

**TEACHING
FOREIGN LANGUAGES
THROUGH TRANSLATION:
CONSIDERING
MULTIPLE INTELLIGENCES**

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1. INTRODUCTION

This dissertation, as the title suggests, is about the relationship between pedagogy, translation, foreign languages, multiple intelligences and a "new" methodology that can be applied to Teaching English as a Foreign Language (TEFL) called Neuro-Linguistic Programming (NLP). I have written the term *new* between inverted comas because it originated around 1975, though it had its precedent in Suggestopedia, but it still has not been fully developed.

I have chosen this topic because it is very interesting and there is not much literature on it yet. In my opinion, when all the advantages of this method will be "discovered", it will be a trend many people will want to follow. I estimate it will be really useful to deal with one of the most important problems that we face nowadays in our classrooms: heterogeneity, and as a consequence discipline. But, we should ask ourselves:

- Is heterogeneity a problem?
- Do teachers have to reach all the pupils' needs?

These are keynotes I'm going to deal with in this paper, considering multiple intelligences, and I will try to arrive at a conclusion.

The debate on whether translation is an important tool in the Foreign Language Learning (FLL) classroom has already been treated, and now more or less everybody tends to agree with the fact that translation activities are really useful. But translation in FLL classrooms is useful if we consider it as a means, not as an end. Again, I am always talking in relation to FLL not to the university field of translation training.

I am going to study thoroughly all the advantages and any possible disadvantage of using translation in the FLL classroom after giving an overview of the main pedagogical approaches related to it and another overview of the main approaches to translation. I will try to go from the most general concepts to the specific disciplines of pedagogy and translation. After that, I am going to concentrate my attention on the influence that translation has on FLL classrooms where all the students' intelligences and perceptual styles are contemplated.

Apart from the theory taken from different sources, I will try to express my viewpoint and present some practical ideas to be used. I will also have the opportunity to apply some of these ideas first hand in the classroom. That is what I will try to do, with all the propositions I expound. Hopefully, I will end up with a full range of activities which may work in the FLL classrooms.

Finally, and as an annex, I have compiled some of the literature written on the topics tackled in this paper and I will try to present it through a CD. By means of a data base, the readers will be able to find a brief summary of the information sources used. In this data base, as well as all through the dissertation, I will be using some initials. So, there will be a glossary at the end of the dissertation to explain the initials.

The procedure applied before starting to write was as follows: to browse through the books, articles and published and non-published lectures that deal with the topics in my research.

The methodology I will use during my project will be to synthesise what I have read while carrying out experimental research on whether translation is a useful tool, and to explore the possibility of applying the different intelligences to translation activities in order

to reach all the students in a classroom. Finally, I will try to reach a conclusion on the subjects treated, and formulate my own hypothesis about the topics.

I may have some problems in finding information related to NLP and I think it will be even more difficult to try to relate multiple intelligences with translation activities in order to apply them in the classroom, but I would like to try to end this paper offering a general and clear theoretical basis and a full range of useful activities to apply in a FLL classroom reaching all the students' needs for the learning process.

2. OVERVIEW OF THE MAIN PEDAGOGICAL APPROACHES TO FOREIGN LANGUAGE ACQUISITION

Before writing about Foreign Language Acquisition (FLA), I shall set down other items I would not like to take for granted. First of all, I will start with possible definitions of the most basic concept: language.

Language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols. (Sapir 1921)

A language is a system of arbitrary vocal symbols by means of which the members of a society interact in terms of their total culture. (Trager 1949)

A language is a 'finite or infinite' set of sentences, each finite in length and constructed out of a finite set of elements. (Chomsky 1957)

Language is the institution whereby humans communicate and interact with each other by means of habitually used oral-auditory arbitrary symbols. (Hall 1964)

It is worth saying, though, that according to Lyons (1981: 1) the question: "What is language?" is comparable to the question "What is life?" They are both complex sentences difficult to define. It is not the question itself that is ambiguous but the possible interpretations that it could have. I agree with Lyons and I would like to add that there is a great range of applications of the word "language", so I would need a full book to explain this concept. However, I would like to propose here a definition

to clarify the concept "language" in the notions: "foreign language learning" and "foreign language acquisition":

1. The words, their pronunciation, and the methods of combining them used and understood by a considerable community and established by long usage. 2.a. Audible, articulate, meaningful sounds as produced by the action of the vocal organs. 2.b. A systematic means of communicating ideas or feelings by the use of conventionalised signs, sounds, gestures, or marks having understood meanings. 2.c. An artificially constructed primarily formal system of signs and symbols (as symbolic logic) including rules for the formation of admissible expressions and for their transformation. 2.d. The means by which animals communicate or are thought to communicate with each other. 3. The faculty of verbal expression and the use of words in human intercourse... significant communication. 4. A special manner or use of expression. (Webster's Third New International Dictionary 1961)

We have now a notion of the complexity of defining a word that could seem very simple at the beginning. I would also like to propose my own operative definition: *language is a system of oral, written or gestured meaningful signs used consciously or unconsciously to communicate with members of a given society. These signs are regulated by rules which will be different according to each community.*

At this point, when we have a clearer idea about what language is, we can start talking about the learning or acquisition of a language. One should bear in mind that no one knows perfectly well how languages work in our brain, it is an extremely complicated field of study. Two main areas have been studied: the Broca area and the Wernicke area. Its respective names come from the scientists who discovered them.

The Broca area is involved with motor elaboration of all movements for expressive language. Wernicke's area is classically considered to be the receptive language, or language comprehension centre. Both of them have been

classified from the damage of the parts involved in the brain of a sick person (Guyton 1992: 663).

Finally another part of the brain essential to be able to use the language is the cerebellum which "has been discovered as a very important structure that can help motor and non-motor regions both of which are required for the emergence of fluent human language" (Leiner & Leiner 2001).

Even though this lack of scientific knowledge is a fact, Ausubel stated that: "Learning takes place through a meaningful process of relating new events or items to already existing cognitive concepts or prepositions." (Ausubel & Anderson 1965: 8). It means that new individual items that come into the head of any human being always have to be connected to existing knowledge for learning to occur significantly.

All knowledge is open up to further learning. The construction of this knowledge requires planning because individuals' minds are like a network system. Although people are born without a handbook to help them employ their intellect, we, as individuals, "should learn how to use the brain" (Kotulak 2001). From this statement we can imply that nearly everybody is capable of learning and that motivation is one of the most important factors that contribute to enlarge our intellectual capacity.

Having reached this point, I want to distinguish as clearly as possible the two main terms that I will be using frequently in this chapter: learning and acquisition. The leading difference between acquisition and learning according to Krashen is:

Acquisition is a process similar, if not identical, to the way children develop ability in their first language. Language acquisition is a subconscious process; language acquirers are

not usually aware of the fact that they are acquiring language, but are only aware of the fact that they are using the language for communication. The result of language acquisition, acquired competence, is also subconscious. We are generally not consciously aware of the rules of the languages we have acquired. Instead, we have a "feel" for correctness. Grammatical sentences "sound" right, or "feel" right, and errors feel wrong, even if we do not consciously know what rule was violated.

Another way to develop competence in a second language is by language learning. We will use the term "learning" henceforth to refer to conscious knowledge of a second language, knowing the rules, being aware of them, and being able to talk about them. In non-technical terms, learning is "knowing about" a language, known to most people as "grammar", or "rules." Some synonyms include formal knowledge of a language or explicit learning. (Krashen 1982: 10)

From this reflection we can infer that our First Language (L1) is acquired. To acquire any mother tongue or L1, a capacity to produce and understand language is needed, but is this capacity innate? That is a question without an only answer as there are many scholars that discuss the pros and the cons of this statement; I will not delve too deeply into this point (seen later). But, on the other hand, another question individuals should ask themselves is: "Is learning characterised by consciousness?" (see 6.7).

2.1. Stages of L1 acquisition

What is clear is that there are many stages of L1 acquisition. According to Crystal (1998: 236), we can classify these stages in:

2.1.1. Prelinguistic stage

It is constituted by the basic biological noises period, laughing, vocal play and babbling period. It occurs

when the child produces the first sounds which, to some degree, resemble words.

2.1.2. Linguistic stage

It is formed by several periods: The holographic (where children use invented words that have a clear meaning for their authors), the two-words period (the child already puts two words together to be understood), the telegraph (the boy or girl is nearly able to construct sentences, though only the main words are used) and, finally, the whole language period (where the child has already acquired the adults' language).

At this point, I would like to differentiate between hypothesis, approaches, theories, methods and techniques because I have found many controversies among them, and it will also help me to clarify further statements. A **hypothesis** or supposition is an idea which has to be checked in order to be considered feasible. An **approach** or **theory** is a group of specified hypothesis, a way of seeing things. A **method** is the level at which the theory is put into practice, a concrete way of doing or a way of applying thoughts. A **technique** is the use of a group of procedures, what we apply in a classroom, i.e. everyday reality (Anthony 1963: 63-67).

2.2. The theories of language

Exploring acutely into the language concept, one should have in mind the three theories of language which, according to Richards and Rodgers (1998: 23-24), are:

2.2.1. Structural

Language is a system of related elements to codify meaning.

2.2.2. Functional

Language is a vehicle to express a functional meaning. Communication is the most important thing.

2.2.3. Interactive

Language is a vehicle to develop personal relations and social transactions among individuals.

These language theories will lead, evidently, to different theories of language acquisition.

2.3. Theories of language acquisition

According to the theories of Language Acquisition (LA), in his *Encyclopaedia of Language* (1998: 236-237) Crystal proclaims that there are four:

2.3.1. Imitation

LA has long been thought of as a process of imitation and reinforcement. Children copy the utterances heard around them. The adult provides them with corrections and that is how children construct their language.

2.3.2. Innateness

The limitation of the imitation theory leads to innateness. Children must be born with an innate capacity for language development which prepares the human brain to be ready to acquire a language.

2.3.3. Cognition

Language acquisition must be viewed within the context of a child's intellectual development. Linguistic structures will emerge if there is an established cognitive foundation.

2.3.4. Input

The input children receive is very important, parents do not talk to their children in the same way they talk to an adult. This adaptation is what we call motherese, and it facilitates language acquisition.

2.4. Some approaches to L1 acquisition

There are a couple of central approaches to L1 acquisition:

2.4.1. The Social Approach whose main figure is Vygotsky.

2.4.2. The Cognitivist Approach represented by Piaget.

The social approach views "social interaction as primary for development" (Hickmann, Fletcher & Garman 1986: 9). Vygotsky talks about a very important concept in the world of children's development, central to this approach: "the zone of proximal development" (in Hickmann, Fletcher & Garman 1986: 9), that is the period that goes from when the child cannot solve a problem on his/her own and desperately needs interaction with other people till when he/she can reach a solution alone. On the other hand, according to Piaget (1969), the cognitivist approach "sees individual cognitive processes as primary in development". A notional functional approach followed which considered that "different notions of context, functions and intentions have been used to interpret child language in other frameworks" (Hickmann, Fletcher & Garman 1986: 9). This approach was very important as it has been widely used.

2.5. Learning a second or foreign language

What is the difference between foreign and second language learning? In second language (L2) learning students are in contact with the language in their everyday

life but in foreign language acquisition the practice of the language is all or nearly all restricted to the classroom setting (González & Celaya 1992: 111-113).

Why should we learn second or foreign languages? Because nowadays languages are an important part of the real world to communicate with each other in all academic and professional fields. In the report by Colin Baker (2001: 21-23) there are ten advantages in language learning:

- Communication advantages:
 1. Wider communication.
 2. Literacy.
- Cultural advantages:
 3. Wider culture taking.
 4. Greater tolerance.
- Curriculum advantages:
 5. Increased curriculum achievements when both languages are well developed.
 6. Easier to learn a third or fourth language.
- Thinking advantages:
 7. Cognitive benefits.
- Character advantages:
 8. Raised self-esteem in knowing two, three... languages and cultures.
 9. Security in identity.
- Cash advantages:
 10. Economic and employment benefits.

To explain what Michael West (1996) thinks about the reasons to learn a foreign language I would say that he divides the motivations into two: inner or outer. An example of the former would be the interest to communicate with foreigners, or the desire to know another culture, that is to say, for personal satisfaction. An example of the latter would be the need to complete the school

syllabus in order to obtain a diploma. All students should be motivated in order to learn, the more motivated, the quicker and the better they will learn. Therefore, this is another important aspect to bear in mind. According to Celaya and González (1992) there are two kinds of motivation: integrative and instrumental. The aim of the former is to interact with members of the Foreign Language (FL) speaking community. The aim of the latter is more specific, e.g. obtaining a post. But motivation is not always directed to what people want (see point 6.5).

The factors that contribute to satisfactory learning according to David Crystal (1998: 362-378) would be the following ones:

1. Nearly everybody can learn, one just needs: motivation, intelligence and opportunities.
2. Learning to learn is a central point, so the strategies are fundamental.
3. A regular exposition to the language.
4. Exposition to native speakers.
5. Choosing and graduating objectives.
6. Flexible didactic methods.
7. The possibility to learn more than one language.
8. The foreign language should be respected by those students respect (e.g. parents, teachers, etc.).
9. Competent teachers.

There are other factors claimed by Gass and Selinker (1993: 232-270) that contribute to successful language learning: the aptitude of the students, the social-psychological factors (e.g. motivation, attitude), the personality (e.g. extroversion, introversion, risk taking, independence), anxiety, the cognitive style, the hemisphere specialisation, the learning strategies used, and the age of the learner.

When should individuals start learning a second or foreign language? The earlier, the better. A child is able to produce a wide range of sounds that adults cannot produce because their system is blocked with their L1 sounds. So, to acquire native pronunciation, one should learn the foreign language as early as possible and, if possible, not after the age of twelve. Even Larsen and Long (1997: 155) agree in saying "older is faster, but younger is better". That does not mean that aged people cannot learn but they find more difficulties in doing so, though if one wants to do something he/she will consequently succeed (see point 6.3).

The teacher should contribute to the students learning by helping them "to learn to learn" (Ellis & Sinclair 1989) applying more learner centred approaches and letting respect for individuality grow. Teachers should also imply the students more in the teaching methodology: negotiating about course content, sharing information, encouraging discussion, helping learners become aware of the strategies, creating a proper environment, allowing learners to form their own conclusions, counselling, etc.

Finally, teachers should be in constant development (Bartram & Walton 1994: 2-3); this means constant questioning of both the general principles by which our teaching is guided, and the specific practice which we actually adopt. There should be a continuing refreshment and critique of what is and what should be happening in the classroom. As learners should become more and more responsible for their own learning, teachers must become more and more responsible for their own teaching.

2.6. Foreign language learning theories

There are different learning theories. Some are similar to acquisition theories and they relate L1 to FL:

2.6.1. Conductism or Behaviourism

This theory is based on imitation and reinforcement. L1 influences positively when words or grammar structures in L1 are similar to FL; this is called positive transfer. Negative transfer occurs when words or grammar structures in L1 are different from FL (see 2.8). The latter are errors that obstruct the language learning process. This theory is linked to the Contrastive Analysis Hypothesis (CAH) that says: "Where differences exist, errors would be bidirectional." In short, Spanish people speaking English would make the same mistakes, but reversed, as English people speaking Spanish. As M^a Luz Celaya (2001) explains, contrastive analysis leaves many errors unexplained e.g. why people say *goed* instead of *went* (see point 2.8).

2.6.2. Cognitivism

According to this theory, languages are learned through stages. The interlanguage stage, for example, is a stage where students are in control of a language system that is not equivalent to the L1 nor to the L2 or FL and that everyone has to go through. According to this approach, people are creative, they formulate hypothesis in order to assimilate knowledge so errors inform about the learning process and, consequently, they are very useful. This method proclaims:

At first, learners have to pay attention to any aspect of the language and gradually through experience and practice they become able to use certain parts of their knowledge so automatically that they are not even aware of it. (Howatt 1985: 284).

2.6.3. Creative Construction

Chomsky (1980) states that "students construct internal representations or mental pictures of the language being learned. The internal processing is related to input and acquisition takes place internally." According to these premises, Krashen (1983) exposes five central hypothesis:

1. Acquisition learning hypothesis, (as I have already explained, according to Krashen, learning and acquisition are different concepts).
2. Monitor hypothesis (the learned system acts as a monitor or editor).
3. Natural order hypothesis (the easy rules are not necessarily the first to be acquired).
4. Input hypothesis (one acquires a language by receiving comprehensible input).
5. Affective filter hypothesis (it is an imaginary barrier which prevents from using input owing to the environment).

Krashen was very influential in Communicative Language Teaching (CLT) That is why many teachers followed these trends.

2.6.4. Interactionist View

Every learner is exposed to modified input because both comprehension and interaction are necessary for language acquisition. Learners have two kinds of linguistic information at their disposal: positive evidences, which refer to a set of well-formed utterances, and negative evidences which are information provided to a learner that his/her utterance is deviant in some way (Gass & Selinker, 1993 :214-221). These theories presented according to LightBrown and Spada (1995: 23-31), are based on the assumption that L1 and FL learning are similar. Other theories will point to key differences between them.

2.7. Methods for teaching foreign languages

There are different ways of teaching a foreign language. The methods have transformed through history as the linguistic competence required has changed through time. Now, the main aim of language study implies all four skills: reading, listening, speaking and writing, whereas in ancient times the objective was focused on the written expression and on reading. The change in the methodologies has also reflected the theoretical changes of the nature of language and its learning.

2.7.1. Grammar-Translation Method

The Grammar-Translation Method is an old method initiated in Greece and Rome. It was used to learn classical languages such as Latin, Greek, etc. "its aim was to know everything about anything more than the thing itself" (Richards & Rodgers 2001).

The characteristics of the Grammar-Translation Method were:

- Learn a language in order to be able to read its literature.
- Approach a language through the analysis of its grammar rules.
- Focus on reading and writing, not on the oral skills.
- Learn vocabulary words through bilingual lists.
- The more sentences one translates, the better. The sentences are basic units of meaning.
- Correction is the base of everything.
- Grammar is taught deductively.
- In order to learn, the teacher uses the student's L1. Comparisons are frequent.

- This method does not require much from the teacher, and the student is passive.

Amparo Hurtado (1996: 49-52) expounds some negative aspects of this method:

1. Translation activities were organised around vocabulary lists that block access to other meanings.
2. The student was forced to believe that translation was a mere word transposition which is far from reality.
3. The fragments used were high level literary texts.
4. The decontextualised equivalence proposed limited the real possibilities reached in context.
5. The teaching of reverse translation was even more difficult as students had to write as a writer in the foreign language would do it.
6. The only instruction was: "read and translate".

The Grammar-Translation Method dominated the teaching of European languages and foreign languages for a long time, and today it is still used.

At the end of the 19th century an opposition to this method was developed. This reform movement put the basis for the new methods to teach languages.

2.7.2. Reform Movement

From 1880 linguists such as Sweet defended four principles of language teaching:

1. Select what should be taught.
2. Limit what should be taught.
3. Distribute what should be taught in the 4 skills.
4. Grade the material used from simple to complex.

Around the end of the 19th century, Viëtor in Germany and Passy in France became interested in the practical aspects of language learning. Phonetics was established and

it opened new perspectives to the speaking process. They considered speaking as one of the primary language skills, and one of their first objectives was to improve the teaching of modern languages. They vindicate the following (Richards & Rodgers 1998: 15-16):

- The study of the spoken language.
- A formation in phonetics in order to establish good pronunciation habits.
- The use of conversation texts and dialogues to introduce expressions into the oral language.
- An inductive methodology in grammar teaching.
- The teaching of new meanings through the development of associations in the target language.

The reformists also believed that:

- the input should be first done orally,
- the words should be presented in sentences and the sentences in contexts.

Within this reform movement one can distinguish between alternative methods to Grammar-Translation:

2.7.2.1. Phonetic Method

With the Grammar-Translation Method, oral expression was not important. As a reaction, the phonetic field was thoroughly studied and considered essential to learn modern languages as they had to be used to communicate, understand and make oneself understood.

2.7.2.2. Natural Method

Followers of this method held that FLA followed the same process as L1 acquisition (González & Celaya 1992: 30). So, the FL was taught the same way as a child learns his/her L1. This method main features were:

- the introduction of spoken language is taught first,
- the new words relate to the world referent.

2.7.3. Direct Method

This was a combination of the Phonetic and the Natural Methods and it was based on the involvement of the learner in speaking and listening to the FL in realistic situations. Learners were encouraged to think in their Target Language (TL) and translation was forbidden. Formal grammatical rules were avoided. It was not an easy method to use in the artificial setting of a classroom. This method was also known for its tolerance towards errors.

Berlitz was one of its scholars. Let me go through some of his principles (in Titone 1968: 100-101):

- a) Do not translate: prove.
- b) Do not explain: perform.
- c) Do not make a lecture: ask.
- d) Do not imitate errors: correct.
- e) Do not use decontextualised words: use sentences.
- f) Do not speak a lot: make students talk.
- g) Do not use books: use your syllabus.
- h) Do not go very quickly: follow the student's pace.
- i) Do not talk very slowly: talk normally.
- j) Do not be impatient: be calm.

As one can see above, the most important aspect of this method is that the student recovered importance and everything revolved round the learner.

Along the 20th century this method was slightly remodelled and its name changed. The first variant was called **Audio-Oral Method**. Again the phonetic field was emphasised as well as the oral work: listening and speaking. Its slogan describes perfectly well the methodology being used: "The eye is the enemy of the ear" (Crystal 1998: 378-379).

