



Sandra M. Josipović¹
University of Belgrade, Faculty of Philology

**Professional
paper**

Paper received: Jul 14 2017
Paper accepted: Oct 10 2017
Article Published: May 5 2018

A Translation Workshop as a Means of Solving Problems and Dilemmas in Teaching Translation to University Students

Extended summary

This paper focuses on the translation workshop: Translating Tagore in Serbia: Certain Inter-Cultural Perspectives in the academic 2015/2016, which was the result of the collaboration between professor Dipannita Datta of the Neotia University in India and the English department at the Faculty of Philology in Belgrade. The workshop participants were the third-year and the fourth-year students who translated from Serbian into English the texts about Rabindranath Tagore's visit to Serbia in 1926, the results of the visit, the reactions to his visit and Tagore's reception in Serbia. The paper describes the process of establishing this translation workshop and its work: the selection of the participants and the material translated in the workshop, the meetings of the workshop coordinators and the participants. One of the aims of this paper is to show that a translation workshop can be used as means of solving problems and resolving dilemmas when teaching translation to university students. The paper examines the problems that students faced when translating the texts about Tagore and the approach taken to solve them from the perspective of translation studies and translation studies scholars such as Mona Baker and Mila Stojnić. This paper tackles the problems and dilemmas in translation at the lexical level of a text. It is no wonder that a number of problems in translation occurred at this level since the texts, which were translated, focused on the author who belongs to Indian culture which is so different from ours. Consequently, these texts contained some words from the Indian language which referred to culture-specific items. The students were introduced to strategies which helped them translate these culture-specific terms, idioms and sayings. When it comes to translating these culture-specific items, Mona Baker says: "Following the loan word with an explanation is very useful [...] (Baker, 2011: 33)" Mila Stojnić suggests that metaphor-

¹ sandrajospovic@gmail.com

Copyright © 2017 by the authors, licensee [Teacher Education Faculty](#) University of Belgrade, SERBIA.

This is an open access article distributed under the terms of the Creative Commons Attribution License (CC BY 4.0) (<https://creativecommons.org/licenses/by/4.0/>), which permits unrestricted use, distribution, and reproduction in any medium, provided the original paper is accurately cited.

ical phrases in the Serbian language should be translated into English by using metaphorical language (Stojnić, 1980: 14–15). Mona Baker explains that idioms and sayings from the source language should be translated into the target language by finding “[...] an idiom or fixed expression in the target language which has a meaning similar to that of the source idiom or expression, but which consists of different lexical items (Baker, 2011: 78).” The workshop participants also realized how important it was to interpret correctly some words and phrases in their own mother tongue in order to be able to translate them correctly into English and how important it was to find words that could collocate in English in order to produce adequate translation. Therefore, the students learned to carry out a detailed lexical analysis of a text. The participation in the workshop also helps the students to understand that translation includes a thorough research work in a more general sense of the word, e.g. going to museums and various libraries in order to find data pertaining to their research. Such thorough research can result in some invaluable findings. One of the findings here is the fact that David Pijade, who kept up a personal correspondence with Tagore (Nešović, 1968: 36), was responsible for establishing cultural relations between Serbia and India in the period between the two world wars. This leads to the second aim of the paper. This aim is to show that when teaching translation to university students, a translation workshop can be used as means of introducing the students to a different and distant culture and tradition. Since Serbian and Indian cultures are in contact here, the translation workshop is explained from the perspective of Derrida’s concept of hospitality. Derrida made a distinction between unconditional hospitality and conditional hospitality, thinking that it was impossible to achieve the former (O’Gorman, 2006: 51). This workshop can be seen as the example of conditional hospitality as the English department was the host to professor Datta. Both the host and the guest put forth their conditions that needed to be fulfilled for the workshop to be successful. Although Derrida was of the opinion that unconditional hospitality was impossible, unconditional hospitality could be perceived as an ideal worth aspiring to. This workshop could be viewed as a step towards achieving that ideal because both the host and the guest were willing to fulfill each other’s conditions. The conclusion is that such a translation project can improve students’ skills in translation and bring together different cultures.

Keywords: translation workshop, teaching translation, culture, hospitality

References

- Baker, M. (2011). *In other Words*. Abingdon: Routledge.
- Bigović, R. (ur.) (2008). *Srpsko-engleski i englesko-srpski teološki rečnik*. Beograd: Hrišćanski kulturni centar.
- Bujas, Ž. (ur.) (2005). *Veliki hrvatsko-engleski rječnik*. Zagreb: Nakladni zavod Globus.
- Datta, D. (2015/2016). Translating Tagore in Serbia: Certain Inter-Cultural Perspectives (An Introduction). *Philologia*. 13/14, 105–119.
- Derrida, J. (2000). Hospitality. *Angelaki*. 5 (3), 3–18.
- Derrida, J. (2007). What is a „relevant“ translation? In: Venuti, L. (ed.). *The Translation Studies Reader* (423–447). New York and London: Routledge.

-
- Drvodelić, M. (ur.) (1973). *Englesko-hrvatski ili srpski rječnik*. Zagreb: Školska knjiga.
 - Đurić, V. (2007). Lirika R. Tagora. U: Tagore, R. *Gradinar / Pevačeve žrtve* (225–240). Beograd: Feniks Libris.
 - Filipović, R. (ur.) (1990). *Englesko-hrvatski ili srpski rječnik*. Zagreb: Školska knjiga i Grafički zavod Hrvatske.
 - Kovačević, Ž. (ur.) (1991). *Srpsko-engleski rečnik idioma, izraza i izreka*. Beograd: Filip Višnjić.
 - Nešović, S. (1968). *Moša Pijade i njegovo vreme*. Beograd: Prosveta i Mladinska knjiga.
 - O’Gorman, K. (2006). *Jacques Derrida’s philosophy of hospitality*. Edinburgh: Heriot-Watt University.
 - Pajin, D. (2010). Rabindranat Tagore u svetu reči. *Zlatna greda*. 110, 60–64.
 - Pejčić, J. (1998). *Kultura i pamćenje*. Beograd: Stubovi kulture.
 - Perić, A. (1986). Nauka o prevođenju i didaktika prevođenja. U: Čavić, E. i Đukanović, J. (ur.). *Prevođenje i nastava stranih jezika* (5–13). Simpozijum *Prevođenje i nastava stranih jezika*, 20. i 21. 11. 1981. Beograd: Udruženje naučnih i stručnih prevodilaca Srbije, Društvo za primenu lingvistiku Srbije.
 - Petrović, S. (2011). *O indijskoj književnosti*. Novi Sad: Akademska knjiga.
 - Said, E. (1994). *Culture and Imperialism*. New York: Vintage Books.
 - Stevanović, M. i sar. (ur.) (1967). *Rečnik srpskohrvatskoga književnog jezika*. Tom I. Novi Sad – Zagreb: Matica srpska – Matica hrvatska.
 - Stevanović, M. i sar. (ur.) (1971). *Rečnik srpskohrvatskoga književnog jezika*. Tom IV. Novi Sad: Matica srpska.
 - Stevanović, M. i sar. (ur.) (1973). *Rečnik srpskohrvatskoga književnog jezika*. Tom V. Novi Sad: Matica srpska.
 - Stevanović, M. i sar. (ur.) (1976). *Rečnik srpskohrvatskoga književnog jezika*. Tom VI. Novi Sad: Matica srpska.
 - Stojnić, M. (1980). *O prevođenju književnog teksta*. Sarajevo: Svjetlost.
 - Wehmeier, S. (ur.) (2003). *Oxford Advanced Learner’s Dictionary*. Oxford: Oxford University Press.