

TRANSLATION POLICIES: A THEME OF LINGUISTIC POLICIES?

POLÍTICAS DE TRADUÇÃO: UM TEMA DE POLÍTICAS LINGUÍSTICAS?

POLÍTICAS DE TRADUCCIÓN: ¿UN TEMA DE POLÍTICAS LINGÜÍSTICAS?

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ABSTRACT: In this essay, it is assumed the lack of articulation between translation policies and linguistic policies makes some initiatives conducted in our country invisible. The purpose of this essay is to present and briefly dialogue with different elements that traverse translation and interpretative processes and which constitute topics of interest for translation policies. For this reflection, the contributions of Baker (2006a, 2006b), Tymoczko (2007) and Panda (2013) are presented, with discussions on translation and interpretation, their roles and the policies adopted by different governments. From this debate, an articulated dialogue between translation policies and language policies is suggested. We consider this connection can be a pathway to understand that any action around the language, whether economic, social, cultural or linguistic, generates translation effects

KEYWORDS: Translation policies. Linguistic policies. Translation-interpretation.

RESUMO: Neste ensaio, parte-se do pressuposto de que a falta de articulação entre políticas de tradução e políticas linguísticas torna invisíveis algumas iniciativas realizadas em nosso país. A proposta é apresentar e dialogar de forma sucinta com diferentes elementos que atravessam os processos tradutórios e interpretativos e que constituem temas de interesse das políticas de tradução. Para essa reflexão, recuperam-se as contribuições de Baker (2006a, 2006b), Tymoczko (2007) e Panda (2013), as quais apresentam reflexões sobre a tradução e a interpretação, o papel que elas desempenham e as políticas adotadas por diversos governos. A partir deste debate, sugerimos um diálogo articulado entre políticas de tradução e políticas linguísticas. Consideramos que esta conexão pode ser um caminho para compreender que toda ação em torno da língua, seja ela econômica, social, cultural ou linguística, gera efeitos de cunho tradutório.

PALAVRAS-CHAVE: Políticas de tradução. Políticas linguísticas. Tradução-interpretação.

RESUMEN: Este ensayo parte de la premisa de que la falta de articulación entre políticas de traducción y políticas lingüísticas que

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no dan visibilidad a algunas iniciativas realizadas en nuestro país. La propuesta es presentar y dialogar de forma sucinta con diferentes elementos que atraviesan los procesos de traducción e interpretativos y que constituyen temas de interés de las políticas de traducción. Para esta reflexión, se recuperan las contribuciones de Baker (2006a, 2006b), Tymoczko (2007) y Panda (2013), las cuales presentan reflexiones acerca de la traducción y la interpretación, el papel que desempeñan y las políticas adoptadas por diversos gobiernos. A partir de este debate, sugerimos un diálogo articulado entre políticas de traducción y políticas lingüísticas. Consideramos que esta conexión puede ser un camino para comprender que toda acción que involucra la lengua, sea económica, social, cultural o lingüística, genera efectos en la traducción.

PALABRAS CLAVE: Políticas de traducción. Políticas lingüísticas. Traducción-interpretación.

1 INTRODUCTION

In this essay, we reflect on the connection between the field of translation policies and that of linguistic policies¹. At an international level, the field of translation policies frequently emerges in discourses and academic productions in close relation with the field of Translation Studies. The vision of the master's program on translation policies at the University of Cairo, for instance, is based on establishing a cultural perspective from Egyptian universities' realities. That is, the program commits itself to discussing and highlighting the demands of translators, and of people directly involved with translation in Egypt.

The focus given to publishers represents a clear example. Due to their direct influence in translation projects launched in the market, they impact the circulation of certain publications over others. These publishers' choices about what, how, and where the translations will circulate are not exempt from social, economic, political, and cultural influences. When a graduate program proposes to broaden the research and the debates about translation – considering the process of translation and the final product, that is, the translation itself – beyond the academic scope, the results might lead to several changes.

