundation for LGBTQ representation in a multilingual, multivalent country like India.

■ **“Cyborgs, Aliens and Humans: Boundaries of Ontologies and Epistemologies” - G. Schwab (UCI Commons); 25 min.**

Artificial or alien intelligences challenge the *sensus communis* in trans-species worlds. Drawing on narratives of the future (including SF), I focus on sharing emotional and affective responses as a basis for the emergence of a *sensus communis*. In particular, I explore how humans are positioned to translate and tolerate the radical differences they encounter in contact with alien intelligences.

## THURSDAY JULY 25

\* 19.00 : KEYNOTE SPEECH:

**NGŪGĨ WA THIONG’O:**

**“The Power of Translation: bridging the gulf between cultures”**

**Moderator: Gabriele Schwab (UCI Commons, University of California Irvine)**

## FRIDAY JULY 26

\* 9.00 : **WORK SESSION 16**  
120 min.

**“Conversation with Ngũgĩ wa Thiong’o”**

**Moderator: Jane Newman (UCI Commons, University of California Irvine)**

\* 11.00 : **COFFEE BREAK**

\* 11.30 : **WORK SESSION 17**  
100 min.

**“The mixed foundations of the human: the cultural translation of identities; problematizing race and gender codes”**

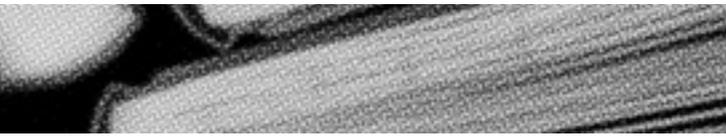
**Moderator: Nicky Rousseau (CHR, University of Western Cape)**

■ **“Translative language as political foundation: sovereignty, subject, community” - A. Claro (CIEFAH); 10 min.**

This presentation will state the irreducible translative character of languages as a contemporary ideal that leaves behind both the Enlightened utopia of universal language and the Romantic utopia of original/national languages, laying the foundations for a redefinition of political representation (sovereignty, the subject, and the community).

■ **“The Writing of a Nomad. Translation and Errancy in José Lezama Lima” - A. Valenzuela (CIEFAH); 25 min.**

This presentation shows how the Cuban writer José Lezama Lima developed a new cultural theory based on the revolutionary strategies of meaning production that he saw at work in the modern poem. The openness and infinite reflexivity of such strategies made him leave behind the hegemonic logic of identity politics to assume instead the risks of rethinking America as the endless and unstable translation of multiple origins and genealogies.



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- **“Indigeneity and the Idea of Africa” - M. Van Bever Donker (CHR); 20 min.**  
Despite Mudimbe’s interventions in elaborating the production (invention/idea) of Africa, the idea of Africa is often and increasingly invoked through the lens of indigeneity. Here I abide by this problem by asking after several moments in the idea of Africa as this has been articulated in anti-colonial and/or anti-apartheid struggle, particularly through considering how “black consciousness” and “negritude” framed their interventions.
- **“Complexities of Negritude” - B. Badji (Washington University in St. Louis); 20 min.**  
This contribution pursues a new understanding of Negritude poetics that allows for a recognition of the differences of people, cultures and the systems of colonization within Africa. Césaire and Fanon developed a unified concept and technique of Negritude poetics in which Africa turns out to be a motivating hypothesis for a shared resistance in the new world.

\* 13.30 : LUNCH

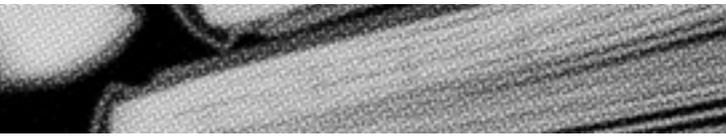
\* 15.00 : WORK SESSION 18  
130 min.

## “Subjectivation and the Fashioning of the Self”

Moderator: P. Lalu (CHR, University of Western Cape)

- **“Silent Encounters: Testimony and Belonging in *Jin*” - H. Gurses (University of Toronto); 20 min.**  
Different encounters is the main focus of this presentation. It will explore the possibility of displaced identities and how they bear witness and find expression in language. It will include short clips from the movie *Jin* and its soundtrack, which will enable a comprehensive understanding of the auditory and visual languages and the possibilities for intermedial translations.
- **“Refashioning the Self: contemporary narratives about Istanbul and Delhi” - P. Narayan (Nanyang Technological University); 20 min.**  
What kinds of literary and artistic aesthetic emerge from contemporary narratives about Istanbul and Delhi? How do these literary texts offer us new ways of looking at Asia? This intervention will examine characters from selected contemporary literary works from Turkey and India with a focus on the ways they attempt to refashion the self, which ties in with larger political, cultural and social changes.

