

<<脱离/再入语境的同声传译>>

图书基本信息

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### 内容概要

本书分析了社会、文化与口译互动方面的学术活动和科研状况，指出迄今为止相关课题的学术研究成果多囿于认知学和心理语言学的范畴，很少有人将会议口译当作设于语境中的行动来研究。

作者从社会和文化的角度出发，将口译员设在会议语境中，考察了社会和文化语境与口译员在会场的存在及其口译表现之间的动态关系。

作者通过亲身观察、采访相关人员以及对会议的文字记录进行分析，澄清了坊间流传的对会议口译的误解。

作者也同时指出，在具体语境中研究会议口译的工作任重而道远。

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## 章节摘录

According to Bourdieu, the production of linguistic utterances or expressions always occurs in particular contexts or "markets". The properties of the second texts or markets bestow a certain "value" on particular discourses. While producing linguistic expressions, speakers take into account — in varying ways and to different extents — the market conditions within which their products will be received and valued by others. They assess the market conditions, and anticipate the likely reception of their linguistic products with the ultimate objective of maximizing their access to various forms of capital which can be economic, cultural and social. Thus, speakers implicitly and routinely modify their expressions in anticipation of their likely reception, which implies that all discourses are to some extent "euphemized", i.e., they are modified by a certain kind of censorship which stems from the structure of the market but which is transformed into self-censorship through the process of anticipation (ibid.:19). Discourse naturalizes and creates "myths" - The use of discourse in enhancing different forms of capital results in the constitution of, what Bourdieu (ibid.) calls, "legitimate language". While "legitimate language" shapes and takes shape in relation to social, historical, ideological, cultural and market conditions, it develops a certain repertoire which involves and further reinforces aspects that grant language its "legitimacy" and "authority". This repertoire is not static in nature, on the contrary, there is always a constant struggle between those who want to maintain it and those who want to change it. Thus, it is never complete and final. However, when analyzing in synoptic shots, one can see certain features which look so natural and authoritative that they appear to be the sole and most correct forms of language and language use possible. The authoritativeness and naturalness with which any meta-discourse represents its object is linked with the process of "myth-making" in discourse. According to Barthes (1992), all meta-language (i.e., language about an object) tends to naturalize and rationalize the historicity and complexity of the object it represents. Everything can become a myth in language if there is an ideological need for it in human history. Thus, the naturalization and rationalization of the object in meta-language always serves a purpose or necessity. Being features of meta-language, myths always operate by tearing the actual object from its situationality and historicity. Thus, myths always work on decontextualized objects and give these objects a "blissful clarity".

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