One of these changes regards conceiving the translation act as a “conscious activity” of a translator's role in a particular translation project. That is, it is important for the translator to disregard the textual or interpretive operation (in case of simultaneous or consecutive interpretation) per se, and to take into account that the materials, as well as the communities involved, carry crucial cultural and political aspects to a nation. Thus, the act of translating or interpreting is directly articulated with social, economic, and cultural issues among others.

The relation between cultural aspects and translations, for example, is being investigated from different perspectives with greater interest within the academic scope. One of these perspectives is the cultural diversity and its establishment through translations, seen as a means of crossing rivers and oceans to promote languages, cultures, and peoples. An additional point of view on translation and cultural aspects brings the notion of difference and of the singularity of each act to be translated into play. A central issue for Bhabha (2005, p. 230) is:

In the restless drive for cultural translation, hybrid sites of meaning open up a cleavage in the language of culture which suggests that the similitude of the symbol as it plays across cultural sites must not obscure the fact that repetition of the sign is, in each specific social practice, both different and differential. [...] the “foreignness” of language is the nucleus of the untranslatable that goes beyond the transferal of subject matter between cultural texts or practices.

As states the author, it is in the translator's (and also the interpreter's) hands to perceive himself in this constant movement of fluidity, of displacement, of occupying the *in-between* cultural boundaries. That is, in cultural translation, a strong intervention is expected from the performance of the professional, who knows that his lexical, terminological and cultural choices might affect

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visibility or erasure processes of certain peoples. In literary texts, the expectations, the degree of intervention, and the freedom that translators may have are not always granted to other types of texts. For example, when considering legal texts, the degree of creative intervention, the strategies employed, and the choices adopted by the translator follow the rigidity of legal systems.

Though this exacerbated austerity of legal texts exists, which consequently affects the translation process, it does not mean that in some Judiciary sectors, and even in the criminal sphere, situations that lead to discussions and debates on cultural issues do not emerge. The migratory crisis in Europe and in other parts of the world is a clear example. It is hard to imagine an interpreter when providing services in court, and encountering immigrants from very distant cultures, does not face sociocultural and linguistic tensions, which may affect the interpretation process, be it simultaneously, intermittently or consecutively.

The activity of interpretation is clearly different from the activity of translation, since, when interpreting in community contexts, the face-to-face encounter and the discourse as a dialogue are constitutive characteristics of the interpretation in public contexts, an often addressed issue in the field of Interpreting Studies by some authors, such as Wadensjö (1998), Pöchhacker (2004), Rodrigues (2010), Queiroz (2011), and Jesus (2013). The reasons presented so far, state the term “translation policies” covers a series of relevant subjects to be discussed and investigated not only in academic contexts but also within class entities and other representative bodies of translators. These reflections should hitherto be central to curricula design for translators and training of interpreters, as well as research carried out in graduate programs, and language policies. This endeavor could be a viable way for the implementation of incisive governmental actions in our country regarding translation policies. The next section presents some initial considerations on translation policies.

2 TRANSLATION POLICIES: THE USE OF THE TERMS “TRANSLATION AND POLICY”, AND “TRANSLATION POLICIES”

Considering the foundational map of Translation Studies proposed by Holmes (1972), we observe the sub-area of translation policy was included by the author. Some of the topics described by James Holmes to conceptualize the area of translation policies are: practical aspects of the translators’ work, clarifications to the society in general about the role of the translator, functions to be performed, and the defense of rigorous and extensive research on the effectiveness of translation as a method of teaching foreign languages.

The subfields of translation and policy and translation policies are recorded on the map proposed by St. Jerome Publishers. The existence and the distinction of these subareas, which had not occurred in other Translation Studies mappings so far, are now possible to be verified. We can also examine the expansion of elements characterizing each of these terms, as well as for and against actions performed in these subareas.