In the late second half of the 20th century another variant appeared, but this time it was not based on the Direct but on the Audio-Oral Method, it was now named

Situational Language Teaching. The most outstanding aspect of it is the importance that Firth, one of the theorists of this method, gives to context and situation saying that meaning depends on cultural context and that visual aids such as flashcards are essential. He sees language as a social ability, and he is the first to talk about the meaning of varieties of language and register.

After some years applying Situational Language Teaching, as with other methods, it was found that it did not work as well as expected.

At the end of the 70s it seemed clear that the situational approach... had finished its run. There was no future in trying to predict the language through situations. What was needed was a thorough study of the language and promote a back trip to the traditional concept that said that the enunciations had meaning on their own and expressed the meanings and intentions of the speakers and of the authors that created them. (Howatt 1984: 280)

From then on **Communicative Approach** was one of the standards of language teaching.

2.7.4. Audio-Lingual Method

Also known as Aural-Oral Method, it views language as a process of habit formation. This method stems from Skinner's behaviourist theory and the emphasis lies on correction. Language is first heard and practised orally before being used in the written form. Structural patterns are imitated and drilled until the learner's responses become automatic. That's why this method was also called the Mim-Mem (Mime-Memorise) Method. They used L1-FL comparison to obtain positive and negative transfer.

One of the applications of this method was the **Army Specialised Training Programme (ASTP)**, intensive teaching with a reduced number of motivated students who had the

need to learn. The teachers were native speakers and it gave really good results.

Later, Chomsky reacted against behaviourism as he thought that: "language is rule-based creativity" (Chomsky 1988: 5). According to this approach, grammar rules were based on universal principles. He invented a concept called Universal Grammar that "would account for the range of linguistic variation that is humanly possible" (in Crystal 1998: 84-85). According to Chomsky, language is acquired through "trial-and-error" processes, and errors are tolerated.

2.7.5. Audio-Visual Method

It was a method developed in France and was similar to the Audio-Lingual as it also used drills and emphasized oral work. There were two main differences: the Audio-Visual method used film-strips and picture sequences as visual aids and they considered communication as the basis for language learning (González & Celaya 1992: 31).

2.7.6. Notional-Functional Method

This method propounded by Wilkins, van Ek, Trim and Richterich considers communicative competence to be the final aim. As the name of the method indicates, it is based on notions [general (abstract concepts) and specific (what people actually say)] and functions (the aim). The Notional-Functional Method teaches the four skills according to a strong interdependence between language and communication that one can perceive studying this method. As Littlewood (1981: 1) states: "one of the characteristics of communicative language teaching is that the functional aspects are as important as the structural ones".

2.7.7. Suggestopedia

This method, developed by Lozanov around 1978, is built on the science of suggestion. "The method is based on the view that the brain (especially the right hemisphere) has great unused potential which can be exploited through the power of suggestion." (Crystal 1998: 379). The main objective for the student is to achieve a good self-image in order to be predisposed to learn. The means is to provide an atmosphere of total relaxation to convey that language learning is easy and natural. It draws attention to: the decoration, the furniture, the classroom organisation, the use of music, etc. Summing up, this theory is about manipulating the learner's concentration in order to obtain better results (Richards & Rodgers 1998: 138-148).

...three elements of the Lozanov Method are considered essential for the system to work effectively: (1) an attractive classroom (with soft lighting) and a pleasant classroom atmosphere; (2) a teacher with a dynamic personality who is able to act out the materials and motivate the students to learn; (3) a state of relaxed alertness in the students. (Krashen 1982: 143)

2.7.7.1. Inner Track, Silva Mind Control and Neuro-Linguistic Programming

With the Inner Track method, students learn through games, plays and dialogues, and drills are excluded. "The Inner Track Method derives from Suggestopedia and draws on two methods, namely, **Silva Mind Control** and **Neuro-Linguistic Programming (NLP)** to make it less teacher centred." (González & Celaya 1992: 35). I will deal with NLP later on in this dissertation (see point 6).

2.7.8. The Silent Way

This method put forward by Gattegno around 1972, tries to encourage learners to develop their own learning ways by

reducing the teacher talk to a minimum. The teacher introduces limited FL vocabulary (maybe through charts) to enable students to talk from the very beginning.

2.7.9. Total Physical Response (TPR)

A method proposed by Asher, who stressed aural comprehension above all. The name derives from the actions students have to perform as they are given orders or commands. From time to time, these orders should be bizarre in order to catch the students' attention. Listening and body movement are essential parts of this method. Another important premise is that learners do not have to talk unless they feel ready to do so.

Extensions of TPR are Winitz's **Comprehension Approach** and Winitz and Reeds' **Aural Discrimination Method** (González & Celaya 1992: 36-37).

Almost not one teaching a foreign language method has possibilities to have success if it doesn't include a lot of class work consisting on the part of the student in performing the orders given by the teacher (Palmer & Palmer 1959: 39)

2.7.10. Community Language Learning (CLL)

Advocated by Curran around 1972, this method is built on the idea of "whole person" relationships. The main goal is to build strong personal links between the teacher (counsellor) and the learner (client). Pupils talk naturally in their L1 and ask the teacher for FL equivalents. The instructor provides a translation and the student repeats it. CLL has the trainee in mind, it is student-centred, and tries to motivate the learners in order for them to assimilate the language better.

2.7.11. Natural Approach

Developed by Krashen and Terrell around 1983, this method emphasises the role of natural language acquisition. L1 can be used and students should try to underscore the parallels between FL and L1 to attain a better learning. It stresses the importance of emotional rather than cognitive factors in the academic attainment, and vocabulary rather than grammar (Crystal 1998: 379).

The main idea behind this approach is Krashen's Input Hypothesis. The input (i) the learners should receive has to be slightly beyond their level: $i+1$ (in González & Celaya 1992: 37-38).

Krashen and Terrell (1983: 17) view communication as the most important function of language and, as its approach is centred on teaching communicative abilities, the Natural Approach is for them an example of Communicative Approach.

Douglas Robinson in his book *The Translator's Turn* (1991) indicates that:

one of the surest ways to obstruct the learning of a foreign language is to teach it (usually an idealized standard form of it) through inert grammatical rules and vocabulary lists, all in isolation from real-use situations. Language taught like this is disembodied *language*, not richly somatic *parole*.

So I can conclude that an eclectic approach seems best for most teaching situations. Teachers should first of all analyse their pupils and according to them and to the situation in which they are going to teach, one or a mixture of several of the methods displayed above would surely fit best their learners' and their own needs.

2.8. First Language Interference

The topic of first language interference has had an unusual history in second language acquisition research and practice. For many years, it has been presumed that the only major source of syntactic errors was the performer's L1 (Lado 1957). The issue then was where L1 influence fitted in the theoretical model for FL performance:

- a) L1 influence appears to be strongest in complex word order and in word-for-word translations of phrases.
- b) L1 interference is weaker in bound morphology. These errors are "interference" between the other terms of the English subsystem in question.
- c) L1 interference seems to be stronger in "acquisition-poor" environments.

Subsequent empirical studies of errors are not traceable to the structure of the L1, but are common to FL performers of different linguistic backgrounds. That is why Celaya (2001) says that many errors are developmental (natural errors).

These findings have led several scholars to question the values of contrastive analysis and to argue instead for error analysis. The L1, it is maintained, is only one of several sources of error, and other sources also need to be considered.

The issue now is not whether L1-influenced errors exist in FL performance, or even what percentage of errors can be traced to the L1 in adults, but rather, where L1 influence fits in FL performance.

To quote Newmark (1981): "the cure for interference is simply the cure for ignorance: learning". What can be concluded is that the L1 may "substitute" the acquired FL as an utterance initiator when the performer has to produce in the target language, but has not acquired enough of the

FL to do this. It may in fact be the case that the domain in FL performance is the same as those rules that are most prone to L1 influence, while aspects of the target language that may be learned are relatively free of L1 influence.

The influence of L1 is not always negative as "transparent words" or "true friends" exist and are opposed to "false friends" or "false cognates" (negative transfer). "True friends" are words that are written similarly in L1 and FL and the meaning in both languages is similar. On the contrary, "false friends" are words written similarly in L1 and FL but the meaning in both languages differs considerably. If someone teaches according to comparative structures, words or grammar, he/she has to bear in mind these two classes of transfers.

Celaya (2001) talks about many other kinds of transfer. Scholars in the 1980s wanted to detach the notion of transfer from behaviourist ideas, so the concept was redefined and the L1 could be used to deliver information for the FL classroom. So a new name was proposed: "Cross-linguistic influence" (CLI). Recent transfer perspectives are:

1. Transfer and markedness. Superficial structures are language specific and, so, marked. Those structures which are more marked in the FL, will be consequently more difficult to acquire.
2. Transfer and the natural order hypothesis. Although there is a natural order about how students acquire any language, L1 influences its way and rate. So FLA does not follow the same acquisition process of L1.
3. Transfer and psychotypology. Learners rely on the language that they know and that, for them, is closer to the FL, be it L1 or another language they know.

4. Transfer, psychotypology and markedness. The more marked an L1 structure is, the less transferable would it be to the FL or vice versa.
5. Transfer and UG (see 3.2.1). Do we use our innate abilities for language learning to learn a FL or a second language? There are three perspectives we should bear in mind:
 - a) In Second Language Acquisition (SLA) there exists no access to UG, so SLA must be explained through transfer.
 - b) We have full access to UG in SLA as well as in L1 acquisition.
 - c) UG is active but in a different way.

Apart from "linguistic transfer", there is "cultural transfer" and "pragmatic transfer" (the way learners follow or break sociolinguistic rules).

Summing up, we can see from Celaya's perspective that L1 is not necessarily a bad influence to acquire a foreign language. It is valuable to put emphasis on transfers as students will have points of reference to develop their strategies. There are two sorts of strategies (Brown 1987):

1. Learning strategies. They have to do with input: processing, storage and retrieval, they are what we call long term solutions.
2. Communication strategies. They have more to do with output: how meaning is expressed, and they are short term solutions. e.g. literal translations, paraphrase, direct appeal for help, among many others.

Summing up, learning a language is not an easy task. The bad news is that there is no magical methodology and that the most useful one is a mixture of them all. A conclusion mostly shared by scholars researching in this

field of study would be that the fact of accessing an L1 always benefits the learning of an L2 or a FL.

Learning a foreign language should not be presented as the acquisition of new knowledge, but as an extension or alternative of what the student already knows. Language learning is more likely to be successful when it is associated with particular areas of use, which cut across linguistic and cultural boundaries.

3. OVERVIEW OF THE MAIN APPROACHES TO TRANSLATION

I would like to start this section answering the question: what is translation? First, I will begin with the origin of the word "translation". It comes from an old Latin verb: *transferre*, and the term for translator was: *interpres* (a person who interferes, who does not necessarily communicate honestly what he/she understands).

According to Ovidi Carbonell (1997: 60) the reader has always freedom of interpretation, that is why it is said that there exist as many interpretations of a text as readers, as many translations as translators, and what a culture considers a good translation may not be accepted by another culture. According to Toury (1995) translation is communication between messages integrated in a given linguistico-cultural system, that means they are regulated by norms and through them a society controls the importation and exportation of its culture. Widdowson (1983) states that meaning is not in the text, texts just offer mere indications on the significance and intentions of the author, and the reader has to reconstruct them contrasting them with his/her world knowledge. That is why Nunan (1993: 67) writes: "The things we know about the world assist us in the interpretation of discourse". Or in Mona Baker's words (1992: 222):

Whether one holds the view that meaning exists in text or in situations involving text in addition to other variables such as participants and settings, one cannot deny that a reader's cultural and intellectual background determine how much sense he/she gets out of a text.

In a global **historical vision** of translation, one should remember Cicero, Horace and Saint Jérôme talking about the term "fidelity". They were the first to consider translation not as a word for word equivalence but sense for sense, the beginning of what we now consider "translation". Mounin also condemns word for word translation and points out that the 17th century is the time for the "*belles infidèles*" whose origins are in social and historical reasons (Hurtado 1990: 17).

Ortega y Gasset (1945) defines translation as an "utopian operation". Walter Benjamin (1970) states that a faithful word for word translation will not transmit the original sense. Peter Fawcett (1997: 27) defines translation as "one-to-many correspondence between languages".

David Crystal in his book *Encyclopaedia of Language* (1998) states that translation is:

the neutral term used for all tasks where the meaning of expressions in one language -the source language (SL)- is turned into the meaning of another -the target language (TL)-, whether the medium is spoken, written, or signed.

But a more simplified idea comes from the hand of Wolfram Wilss "Translation is a goal-directed intertextual information-processing activity with a decoding and an encoding phase" (Mason 1995: 35).

Translation, following Foucault, is one of the determinant strengths of a culture, one aspect of the discourses of the epoch that creates the ways of thinking as well as the identities of its individuals. Steiner (1976: 236) proclaims that translation has not been an issue of primary importance, but a marginal one. According to Carol Maier (1995: 21-38), translation, though a "problematic" interchange, should not be automatically

defined as a loss. The most impressive thing is not the difficulty to find equivalents but exploring all the disposable possibilities. The loss is that the translator has to choose one of these possibilities making it impossible to bear in mind all the others. I have to add here Lefevere and Bassnett's point of view (1990: 11): "Translation, like any (re)writing, is never innocent."

So, if I have to define the word **translator**, I would say that a translator, like any reader or listener, *is a person influenced by a reality which is endlessly changed by new experiences; but the translator, furthermore, should use all his/her knowledge to decodify and codify style, culture, communicative functions, reactions and textual information or content from a SL to a TL.* The translator is a mediator between cultures trapped among representation systems and ideological structures showed through language (Carbonell 1997: 66-69). So it could be said that the translator is in a space between cultures (Carol Maier 1995: 21-38). Douglas Robinson (1997) confers a general definition of translator worth noticing: the translator is someone "that gives back to the original as much as it took from it".

Finally, Nida (1969: 12) points out that the act of "**translating** consists in reproducing in the receptor language the closest natural equivalence of the source-language message, firstly in terms of meaning and secondly in terms of style."

It is sometimes said that there is no task more complex than translation -a claim that can be readily believed when all the variables involved are taken into account. Translators not only need to know their source language well; they must also have a thorough understanding of the field of knowledge covered by the source text, and of any social, cultural or emotional connotations that need

to be specified in the target language if the intended effect is to be conveyed.

Translators should work to ensure a result that sounds as natural as possible (Crystal 1998: 346). Though other scholars such as Venuti, talk about the importance of a visible translator. He thinks it is important to "reveal the translation to be in fact a translation, distinct from the foreign text" (Venuti 1996: 93). Having these two theories in mind: the theory on invisibility or the theory on visibility on the part of the translator one can say that the circumstances involving a translation act can help to decide which theory to choose.

3.1. Types of translation

Jakobson (1959) proposes a very general classification of kinds of translation according to the linguistic system used. He talks about:

1. intralinguistic translation: transferring a message from a language into the same one;
2. interlinguistic: transferring a language into another;
3. intersemiotic: transferring a message from one sign system into another.

Quoting John Dryden (in Robinson 1997), there are three types of translation according to their degree of fidelity: metaphrase (word by word), paraphrase (sense for sense) and imitation (free; based on the translator criteria).

However, as maintained by Larose (1992), there are only two opposed poles in the way one translates: the first one is called free and the second one puts the form before the content. They seem synonyms but they can also be opposed. And it gives rise to two types of translation:

communicative (free, natural) and semantic (faithful, loyal).

Even another classification comes from the hand of Newmark (1998) together with Henvey, Higgins and Haywood around 1995; they write on the varieties of translation and say that there are 6 types:

- a. Word-for-word. Used to understand how a language works syntactically but not to produce fluent texts: Not a sausage! = ¡*No una salchicha!*
- b. Literal. Syntactically correct but it can produce calques: Not a sausage! = ¡*Ni una salchicha!*
- c. Semantic. More fluent but neutral, it follows the Source Text (ST) closely: Not a sausage! = ¡*Nada de nada!*
- d. Communicative. Tries to convey a similar effect on the reader of the Target Text (TT): Not a sausage! = ¡*Ni hablar!*
- e. Free. Emphasises the effect of the ST without changing the meaning. It is a truly creative translation and it can change cultural references: To sell like hot cakes = *venderse como rosquillas*.

Translators have to have a general knowledge of them all as well as a wide understanding of the theories in the translation field in order to decide which is the best sort of translation for each situation.

It is no more necessary to have a knowledge of the theories of translation in order to translate than it is to have knowledge of the rules of language in order to speak... However once it is no longer a matter of translating but of teaching someone else how to translate, the limitations of an empirical approach become obvious. (Delisle 1988)

So that is why a theoretical background is needed before starting to deal with translation pedagogy.

3.2. Translation theories

There are many translation theories and I will classify them in: Approaches based on Linguistics, Cultural Studies and the 21st century state of the art.

3.2.1. Approaches based on Linguistics

This is a formalistic approach, it analyses language structurally (forming part of different structures).

Concerning the people engaged in it, they need a scientific framework when studying translation and, at the beginning, they mostly use their knowledge to improve second language acquisition or foreign language acquisition. The main scholars involved in these studies are: Saussure, with his structuralism, followed by Sapir, with his linguistic determinism, and Bloomfield, among others. Chomsky with his Transformation Generative Grammar, which studies language through rule-formation, he distinguishes between Surface Structure (SS) and Deep Structure (DS) of every sentence. Chomsky, idealistically, thinks that the deep structure could be universal and so he talks about a Universal Grammar (UG).

Benjamin supports the idea of a pure language. Benjamin interprets what would be the Linguistic Universals that Chomsky explains scientifically from a more philosophical viewpoint. He says that translation becomes a liberating act and the translator becomes the liberator. He advocates for the visibility of the translator as any translation marks the continued life of a text at another moment in time, so for him foreignisation is the only option.

Jakobson (1959) also deals with one of the milestones of translation: equivalence. He says that equivalence is the main problem of language and the major preoccupation of linguistics. He continues stating that any translator

should overcome the barriers of the structural organisation of each language system. Finally, contrary to Victor Hugo and Voltaire, who state that translation is impossible, Jakobson together with Borges says that even though perfection is never achieved, it confirms that the denotative meaning can be translated but the connotative cannot.

Nida works alongside Chomsky and, from a sociolinguistic standpoint, he establishes a functional equivalence that he adds to Chomsky's formal equivalence, related to what is communicated. This new concept is dynamic equivalence, related to the transmission of meaning. He says: "The older focus in translating was the form of the message... The new focus, however, has shifted from the form of the message to the response of the receptor" (Nida 1969: 1).

Nida follows the concept of kernels (the basic and most important concepts of a sentence, text, etc.) and he adds to Chomsky's model:

- a) a cultural context,
- b) communication theory,
- c) emphasis on reader-centred translations,
- d) a reflection on the existence of a universal human experience,
- e) the importance of context and a preference for sociolinguistics instead of Chomsky's purely linguistic base.

Gentzler (1993: 44), from his cultural studies approach, maintains that "despite claims to the contrary, Nida's theory crystallized with the addition of Chomsky's transformational component". Gentzler continues saying that Chomsky has not written his model for translation practice, and he does not want other academics to use it for this purpose though scholars such as Steiner, Nida or Wilss

adopts Chomsky's model (in Vidal, 1995: 27). According to Gentzler (1993: 54), Nida bases his postulations on a very simplified vision of Chomsky's theory. Another charge against Nida is that "if we follow his injunction to preserve the genius of the target language, it will mean suppressing the Otherness of the source language and so is a form of colonialism" (Gentzler 1993: 54). Finally, a "fundamental charge made against dynamic equivalence is its essential impossibility" (Fawcett 1997: 4). But the attacks have not been based on a careful reading of Nida and the problem is that none of the boundaries are tight and they will probably never be. In fact, Nida always talks about "fuzzy edges".

Nida would translate, for example, the word "lamb" from the bible to "seal" for the Eskimos, as the deep sense of the word would be much closer to their world. Finally he says that the laws in a translation act should be the following (Nida 1964):

- a) the translation should have sense,
- b) it should transmit the spirit of the original,
- c) the expression should be natural and fluent and it should produce a similar reaction on the target reader as on the source reader.

Summing up, a faithful translator is loyal to the ST but selects free forms in the TT as well. Nida and Taber try to surmount the controversy about whether translation should favour the SL or the TL; that is the eternal opposition: loyal/beautiful, literal/free, form/content (Vidal 1995: 28). They both end up saying that translation is a science based on linguistics, hermeneutics and stylistics that consists in reproducing through a natural and close equivalent the SL message in the TL, first in terms of meaning and secondly in terms of style (Nida 1982: 12).

3.2.1.1. Cognitivist Approach

According to Harris (1951) two main studies should be distinguished here: process based studies and product based studies. Process based studies investigate how translators obtain their translation, and product based studies examine the final result. Cognitivism explores the techniques or strategies a translator uses to render a text in the target language and the mental processes used to achieve this end.

Thinking Aloud Protocols (TAP)

It is a measuring instrument for research grounded on process based studies. It originated in Germany and Finland, and draws from psycholinguistics. The main point is translating texts aloud, and talking about what the translator him/herself is doing. From that experience one should be aware of what one does when translating. Whenever two students analysing a translation face a problem, for example, they should go off the problem diverging and thinking till they can reach a good solution.