- **“Crisis, Translation, Renewal” - M. Odabaei (McGill University); 20 min.**  
This presentation will connect these key concepts through an account of the emergence of translation amidst the crisis of the Iranian monarchy during the Perso-Russian Wars (1804-13, 1826-28). I argue that translation, in this context, at once reveals and responds to an epistemic crisis that is the mark of a modern Iranian order of things.
- **“Global Apartheid?” - M. Van Bever Donker (CHR); 15 min.**  
What would it mean to understand the contemporary capitalist world system as a system of “global apartheid”? This is the paradox of the transition in South Africa: at the same time that apartheid was officially abolished in South Africa, apartheid (or a variation on that theme of racialized separation, oppression, and exploitation) went global. Or, should apartheid be seen as always already? Was modernity a project of apartheid from the start?
- **“Queering Transitions” - H. Grunebaum (CHR); 20 min.**  
Rather than looking at transition through the discursive field of the political, I would like to translate the vocabulary of political transition through queer figures produced in texts coeval with the political moment. To think of transition with these texts is to engage the fluidity and indeterminacy of the times in ways that seem unavailable in critiques of transition and their discursive regimes.



# Challenges of Translation

Theoretical Issues, Practical Densities:  
Violence, Memory, and the Untranslatable

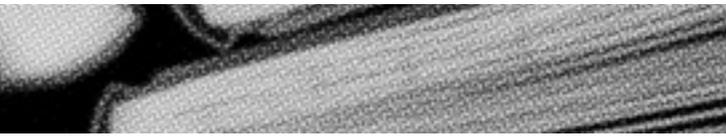
## SUMMARY WEEKLY TIMETABLE (TWO-WEEKS 15-26 JULY)

The Institute's weekly schedule will be comprised of three days of seminars/workshops (Mon, Wed, Fri), with working sessions in the morning and in the afternoon, and two days (Tue, Thurs) with artistic manifestations and conferences by keynote speakers.

The working sessions (1-3) on Monday July 15 will take place in the "Salón Sena" (second floor of the Hotel Plaza San Francisco; Av. Libertador Bernardo O'Higgins 816). All the rest of the working sessions (4-18) will take place in the room "Sala Valentín Letelier", in the Central Campus of the Universidad de Chile (Av. Libertador Bernardo O'Higgins 1058, Santiago), which is only a block away from the Hotel Plaza San Francisco.

The poetry in translation recitals and keynote speeches on Thursday July 18 and Tuesday July 23 will take place in the auditorium of the Museo Nacional de Bellas Artes (National Museum of Fine Arts: José Miguel de la Barra 650, Santiago), which is at a walking distance from the hotel (about half a mile, or 10 min. walk). The keynote speech on Thursday 25 will take place in the "Sala Eloísa Díaz" in the Central Campus of the Universidad de Chile (Av. Libertador Bernardo O'Higgins 1058, Santiago).

TIME	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
9:00 - 11:00	Seminar/ Workshop (work session 1 / 10)		Seminar/ Workshop (work session 4 / 13)		Seminar/ Workshop (work session 7 / 16)
	Coffee break		Coffee break		Coffee break
11:30 - 13:30	Seminar/ Workshop (work session 2 / 11)		Seminar/ Workshop (work session 5 / 14)		Seminar/ Workshop (work session 8 / 17)
	Lunch		Lunch		Lunch
15:00 - 17:00	Seminar/ Workshop (work session 3 / 12)		Seminar/ Workshop (work session 6 / 15)		Seminar/ Workshop (work session 9 / 18)
17:00 - 18:30		Poetry in translation 2 (July 23)		Poetry in translation 1 (July 18)	
19:00 - 20:30		Keynote Speech 3 (July 23)		Keynote Speech 2 and 4 (July 18 and 25)	



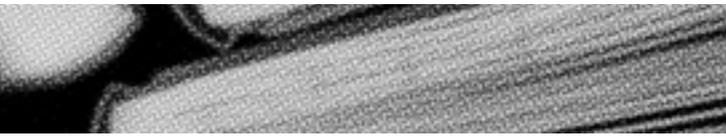
# Challenges of Translation

Theoretical Issues, Practical Densities:  
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## PARTICIPANTS - SUMMARY