Based on these maps, we emphasize the term “translation and politics” in association with questions concerning the translator and the translation act throughout its whole process, from teaching languages to translators until advising on the profile of the translation professional. As examples of the term “translation and policy”, we highlight the elements which constitute political contexts marked by situations of conflict; for instance, the translators or interpreters who perform their work across borders, war zones, and within ethnic and religious conflicts.

Such spaces are marked by cultural, linguistic and religious tensions and negotiations that, somehow, affect translation choices, endangering the lives of translators and interpreters. In situations involving the translator and interpreter in danger zones, the ideology of a country, or of the people can emerge in very radical manners, leaving significant traces in the text, in the process of translation or interpretation and, consequently, in the professional paths of those who venture this work.

All of these issues interest the Translation and Policy subarea, but they are still little explored in academic research developed in Translation Studies or Interpreting Studies. One of the researchers who recovered this theme was Nascimento (2016), discussing

the invisibility of the interpreter in the representation of Abed in the book *Footnotes in Gaza*:

The role of the interpreter, translator, guide, or “handyman” is often omitted in conflict zones. The representation of translators, interpreters, and linguists are hardly ever portrayed in the news. However, broadcasting the news, collecting data, files and interviewing witnesses require a journalist or reporter to be accompanied by a local interpreter in war contexts. In order to better illustrate the importance of a linguistic and cultural mediator, one of the many roles that the interpreter performs, I chose the book *Footnotes in Gaza*, written by Joe Sacco. It is a great work in terms of journalism, literature, and language. It brings various elements regarding the world of translators and interpreters in dangerous situations. The reconstruction of war memories, recollections and events are attached and patched with Abed’s help, Sacco’s interpreter during his second visit to Gaza (NASCIMENTO, 2016, p. 201).

The relation with political issues in the performance of the interpreter in war areas, or conflict zones is undeniable. In this context, translators and interpreters are doubly forgotten and marginalized, that is, there is a lack of professional recognition. According to Nascimento (2016), first, translators and interpreters are invisible in the journalistic sphere, an area, which demands daily translation and interpretation services to cover international news and conflicts in various parts of the world; second, translators, in these areas of tension, are marginalized, exposed to physical and psychological violence, and even harassed by the communities. That is, as Nascimento (2016) emphasizes, these communities do not legitimize these professionals’ performance, they are considered as traitors of a nation. The issue of betrayal and lack of appreciation are topics addressed in several studies affiliated to Translation Studies. Among these studies, we highlight the work of Nascimento (2016, p. 207):

The translators’ invisibility is a very latent aspect in the field of Translation Studies, as it is in the journalistic sphere. Interviews, data, and facts are rarely highlighted as translations in newspapers. In television, we can perceive the presence of the translation through voice-over and subtitles. However, when content is made in a joint production with an interpreter, there is no mention of him, or of the fact that it is a translation.

There is a very fine line between visibility and invisibility. Whilst the invisibility of the translator and the interpreter is a fact in some countries, in certain conflict regions, there are cases in which these professionals act as agents or even activists of the translation. This subject is widely discussed by Mona Baker in *Translation and Activism* (2006) – *Tradução e Conflito*, Portuguese – and by Tymoczko (2007) in the book *Enlarging Translation*, empowering translators – *Expandindo a tradução, empoderando tradutores*. Again, the term “translation and policy” clearly emerges in these contexts of cultural, ideological and linguistic conflicts; or in the case of Brazil, for example, agrarian conflicts and corruption. All of them are characterized by tensions and negotiations.

Baker (2006a, 2006b) and Tymoczko (2007) argue translators and interpreters deal directly with ideological aspects, conflict arenas, issues of domination, resistance, and political movements that build an interface with the work of the translation professional. All these elements reinforce the empowerment of translators and interpreters regarding their visibility and recognition in the area in which they professionally act. The elements discussed so far may offer clues to a better understanding of the issues that underlie the Translation and Policy subarea, as presented in St. Jerome’s mapping.