The people who work in this cognitive line are: Hans Krings, Paul Kußmaul, Rita Jääskeläinen, Sonia Tirkkonen-Condit, and those working in the psychocognitive approach are: María González Davies and Christopher Scott-Tennent among others.

3.2.1.2. Text Linguistics

It is, as Venuti describes it, "an approach in which notions of equivalence are grounded on the classification of text types and functions" (Venuti 1992: 1-15).

The linguists that participate in this approach are, among others, Hatim and Mason. They describe translation as a dynamic process of communication.

...ideology impinges on the translation process in subtle ways. Consciously or unconsciously, text users bring their own assumptions, predispositions and general world-view to bear on their processing of text at all levels. Individual lexical

choices, cohesive relations, syntactic organisation and theme/rheme progression, text structure and text type are all involved. (Mason 1994: 23-34)

Hatim and Mason consider translation as a text-centred analysis different from reader-centred or author-centred analysis. This text-centred analysis covers three dimensions (Hatim and Mason 1990: 21):

- a) The communicative dimension: use or register, mode or channel and users or dialects and idiolects.
- b) The semiotic dimension: syntax, semantics and pragmatics.
- c) The pragmatic dimension: According to Grice's Maxims of cooperation, quantity, quality, relation and manner.

Make your conversational contribution such as is required, at the stage which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged. (Grice 1975: 45)

According to Hatim and Mason (1995: 12) a translator is a communicator who seeks to maintain coherence by striking the appropriate balance between being effective and efficient in a particular environment, for a particular purpose and for particular receivers.

The translator, as both receiver and producer of text, has the double duty of perceiving the meaning potential of particular choices within the cultural and linguistic community of the source text and relaying that same potential, by suitable linguistic means, to the target readership. (Mason 1994: 23)

So, for them, linguistic variations are determined by context. They define translation as a process that includes negotiation of meaning between producers and receptors of texts.

Text producers send to text receivers the way they view the world, in the way meaning is inferred beyond the words-on-the-page, so to say, and how the resources of language users for doing this kind of thing transcend any artificial boundaries between different fields of translating. (Hatim & Mason 1996: 7)

From that, one can infer that each act of reading a text is unique and irrepeatable. One text enhances different reactions in different people.

Mona Baker is another scholar who participates in this theory. She states that "the ability to make sense of a stretch of language depends on the hearer's or reader's expectations and experience of the world" (Baker 1992: 219).

3.2.1.3. Functionalist Approach

This approach, also called skopos theory or action oriented theory, underlines the importance of real world circumstances and deals with the fact that the translator's choice is always conditioned by the client. This approach is interested in the translation process as a profession. Its basic principle is to insist that the notion of equivalence is irrelevant and that the forces of society guide the translation. Therefore, social systems are very important as they influence translation through microlevels. The most important thing is the purpose of the translation. Every translation depends on the objective (*skopos*, in Greek) the final text has to attain in the target culture. The skopos is the aim of all translations.

People who follow this approach are: Catherina Reiß, Justa Holz-Măntări, Christiane Nord and Hans Vermeer who states:

The source text is oriented towards, and is in any case bound to, the source culture. The target text, the translatum, is oriented towards the target culture, and it is this which

ultimately defines its adequacy... The skopos theory merely states that the translator should be aware that some goal exists, and that any given goal is only one among many possible ones... The important point is that a given source does not have one correct or best translation only. (Vermeer 1989: 182-183)

Christiane Nord (1993: 97-112) amplifies Reiss' and Vermeer's skopos theory. She emphasizes the TT function in the target culture. However, Nord observes the original culture, as well. Christiane Nord sees the translation process as follows: an initiator (as Nord calls him/her) asks the translator to translate a text to accomplish a function in the target culture. The initiator wants the translation skopos to be accomplished (Vidal 1995: 23). Nord has in mind the intertextual (e.g. the topic, etc.) as well as the extratextual (e.g. who?, why?, etc.) factors to be considered when translating. She combines the concepts of functionality (the aptitude of a text for a specific purpose: though the communicative function is not inherent in the text, the receptor gives the text a function) and loyalty (respect towards the author, client and readers' intentions and expectations) and says that the translator should only mediate.

Summing up, Nord says she has made an effort to combine two models: the traditional concept of equivalence and the radical functionalist concept; trying to establish the aptitude of a text for a specific aim as well as the respect for the author's intentions and expectations, not only of the original author but also of the client and target readers. This is a pragmatic model that, thanks to the loyalty principle, can be applied to any culture, (adopting its norms and conventions) and to any type of text (Hurtado 1993: 97-111).

3.2.1.4. Machine Translation

The earliest work on language within Artificial Intelligence (AI) was concerned with machine translation (Weaver 1949: 15-23). People tended to create working machine translators, as translators cost money and spend time doing their job. The first thought was that the only difference between languages was the vocabulary and the word order. The first results from this simple-minded approach were useless, as a word can be translated by multiple options (Malkmjaer, 1995: 30).

The first public display of a machine translator that worked was offered by IBM with the help of Leon Dostert in 1954. It led the investigators towards the objective of a Fully Automatic High Quality Translation (FAHQT). The two pioneer developments were SYSTRAN and METAL. The most effective program has been SYSTRAN. It translates in the following stages: the text is read in and titles, paragraphs, etc. are identified. A dictionary of invariant expressions is consulted. The main dictionary is consulted. Inflected forms are not found in a dictionary, so they are reduced to the base form. A compound noun list is checked. Homographs are resolved by examining adjacent words. Sentences are segmented into main and subordinate clauses. Syntactic relations are determined. Conjunctions are analysed. Further relations are identified. Words are substituted and adjustments are made based on differences between languages. Words are inflected according to the TL. The word order is rearranged according to the TL. Its future status is unclear in view of the emergence of more powerful, second-generation systems, such as EUROTRA, which was the product of high investigation in syntax and semantics around the 80s; though these advances were enormous they could not be totally transferred into the practical field.

What are the limits of machine translation? High-quality machine translations are currently feasible only when the text to be translated is highly specific, restricted to the vocabulary of a narrow domain of knowledge and it must be straightforward in style and grammar (Melby 1995: 1). That is why in 1976 MÉTÉO was a success: it translated specific weather reports from English to French at a high rate and with quite good results.

There are many problems to take into account when designing a translator programme: false cognates, polysemic words, grammatical and rhetorical differences between languages, how to deal with culturally specific items, etc. That is why the methodology applied to machine translation has been divided:

- a) Rule-Based Machine Translation (RBMT)
- b) Analogy-Based Machine Translation (ABMT)

From a theoretical point of view they are radically opposed, so they originate very different systems. The rule-based systems have been theoretically influenced by generative linguistics and artificial intelligence (1970). The analogy-based systems apply to a statistic methodology among already translated texts (1990).

Analogously to Chomsky's UG, Warren Weaver suggested a universal basis for language and that if we could find it, we would be able to use it as an interlingua in machine translation. Melby was the first to question the hypothesis of the conceptual universality among languages. Professional translators had always doubted the validity of that idea, as there are other levels of equivalence equally important as the semantic level.

Nowadays, even though there are products such as PC-Translator, Power Translator, InterNOSTRUM or ARA, the most successful ones are the specialised. The leitmotiv of all

these machine translator developments is, actually, the Internet where BABLEFISH or GOOGLE among others can be found free. All of these machine translators have a wide cover in spite of a generally very low quality, that is why professional translators usually use computer-assisted programs. It is difficult to construct machines sophisticated enough to perform operations that human beings still do not understand. Although translation has been practiced for thousands of years, there are still conflicting theories about how it should be done (Melby 1995: 4).

In conclusion: machine translation with restricted vocabulary or tuned to the material being translated is already possible, but the problem is that the concept of "meaning" is ambiguous. There is no program able to interpret the meaning of a text yet. And for the moment the best High Quality (HQ) texts in this field are the product of human-machine interaction.

3.2.2. Cultural Studies

Theories of translation moved towards a focus that enabled them to overcome a purely linguistic methodology. They became interested in ideology, politics, philosophy, etc.

The main principle of this theory is the social regulation of translation in societies. In different times a translation can vary, in different countries a translation can also change. Translation is dynamic and ideologically charged.

3.2.2.1. Polysystems Theory

The polysystems theory comes from the notion of systems of the Russian formalists and the Israeli School members. In a society the language is manipulated by the social system of that society, itself and by its ideology.

The word "polysystem" is gathered from the belief that different systems exist in a society, systems that are dynamic and can overlap. Literature, for instance, is never monolithic (in each step of its evolution it is full of directions and different tendencies) but it is a collection of different literary forms (that go from verse to popular literature) (Vidal 1995: 65). These forms are integrated in a society in a given time and with a predetermined ideology.

The people who centre their work around the polysystems theory are, among others:

Gideon Toury (1998: 10-32) who sees translating "as an act and as an event characterised by variability" and "historically, socially and culturally determined, in short, norm-governed". Toury, together with other scholars who analysed this theory, give priority to the thought that translation is controlled by social systems; these systems are multiple; consequently, they are polysystems; so it is irrelevant to talk about equivalence. The social system is a macro level that indicates how a translation should be. The social institutions have power to decide on translations, and they also focus on norms.

We could define norms as behavioural standards of a translator that, without being absolute rules, determine which translation actions are considered acceptable and valid in a given culture in a determined historical period (Toury 1998).

There are many conditions to be taken into account when using norms in the translation field,

Norms are developed in the process of socialisation. They are conventional, they are shared by members of a community, they function intersubjectively as models of behaviour, and they also regulate expectations concerning both the behaviour itself and the products of this behaviour. (Schäffner & Toury 1998: 1-9)

If it is accepted that norms are central to translating, they have to be thoroughly explained. Toury distinguishes three kind of norms (Schäffner & Toury 1998: 5-7):

- a) preliminary norms which "decide overall translation strategy and the choice of texts to be translated";
- b) initial norms "which govern the translator's decision to adhere primarily to the source text or to the target culture", and
- c) operational norms "which control the actual decisions made during the act of translation".

Itamar Even-Zohar (1990: 73) proposes a transference theory "translational procedures between two systems are in principle analogous, even homologous, with transfers within the borders of the system". Another notion studied by this theoretician is "interference". He states that a literature interferes with another or others, in a higher or lower degree according to its developmental and independence level (Even-Zohar 1990: 92-94).

Susan Bassnett is a member of this group, as well as Andre Lefevère who say that translation is a rewriting process with its own norms (he is a pioneer in this thought). He thinks "... translation plays an analysable part in the manipulation of words and concepts which, among other things, constitute power in a culture" (in Vidal 1995: 57). He also talks about the process a translator has to undergo: editing, anthologising and criticizing.

Lefevère together with Bassnett (1990: 11) write that a translation "Like all (re)writings is never innocent. There is always a context in which the translation takes place, always a history from which a text emerges and into which a text is transposed".

In the mid 80s Theo Hermans stands out for his contribution to Polysystems Theory as he thinks translators change things in a translation according to the systems.

The domain of translation has limits, a socially acknowledged boundary differentiating it, sometimes sharply, sometimes only diffusely, from other modes of representing anterior discourses such as paraphrase, adaptation, plagiarism, summary quotation, transliteration, and so on. These expectations, which police the boundaries of translation as institution, are usually referred to as the "constitutive norms" of translation... we can speak of these expectations as circumscribing the domain of translation. (Hermans 1999: 3-20)

According to Hermans, translation is circumscribed by expectations with cognitive and normative elements in them. These expectations structure the domain, the field or the system of translation (which constitute the structures of social systems).

Niranjana (1992: 3) sees the translator as an "unbiased, transparent medium through which a text may pass purportedly along a horizontal axis". He analogously tries to explain what translation is.

Translation as a practice shapes, and takes shape within, the asymmetrical relations of power that operate under colonialism... In creating coherent and transparent texts and subjects, translation participates -across a range of discourses- in the fixing of colonized cultures, making them seem static and unchanging rather than historically constructed. Translation functions as a transparent presentation of something that already exists. (Niranjana 1992: 3)

Ovidi Carbonell (in Morillas 1997: 60-61) states, that translators as interpreters of other cultures have a lot of possibilities to alter, reinterpret and manipulate the original sense of a text. That can even happen without the

translator knowing it, as the sense of every text is given by each reader and so it depends on the experience of the world the reader has. Again, there exist as many interpretations of a text as readers the text has. Widdowson (1983) thinks texts give us mere indications about the author's intention and meaning, and that the receptors should reconstruct contrasting these indications with their own schematic knowledge. In conclusion, and according to Michel Foucault (1999), translation is one of the culture determining forces that "creates" not only the ways of thinking in a society but the identity of the individuals that constitute this society.

Translation can therefore be seen as "reflecting the colonial experience; the source/original holds the power, the colony/copy is disempowered but placated through the myth of transparency and objectivity of the translation" (Álvarez & Vidal 1996 :21-22). The colony, in short, is "perceived as a translation, never as an original, but this is concealed by a promise of equitable textual relations" (Álvarez & Vidal 1996 :21-22). However, Gentzler, giving as an example translations of Machado, Lorca or Juan Ramón Jiménez done by Bly, states that a big and powerful country such as the USA can also be influenced by a smaller one like Spain as Bly changes his way of seeing things and contributes to the rebellion against the literary establishment (Álvarez & Vidal 1996).

By the 1980s the emphasis had shifted to the question of power relationship between writers, translators and readers, again parallel to developments in gender studies and in post-structuralism.

Homi Bhabha, together with Ovidi Carbonell and Pilar Godayol, are some of the scholars who talk about the space "in-between". It is an imaginary space between cultures where one can place the "culture's untranslatability". That

conveys the fact that the minority cultures are the most affected (Bhabha 1994: 224-225). So Bhabha differentiates the colonised and the colonizer, one being the minority culture and the other being the majority culture. "Cultural translation desacralizes the transparent assumptions of cultural supremacy, and in that very act, demands a contextual specificity, a historical differentiation within minority positions" (Bhabha 1994: 228).

The idea of the original came under scrutiny, and both Derrida and do Campos, by rereading Benjamin, formulate the concept of translation as becoming the original by virtue of it coming into existence after the source (Álvarez & Vidal 1996 :22).

Do Campos go against the eurocentric approach, and to describe his non-eurocentric approach, he talks about *cannibalism*

in the sense of capturing and assimilating to show respect and absorb the virtues of the original. Translation is thus a joyful appropriation and transformation for improvement in which the concept of loss has no place. (Arrojo 1993: 71 in González 2001: 14)

During the 80s and beginning of the 90s, some of the polysystem scholars seemed to move away from this theory which they found too "formalistic and restrictive". They adopted more of a cultural studies model, they focused "both on institutions of prestige and power within any given culture and patterns in literary translation" (Gentzler 1993: 139).

For centuries it has been taken for granted that translation takes place between languages. Languages, however, cannot be seen as an isolated phenomenon, but as an integral part of culture. Snell-Hornby (1988) defines translation as intercultural communication and her

principal aim of study is the text-in-situation. As stated before (chapter 3.2) Snell-Hornby refuses the idea of "equivalence". She writes:

The text cannot be considered as a static specimen of language (an idea still dominant in practical translation classes), but essentially as the verbalised expression of an author's intention as understood by the translator as reader, who then recreates this whole for another readership in another culture. (Snell-Hornby 1988: 2)

As Laurence Venuti tells us, cultural studies are "concerned with how values, ideologies and institutions shape practices differently in different historical periods" (Venuti 1995: 15). Translation was mystified, and cultural studies followers considered the ST the most important and the TT as only a window to the ST. Laurence Venuti (1996: 93) thinks translation is a constant forward movement of approach to another cultural space. And the very function of translating is assimilation, inscribing the foreign text with domestic intelligibilities and interests. He distinguishes between "foreignization" and "domestication" of texts.

Not only do translation projects construct uniquely domestic representations of foreign cultures, but since these projects address specific cultural constituencies, they are simultaneously engaged in the formation of domestic identities. (Venuti 1995: 9)

Finally Venuti (1995: 9) defines translation as "an inevitable domestication, wherein the foreign text is inscribed with linguistic and cultural values that are intelligible to specific domestic constituencies".

According to Venuti or González (2001) two pivotal issues were raised by Goethe, Herder and Hölderlin: the foreignisation and domestication of texts. If a translator

wants to keep the ST spirit, he must use literal translation and the TL will suffer (foreignisation). If a translator wants to please the target reader and write naturally, he will give a mere version of the ST (domestication).

Their philosophy is "one does not translate languages, one translates cultures". The decanonization of assumptions on degrees of fidelity comes from the hand of (González 2001: 12):

- Postcolonialism
- Deconstruction
- Hermeneutics

3.2.2.2. Postcolonialism

3.2.2.2.1. Frontera Studies

Borders are set up to define the places that are safe and unsafe, to distinguish *us* from *them*. A border is a dividing line, a narrow strip along a steep edge. A borderland is a vague and undetermined place created by the emotional residue of an unnatural boundary. It is a constant state of transition. (Anzaldúa 1987: 3)

Sandra Cisneros, Gloria Anzaldúa or Ana Castillo do not try to reconcile oppressors and oppressed, but they try to reach a conscientious state of crossbreeding in one frontier side or another; and to accept does not mean to assimilate (Godayol 1999: 32). Cisneros asserts that the richness of living in the borderland is in the contact, communication and interchange established between two different states. She continues saying that the concepts: "identity", "language" and "culture" are flexible and negotiable (in Godayol 1999: 33).

Lots of the writers engaged in Frontera studies are from Mexico or south of the USA, and they try to "incorporate Spanish syntactic constructions and words into

their English texts and vice versa to evoke the strangeness of belonging to two worlds that can be conflicting and complementary at the same time" (González 2001: 14). Consequently, this is something the translators try to preserve.

That is why Joysmith (1996: 103-108) writes that textual markers should be used as a resistance. These markers go from leaving words or expressions from the ST to putting in bold or italics the subversive intentions of the author or of the translator.

Pilar Godayol with her "Veus chicanes" also writes about this type of approach:

Both the growing postcolonial literature in countries which were previously colonised and growing minority literatures in developed countries often exhibit cultural interweaving in their language use. The coming together of two cultures forges new cultural spaces, new identities, new cultural practices and new languages. In this way, bilingual women writers in these countries inhabit a cultural space which bridges at least two worlds, at least two identities and at least two languages. Their reading of the world brings to the fore questions of linguistic plurality and the diversity of identities within all human beings. Moreover, they force us to confront the inadequacy of traditional notions of linguistic equivalence in theories of translation. (Godayol 1999: 29)

3.2.2.2.2. Gender Studies

Barbara Godard explains how the feminist discourse uses translation to subvert the patriarchal; how the ST is manipulated for specific purposes. This is a tendency which is more and more visible. Feminism focuses on the relation between the ST and its translation, establishing a parallelism with the relation man-woman. "As women, translations should be lovely and faithful, but are always relegated to a second ground." (Vidal 1995: 75-76).

The main point is to expose general and always polemic questions such as the ones related to the power relationship implicit in a ST or a TT.

Other authors who take a feminist stance are: Levine, Mehrez, Jacquemond, Díaz-Diocaretz, Hannay, Christ, Maier, etc.

Though Carol Maier's best known statements are (Dingwaney & Maier 1995: 21-23): "Translation... implies not so much (failed) exchange as (problematic) interchange that should not automatically be defined as loss" and, as I have already said, "The biggest loss is that the translator has to choose only one option without being able to bear in mind the others". She agrees that we translate cultures, not words, so she says that one has to approach a text bearing in mind that no one will be able to know thoroughly that text and that the text is nobody's. We should also consider queer theory within gender studies.

3.2.2.3. Deconstruction

This is a theory that has questioned the binary traditional opposition between "original" and "translation". It does not want the translation to become the most pivotal text or the translator to become the author, but re-state the "original" and "authorship" concepts that subdue the translation to the original and that surround the translation process itself (Vidal 1995: 89).

3.2.2.4. Hermeneutics

"It is the philosophic-philologic reflection in which the translation nature is planned in the broadest frame of the philosophy and language problems." (López & Minett, 1997: 165). The hermeneutic stage opens the discussion about what is the meaning of understanding a text. The postromantics Goethe and Humboldt started, and other people such as Heidegger and Walter Benjamin continued.

In another field of work one can find Douglas Robinson (translation is influenced by somatics) and Pym (translation is influenced by economics). Pym (1995: 153-176) makes a useful contribution to the studies of translation, though too generic: he distinguishes between an external view of translation (held by clients or readers of translation, who assume that translation means sameness) and an internal view (held mainly by translation professionals, who know that translating is much more complex).

3.2.3. State of the art in the 21st Century

Many bridges have been established between these approaches as lots of scholars understand the need for a cohesive theory. From the premise that language is firstly a translation, Octavio Paz states that translation and creation are twins. He continues arguing that translation is always a literary operation that implies a change in the original.

Every text is unique and, simultaneously, is the translation of another text. No text is completely original as the language, in its essence, is a translation: first of the non-verbal world and then, because every sign and every sentence is the translation of another sign and of another sentence. But this reasoning can be inverted without losing its validity: all texts are originals because every translation is different. Every translation is, to a certain degree, an invention and so it is a unique text. (Paz 1971: 9)

Borges is another writer who tries to reconcile these two approaches. His most famous sentence is "The original has never surpassed the translation." (Borges 1899: 32). Though this statement may be hard to believe, there is a lot of sense hidden in it. The original and the translation are two different texts that should be evaluated

separately. The original is unique, but so is the translation.