CENTRE	NAME	LINE & TOPIC	TIME
UCI COMMONS	JANE NEWMAN	WS 11	25 min.
		WS 15	25 min.
		WS 16	moderator
	GABRIELE SCHWAB	WS 11	moderator
		WS 12	25 min.
		WS 12	25 min.
		KN 4	moderator
	ANANDI RAO	WS 8	15 min.
		WS 11	20 min.
		WS 12	moderator
		WS 15	15 min.
	ASHLEY LAUREN CALL	WS 8	moderator
		WS 11	15 min.
		WS 12	15 min.
		WS 15	20 min.
	DANAH ALFAILAKAWI	WS 11	25 min.
WS 12		25 mins	
WS 15		moderator	
OCCT	MATTHEW REYNOLDS	WS 1	moderator + 15 min.
		WS 3	15 min.
		WS 9	20 min.
		WS 13	moderator

CENTRE	NAME	LINE & TOPIC	TIME
OCCT	ADRIANA JACOBS	WS 1	15 min.
		WS 3	moderator +20 min.
		WS 10	15 min.
		KN 3	moderator
	PATRICK MCGUINNESS	WS 1	15 min.
		WS 3	20 min.
		WS 5	15 min.
		WS 6	moderator
		WS 14	moderator
	KASIA SZYMANSKA	WS 8	25 min
		WS 11	10 min
		WS 12	15 min
	ELENI PHILIPPOU	WS 5	15 min.
		WS 6	20 min.
WS 11		15 min.	
CHR		PREMESH LALU	WS 2
	WS 3		20 min.
	WS 10		20 min.
	WS 18		moderator



# Challenges of Translation

Theoretical Issues, Practical Densities:  
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CENTRE	NAME	LINE & TOPIC	TIME
CHR	MAURITS VAN BEVER DONKER	WS 4 (KN1)	moderator
		WS 8	moderator
		WS 10	15 min.
		WS 17	20 min.
		WS 18	15 min.
	NICKY ROUSSEAU	WS 8	15 min.
		WS 10	15 min.
		WS 12	20 min.
		WS 17	moderator
	HEIDI GRUNEBAUM	WS 2	20 min.
		WS 4 (KN1)	moderator
		WS 8	10 min.
		WS 10	moderator
		WS 18	20 min.

CIEFAH	PABLO OYARZUN	WS 2	moderator + 10 min.
		KN 2	moderator
		WS 9	20 min.
		WS 12	10 min.
		WS 15	10 min.

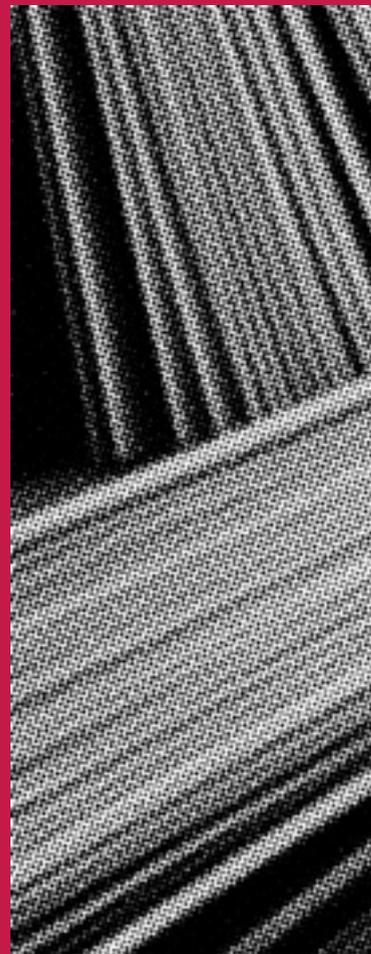
CENTRE	NAME	LINE & TOPIC	TIME
CIEFAH	ANDRÉS CLARO	WS 1	10 min.
		WS 3	10 min.
		WS 5	moderator +10 min.
		WS 10	10 min.
		WS 17	10 min.
	ALEJANDRO VALENZUELA	WS 5	25 min.
		WS 9	moderator
		WS 17	25 min.
	BEGOÑA PESSIS	WS 2	20 min.
		WS 9	30 min.

OTHER CENTRES	BADJI BABA	WS 8	20 min.
		WS 17	20 min.
	HANDE GURSES	WS 6	20 min.
		WS 18	20 min.
	PALLAVI NARAYAN	WS 14	20 min.
		WS 18	20 min.
	MILAD ODABAEI	WS 14	20 min.
		WS 18	20 min.
	DJURDJA TRAJKOVIC	WS 10	20 min.
		WS 12	20 min.

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