Although we have records of the terms “Translation and Policy”, and “Translation Policies” in the mappings of Holmes (1972) and from the St. Jerome publishing house, the research investigating them, or somehow joining them, is inceptive within the field of Translation Studies. Meylaerts (2010) points out, for example, the absence of the term “Translation Policies” in several published articles in the field of Translation Studies, such as Munday (2009), Pöchhacker (2004), Pym (2010), Venuti (2000), and the translation encyclopedia by Baker and Saldanha (2008). Somehow, all these authors could articulate the subjects handled in their studies as part of a translation policy, after all, the contexts of interpretation, the history of the interpretation, the professionalization, the fields of research, and the different theoretical approaches, are all subjects in articulation with the subarea of Translation Policies.

“Translation and policy” and “translation policies” are not the only terms registered in the field of Translation Studies. Although Meylaerts (2010) has highlighted the lack of the term “translation policies” in main studies of the Translation Studies area, Schäffner (2007) presents and discusses the term “politics and translation”. The author addresses the complex nature of translation discourse,

the processes of production and reception of texts, the universality of political discourses, and their consequences for intercultural communication, especially translation. Finally, Schäffner (2007) retrieves the main concepts, as well as the main authors of Translation Studies that have addressed, over the years, issues such as language and power, pragmatic aspects and their translations, the relationship between politics and translation choices, and so on.

Another important aspect discussed by Christina Schäffner is the prevalence of some languages over others. For example, the author refers to certain languages and their directions (source text - target text) in which the predominance of a language occurs. Schäffner points to the fact English is considered a *lingua franca*, and to the power of United States, alerting its political implications. In addition, the author discusses, for example, translation and interpretation as common activities in multilingual countries, which is the case in several African countries. It is clear that translation, within these contexts, is not free from tensions, as in the case of Nigeria. According to the author,

Translation and interpreting occur practically on a daily basis in bilingual or multilingual countries, although this phenomenon has not yet seen any substantive research. Feinauer (2004), for example, commented on government initiatives to translate healthcare texts into a variety of ethnic languages in South Africa. In contrast to such encouraging developments, Kofoworola and Okoh (2005) explain that the many different worldviews and cultural traditions in Nigeria pose huge problems for translation. Political conflicts and mistrust between ethnic groups are barriers to translation activities (SCHÄFFNER, 2007, p.139).

According to the Schäffner's (2007), the term "politics and translation" is also related, somehow, to governmental initiatives, since the translation of texts in the health area is considered an alternative to include the South African population belonging to different ethnic groups. In this perspective, we have a resemblance of the ideas defended by Schäffner (2007) and Meylaerts (2010), in terms of translation being referred as an element of governmental actions.

Regarding the discussion about translation policy, Meylaerts (2010) stresses, in a restricted way, the term "politics" could refer to the conducting of public and political affairs carried out by a government. On the other hand, the author points out, considering the broader conception of politics, there is a connection not only to government or government agencies but also to institutional contexts, and to international organizations, such as the European Union and the United Nations, among others.

Meylaerts (2010) explains "translation policy" is an umbrella term, which shelters a series of topics to be discussed and researched, such as: the translators' education, the production and reception conditions of texts, the circulation of translations on publishing houses, the labor market, the ideologies and strategies adopted in the translation process (which can promote visibility to a particular culture), as well as the choice of texts to be translated, and those that are marginalized in cultural systems.

These are all central subjects to translation policies and are strongly supported by the interface of Translation Studies with areas such as Sociology, Anthropology, Education, Human Rights, Philosophy, Literature, Linguistics, and Literature. Facing these possible articulations with several areas, we expect, of course, to construe the dialogues from different perspectives, which will affect the implementation of translation policies. For example, some government actions create and determine a bias of translation policies to be adopted by the communities.