Mona Baker has also carried out many attempts to appease the linguistic and cultural approaches.

...cultural studies and linguistics both have an important contribution to make to translation. Neither can provide the answer to all our questions nor the tools and methodology required for conducting research in all areas of translation studies. Neither should be expected to. After all, if translation studies is, as many of us would like to think, interdisciplinary by nature, then there is no need to set various disciplines in opposition to each other nor to resist the integration of insights achieved through the application of various tools of research, whatever their origin. (Baker 1992: 11)

But even though endeavours are being made, there are still many scholars who find big differences between these approaches; for example, Edwin Gentzler who, as can be seen through these chapters, has been in constant opposition to many scholars, as he does not completely agree with them, though he recognizes their merits (Gentzler 1993).

There is not an absolute theory, and with the premises: "the translation of any text to any language is always possible." (Newmark 1982: 7) and "the translator cannot escape being coloured by his own time." (Lattimore 1966: 54-55) it can be deduced that one has to adopt a non-dogmatic attitude and consider a utopia any attempt to contemplate a unique theory, eternally valid and displaced from time and history.

Now, two key questions to be explored concerning the translation theories in relation to the pedagogical discipline are:

- a) Should theory be included in classes?
- b) If so, implicitly or explicitly?

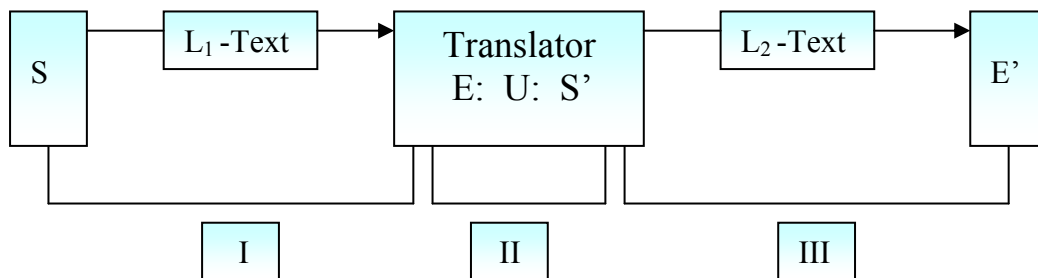
None of these questions has a simple answer, but I think theory is very important to build useful knowledge to be applied later in the practical field, but mostly in advanced classes. To the question whether theory should be taught implicitly or explicitly, I would answer implicitly in some cases (e.g. in non-specific lessons) and explicitly in others (e.g. in translation classes). I think that translators should study all the current and past translation theories to be able to understand and choose all the possible options. But as this dissertation is about teaching English through translation and not about teaching translation, I think the best option will be to teach the above mentioned theories implicitly as individuals learn non-consciously as well as consciously (see 6.7). So, in this case, teaching theory implicitly would be better.

Summing up, knowing about translation theories is the basis any professional should know well and it is also, in my opinion, the base any teacher should assimilate before applying any translation activity in the language learning classroom.

3.3. Models of the translation process

As there is no unique translation theory, there is no only model of the translation process, but many that should be taken into account and which can be useful in order to know the inner steps a person who translates may follow. Here are some of the most well known:

3.3.1. Kade¹ (1968: 9)



As Kade states (1968: 9), communication consists of three phases:

- a) In phase one, communication between sender and translator takes place.
- b) Phase two is characterised by a change of code undertaken by the translator.
- c) The third phase thematises the communication between the translator in his/her function as target-language sender and the target language receiver.

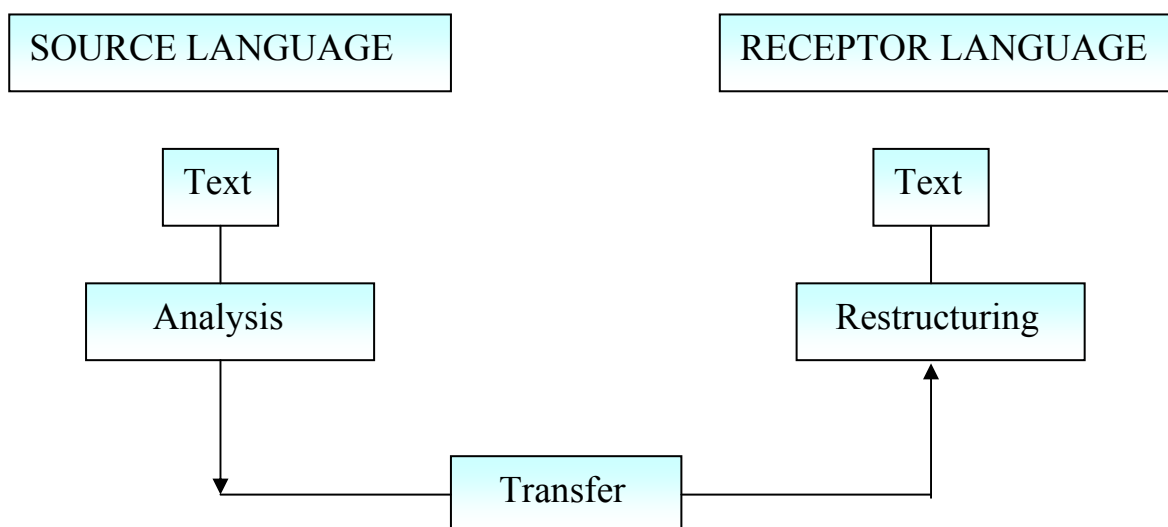
Translation comprises part of phase I and III and the whole of phase II.

But this model reveals a high degree of generality. As a consequence, the specifics of a certain type of communication cannot be captured adequately (Lörscher 1991: 20-21).

¹S= Sender, E= Receiver, L₁= Source Language, U= Translator, L₂= Target Language, S'= Target Language Sender, E'= Target Language Receiver.

3.3.2. Nida (1969: 484-492)

The phases involved in the translation process can be schematically illustrated as follows (Nida 1969: 484-492):



According to Nida, the analysis of the SL text has three aspects: grammatical, referential-semantic and connotative. Transfer operates on the level of the kernels (see point 3.2.1) or near-kernels as the meaning is more explicit in the simpler structures. Nida proposes 4 stages in the translation process:

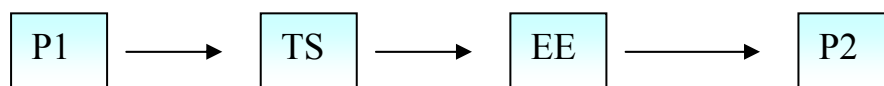
- a) analysis the SS of the ST,
- b) analysis the DS of the ST,
- c) transfer the DS to the TT and
- d) restructure the SS in the TT.

In the transfer phase three changes occur: complete redistribution, analytical distribution and synthesis. In the last phase, synthesis or restructuring, the kernels transferred into the target language are transformed into surface structures. As can be seen when talking about DS and SS, this is related to Nida's work with Chomsky. The

main problem is that the notion of kernels remains vague. This is deliberate on the part of the author as he says that "linguists differ as to the precise formulation of these structures..." (Nida 1969: 485).

3.3.3. Popper² (1972)

Popper expands his idea that knowledge grows by conjecture and refutation, that is to say by trial and error (see point 6.11), applying it to the translation field.



P1: A translator is faced with a problem when translating a text. This can cause other more specific questions about all possible choices when translating. But any problem solving has the same structure.

TS: The first draft is a particular answer with a precise theory.

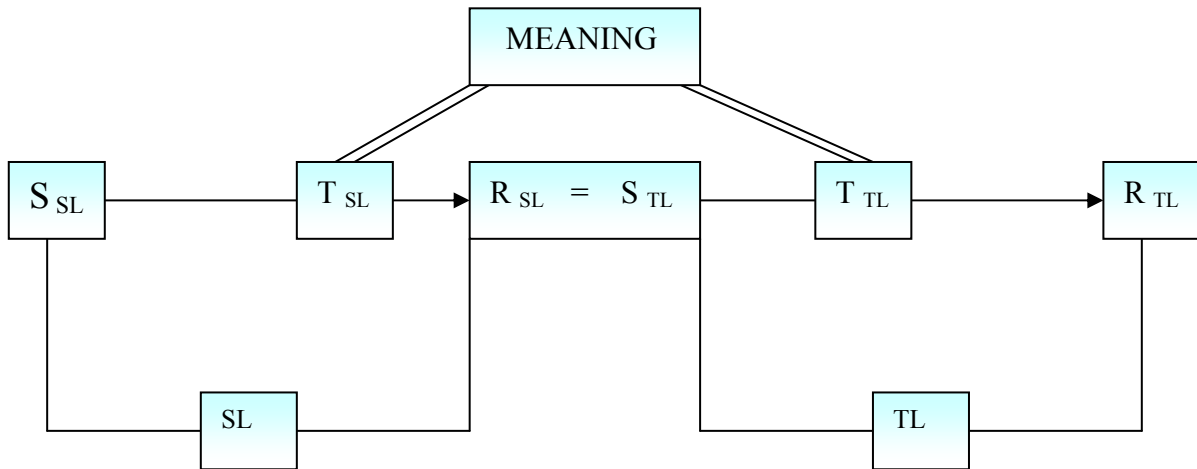
EE: The following step is the revision process. The more the translator knows about the possible alternatives, e.g. linguistics, sociolinguistics, readability, equivalence, text types, norms, etc. and the more rigorous the revision the better it will become.

P2: Reformulation of the translated text.

If necessary that would be a cyclical process so the P2 would be the starting point of another conjecture and refutation process.

²P1= Problem situation, TS= Tentative Solutions, EE= Error Elimination, P2= Reformulation of the original problem.

3.3.4. Diller/Kornelius³ (1978: 16)



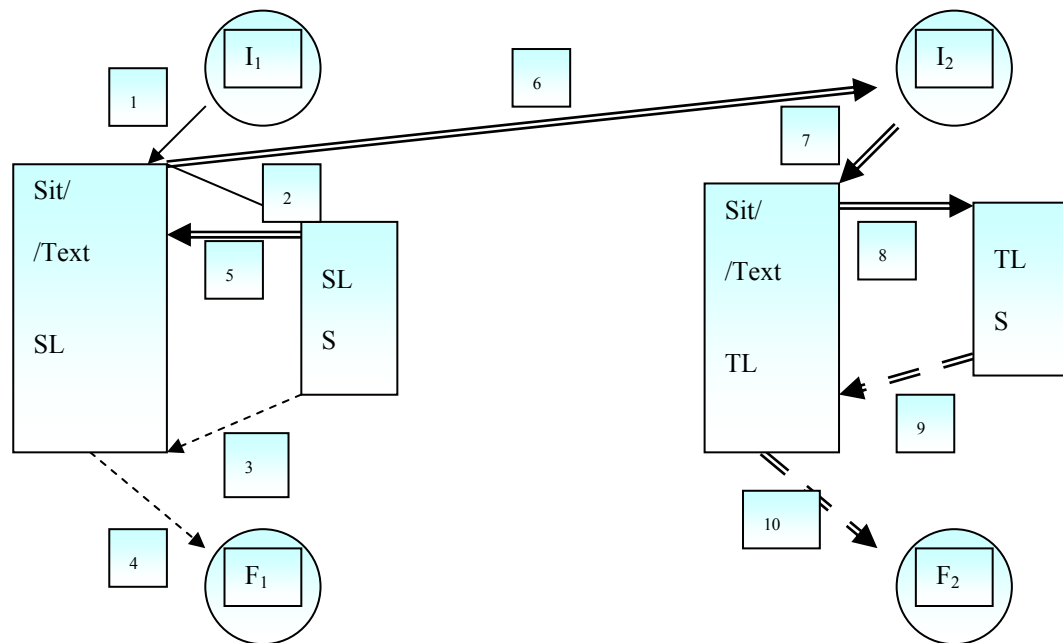
Meaning, according to Dillier and Kornelius, comprises much more than semantics, it comprises seven components:

- a) the object a text-segment refers to;
- b) the kind of reference;
- c) the features, qualities, etc. ascribed to the object by a text-segment;
- d) the kind of ascription;
- e) the illocutionary force of the text-segment;
- f) the way in which the illocutionary force is realised in the text-segment; and
- g) the intended characteristics of the illocutionary act.

But there were problems with this translation process as their broad and complex concept of meaning leads to serious problems for translating (in Lörscher 1991: 9-13).

³S= Sender, T= Text, R= Receiver, SL= Source Language, TL= Target

3.3.5. Stein and Hönig/Kußmaul⁴ (1982: 13)



Stein's model of translation (Stein 1980: 62), which is the one with more variables, represents the starting position for the strategy of translation developed by Hönig and Kußmaul in 1982.

A text producer in a source language has a communicative intention and wants to evoke a certain communicative function in the text receiver. To ensure that the desired effect is provided on the receiver, the text producer takes into account the situation. In addition, he/she informs about the textual knowledge which has been built up by preceding communications. With a view to his/her knowledge about the addressee's situation and

Language.

⁴Step 1 and 2 made by the SL text producer; Step 3 and 4 made by the SL text receiver; Step 5, 6, 7 and 8 made by the translator; Step 9 and 10 made by the TL text receiver. I= Intention, F= Communicative

textual knowledge, the text producer selects those source language signs from his/her repertoire which most probably will make the receiver act according to the text producer's intention. The translator plays a very different part in the translational communication process. His/her first task is to deduce the source language text producer's communicative intention. He/she does this taking into account the SL addressee's situation and textual knowledge. The translator views the SL signs which the text sender has selected and has used to produce the SL text. The translator focuses, as well, on the specific way the language signs are used in the text and concludes what intention the SL text producer probably sought. According to Stein, the first task of the translator is accomplished when I_2 is the same as I_1 ... After having deduced the intention of the SL sender, the translator acts as text producer in the target language. Taking into account the TL addressee's situation and textual knowledge, the translator may choose those target language signs that probably produce a communicative effect on the TL addressee that is similar to the function evoked by the SL text. (Lörscher 1991: 23-24)

This is in my opinion the more complex model and the one that includes more items to be taken into account when translating, though an essential weakness concerns its idealised and prescriptive character. The model shows how an ideal translator proceeds under ideal circumstances for an ideal reader. But neither an ideal translator nor ideal circumstances nor an ideal reader exist.

There is no unique model of the translation process which can gather together the models stated before, as, again, there is no absolute translation theory. So one

Function, Sit= Situation, Text= Textual Knowledge, SL S= Source Language Signs.

should consider all these models and think that the translation process is a set of very complicated stages through which translators should go.

3.3.6. My own model⁵

I would like to propose my own modest model which I think takes into account more variables than Stein's and Höning's and Hußmaul's model.

I have taken ideas from several scholars such as Jakobson, Muñoz, Nida, etc. I do not pretend it to be an ideal model but I think it embraces most of the concepts one should take into consideration when translating and, consequently, any mismatch within the interpersonal parts between both sections I and III will lead to different results; not necessarily wrong, of course, but different. I think it is worth noticing the steps a text should follow from when it is formed till when it is understood by a person from a different culture than the transmitter and with a different code. That will throw light on the importance of the job of any translator.

⁵ I= Idea, WK= World Knowledge, IA= Illocutionary Act, PA= Perlocutionary Act, LA= Locutionary Act, TP= Text Producer A, Tp= Text Producer B or translator, TR= Text Receiver B or translator, Tr= Text Receiver C. (A,B,C= three different people.)

First of all, one has to see that the translation process is constituted by different subprocesses, one involving the text producer (A), another involving the translator (B) and the last one involving the text receiver (C). These three people are involved in, at least, one speech act and so the codifying and decodifying process should take place several times. They might have two different cultures and, of course, different codes; but all three will necessarily have a different world knowledge and world experiences and so the transposition idea-word or word-idea would be affected.

The message that text producer try to send is affected by the channel through which it is sent which will lead text receivers to analyse the text and the noise. The noise is the impediments that text receivers will have to surmount when they receive the message the text producer has sent which can be various and of different typologies.

So, as my model points out, the translator is not a mere observer but he/she contributes changing the locutionary act but sometimes trying to preserve or changing consciously the perlocutionary act, with justification, of course, and consequently the communicative function.

4. TRANSLATION IN FLL: STATE OF THE ART

Bearing in mind that "the meaning of a word is its use in the language" (Robinson 1997) and that "meaning is not in the words but in the mind of the listener or reader" (Firth, 1957) one has to understand that context and culture are, above all, essential and that there cannot be an only correct translation since it depends, among other things, on the translator's knowledge and perception of the world. This is a very important reason for using translation in the foreign language class as it provokes debate about both languages *in use*: L1 and FL, and one can use purposefully the metafunction of language.

4.1. Advantages and disadvantages of using translation in the FL classroom

Dennis Newson, in his article in the book *Translation and Language Teaching. Language Teaching and Translation* (Malkmjaer 1998: 63-67), before writing about some advantages of the use of translation in the language class, exposes some of the widespread disadvantages:

1. Encourages thinking in one language and transference into another with interference.
2. Deprives from learning within only one language.
3. Gives false credence of word-to-word equivalence.
4. Does not allow achievement of generally accepted teaching aims: emphasis on spoken fluency.

Alan Duff (1992) explains why translation has been out of favour with the language teaching community since the reform movement. Translation is:

1. Text-bound. It only implies two skills: reading and writing.
2. Time-consuming.
3. Associated with specific types of language, e.g. scientific. Not suited to the general needs.
4. Not desirable as it uses the mother tongue.
5. And it is, finally, a lonely and pointless activity.

Though some of the disadvantages of using translation are not really drawbacks, it is true that translation used too often in a FLL classroom, creates some weaknesses on the learner. Thus, translation should not be taken as a methodology but as a useful task not done for its own sake, but for the process it entails, which is a very rich one. According to Howatt (1984), translation is not as terrible as it appears to be and Duff (1992) gives reasons why he thinks translation is useful:

1. The influence of the mother tongue. People's L1 shapes their thinking and translation helps them to understand better the influences among languages.
2. The naturalness of the activity. It is a natural and necessary activity that is going on all the time, and that will always be needed.
3. Develops mainly two skills aspects. Language competence is a two way system that communicates into and from the second language.
4. The reality of language is another important aspect. It is authentic material.
5. Usefulness:
 - a) Invites speculation and discussion.
 - b) Develops 3 qualities essential to all language: accuracy, clarity and flexibility.
 - c) The teacher can select material to illustrate particular aspects of language, and students

see the links between language usage and grammar.

d) Gives practice of a variety of styles and registers.

María González and M^a Luz Celaya in their book *New Teachers in a New Education System* (1992: 29) go even further into that point, when stating that translation can be very useful as a class activity "if taken as a tool among others to help in the learning and not as the only possible approach." They continue giving reasons to support translation validity:

1. Students become aware of both L1 and L2 patterns and the correspondence between them.
2. Structures are placed within the cognitive frame of L2. So L1 as well as FL structures are studied.
3. Problems of transfer may be diminished; mental agility, flexibility and memorisation are favoured.
4. Translation forms a natural part of the learning process and is something that students probably do often outside the classroom.

Pilar Godayol (1995) specifies some of the points on these above mentioned lists and adds other benefits of using translation in the foreign language classroom translation:

1. develops basic abilities: mental agility, memory, linguistic precision, clarity;
2. leads the student to speculate, argue and defend his/her ideas;
3. exercises linguistic accuracy: comprehension, search for equivalence and written production;
4. analyses the contrast between the languages: grammar and semantics, and strengths and weaknesses are discovered;

5. investigates the sociocultural weight that lies hidden behind the words;
6. encourages students to immerse in the world of professional translation.

Mary Snell-Hornby (in Titford & Hieke 1985: 21-28) writes that translation involves discipline and precision in recognising and handling fine points of lexis, grammar and cohesion. That the detailed analysis of a well-written text for translation provides the basis for creative writing. And that the longer a student takes an active part on the translation the more he will gain. In the same line of research, the "power of knowing" tied to the desire to know oneself are two key elements to work with in the translation field. Students should be encouraged to translate in order to let them know another culture and their own, and to think globally (Ferré 2002: 34).

Translation activities introduced purposefully and imaginatively in the language learning class contribute to improving two languages, the L1 and the FL. According to Amparo Hurtado (1988: 43), translation embraces two aspects:

- a) translation of texts (direct and reverse translations) and
- b) translation as a way of understanding the foreign language (internal: based on the learners' mother tongue, and explanatory: checking the comprehension).

Hurtado (1988: 43) continues saying that "The translation process can be divided into three phases: understanding, deverbalizing, reexpressing." These help students to be precise, fluent and accurate.

Eugene Nida, following the Communicative Approach and the Humanistic teaching scholars' research, advocated the "learning by doing" (Nida 1957: 43-44) principle so widely

applied in most Western pedagogical settings nowadays. This idea definitely changed the approach to teaching and learning, especially after the 1960s Reform Movement. This quotation indirectly evoke the use of translation, as it is a real life activity in which students must involve themselves in the subject as well as deal with the language they are studying.

As one can notice, there are many more advantages for the use of translation in FLL classrooms than disadvantages. Hence, I would advise any foreign language teacher not to be afraid of this useful task and try it, again occasionally, with clear aims about what he/she wants the students to achieve. The purpose would evidently vary depending on the objectives to attain and the students one works with. Teachers who use translation in the classroom may do it for one or both of the following reasons (González 2000: 27-30):

- a) to teach foreign languages through translation or
- b) to guide the students who would like to become professional translators (see point 4.4). Then they have to do it for its own sake.