On the other hand, communities that use translation and interpreting services can offer different suggestions about the design of translation policies and require action regarding their demands, otherwise, conflicts may arise among these communities, since not all of them are covered by the actions of governmental organizations, and so on. By contrast, the academic environment can list various elements for the elaboration of translation policies based on their own demands, which are different from the demands of users of translation and interpretation services, of the communities involved, of government actions, and of translators and interpreters working in the labor market.

Each of these groups indicates to particular claims that might conduct the creation of translation policies and, depending on the country, can get closer or further, according to the parties' interests. Although the demands are different, an interconnection is, somehow, possible in case it is a political and strategic decision in favor of a certain objective.

For translators and interpreters, state decisions have an impact in the labor market. In some cases, these professionals are coerced into working according to protocols forbidding a subject, a topic, or a vocabulary choice in certain texts. Panda (2013) draws attention to ideological forces, such as religious, political, or sociocultural, which influence the translation. The author presents a variety of examples that show the state's performance and power as "agents", imposing coercive forces on translation.

The translation of certain types of texts may even be banned depending on the information content they carry, as Panda points out: "The fear of disclosure of private or personal information of a man in power may cause a ban on any media that communicates it. This fear might be driven by a political and authorial loss on the part of the party in power" (PANDA, 2013, p. 4). Despite the state control, when linguistic policies formalize or legally recognize a certain language, translation can contribute to its expansion. To some extent, this reasoning is ratified by PANDA (2013). The author takes India as an example for language policies and translation policies in multilingual contexts:

But India as a country is so heterogeneous that we could hardly imagine of realizing the three language formula a success. People of many states use two languages – one is the official and the other is their own mother-tongue, as for example in Bihar (Hindi as the official language and Maithili is the mother-tongue of most of the people in Bihar). There has been a division of Indian states linguistically which has given power to the respective state government to promote and empower their languages for which they release funds for developing materials in the language - and the translation is an easy way of getting this objective concretized (PANDA, 2013, p.6).

Taking a critical stance towards the contribution of translation to the promotion and expansion of legally recognized languages becomes central. It is important to consider why some languages have been recognized, while others, for many reasons, have been rejected as official, remaining invisible and at the margins of society. Some important unfoldings of this fact deserve to be highlighted. Translation does not occur in isolation within a culture. The selections of the texts to be translated, as well as the materials financially supported by the government, reveal the intentionality and the choices of a certain social group. Therefore, such state entities have audacious power in society. They are situated at a certain time, in a certain geographic region, and have specific purposes that affect what will be translated. Thus, these variables can jeopardize both the translation process and the final product, that is, the translation itself. As a result, the reception of these translations by the target audience will be impacted.

Mostly, the chosen texts for translation are those considered as canonical by society, such as masterpieces, texts of greater prestige, and social status. On the other hand, the non-canonical texts are all those excluded of this first categorization, that is, translated literature, leaflets, serials and other publications. This process of selecting texts over others highlights the power relations between cultures and ethnic communities, defining what should be central and what should be peripheral in the literary polysystem. Carvalho (2005, p.30) states Even-Zohar conceives power relations between "[...] the elements of the systems are represented by images of center and periphery, where the center is occupied by those who hold greater power within a system, and the periphery is the region occupied by less hegemonic or dominant elements [...]."

The concepts of center and periphery are not necessarily connected to the economic development of countries, but emerge from the position they hold in sociocultural systems. In some cases, the role of translation and interpretation may have a direct connection with international law and with linguistic minorities. This is the case explored by Núñez (2014), who investigated the translation for linguistic minorities with a focus on translation policies in the United Kingdom.

First, Núñez (2014) introduces the concepts of State, Official Languages, and Linguistic Minorities, arguing in favor of linguistic rights (to whom and how should these rights be granted), questioning whether the debate on linguistic rights considers translation or not. Núñez (2014) adopts the perspective of linguistic rights in the text based on the international law and, therefore, emphasizes translation as an obligation in the assurance of such rights.