4.2. The teacher's abilities

An instructor must be prepared in order to make a good use of any translation activity. With translation, teachers should be even more open minded, as I would classify it as a very open activity that does not have, an only correct answer. The abilities a teacher should have, according to Peter Newmark's book *About Translation* (1991: 42-59), are the following:

- a) be organised and inform the students about the syllabus;
- b) be confident, admit mistakes, teach students more gifted than the teacher thanks to experience;

c) have translator's skills.

Other scholars also talk about these abilities in other terms (Godayol 1995). Teachers should:

- a) have a good command of pedagogical techniques;
- b) be prepared to experiment with new methods;
- c) differentiate pedagogical and professional translations;
- d) not want to achieve an exact translation;
- e) listen to students' suggestions;
- f) consider translation as a form of linguistic exploration;
- g) have a good command of the two languages.

Summing up, the job of a teacher is: to select a text according to students needs and interests, to counsel on how the translation should be done (according to the audience of the translation), to help students when a problem arises and, finally, to exploit all the possibilities of the text.

4.3. The student's abilities

Albeit, up until now, I have not talked about the learners themselves, they are very important components of the translation process. First of all, they should know the reasons why the teacher wants them to translate, the usefulness of the task, etc. They should also be more or less interested in the topic and find that the activity matches their needs. In the report by Peter Newmark (1991: 42-59) the abilities a translator (or anyone who wishes to translate) should have are:

- a) sensitivity to language;
- b) ability to write neatly, plainly, nicely;
- c) good knowledge of cultural background;
- d) master the text being translated;
- e) good reading knowledge;

- f) common sense;
- g) discrimination;
- h) speed in working;
- i) think of several things at the same time;
- j) meticulousness.

In the practical field of translation, language students are often required to translate, but they are rarely given any practice or instruction in the skill. Texts are specially chosen for their language traps. This is an abuse of translation! There is no point in handing out texts to the students with the instruction: "Translate!". It will serve little purpose. Practice in translation does not mean setting written assignments to be returned to the students with the errors marked in red. It means giving the students regular opportunities to compare and discuss their work with others, and to respond to suggestions.

Again, each activity should have clear objectives such as: to increase understanding, encourage search equivalents, clarify linguistic problems or be aware of social differences. And again, the selection of texts should be done carefully depending on what the teacher wants the students to focus on.

4.4. The translation process

When should translation be taught? Some people state that translation should be taught when a high level of proficiency is acquired. And I wonder why? When one starts learning a foreign language, does he/she not want to know the exact meaning of a word in their own language? So, if translation is done unconsciously, why not treat it consciously and take control over it in the classroom? My impression is that there is not a best age to use

translation, the teacher should feel ready and see whether the learner could be interested in the activity.

How should translation be taught? Hurtado (1995: 63-64) exposes that there are several phases of text work. First of all one should understand the text completely, then a sight translation would help to check understanding and prepare the written reformulation. The third step would be to write it down (given, obviously, a situation in which one should translate that text). Finally and very important is the fact that when contrasting translations one can learn a lot as, again, there is not just one translation and explaining one's own choices is essential to help students develop linguistic and cultural awareness.

Hans Vermeer (in Baker 1998: 117-120) gives another viewpoint and states that to train literary translators they should first understand the text, then appreciate the style of the original author and finally produce a text that can function in the target language. That opens another debate: should literary translators be taught differently from technical ones, for example? As what we are discussing in this dissertation is the application of translation of any kind of text to the general foreign language classroom, we will not specifically deal with how to teach translation precisely in the translation studies field. But in that scope we should also have in mind that the teacher has to present the work in different ways, and should take different things into account such as creativity if students should deal with an advertisement, accuracy if they are working with a medical text, or style if they are dealing with a literary text.

As acclaimed by Howatt: "The practice of translation has been condemned so strenuously for so long without really convincing reasons that it is perhaps time the profession took another look at it." (in Baker 1998: 117-

120). Now, and in a loud voice, we can say that in recent years there has been a reappraisal of the role of translation in language learning. And that, at present, the use of translation or the use of L1 in the foreign language classroom should not be seen as a crime any more but as a virtue, if used correctly.

It is crucial to know the steps one should follow in a translation activity. Though as we have already seen there is not an only perspective, Hatim (1997: 2-11) proposes:

a) Pre-reading: There is a pivotal pre-reading process to go through (title, subtitle, knowledge of what is happening in the world,...).

b) Text processing: When one encounters the first elements: words, phrases... The translator assesses initial elements in terms of their relevance to the progression of a text and the requirements of context.

c) Hypothesis Testing: The establishment of relevance is a hypothesis testing exercise, though it is not entirely open-ended.

d) The Unit "Text": text is the ultimate linguistic unit in any activity to do with communicating in language. There are also other units to bear in mind apart from text: discourse and genre.

e) From Global to Local: The focus gradually narrows and the attention becomes more concrete, but local patterning and global organisation are not two separate activities.

f) Text Structure: A structure format begins to emerge. These will feature most prominently in the analysis of the way texts are put together and are made operational.

g) Texture: The analysis of structure becomes more relevant in the process of reworking a text, that of negotiating texture or the devices which together lend

the text its basic quality of being both cohesive and coherent.

Even another frame of reference is that of Jean Delisle (1988: 53-81) as he records that when analysing the translation process one encounters:

a) Comprehension: the translator attempts to determine what the author wanted to say.

b) Decoding Signs: it is the process of understanding signifieds. The conceptual content of words is ascertained through lexical and grammatical analysis.

c) Understanding Meaning: to define the conceptual content of an utterance more precisely by drawing on the referential context in which the utterance is embedded.

d) Interpretation: it is difficult to discern an author's intentions, and that is what a translator should try to do.

e) Reformulation: re-expression is the act of re-verbalising concepts using the signifiers of another language.

f) Analogical Reasoning: to discover the meaning of an utterance within a communication situation and re-express it in another language.

g) Re-verbalisation: it is what goes on in the translator mind as he searches for a target language formulation corresponding to the interpretation of the source text.

h) Verification: to confirm the accuracy of the solution.

Both analysis are complex and very complete, the difference is that one focuses more on the text and the other emphasises more the person who deals with that text.

The principles of translation according to Alan Duff (1994) are some basic guidelines any translator or person

wanting to translate should know about, even though there are not good or bad translations:

1. Meaning: the translator should accurately reflect the meaning of the original.
2. Form: the ordering of words and ideas in the translation should match the original as closely as possible.
3. Register: languages differ greatly in their levels of formality in a given context.
4. Source language influence: it should sound natural, natural patterns should be suggested.
5. Style and clarity: the translator should not change the style of the original.
6. Idiom: idiomatic expressions should be adapted.

All these principles should be taken into consideration before translating any text.

Any piece of work has its challenges that learners may come across and which, at the same time, enrich the task. Christiane Nord (in Dollerup & Loddegaard 1992: 39-48) systematises 4 categories of translation problems:

1. Pragmatic translation problems: from the transfer situation.
2. Cultural translation problems: from the differences between cultures.
3. Linguistic translation problems: from the different lexicon, different structures and the different suprasegmental features.
4. Text-specific translation problems: from particular texts.

Starting from the point that any text can be translated, all these "problems" have a more or less difficult solution, but it is precisely in this section where students have more opportunities to exchange viewpoints among them.

There are many purposes in the use of translation nowadays as it constitutes an essential part of our society (Newmark 1991: 42-59).

- a) The first purpose is to contribute to understanding and peace between nations, groups and individuals.
- b) The second purpose of translation is to transmit knowledge, in technology for example.
- c) The third purpose is to explain and mediate between cultures on the basis of a common humanity, respecting their strength, implicitly exposing their weaknesses.
- d) The fourth ancient purpose is to translate the world's great books, the universal works in which the human spirit lives.
- e) The fifth purpose is as a general aid or as a skill required in the acquisition of a foreign language.

Summing up, teaching translation can be done at school or at university. These two processes require different techniques and a different preparation concerning the teachers and the students implied.

...the teaching of translating is of two types which need to be carefully distinguished. In one case, translating has been used for centuries as a technique in foreign-language teaching and a test of foreign-language acquisition... In the second case, a more recent phenomenon, translating is taught in schools and courses to train professional translators. (Holmes 1988: 77)

Translation can be used as a means to learn a language and as an activity to learn in itself. What has been fully demonstrated is that both practices are useful and necessary. A lot of different factors influence a translation and this is a very important point to start with when dealing with translation experiences.

In this chapter I have tried specifically to explain why the use of translation is beneficial for students learning a foreign language. People should understand that the methodologies change in order to adapt themselves to the students' needs. Then, it is worth saying that like other activities, translation has adapted itself to the present-day world. Translation tasks should attain a communicative target.

5. INTELLIGENCE

What is the meaning of intelligence? There is no clear definition for this relevant word, as the concept of intelligence depends on the context a person lives in. Our culture focuses too much on verbal and logical-mathematical thinking neglecting other ways of thinking. According to some scholars, people have more than one intelligence: the range of intelligences described has varied from one to two hundred and fifty. Howard Gardner in 1983, specified seven of these intelligences (Gardner 1983).

- **Linguistic intelligence** which is the intelligence of words, the most universal of the seven intelligences. It includes the mastery of phonology, syntax, semantics and pragmatics. Individuals with an ongoing activity in the linguistic field generate verbal "trains of thought".
- **Spatial intelligence** or picture intelligence is the ability to perceive the visual-spatial world accurately. People with this visual intelligence have a special sensitivity for the artistic world. Visual thinkers have a dynamic idea-finding procedure.
- **Musical intelligence.** As people are surrounded by music, this informal education influences the way they think. Everyone has music inside him/herself and how to express it should be learned. There are three levels to listening to music (Gardner 1983):
 1. Sensuous: listening for pleasure
 2. Expressive: paying attention to mood and meaning

3. Musical: attending to melody, harmony, rhythm, timber, tone colour and texture.

- **Bodily-Kinaesthetic intelligence** is the intelligence of the physical self: *Mens sana in corpore sano*. The body expresses what the mind harbours and vice versa (Armstrong 1993: 75-83). Physical movement is an important factor in thinking processes, so people have to help mind and body work together.
- **Logic-Mathematical intelligence.** It is the intelligence of numbers and reasoning. People with this intelligence have the ability to understand cause and effect relationship. Numeracy is the capacity to use numbers to enrich our quality of life.
- **Interpersonal intelligence** is the ability to understand and work with others. People with this intelligence are socially very responsible and have the ability to go inside the skin of others and view the world from their perspective.
- **Intrapersonal intelligence** or inner-self intelligence is the ability to access our own feelings discriminating different emotional states. These people tend to be very independent, goal-directed and self-disciplined.

Why has Gardner chosen these intelligences? What characteristics should all of them hold in order to be considered an intelligence? (Gardner 1983)

1. Potential isolation by brain damage. After many case histories, neuropsychologists have found that "brain damage to specific areas of the brain had the potential to devastate particular intelligences while leaving others alone" (Armstrong 1993: 241).

2. The existence of idiots savants, prodigies and other exceptional individuals will lead also to the observation of the existence of the different intelligences. Investigating exceptional people who have developed one of the intelligences to a high level will help to consolidate that specific intelligence.
3. An identifiable core operation or set of operations. Each intelligence should have a specific mechanism to take in information.
4. A distinctive developmental history, along with a definable set of expert "end-state" performances. Each intelligence should develop independently from novice to expertise.
5. An evolutionary history. Looking back into the past times and continuing up to the present, the intelligence should have developed according to the era.
6. Support from experimental psychological tasks. Drawing from the psychological field and having to do with memory, attention, perception and transfer in learning, one can distinguish the different intelligences involved.
7. Support from psychometric findings. Intelligence Quotient (IQ) can be used as a contribution to know whether these intelligences exist.
8. Susceptibility to encoding in a symbol system. The ability to symbolise distinguishes human beings from animals; so all intelligences must be capable of being symbolised.

Apart from the seven intelligences explained above, there are two more candidates called, according to Armstrong (Armstrong 1993: 220), intelligences of the twenty-first century which are (Gardner, 1999):

- **Existential intelligence**, which is, according to Gardner, the intelligence of concern with ultimate life issues. Existential people succeed in locating themselves within the cosmos or within the features of the human condition.
- **Naturalist intelligence**. The naturalist is a person who shows "expertise in the recognition and classification of the numerous species -the flora and the fauna- of his/her environment" (Armstrong 1993: 225). People with this intelligence show a natural care for flora or a sensitivity towards animals.

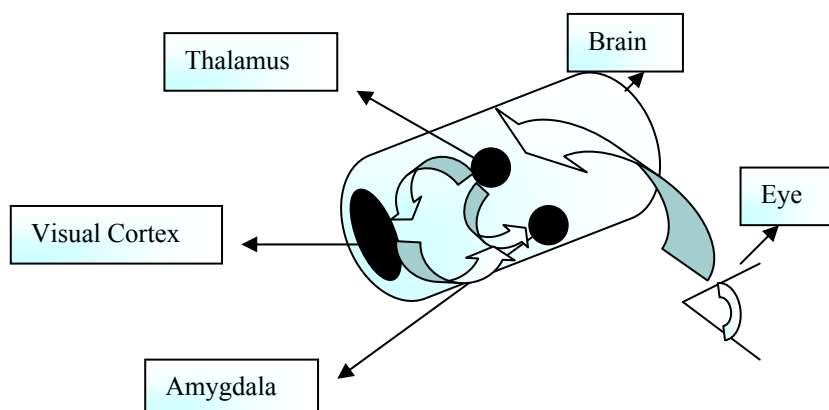
But Gardner and his research colleagues have extended this list of intelligences up to twenty, knowing that it is also an arbitrary number. Gardner's theory has been criticised as there are many areas of human psychology that it cannot include: personality, temperament, affect, feeling or the development of the character. There are also capacities such as common sense, creativity or metaphoric capacity which make use of mental skills but, because of their general nature, seem inexplicable within terms of individual intelligences (Gardner 1983: 277-298) though they obviously could fit into a type of intelligence. The most important thing is that this multifaceted view of intelligences is a richer view of people's ability and potential for success than the IQ based on mathematical and linguistic intelligences only.

Another classification of intelligences worth mentioning is the one proposed by Goleman in 1996. He states that any human being has "two minds, one that thinks and one that feels ... the rational mind and the emotional mind" (Goleman 1996: 8).

The rational mind is the "mode of comprehension we are typically conscious of: more prominent in awareness,

thoughtful, able to ponder and reflect" and the emotional mind is "more impulsive, powerful and sometimes maybe illogical" (Goleman 1996: 8). This last type of mind is far quicker than the rational as it skips the analytic reflection that is the key element of the thinking mind. Emotions can overtake us even before one is quite aware of them. This rapid response helps us in extreme circumstances and can be described as involuntary reactions. All this reasoning has a clear biological explanation:

A visual signal first goes from the retina to the thalamus, where it is translated into the language of the brain. Most of the message then goes to the visual cortex, where it is analyzed and assessed for meaning and appropriate response; if that response is emotional, a signal goes to the amygdala to activate the emotional centers. But a smaller portion of the original signal goes straight from the thalamus to the amygdala in a quicker transmission, allowing a faster (though less precise) response. Thus the amygdala can trigger an emotional response before the cortical centers have fully understood what is happening (Goleman 1996: 19)



So there is also a kind of emotional reaction that complements the rational mind. Solving problems, for example, requires more than just cognitive skills or logical thinking (overview the problem and propose a theoretical solution) it also requires emotional intelligence (find a way to apply the solution) (Merlevede, Bridoux & Vandamme 1999: 8). For example, if I fail an exam I will say to myself "I will have to study more for the next exam!", but if emotionally I am convinced that I am not able to pass any exam of an specific subject, I will not succeed.

Through his analysis of the unconscious, Sigmund Freud showed that there is more than rational thinking in our minds; the non-rational way of thinking is what we now call "emotional intelligence". The "Emotional mind" is "state-specific", that is, "dictated by the particular feeling ascendant at a given moment" (Merlevede, Bridoux & Vandamme 1999: 10): the more intense the feeling, the more intense the emotion becomes, consequently each emotion has its specific biological reaction (Goleman 1996: 296).

Summing up, and opposed to "classic intelligence" measured by the IQ tests (logical reasoning, spatial orientation, analytical skills, language skills, etc.), "emotional intelligence" is "the complex whole of behaviours, capacities (or competencies), beliefs and values which enable someone to successfully realize their vision and mission given the context of this choice" (Merlevede, Bridoux & Vandamme 1999: 8).

Gardner's and Goleman's classifications of intelligences have many points in common. First of all they both recognize that there is not one intelligence and furthermore that the different intelligences cannot be all evaluated with present IQ tests. Goleman tries to

synthesize the long list suggested by Gardner in his multiple intelligence theory.

Salovey and Mayer (1990: 185-211) expand Gardner's personal intelligences into five domains:

1. Knowing one's emotions: recognizing a feeling is essential to understand ourselves; if people do not have this ability, emotions will guide their lives instead of them guiding their emotions. The awareness of one's emotions is called "metamood". Different styles of dealing with emotions could be:
 - Self-awareness: being aware of the moods while having them. It helps to manage the emotions.
 - Engulfed: feeling swamped by the emotions. The emotions are beyond people's control.
 - Accepting: knowing what the feelings are and accepting the moods (good or bad).
2. Managing emotions: handling feelings so they are appropriate in a given situation. Two particularly effective strategies are:
 1. question the validity of our thoughts and,
 2. purposely schedule distracting events.Worries, for example, are almost always expressed in the mind's ear not in the mind's eye, that is to say, in words, not in images. Knowing that can help to control worry, for example.
3. Motivating oneself: emotions that serve any goal lead to accomplishment of every sort. This kind of emotions help people to be more effective. Anxiety weakens the intellect and, on the contrary, optimism as well as hope help excellence.
4. Recognizing emotions in others: non-verbal signs help us to identify the feeling of the speaker better than his/her words. People feeling empathy

are more conscious of social signals that indicate what do others want or do not want.

Attunement, pacing or mirroring are good skills to use when dealing with another person (see 6.10).

5. Handling relationships: it helps people manage emotions in others. The display rules about which feelings can be shown and when have to undergo social agreement; that is why they are different in each society.

Emotional displays have immediate consequences in the impact they make on the receiver. Individuals unconsciously imitate the emotions they see displayed.

Merlevede, Bridoux and Vandamme (1999) adopted Gardner's personal intelligences adapting and completing them with some of Salovey and Mayer's ideas.

- a) Intrapersonal Intelligence: "determining moods, feelings and other mental states in oneself and the way they affect our behaviour, altering (or managing) these states, self-motivation, etc." (Merlevede, Bridoux & Vandamme 1999: 8)
- b) Interpersonal Intelligence: "recognizing emotions in others, using this information as a guide for behaviour, and for building and maintaining relationships." (Merlevede, Bridoux & Vandamme 1999: 8).

Before going any further, I would like to clarify the difference between emotion, feeling and mood (Merlevede, Bridoux & Vandamme 1999).

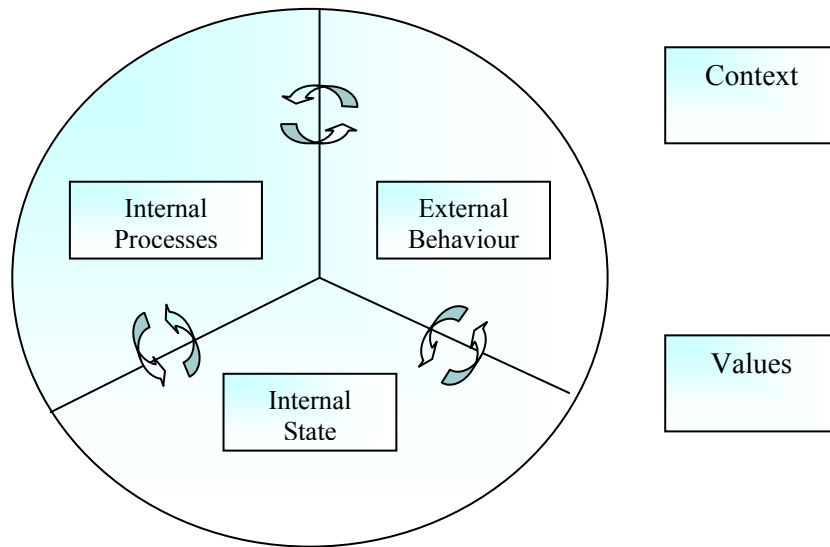
An **emotion** is "made up of a combination of behaviours..." (an external behaviour which one labels as anger may not necessarily correspond to the emotion "angry"), "...sensations..." (physically you can describe your rage as stomach tightening, tension of your skin...

but another person may experience similar physical sensations and label them differently), "...interpretations or labels..." (for one person the tightening of the stomach may be perceived as fear and another would call it excitement) "...and beliefs" (Merlevede, Bridoux & Vandamme 1999: 35-36). So emotions would be the recognizable forms: anger, fear, joy, loneliness, sadness, pain, jealousy, etc.

Mood is a state of mind which implies a pervasiveness and compelling quality of any emotion.