Second, Núñez (2014) presents and discusses the linguistic background in the United Kingdom, specifying the official languages and the linguistic minorities in each of its countries. The author explains how translation is viewed within the UK and examines the way local governments have established dialogues, whether promoting translating policies or not. Núñez (2014) concludes his argument reflecting on the performance of translation in the medical and legal spheres in the United Kingdom, and proposes

translation as a means of integration and access of linguistic minorities:

In order to allow those considered as linguistic minorities to integrate as part of the whole of society, varying levels of access, their participation, and even their recognition have to be negotiated. In short, depending on contextual factors, translation can be an important means to achieve greater inclusion or integration of linguistic minorities. And that is all I really wanted to say (NÚÑEZ, 2014, p. 334).

Núñez (2014) supports the argument, which conceives translation as a means to achieve the inclusion, or the integration of linguistic minorities and, in this sense, dialoguing with translation policies that have risen from the struggles of local communities. In other words, not only linguistic rights governed by international law have to be considered, but also communities regarded as linguistic minorities, which resist and fight to ensure language laws.

To this point, we have presented a contextualization on the use of the terms “translation policies” and “translation and policy”. Furthermore, we introduced some examples of situations in which the translation or interpretation process is affected by aspects such as ideology, culture, religion, conflict zones among others, in order to investigate how these elements are discussed in Brazil. Then, in the next section, we question some initiatives on translation policies and their connection with linguistic policies in our country.

3 TRANSLATION POLICIES: SOME INITIATIVES IN BRAZIL

In Brazil, the term “translation policy” has been used in a generic way. It sometimes refers to laws that deal with a particular language, mentioning translation or interpretation as in the case of sign languages, or it assigns procedures and strategies adopted in the translation of works that deal with themes such as gender studies, colonialism, cultural translation, literary translation among others. In fact, some recent initiatives in Brazil seek to approximate the fields of linguistic policies and translation policies. The description of the research group *Políticas Linguísticas Críticas* (Critical Linguistic Policies) registered at the Universidade Federal de São Carlos is an example of aggregation of research on translation policies.

The relation between linguistic policies and translation policies is also being discussed in communities that fight for official recognition of their languages and face government resistance or opposition from different ethnic groups. In this context, translation policies can be considered as an obligation of the state to provide translation and interpretation services for communities considered as linguistic minorities. This is the case of sign languages, particularly, the Brazilian Sign Language - Libras. Santos and Zandamela (2016) showed that political movements on sign languages (Libras and MSL - Mozambican Sign Language), fighting for their right of recognition as deaf communities, directly affected the decisions on translation and interpretation of sign languages, both in Brazil and in Mozambique. Mostly, the paths of these political movements, and of the cultural-linguistic recognition of sign languages, have unfolded in:

- i. laws and resolutions that rule educational-linguistic principles (how language should be named, the way it should be taught, who and by whom it should be taught, and where it should be taught);
- ii. regulations, translation and interpretation profiles (definition of the translator’s and interpreter’s profile, training of translators and interpreters, the definition of the performance’s contexts for such professionals, standards and codes of conduct);
- iii. guidelines to the public authorities regarding the use and the dissemination of Libras.

Regarding Brazil, the Law 10.436/2002 of Libras (BRASIL, 2002), and the decree 5.626/2005 (BRASIL, 2005) are examples of the elements previously mentioned. Such regulations contributed to the development of a series of linguistic policies aimed at providing undergraduate training courses for sign language teachers, for the education of translators and interpreters. They also supported sign language research at masters and doctoral levels, and an increase of placements for teachers and interpreters at federal and private universities. That is, all these decisions about language are not restricted to the language itself, but also encompass decisions about translation and interpretation.

The mobilization of deaf communities for the recognition of Libras typically exemplifies the articulation between linguistic policies and translation policies. As a result, there is an increase of the language industry and an expansion of new labor markets for teachers, translators and interpreters, and so forth. Yet, these connections between language policies and translation policies should not be naively taken. Concepts of center and periphery according to Even-Zohar, and in addition to the state control, are aspects that deserve attention. *Language policies and translation policies are not limited to laws* (emphasis added).