Finally, **feelings** are general emotional conditions or perceptions of events within the body: e.g. relaxed. That is why we can say that a feeling is descriptive, whereas an emotion is evaluative. The physiological feeling can be the same in two people but they can encode it differently depending on the formative experiences. As I have stated before, an emotion is the association of a feeling together with a label, so learning to distinguish feelings from labels and being able to re-code and re-label experiences on what people want to take out of them is one of the main steps towards emotional intelligence (Merlevede, Bridoux & Vandamme 1999: 161). All three, though, are called internal states. Emotional intelligence means managing and using emotions, and it is acquired through experiences.

Experiences consist of three elements which influence one another: Apart from the above explained internal states (feelings, emotions, moods), there are internal processes or internal voices (thoughts, beliefs, strategies, decisions) and the external behaviour that can be observed by other people in our body posture, gestures, voice, muscle tension, breathing,... And these three elements are, at the same time, influenced by the context and our values.



Any emotion is a combination of external and internal patterns "body-mind" (Merlevede, Bridoux & Vandamme 1999: 40-41):

- the "body end" searches for the context, activates external behaviour and activates internal sensations as well;
- the "mind end" activates beliefs, values and internal representations. Individuals can access their emotions through their "mind end" thinking of a state to re-access and then thinking of their own experience or through their "body end" which is more difficult as people have to be very familiar with the specific emotion; this can be done naturally or people can teach themselves to do it (anchoring is explained in 6.2).

Managing our emotions is a very important part of emotional intelligence because our emotions are resources to achieve our outcomes and because experiencing emotions is a goal in itself (Merlevede, Bridoux & Vandamme 1999: 55). People should learn to understand the function of

their emotions in their everyday life and in that of other people around them.

"Something "e-motional" is something which puts us into motion, preferably in the direction we want to go" (Merlevede, Bridoux & Vandamme 1999: 99). No negative emotion is personal, pervasive or permanent "the three Ps", as Michael Hall (1996) calls it. Taking this into consideration would lighten the burden of our mind and everything would be easier to achieve.

So, taking into consideration that emotional intelligence is such a strong component of our mind, individuals should try to delve more deeply into their conscious and unconscious thoughts in order to emphasize, accept and serve the different learning styles of any human being. We can learn how our emotions can be managed using some of the Neuro-Linguistic Programming techniques.

6. NEURO-LINGUISTIC PROGRAMMING

Neuro-Linguistic Programming (NLP) was created in the early 60s at the University of California by the mathematician Richard Bandler and the professor of linguistics John Grinder. They studied three top therapists: Fritz Perls, Virginia Satir and Milton Erickson. They did not concern themselves with theories; they just produced successful models from which NLP developed in two guidelines (O'Connor & Seymour 1990: 3):

- a) As a process to discover the patterns of excellence in any field.
- b) As the effective way of thinking and communicating used by outstanding people.

NLP is a powerful model of human experience and communication. It is a "multi-dimensional process that involves the development of behavioural competence and flexibility, but it also involves strategic thinking and an understanding of the mental and cognitive processes behind behaviour" (Dilts 1999: 2). Summing up, NLP is about the way different people think, how unlike they can be and how individuals learn.

Human beings are born without a handbook on how to use their brains, so they have to work out how to do it, by trial and error. Because "we all had to work this out in our own ways, we all code, file and process information in different ways" (Beaver 1999: 3). So everybody should learn how to run their brain in the manner it was designed.

Why is this approach to personal change called NLP?

- N stands in for Neuro and it refers to people's nervous system, the mental pathway of their five senses by which a person sees, hears, feels, tastes and smells. People experience the world through

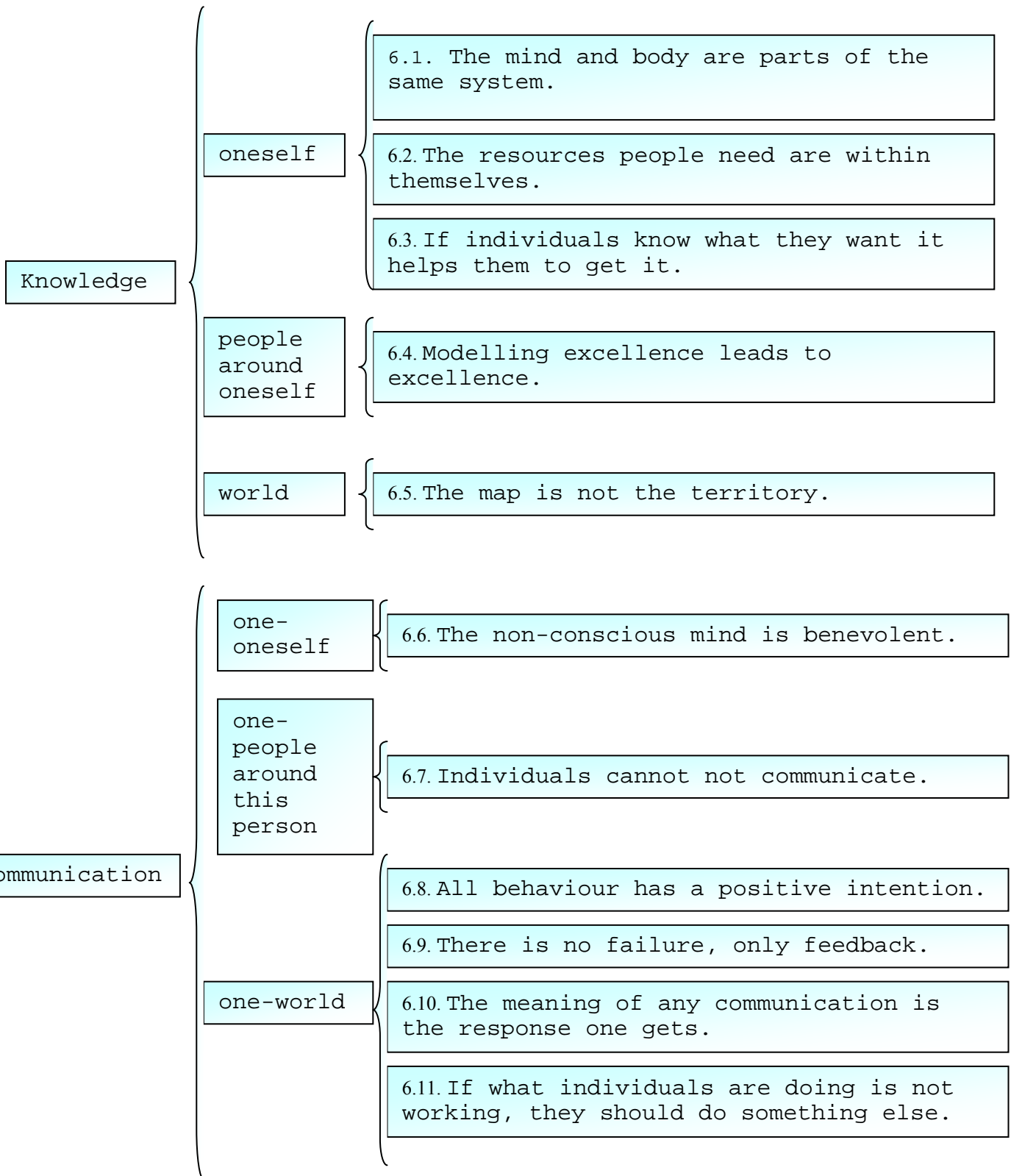
their senses and they create meanings with the captured information. Neurology covers the invisible thoughts and the visible reactions to ideas and events. Body and mind form a unity (Andreas & Faulkner 1994: 26).

- L: linguistic refers to their ability to use language and how specific words and phrases mirror the mental worlds. Linguistic also refers to the "Silent Language": postures, gestures and habits that reveal our thinking styles, beliefs, etc. (Andreas & Faulkner 1994: 26). That is to say, it is concerned with the way people use the language which shapes as well as reflects individuals experiences of the world and holds that if they change the way they speak and think about anything received, they will also be able to change their behaviour.
- P: Programming is a word borrowed from the computing world and it advocates that people's thoughts, feelings and actions are habitual programs that can be changed (Andreas & Faulkner 1994: 26). So, it refers to ways individuals can choose to organise their ideas and actions to produce results (O'Connor & Seymour 1990: 3).

NLP is based on some presuppositions which, at the same time, are grounded on four pillars (Revell & Norman 1997: 16): Outcomes, Sensory acuity, Rapport and Flexibility. As even scientists say human beings cannot prove that anything is always right, NLP works on presuppositions, which are effective till proved otherwise.

I have classified the presuppositions into two groups to clarify my ideas and to order them: the group of "knowledge" and the group of "communication". "Knowledge" can be about oneself, about people around oneself or about

the world in general. "Communication" can be between one and oneself, one and the people around oneself or one and the world.



6.1. The mind and body are parts of the same system

The mind affects the body and the body affects the mind, so the better the body feels, the better the mind functions (Seen again in section 6.5). Relaxation helps to improve inner aptitudes, a good way of achieving it is to smile or even yawn (Revell & Norman 1997: 20). Thinking oneself in a really good state will lead this person to experience good feelings. There are two different perspectives that can help people to get into or get out of any positive or negative state: "association" and "dissociation". "Association" or "self" is the state that people, through any sense, recall themselves participating directly in an experience. Watching, seeing or feeling any experience at a distance is "dissociation" -which is the same as being an "observer"- and, at the same time, it is a more detached and calming position.

The advantage of being able to associate oneself to an experience is that this individual will be able to go through the experience in all its richness and be him/herself. The disadvantage is that one will be too deep into the experience to work with it. On the contrary, the advantages of dissociating from any experience are: discovering meaning and patterns and knowing what is inside oneself, knowing how to behave. And the main disadvantage is being too far away from the experience to work with it (Merlevede, Bridoux & Vandamme 1999: 49).

Emotionally intelligent people will be able to choose at a particular moment to completely access or not their emotions and describe them or reflect upon them.

If you were able to choose to be associated inside all the wonderful experiences you have had in life and you were also able to distance yourself, to dissociate and get outside of all the unpleasant experiences of your life, you would have the

feelings of all your positive experiences and perspective on your mistakes. (Andreas & Faulkner 1994: 32)

Another perspective we could add to "association" and "dissociation" would be: the "other" position in which anyone can take on someone else's experiences. And a new fourth perspective in which an individual perceives the experience through double spectacles resulting from joining his/her map with that of the other person.

Handling all these perspectives will lead people to solve conflicts easily as their thinking frame will be able to change at their will. In a conflictive situation information gets interpreted and ends up being subjective; by going through all the positions, individuals will be able to gather as much available information as possible about the conflict, so that one can know a situation completely.

Other ways of feeling better using the mind could be changing the characteristics of one's own mental pictures, sounds, etc. If people want to feel good memories more intensely, they should move them closer to them in their "mind's eye", put bright colours on them, make them lighter and vice versa if people want their negative memories to be less intense. One can also neutralise bad memories using movie music or the picture frame technique (which consists in putting a frame to a picture of a bad memory and hanging it, like other life pictures, in an imaginary world museum).

To increase emotional intelligence, individuals should be able to see their experiences from different viewpoints depending on the situation they live in.

6.2. The resources people need are within themselves

Resources are positive qualities everyone has to make the changes he/she wants to. Though people tend to think

that if they may have a particular resource in certain contexts, they may not have it in others, that is not true. The point is that anyone needs to practice to transfer their own strategies to different contexts. "Skills" and "resources" are two different concepts that should be clarified. Although people might not have a skill in a particular situation, they have the resources to learn that skill. And this is what should be encouraged.

Through anchoring, resources can be transferred from one area of life to another. An anchor is anything that accesses an emotional state. They are so obvious and widespread that people hardly notice them (O'Connor & Seymour 1990: 53-55). Anchors are created through repetition or can be set in a single instance if the emotion is strong enough. So, for example, if a person touches his/her left ear every time he/she feels happy, that anchor will become stronger and stronger and finally it will be ready to be used when needed (kinaesthetic anchor). The anchors can also be visual (a symbol or an image of what one was seeing when experiencing that situation), auditory (a word or phrase said internally to oneself in a particular tone), olfactory or gustatory. Summing up, "Anchoring is making conscious or deliberate something that happens naturally" (Revell & Norman 1997: 84), so the person can access that feeling whenever he/she wants or needs to.

There are different types of anchoring:

1. External means (taking a shower).
2. External behaviour (crossing your arms).
3. Internal behaviour (filling the lungs with air).
4. Thoughts, words (an image of a landscape or "eureka!").

Anchors need to be (O'Connor & Seymour 1990: 58):

- a) timed just as the state is reaching its peak,

- b) unique and distinctive,
- c) easy to repeat exactly, and
- d) linked to a state that is cleanly and completely re-experienced.

The technique of adding different resources or states to the same anchor is called "stacking resources" and it produces very powerful feelings. Anchors can also be chained so that one leads to another; this allows individuals to move through a sequence of different states easily and automatically. Another resource in the anchors sphere to annihilate a negative feeling is that, when trying to engage two incompatible emotions at the same time, after a short period of confusion, the negative state is changed and a different and positive state comes into being (O'Connor & Seymour 1990: 61). Personal history can be changed through anchors. "Anchoring enables us to increase our emotional freedom by escaping from the tyranny of past negative experiences and creating a more positive future." (O'Connor & Seymour 1990: 62).

The process of guiding someone into a particular state is called "elicitation". The simplest way is to ask people to think of a past time when they were experiencing that emotion and to feel associated with that time. If the trainers' voice tone, words, facial expression and body posture match the response they are asking for, they will be more likely to obtain it. When trying to put people into a calm state to communicate something to them, the way of talking to them should not be loud, for example (O'Connor & Seymour 1990: 51). This could be a useful resource in a classroom setting.

To access unconscious resources there is a model in NLP which is the Milton Model (O'Connor & Seymour 1990: 113-118):

1. Pace and lead the person's reality (tune into their world). Pacing means adjusting oneself to the other person, while leading means that one person mismatch the other person and the latter re-synchronizes following the first person lead.
2. Distract and utilise the conscious mind (provide context to content). If one leaves out information of any kind he/she will keep the conscious mind busy, so, the unconscious will be much easier to use. The less specific people are, the less risk of a clash with another person's experience.
3. Access the unconscious and resources. People mark out important words in everyday conversations with gestures, voice tone, etc. So there are some conversational postulates that are used unconsciously or sometimes maybe consciously that help receivers to give an appropriate response.

A message anyone wants to transmit to other people requires always an unconscious interpretation. From the message people want to transmit, going through the message they actually transmit, to the message the speaker receives and arriving at his/her interpretation, the information can become absolutely distorted. An option to permit a minimum interpretation would be to split any communication into four parts, following the DESC concept (Merlevede, Bridoux & Vandamme 1999: 247-248)

1. The facts should be **D**escribed as precisely as possible.
2. The individual opinion about these facts should be **E**valuated.
3. The problem ought to be **S**olved among speakers.
4. And everything will have to **C**ontinue with a conclusion of the communication.

If speakers do not split the information they give in relation to this concept, listeners should do it. This model has a lot to do with Grice's principles (see point 3.2.1.2) as, for example, being precise in a communication would be related to the quantity principle or reaching a conclusion would relate to the quality principle; the co-operation principle can also be related to reaching a joint conclusion. So, Grice's co-operation, quantity, quality, relation and manner principles should all be considered the precursor of the best way of communicating with each other. Analysing any communication will help to gather emotional intelligence.

6.3. If individuals know what they want, it helps them to get it

The more precisely and positively you can define what you want, and the more you program your brain to seek out and notice possibilities, the more likely you are to get what you want (O'Connor & Seymour 1990: 10)

Any human being needs to be clear about what he/she wants as it is difficult to move towards goals if they are not defined. People with plans focus on developing their skills and being better every day.

The individual's aims are the centre of their lives. The objectives in life "reflect who I am, define how I use my inner abilities. And this guides how I act in the world." (Andreas & Faulkner 1994: 101). According to people's aims, they play certain roles in different contexts and every role has different goals to be achieved. To find out about one's goals he/she should ask: "What do I want?" If the goals are not defined, they will obviously not be fulfilled.

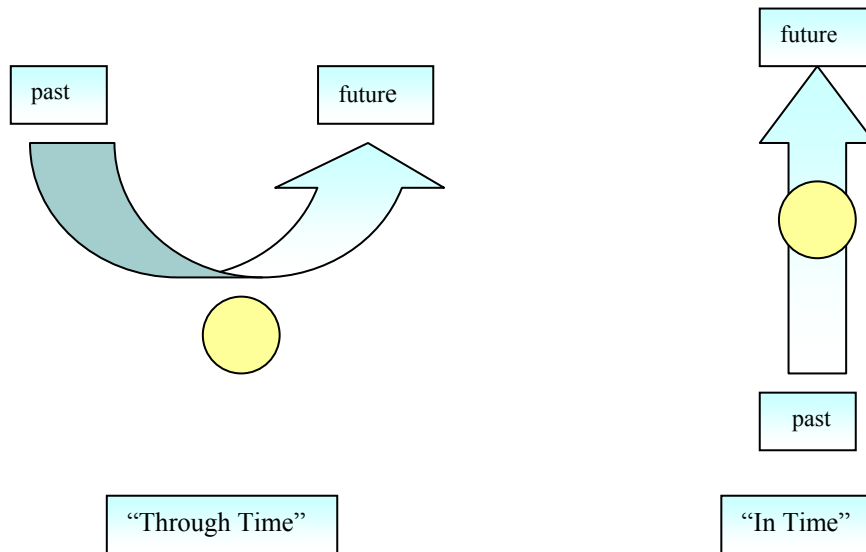
Once the point of departure and the arrival point are clear, determining the steps or actions to follow would be the next step, as "well begun is half won". And while being on the way, evaluating whether the actions taken are the right ones, would be essential. This can be seen applying the TOTE model (explained in 6.11).

The goals anyone aims at can also relate to our emotions. First of all, people should estimate and evaluate their own emotions and then decide whether what they are feeling is what they want to; if not, they should force themselves to really take action, carry out the actions and evaluate their effect. These steps will help anybody to feel self-satisfaction and be more predisposed to reach other non-emotional goals.

Well-formed goals should follow the SMART principle (Merlevede, P., Bridoux, D. & Vandamme R. 1999: 126):

- Specific (positive and specific terms),
- Measurable (quantifiable),
- Acceptable (ecological),
- Realizable (under control) and
- Timed (set a realistic and flexible deadline without placing them too far into the future).

According to this approach the imagination can help to envision a picture of past, present and future events which will serve to specify the aims. Now, how do people envision their timelines? There are two ways: "In time", the time line goes from front to back and people usually associate themselves to their memories; and "Through time", the past is on the left and the future on the right, people with this timeline usually have dissociated memories. I have dealt with the difference between association and dissociation in point 6.1.



As I have said, either envisioning may help to develop any plan.

There are four thoughts people could have in mind to go for their goals (Andreas & Faulkner 1994: 107-110):

1. The vacation life: the person feels a need to escape from the day-to-day life.
2. Seduction by status-based advertising: are the person's goals status based? Whose desires these goals are should be examined before dedicating much time to achieve them. The plans should not be someone else's.
3. If/then financial goals: people who pursue money as an end usually lack a goal supported by deep values.
4. Means versus ends: if a goal becomes the person's whole aim, disconnected from deep values, he/she may feel the need to use pressure rather than honesty to achieve it.

Once the objective is clear and people know why they want to accomplish it, then they should develop a plan and

take action in order to attain results. While trying to rehearse their goals, people should take into consideration the sensory based evidence that will let them know they have got what they want and the adequate resources and choices to obtain the outcomes.

NLP followers believe that human beings can achieve what they want to achieve only if they think their goals are achievable and worthwhile. Once that is clear, they rehearse it in their mind and think about the steps they need to take. Some people think of a dream (short or long-term) and make plans to reach it, but if they do not get closer, instead of changing their plans, they change their dreams. "Be true to yourself!" (Andreas & Faulkner 1994: 101) and "Keep your dreams!" (Revell & Norman 1997: 57) are key statements to develop emotional intelligence. If individuals are convinced of what they are doing, they will probably achieve their aims without difficulty. So, a very worthy advice to take into consideration is: "Choose to do the things you want to do!"

6.4. Excellence leads to excellence

According to Andreas and Faulkner (1999: 36) "if one person can do something, anyone can learn to do it". Motivation, persuasion, confidence, self-esteem, decision making or creativity, among others, are skills everyone can learn. There is a structure to achievement and imitating or, as NLP calls it, modelling the world's greatest achievers, can lead the imitators to create the same kind of achievements for themselves (Andreas & Faulkner 1994: 43).

Modelling can be defined as the process of replicating human excellence. There are three phases in the modelling process (O'Connor & Seymour 1990: 180-182):

- 1) People have to be with their model when he/she is doing what they are interested in. Find out how and why the model does it. Individuals have to imagine themselves in their model's reality and do what he/she does until they obtain the same results.
- 2) People should take out elements of their model behaviour to see what makes the difference.
- 3) The skill learned should be designed to be taught to others to check understanding.

The main lesson great achievers teach us is: You should be convinced of what you do! If anyone finds a person who can do something really well and finds out exactly what he/she does (external behaviour and internal mental processes), the first person too will be excellent. But modelling is not very easy as there are only a few people who have the ability to tell exactly what it is that they have done and how they have done it, this ability is called "metacognition". So, "until you can isolate the difference that makes the difference, you need to model it." (Revell & Norman 1997: 39).

6.5. The map is not the territory

There are many definitions of the term "sensory acuity" which is one of the key elements to NLP. It is defined as the ability of "observing through all our senses without making quick judgements so that we can respond appropriately" (O'Connor & Seymour 1990: 26) or "the development of a rich awareness in each of our physical senses" (O'Connor & Seymour 1990: 26).

"The map is not the territory" means that mental maps of the world are not the world itself (Andreas & Faulkner 1994: 35). The world and the experience of the world people have are not the same thing as this experience goes through

the senses. The world one perceives is a map made by each person's neurology (O'Connor & Seymour 1990: 5).

So, people experience the world through their five senses or "representational systems": Visual, Auditory, Kinaesthetic, Olfactory and Gustatory, represented by the initials "VAKOG". The Olfactory and Gustatory are often included in the kinaesthetic sense, so the "primary representational systems are the "VAK". This evidently relates specifically with Gardner's and Goleman's interpersonal and intrapersonal intelligence for, if people know how themselves or individuals around them perceive, learn and assimilate different situations, it may help them understand and predict behaviour, recognize and act on emotions or moods, etc. and that will consequently lead to a better understanding of life. But it also connects with the other intelligences because, depending on the representational system individuals have developed, most or part of their intelligences will be much more developed than the others. That is to say that if one uses the kinaesthetic or visual experience as the leading representational system, his/her spatial intelligence will be more developed than someone thinking auditory.

People tend to use one of these systems more than the others, it is the "preferred primary representational system". With the visual system, information is taken in through the eyes; with the auditory, information is taken in through the ears; with the kinaesthetic, information is taken in through the hands or bodies; and the olfactory or gustatory systems are used when one smells or tastes, respectively.

How do individuals know if someone is thinking visually, kinaesthetically or auditory? The "BAGEL" model (Body posture, Accessing cues, Gestures, Eye movements and

Language) (Dilts & Epstein 1995: 56-66) helps to identify the activated senses:

The **body posture** could be described in the different senses as follows:

- Visual people would use a backwards body inclination with raised or lowered shoulders, superficial breathing, quick movements and high muscle tension with their heads up.
- The auditory person would use a forwards body inclination with the head bowed on one side, the shoulders raised and crossed arms, the head balanced on the shoulders or slightly at an angle. Lastly, this person will probably have to deal with rhythmical body movements.
- Finally, if someone is kinaesthetic, they frequently have shoulders and head down, and present slow movements and muscle relaxation.

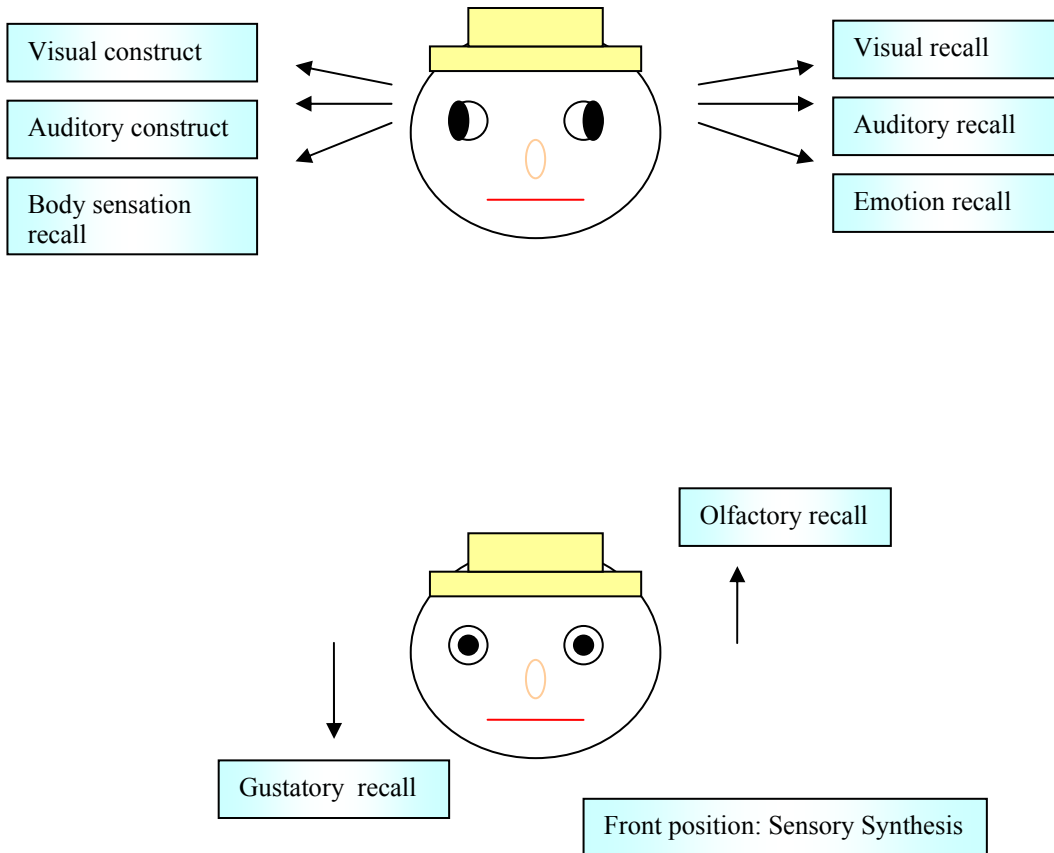
The **accessing cues** would be (O'Connor & Seymour 1990: 39-40):

- a) A person thinking in visual images will generally speak quickly and at a high pitch as images happen fast in his/her brain. Breathing will be high in the chest, superficial and quick.
- b) Those who think auditory breathe over the whole chest area (diaphragm breathing), and their voice tonality is clear, expressive and resonant.
- c) Kinaesthetic people breath deeply in the stomach area accompanied by a deep voice tonality; they will speak slowly.

Gestures can also help to discover how someone is thinking. If individuals touch or point out their eyes or make gestures above their eyes level they are visual thinkers; if their gestures are often near their ears or pointing at them, they think auditory; and if, on the

contrary, their gestures are made in front of them in a low position, near their stomach or chest, they think kinaesthetically.

The **eye movements** give information about the internal process of the human brain, as well (Revell & Norman 1997: 39)⁶:



According to eye position anyone can know whether a person is thinking in any of the VAKOG "representational systems".

The words people use, our **language**, also indicate which representational system people are employing

⁶ Construct means imagine; and recall or remember means experiences in life.

(O'Connor & Seymour 1990: 46-48). For example, a visual thinker would use the following words: look, clarify, focus, notice; an auditory thinker would prefer: accent, sound, remark, quiet; a person who thinks kinaesthetically would either employ: handle, solid, pressure, hold; olfactory people: nosy, fresh, scented, stale; gustatory people: flavour, taste, sweet, bitter; and finally, there are also neutral words such as: decide, think, know, consider. The sensory-based words, adjectives, adverbs and verbs, are called "predicates" in NLP.

Besides these example words, there are sensory based phrases or metaphors that can also be clearly classified: "I see what you mean" (visual), "It rings a bell" (auditory), "I will get in touch with you" (kinaesthetic), "That is a fishy situation" (olfactory) or "He is a sweet person" (gustatory).

The language can be also used through questions to know how one's own knowledge or that of speakers has been encoded and how to deal with other people's or one's own emotions (Merlevede, Bridoux & Vandamme 1999: 262-287). The information one gets from a person can be very distorted depending on the representational system being used. The more emotional a person is, the more information he/she will tend to omit, and a good listener will have to ask for the missing information. Individuals also tend to reduce an experience to a single word or "label" which may have a total different meaning from person to person. When people are emotionally involved in a process, they tend to exaggerate in their report, also, generalizations may be interpreted as "universal truths". The so-called freedom restrictions such as "I am not allowed to cry" make people restrain their emotions. People also tend to connect pieces of experience as if they were particular truths, cause and effect relationships, for example.

People can speak in so many ways that they are not specifically realistic. Through questions individuals can know how a sentence has been encoded from perception (input channels or sensory information) going through the deep structure (meaning internally experienced), the surface structure (set of words heard or read) and the transformation (process in which an event is transformed into a deep structure and, at the same time, this deep structure is transformed into a superficial structure). These differences between deep and surface structures come from Chomsky (see point 3.2.1).

"We all see, hear, feel, smell and taste things externally (E) and internally (I), we do so in different ways and to different degrees." (Revell & Norman 1997: 26). So, according to Revell and Norman, there are two types of states while dealing with the senses: senses can be used outwardly to perceive the world, and inwardly to self represent experiences. The state of turning the senses to the outside world is known as "Uptime", however, there is also a state that takes people deep into their own mind and, the more deeply they go in, the less they are aware of outside stimuli; this is known as "downtime". "Downtime" is where one goes to daydream, plan, fantasise, create, etc. The images from the "Downtime" are constructed or remembered. People's everyday conscience is a mixture of internal and external awareness, and turning the senses inwardly or outwardly will depend on the circumstance (O'Connor & Seymour 1990: 111). So, as humans also access information internally, they have a special system for this purpose: they use the "lead system".

There is even a third system called the "reference system" which is used to double check, that is to say, to answer the question: "are you sure?". These three systems may or may not use the same sense. For example, if someone

offers another person a Coke, this other person may get a picture of a glass of Coke which doesn't appeal (visual lead system) and say "No, thank you!" If the offer persists with: "Are you sure?" this other person may then get a feeling (of not needing anything) which confirms the first decision or a feeling (of fresh sweet bubbles in his/her mouth) which might make him/her say: "OK, thanks!".

Human beings experience the world in different ways, and react to the world in different ways, too. So they should take into account that there are other ways of doing things as valid as their own:

The idea is to be aware of difference rather than to impose uniformity. It is the difference and the tension between these different ways of looking at the world that is important. Excitement and invention come from seeing things in a different way. Sameness breeds boredom, mediocrity and struggle. (O'Connor & Seymour 1990: 77)

People cannot assimilate all the information they get through their senses; their brain filters the information and brings to their attention things which seem to be of importance to them. The filters they put in their perception determine the type of world they live in:

The world is an infinity of possible sense impressions and we are able to perceive a very small part of it. That part we can perceive is filtered by our unique experiences, culture, language, beliefs, values, interests and assumptions... The world is so vast and rich that we have to simplify to give it meaning. Map making is a good analogy for what we do; it is how we make meaning of the world. (O'Connor & Seymour 1990: 4)

There are three types of filters (Merlevede, Bridoux & Vandamme 1999: 261-262):

1. Neurological filters, which are determined genetically (e.g. deafness).

2. Socio-cultural filters, typical of a certain social standard or culture: education, religion, media, arts or literature, etc. (e.g. conflicts are unpleasant).
3. Personal filters, which make every person unique: they result from the interaction with the environment people live in (e.g. my parents have taught me to be obedient).

The non-conscious filters of people's brain that habitually select the relevant information from their sensory experience are called "metaprograms". Once their brain finds a way of behaving that works, it repeats it and it becomes a habit or a "program". These filters determine what they are able to perceive at a given moment in time and, so, they determine their interaction with the world.

There are many patterns that might qualify as metaprograms; their use may depend on the context and the outcome individuals want (O'Connor & Seymour 1990: 149-157):

- a) Proactive-Reactive. The proactive person initiates action (go to it!) and the reactive person waits for others to initiate it (think about it!).
- b) Towards-Away from. There are two different things that motivate people to success: inspiration and desperation so, according to NLP, there are two key elements of motivation: "towards" (e.g. what people want is pleasure, comfort and relaxation) or "away from" (e.g. what people do not want is pain, discomfort or stress). "Towards orientation is more goal-directed and away-from orientation is more directed towards identifying and solving problems" (Andreas & Faulkner 1994: 60). People with "away from" motivation experience pain and worry before they act. The choice then for one or

the other would be determined by life experiences. Summing up, a "towards" motivation focuses on the goals to achieve, "away" people focus on the things they want to avoid.

- c) Internal-External: "internal" people have inner standards and use them when deciding for themselves, it is hard for them to accept management; "external" people wait for others to supply standards and direction, they know something is well-done if someone tells them so.
- d) Options-Procedures: An "options" person has several alternatives from which to choose, he/she will not be satisfied just following a procedure to reach success; the "procedures" person follows courses of action but does not develop them, that is to say, he/she is more concerned with how than why to do something.
- e) General-Specific: General or global thinkers see the big picture, specific people are more centred in details and, as a consequence, need smaller chunks of information.
- f) Match-Mismatch: Some people notice the similarities (matching) and others notice the differences (mismatching) when comparing two things.
- g) Convincer patterns: How does a person become convinced? There are two aspects to take into account:
 - channel: see or read (need to see the evidence), hear (need to be told) or do (need to act);
 - mode: need to have the information a number of times, automatic (need only partial information), consistent (need to be

convinced), need the information to remain consistent for a period of time.

Merlevede, Bridoux, and Vandamme, (1999: 200-213) add some factors to the ones explicitly given above:

- a) The direction of people's attention can be towards themselves or others, depending on whether they like to express their emotions or keep them to themselves. The other person may adapt him/herself to the speaker.
- b) The sense of time: "in-time" or "through-time". If people live in the moment, they are "in-time". If they see the progression of time thinking about what people should be doing later they are "through time" people (see 6.3).
- c) Reaction under stress: emphasis on feelings, choices or thinking. Feeling is when people react emotionally without thinking (see the brain figure in chapter 5). Choice is people who decide to react emotionally or not depending on the situation they are living in. And thinking people are those who keep cool and do not normally show their emotions.
- d) Working style: independent, proximity, co-operative. Independent people want to do things on their own. Proximity people want to reach a goal together with others but they need defined responsibilities. A co-operative person likes to work with others and thinks team spirit is very important.
- e) Emphasis on working organizations: people versus things. A "people" person puts more emphasis on thoughts, feelings and people; but a "things" person emphasizes more on objects like products, tasks, etc.

An emotionally skilled person will have a bit of all the personalities described above though some in a higher degree depending on each real life situation. There are some states people experience in reaction to the world they live in, they are outwardly focused and Michael Hall calls them "Primary States". Other emotions arise in response to people's responses, they are the "Meta States", which are those that individuals experience every day thanks to the ability to reflect about themselves.

Bearing in mind all the things mentioned above, learning how to link and move from one way of thinking to another would be really useful, and on this will depend the richness and range of our thoughts (an immediate and unconscious link across the senses is called a "synesthesia").

The primary systems are used all the time although people tend to favour some over others, depending on what they are doing. The representational systems are not mutually exclusive (O'Connor & Seymour 1990: 28). According to this approach, individuals have to promote the system they use the most as well as develop those systems that they tend to use less in order to improve their memories, understand other people and definitely improve themselves as human beings. "Just as translation from one language to another preserves the meaning but totally changes the form, so experiences can be translated between internal senses." (O'Connor & Seymour 1990: 34).

People with problems in a particular circumstance where others do not experience them, may operate out of a representational system that may not serve them in that specific situation. Or if two individuals are having a very serious problem about understanding each other, it may be because they are not using the same representational system. The more one practices at switching from one

representational system to the other, the easier it will be to cope with difficult situations.

In short, the ability to adapt and modify our maps so that they become more similar to the real world experience is a sign of emotional intelligence. But individuals should be careful as the "superficialization" of life occurs when they ignore or neglect the information they receive from their senses (Merlevede, Bridoux & Vandamme 1999: 148-150).

6.6. The non-conscious mind is benevolent

Another belief is that the unconscious is much wiser than the conscious mind. Everyone has his/her own mind's eye (which includes mind's ear, mind's feeling, etc.) that can internalise sounds, feelings or images. People's senses are used inwardly (as stated in 6.5). This internal representational system "VAKOG" can also be called "modalities" and the differences within modalities are the "submodalities".

There are two types of submodalities (Merlevede, Bridoux & Vandamme 1999: 175):

1. Analog: these can be changed quickly or slowly along a continuum, e.g., volume.
2. Digital: these are mutually exclusive, e.g., in/out.

The principal submodalities are (Dilts & Epstein 1995: 161-164):

- visual: brightness (opaque, brilliant), size (small, big), colour (black, white, colour), movement (quick, slow, immobile), distance (near, far), situation and focus (clear, diffused);
- auditory: volume (high, low), tone (sharp, low), voice colour (high, low), tempo (quick, slow), distance (near, far), rhythm and situation;

- kinaesthetic: intensity (strong, weak), area (big, small), texture (rough, smooth), duration (constant, intermittent), temperature (hot, cold), weight (light, heavy) and situation.

Many of the techniques for making changes in oneself involve the internal representational system, that is to say, how the imagination works. The VAK submodalities, although not all of them in every context, are relevant to everybody. Olfactory and Gustatory submodalities are not so frequent, though they can also be very useful. Experience has a structure, individuals' memories include scenes with feelings, sounds, etc. As I have already said, if people change something in the mind's eye's scene (colour, music,...), they change the original structure and so their feelings and emotions about it as well. Learning to change the submodalities of any experience will improve emotional intelligence, as it will enable everyone to "recode them and serve you instead of you serving them" (Merlevede, Bridoux & Vandamme 1999: 177).

The Swish Pattern is a powerful technique that uses critical submodality changes. It works on a specific behaviour "you would rather be without" (O'Connor & Seymour 1990: 174-176):

- a) Identify the specific behaviour to be changed.
- b) Treat this limitation as an achievement.
- c) Identify two visual submodalities that could change the reaction to it (size and brightness, for example).
- d) Think how to react and the possible resources and construct a new self-image.
- e) Take the picture (e.g. bright and large) and very quickly make it small and dark while making the new self-image large and bright. Add sound to the swap

(e.g. Swish!). Repeat it as many times as necessary.

- f) When satisfied, test the results by future pacing. Future pacing gives the brain strong positive images of success and programs it to think in those terms.

The better use one can make of submodalities, the more emotional intelligence one will develop. There are three main applications of representational systems and submodalities (Merlevede, Bridoux & Vandamme 1999: 177-178):

1. Calibration: deriving the state of a person by observing the representational channels and submodalities: territorial position, body language, tonality, representation channels, content, keywords and typical expressions, values and how they are expressed in criteria, world wide beliefs and presuppositions, (neuro)logical levels, meta-programs, similar experiences/references, contextual elements. Summing up, calibration (O'Connor & Seymour 1990: 52) means recognising when people are in different states. Individuals should not rely too much on people telling them verbally how they feel, instead they should use their eyes and ears.
2. State Management: Using representational systems and submodalities to find out about how an emotional state functions.
3. Rapport Skills: Adapting oneself to the speakers or public.

Belief changes using submodalities. So, realizing the structure of the subjective experience will give people new possibilities to develop their intelligence.

6.7. Individuals cannot not communicate

People are always communicating verbally or non-verbally, consciously or non-consciously. "You communicate with your words, with your voice quality, and with your body: postures, gestures, expressions. You cannot not communicate" (O'Connor & Seymour 1990: 16)

In the words are the content of the message, then the postures, gestures, expression, and voice tonality are the context in which the message is embedded, and together they make the meaning of communication. (O'Connor & Seymour 1990: 17)

A sigh, a smile, a look, are all communications, even thoughts are self communications and they are revealed to others through the eyes, voice tones, postures and body movements (as seen in 6.5).

Everyday communication is more non-verbal than verbal. Only 7% of our communication is through words. And even if there is any mismatch between verbal and non-verbal communication, people tend to believe more in the non-verbal communication of the body.

People tend to think, as well, that unless they learn something consciously, they don't learn it, but more than 99% of their learning is unconscious. NLP scholars state that consciousness is limited, unconsciousness is not. Everyone is constituted by the "conscious person" and the "non-conscious-person", so learning is more effective if it is multi-sensory and when it appeals to the non-conscious mind as well as the conscious mind.

6.8. All behaviour has a positive intention.

Every behaviour has a positive purpose in its origin. The NLP basic filters, often referred to as behavioural frames -that are ways of thinking about how people act- are (O'Connor & Seymour 1990: 5-6):

- a) Outcomes rather than problems.
- b) How rather than why.
- c) Feedback versus failure.
- d) Possibilities rather than necessities.
- e) Curiosities and fascination rather than assumptions.

This does not mean that the positive intention should be positive for everybody in any circumstance, but it is positive for the person who puts it into practice (consciously or unconsciously). So, if individuals want to change their behaviour, they need to know the positive intention behind it to find another way of satisfying it.

Reframing is a specific way of contacting the portion or part - for lack of a better word- of the person that is causing a certain behaviour to occur, or that is preventing a certain behaviour from occurring. (Bandler & Grinder 1979: 138)

The heart of reframing is to mark the distinction between the intention and the behaviour. What works for someone in a specific circumstance does not necessarily have to work for someone else as their intentions or behaviours might have been different. Motivation, for example, depends on the person's state of mind in that context, the topic and the way it is presented. "Metaphors", in NLP, are reframing devices.

The meaning of any event depends on the frame you put it in. When you change the frame, you also change the meaning. When the meaning changes, so do your responses and behaviour. The ability to reframe events gives greater freedom and choice. (O'Connor & Seymour 1990: 127)

There are two types of reframe: a) content which is whatever one chooses to focus on, the meaning can be whatever one likes; and b) context, if a behaviour looks

odd from the outside, it is usually because the person is in downtime and has set up an internal context which does not match the world outside (O'Connor & Seymour 1990: 128-130).