When different entities disseminate this belief, whether governmental or not, there is a considerable risk of falling into an ambush. This trap is underpinned by the false idea that laws would be enough to institutionalize the achievement of rights, whereas law provides a level of lethargy rarely explored, or debated in the academia. Thus, we are not disregarding the importance of laws, but only pointing to the implications of this recognition, which must constantly be revised and reconfigured according to the demands of the linguistic communities.

Another risk, derived from the legal recognition of languages, is the invisibility of movements that continue to resist state control and allow possible alternatives, which are often not included in legal documents. For this reason, some problems emerge, regarding the professional practice, for instance, in the performance of translators and interpreters of Libras-Portuguese. On the one hand, the decree 5.626/2005 recommends the training of translators and interpreters of Libras-Portuguese in higher education; on the other hand, the law n° 12.319 / 2010, which recognizes and regulates the translators' and interpreters' profession in this language pair, determines that a high school level diploma is required for the education of these professionals. This legal mismatch offers serious problems for the professional performance of translators and interpreters, and consequently, it is subject to constant criticism by the representative entities and the academic environment.

In addition, power relations are clearly intertwined with conceptions and methods that comprise laws and resolutions. In contrast, considering that legal guidelines do not limit linguistic policies, and taking into account the lack of connection between linguistic policies and translation policies, the absence of a systematic planning and definition of translation policies for translators and interpreters of Libras-Portuguese is an expected result. It is important to be aware, while government and communities, striving for visibility and recognition, can promote particular languages and actions, other languages become socially marginalized.

The previously mentioned aspect was also defended by Panda (2013). The author explains languages of oral tradition are not always translated in India; this fact generates exclusion of the speakers of those languages. According to Panda (*ibid.*), banning or hosting a particular language is an act of political motivation. Whether as a linguistic policy, emerging from communities, or as a legal obligation, translation policies play a central role in societies. The role of translation, the means and the modes of production and circulation, as well as the education of translators and interpreters observing these issues, are some of the elements that contribute to shed light on the term "translation policies".

Finally, in our country, the visibility of this link between linguistic policies and translation policies is essential, since this connection might benefit and help both fields. It is not recommended to disconnect translation policies from language policies, for, in any country, decisions made about languages may promote actions regarding translation, or not. In Brazil, Libras is a typical illustration of the benefits this interface between translation policies and language policies produce. Government actions and the struggle of deaf communities for the legal recognition of sign language have fostered a series of developments, not only for deaf communities but also for translators and interpreters of Libras-Portuguese, influencing, in particular, the training of these professionals.

4 FINAL REMARKS

Translation or interpretation is a means to facilitate the access of communities considered linguistic minorities to different social spheres. However, little has been investigated in the Brazilian academic environment on the connections between the fields of linguistic policies and Translation Studies, especially in terms of the translation policies subarea. An overview of the lack of this connection can be perceived in academic areas hosting these discussions. Usually, language policies are discussed in Postgraduate

Programs in Linguistics and Translation Studies are addressed in Postgraduate Programs in Translation Studies.

For this reason, in this essay, we presented an initial discussion on the terms “translation policies” and “translation and policy” in order to identify some important elements that constitute the two terms. Next, we retrieved some initiatives considered as guiding principles as regards the connection between linguistic policies and translation policies. As an illustration, we have introduced the case of Libras, which clearly raise awareness of linguistic policies supporting language, deaf communities, and translators and interpreters.

In conclusion, we believe this debate may interest researchers in linguistic policies and in translation policies, as well as translators and interpreters who daily deal with linguistic, cultural and translational challenges. If the forces of the different subjects involved in this process of connection are summed, new paths will tend to be planned, systematized, and implemented in the linguistic policies of various Brazilian communities.

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