By reframing, one can find new, more acceptable, behaviours that satisfy the same intention. The Meta model, for example, is a way of giving "systematic control over language" (Bandler & Grinder 1979: 70). It teaches how to listen to other people and to ourselves. This changes our internal language from being something that afflicts to something useful. Steps towards reframing (Bandler & Grinder 1979: 160):

- a) Identify the pattern to be changed.
- b) Establish communication with the part responsible for the pattern: 1. Will the part of me communicate with me consciously? 2. Establish the yes/no signal.
- c) Distinguish between behaviour and intention: 1. Ask the part: "Would you let me know what are you trying to do for me?" 2. If the answer is "Yes", ask the part to communicate its intention. 3. Is that intention acceptable to consciousness?
- d) Create new alternative behaviours to satisfy the intention.
- e) Ask the part if it will help you and take responsibility for the new alternatives.
- f) Ecological check: "Is there any other part of me that objects to the three new alternatives?"

Those steps are cyclical, and if the answer of the last question is "Yes", one should go back to point b) and start again. When applying it, people should take into account that every part of every person is a valuable resource.

Any behaviour has three basic elements: belief, physiology and strategy (O'Connor & Seymour 1990: 182-183).

1. Individual **beliefs** strongly influence our behaviour, they come to us already made from the culture and environment people live in. Beliefs will generally take one of the three main forms (O'Connor & Seymour 1990: 183):

- a) they can be about what things mean,
- b) about what causes what,
- c) or they can also be about what is important and what matters most, giving rise to our values and criteria.

When people believe something, they act as if it were true, so positive beliefs are permissions that turn on their capacities. "Whether you believe you can or you can't do something... you are right" (O'Connor & Seymour 1990: 84).

Values are very important. Human beings become aware of their values when they are violated, through events that fulfil them or through a conscious inner exploration (Andreas & Faulkner 1994: 92). Values influence choices, are related to people's identity and individuals care about them. The word "criteria" is used to describe those values important in a given context (friends, work) and, so, there is a hierarchy of criteria in every context.

People give many clues in their dress, the things they own, their habits and the way they treat other people. Individuals should ask themselves (their inner voice) different questions, such as: "Why is this or that value important for me?" and try to analyse all their answers: "Are they congruent? Incongruent?". If individuals have to break with some of their values to be happier or to be more coherent with themselves,

they ought to do it. The more convinced people are about their values, the more persuasive they will be when dealing with their speakers.

Building personal congruence, associating good feelings to oneself, controlling our inner voice, demonstrating how one honours values are very important actions to develop. When do people know when they are congruent? When something (the unconscious) tells them that it can lead them to trouble, for example. If people make a decision and they are congruent, they can proceed with every chance of success. All parts of individuals should be in total alignment with what they are doing. Reducing internal conflict improves mental as well as physical health. How to resolve internal conflict?

1. Identify and separate the inner parts in conflict.
2. Get a clear representation of each part.
3. Find out the positive intention of each part.
4. Negotiate the resources each part has.
5. Ask the part if it is willing to integrate the other to solve their shared problems.

If the conflict is not being solved, it can be cyclical.

There are five ways of framing events (see 6.10):

- 1) Outcome frame: evaluating outcomes: a) what is the outcome? b) Make it clear to other people involved. c) How does the outcome fit to other people's? d) Notice if it is being reached.
- 2) Ecology frame: How do the actions taken fit into the wider system of family, friends, professional life?
- 3) Evidence frame: How to know if the outcomes are being attained.

- 4) "As If" frame: How would a problem, if it happens, be solved?
- 5) Backtrack frame: Recapitulate all the information and open a discussion to update and check progress. Co-operative meetings are purposeful, so negotiation plays an important part.

2. Physiology: If individuals take in the expressions, tonalities and movements of the people around them, it can enable them to replicate their inner state, which will allow access to previously untapped emotional resources (O'Connor & Seymour 1990: 184). This is also known as "matching" (already explained in point 7).

3. Strategies are how people organise their thoughts and behaviour to accomplish a task. Strategies always aim for a positive goal (O'Connor & Seymour 1990: 185). If the strategies people use are not working, they will have to change them.

But not only all behaviour has a positive intention, emotions also have positive intentions. No emotion is totally negative, as having it has an intention: the function it has in any behaviour or what anyone ends up with after having experienced the emotion (Merlevede, Bridoux & Vandamme 1999: 93-95). Loneliness, for example, can cause frustration as one misses interacting with others, but it is positive because one can enjoy a free space. Trying to discover the unconscious intention of any behaviour will develop individuals to know themselves much better.

So, individuals should follow some tips to emotional development to be able to choose their emotional reactions (Merlevede, Bridoux & Vandamme 1999: 142):

1. Distinguish between emotions, thoughts, behaviour, skills and context (see chapter 5).
2. Find the meaning of the emotion.

3. Discover the role of the emotion.
4. State other emotional reactions to experience.
5. Find an experience where the desired emotion was experienced, and anchor it (see 6.2).
6. Give time to old patterns to be replaced by the new ones.

People's choices can be rational or more emotional, as explained in chapter six. Being conscious about whether to follow or not a given emotional reaction, would be useful, and would help individuals again to learn more about themselves.

6.9. There is no failure, only feedback... and a renewed opportunity for success

People can learn from their mistakes much more than from their successes (Revell & Norman 1997: 47). Nothing can weaken a person as effectively as negative self-evaluation; what individuals' inner voice really wants is to allow them to feel good. Changing negative thoughts about oneself will help.

Self-esteem statements are different from reality, they are mental representations of oneself. There are six characteristics of a solid positive mental attitude: (Andreas & Faulkner 1994: 259-266)

- a) Inner motivation.
- b) The value of high standards.
- c) Chunking down goals.
- d) Combining present and future time frames (concentrating in the present and the ability to think vividly in the positive future).
- e) Personal involvement.
- f) Self-to-self comparison (comparing oneself to others is not positive, but seeing progress is very positive).

There are people who build their happiness around the idea of a permanent peak of perfection. This idealisation leads them to think that in order to be happy, they need to have everything in their life in perfect order, and that is not how everything goes. With this thought in mind no one could be satisfied.

To attain something anyone has to go through some steps. When things don't go the way people want them to go, they should ask themselves "What did I learn from that? How can I do it differently next time?" What it means is that individuals accept responsibility for their mistakes and they will do what they can to make amends. Considering mistakes a source of learning is not so easy, concentrating less on the mistakes and more on the reason for making them will ameliorate people's general knowledge.

6.10. The meaning of any communication is the response one gets (Revell & Norman 1997: 128)

Communication means what is received. As mentioned in 6.5, listeners receive what speakers say or do, the expression of their representation of the world, through their mental map. When people say or do something, they are responsible for what happens, and if the response is not the expected one, they should do something different to get a different response. Nobody can control everything that happens to others nor to us, but what people really choose is how to respond to life.

Only three things are needed to be an exquisite communicator (Bandler & Grinder 1979: 54):

- a) Know the wanted outcome.
- b) Flexibility in the behaviour (one needs to be able to generate a lot of different behaviours to find out about the final responses).

- c) Have enough sensory experience to notice when the responses one wants are attained.

Treat others the way you want to be treated... NLP research has shown that many high achievers develop liking and appreciation very rapidly. They naturally make people feel comfortable around them and demonstrate a concern for others' values. (Andreas & Faulkner 1994: 140)

How should a relationship be built up? (Andreas & Faulkner 1994: 156)

- a) Determine mutually satisfying goals.
- b) Establish and maintain non-verbal rapport: matching, mirroring or pacing the tone, tempo and rhythm of the others' voice as well as the physical space and the movements. "People who are in rapport tend to mirror and match each other in posture, gesture and eye contact" (O'Connor & Seymour 1990: 19) There are many kinds of non-verbal pacing (Merlevede, Bridoux & Vandamme 1999: 314-318):
 1. Copying or doing exactly the same thing.
 2. Direct mirroring or copying as if one was playing the mirror.
 3. Cross-over mirroring substitutes one non-verbal channel for another.

This last one is divided into two types:

- a) cross over in the same channel or use hand movement to pace the speaker's breathing and
 - b) switch channels or while speaking, adapting the voice tempo to the interlocutor's breathing. Non-verbal mirroring is a powerful unconscious mechanism that every human being uses to communicate effectively.
4. Echoing or matching, copying, mirroring or crossover mirroring in an attenuated fashion.

5. Delayed mirroring or matching or using the previous techniques while building in some delay.
6. Backtracking or exactly repeating verbal and non-verbal language.
7. Second position or copying the complete body language of the other, having the same feelings and aiming at having the same thoughts.
8. Mismatching or breaking the similarity between two people's behaviour, maybe to get the other's attention.
9. Other forms of rapport building would be: displaying politeness, showing appreciation, paying a compliment, displaying attentiveness, etc.

"We pace all the time to fit into different social situations, to put others at ease, and to feel at ease ourselves." (O'Connor & Seymour 1990: 22). Maximising similarities and minimising differences with other people is the heart to communicating successfully.

- c) Produce positive feelings in others: notice and respond to emotional states of others. If people want to become a source of good feelings for others, they have to do things that encourage the emotional state they want to have associated to themselves.

When labelling things, one fixes them and one fixes his/her response to them. "A problem" or "a challenge", which word would anyone prefer?

If individuals rename or re-label things, their perceptions change. Negative words, are clear examples. If a person says to a child: "Do not fall down!" that child will be more aware of the words "falling down" (accessing

some visual representation of these words) than he or she is in remaining still. This is because of the negative statement. So the child will probably fall (Bandler & Grinder 1979: 65). If one gives positive instructions like "Be careful; move slowly", then the child will access representations that will help him/her cope with the situation.

The brain can only understand a negative by turning it into positive. In order to avoid something you have to know what it is you are avoiding, and keep your attention on it. You have to think of it to know what not to think of... (O'Connor & Seymour 1990: 11)

Another point to take into account when dealing with negations is the position of the negative statement in a segment of information. When the negative statement is at the end, everyone tends to remember it more strongly, they focus more strongly on what not to do, so first one should state the negative sentence and then the positive one.

Summing up, non-verbal as well as verbal language helps everyone to communicate and to respond to everyday life.

6.11. If what individuals are doing is not working, they should do something else.

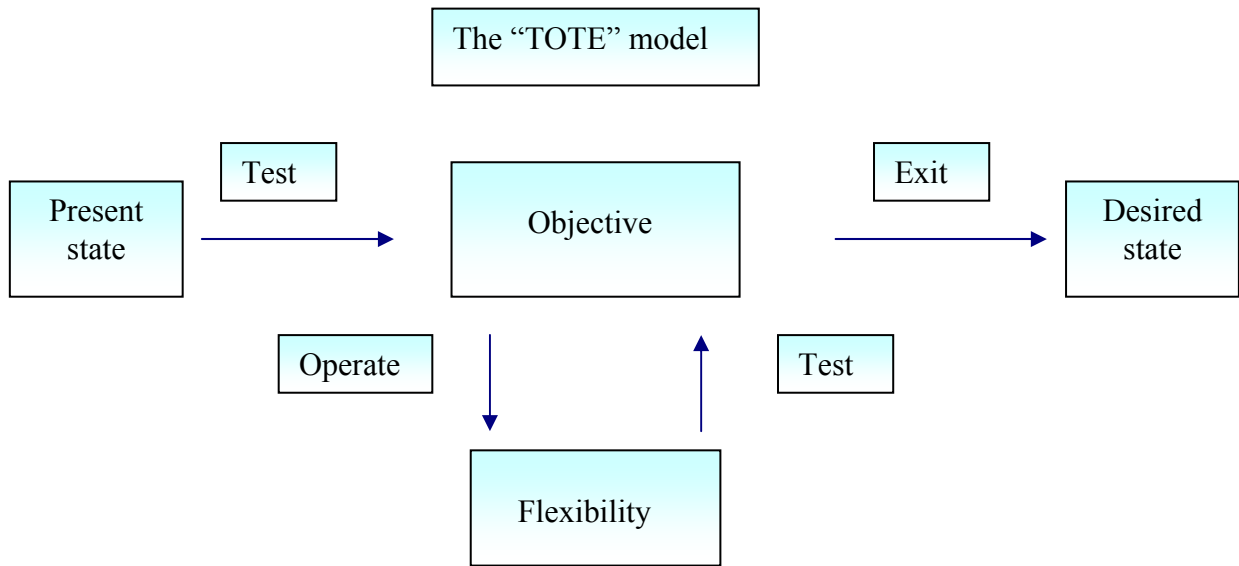
This is about flexibility. "If you always do what you have always done, you will always get what you have always got" (Revell & Norman 1997: 136). If people want something new, they should do something new, specially when there are so many alternatives (Andreas & Faulkner 1994: 37). In any system, the element with the greatest flexibility will have the most influence on that system. If people are flexible, they can adapt themselves to the world and life may be much easier.

Bearing in mind the four NLP pillars: goals, rapport, sensory acuity and flexibility, the steps to attain any goal would be:

- 1) know the outcome or the objective,
- 2) do something about it (it is better to have other people involved in order to obtain feedback and help, but one can also have rapport with him/herself),
- 3) notice the response (through all the senses),
- 4) respond flexibly (having many options).

Finally, if one has not attained what he/she would like to, he/she should start again.

The "TOTE" action model is an application of these pillars. This model could be an adaptation of Karl Popper's (1972) problem solving model. Popper proposes his four-stage model based on trial and error. The starting point is a problem situation, the second step is the production of tentative solutions and trial responses to the situation. The third stage is the error elimination process and the fourth stage is the reformulation of the original problem, if it has not been solved, or the emergence of new problems. As one will be able to notice it has a lot to do with the "TOTE" model that stands for: Test, Operate, Test and Exit which means that one has to check where he/she is at the moment of starting whatever it is, he/she has to try a way of achieving the objectives, he/she has to check if the objectives have been achieved. If so, he/she has to stop and move on to the next objectives. If what the person wanted has not been attained he/she should start again to test and operate, so really this model should be called the TO(TOTOTO...)TE model. How successful the person is will depend on the number of choices of operations this person has: the flexibility of behaviour, or requisite variety (O'Connor & Seymour 1990: 72).



To be flexible and rectify when needed will be one stream to lead to success.

As you may have noticed, there are many cross references nearly in all the presuppositions and that is because all of them are interconnected and they cannot be separated. They all constitute a unique whole. These presuppositions relate to all the different intelligences proposed by Gardner or Goleman; but specifically they relate to the inter and intrapersonal ones (as Gardner denominates them) or the emotional one (as Goleman labels it) because these presuppositions are about how to know oneself, the people around and the surrounding world and that will direct to have a high self-esteem, become more confident, help the others and know them to a greater degree.

These presuppositions, again, show ways of using our knowledge to see how people perceive the world and learn, so they also connects with the other intelligences, as

individuals who are analytical will tend to use, mostly, the visual perceptual system as they would maybe need to represent in their mind's eye a diagram of their analysis. So according to these premises, individuals might be able to understand themselves and people and the world around better.

Evidently NLP presuppositions relate to the way people learn and these presuppositions can also guide the way teachers teach foreign languages.

7. CONCLUSION

Through this dissertation I have been able to discover and learn a lot about foreign language pedagogy, translation and multiple intelligences. Every time human beings learn something, they have to go through the same steps: unconscious competence (before trying to learn something you do not even know it exists), conscious incompetence (when you begin to learn you realise that you do not know it), conscious competence (you learn the skill but you have to think about what you are doing) and unconscious competence (if you have learned a skill very well, it reaches a point where it becomes automatic). These were the steps I had to follow from the beginning of this dissertation but I have to say that I have not finished all the process, so I hope to end up reaching unconscious competence with my future thesis and be able to retrace my steps, as a teacher.

First of all I would like to state that there are many foreign language teaching theories and methods to be considered while teaching, though any method applied exclusively, that is to say, any abuse of the application of one method would lead to unsuccessful language learning, that is why teachers should adopt a mixture of all the methods, approaches, techniques and theories known, to fit better the students' interests and needs, as well as their motivation. This last word is a key utterance to meaningful learning, that is why teachers ought to explain to learners the reason why they are doing an activity or what purpose the teachers want to achieve.

The four skills should be involved in most of the activities or tasks proposed by any teacher as real life contexts are full of readings, listenings, speakings or writings to be done. As translation is eminently

communicative and real, any translation task could and should be constituted by many different activities concerning the different skills. But we could ask ourselves, how can a translation task include all these different abilities? There are many and different things to be carried out from the reading process, which should be very carefully undertaken, going through a writing activity such as writing a synthesis of any text or writing the ST, through listening all the teachers' instructions about, for example, who is going to be the text receiver, and finally the speaking part could be dedicated to discuss about the options the occurring translator has chosen. Though, there are, of course, activities that combine two of the skills mentioned, for example sight translation joins reading and speaking, interpreting associates listening and speaking, etc.

So we can say that translation taken as a communicative act can be very diverse, imaginative, real and motivating, as well as useful because, through translation activities, accuracy, clarity and flexibility are developed. But translation is not only a conscious activity but in low foreign language levels it is also an (un)conscious mean of learning, as learners associate the new words to their world knowledge or L1. Through these associations they explore true and false cognates which, in both cases, help to develop their FL. So taking control over these (un)conscious translations is another mean of improving FL learning.

But before doing any translation, should students be aware of all the evolution of its theories or approaches that nowadays translation scholars support? When applying translation to foreign language classrooms I think it is not necessary for the students to know every aspect of the theories or approaches to translation though they will be

applying them inductively anyway; but the more they know, the more they will be able to discuss about their translations. For the teacher I think it is essential to provide different solutions, to accept other viewpoints and to focus on the aspects and that will probably be attained through an accurate knowledge of translation theories. The same happens with the theories to TEFL, the more the teachers know the better they will accept students' learning preferences.

Now, concerning the diverse learning styles, we should consider the different types of intelligences which exist and, depending on the student types, one or another translation activity matching these learning styles should be applied. So, how do students learn? How do they perceive the world? People learn mostly through some, no just one, of their senses (VAKOG) and those are the ones that should be reinforced; the others should be trained in order to be able to use them when needed. So, linked to these perceptual styles, there are multiple intelligences being developed. For example, someone who is good at music will probably have their auditory system developed. Through translation activities we could reinforce all these learning styles, and consequently strengthen all the different intelligences.

My approach to teaching is eclectic with the weight of using, exploring and developing multiple intelligences and emotional intelligence because I think a holistic approach to learning will yield more efficiently outcomes -i.e., a) not only consider what is taught, but also how and why, and b) that the more involved the whole person is, the higher the motivation will be and, consequently, the assimilation (acquisition) of the subject.

I have not been able to include any of my activities yet, but in further research I would like to relate NLP to

the foreign language teaching, and to build a web page with many of my ideas, games, activities and tasks to be developed in the classroom setting. I would also like to carry out an empirical research on whether learners learn better considering the different learning styles. I would do this research through video and audio recordings to analyse any learning steps students perform.

So, my intention for my thesis is, apart from amplifying the content of some chapters of this dissertation, which should be constantly expanded with new information about this world of never-ending richness. Consequently, another priority will involve amplifying the data base and adding new links to go from one item to the other, investigating if the students enjoy themselves and learn more and better through involving creative multiple intelligences translation activities in the everyday lesson.

8. Glossary

ABMT= Analogy-Based machine translation
AI= Artificial intelligence
ASTP= Army Specialized Training Programme
CAH= Contrastive Analysis Hypothesis
CLL= Community Language Learning
CLT= Communicative Language Teaching
DS= Deep structures
DTS= Descriptive Translation Studies
E= External
EQ= Emotional quotient
FAHQT= Fully automatic high quality translation
FL= Foreign language
FLA= Foreign language acquisition
FLL= Foreign language learning
HQ= High quality
i= Input
I= Internal
IQ= Intelligence quotient
L1= Mother tongue or first language
L2= Second language
NLP= Neuro-Linguistic Programming
RBMT= Rule-Based machine translation
SL= Source language
SLA= Second language acquisition
SS= Surface structures
ST= Source text
TAP= Thinking Aloud Protocols
TL= Target language
TOTE= Test, operate, test and exit

TPR= Total Physical Response

TT= Target text

UG= Universal Grammar

VAK= Visual, auditory and kinaesthetic

VAKOG= Visual, auditory, kinaesthetic, olfactory and
gustatory

9. Bibliography

The bibliography (see CD-Rom), used in this dissertation is presented by means of a data base. This data base contains information about the books, magazines, lectures or articles related to the topics I have dealt with.

All the entries include their author or authors, publishing house, publishing year, publishing place information, the number of pages they cover and a brief summary; the topic is also specified in each case.

These entries can be arranged by the author's surname as well as by the order of entry -which, in my particular case, is important as I know exactly where I can find all the items.

But there is a quicker way of using this data base which is through the consultation section (*consultas*). It offers us three possibilities: author-titles, author-topics or topic-titles. The first two divisions will ask the person who is working with the program: "Which author?" and if one writes the name of any author I have entered, in the first case (author-titles) the computer will unfold a list of the titles related to that particular author, the publishing year and if it is a book, a magazine, an article, a lecture or an item from the Internet. In the second case, concerning the author-topics part, the computer will open a list of topics that a particular author writes about. Finally, the topic-titles section will ask anyone who uses the program "Which topic?" and after writing the name of a topic it will list all the items related to that particular topic, the publication year and whether it is a book, magazine, article, lecture or Internet feature.

I think this will be very useful for myself as well as for other researches who want to find out information about any specific reference item mentioned in this dissertation or in what would be my future thesis.

