Book review: *Translation and Participation: Cross-Disciplinary Perspectives*, by Jörg Dinkelaker & Klara-Aylin Wenten (eds.), 2024 Verlag, Bielefeld, 174 pp.$50.00, ISBN: 978-3-8376-7100-1

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This volume explores the relationship between translation and participation—two crucial aspects that shape social interactions. However, they have often been examined in isolation. The existing book provides us with valuable insights regarding translation and participation, with contributions from significant scholars such as Levasseur et al. (2010), Cornwall (2011), and Fung (2004), in addition to fundamental works on translation by researchers like Gambier and Doorslaer (2010) and Millán and Bartrina (2016). However, as the editors of this volume mention, the relationship and the interplay between these two aspects is still nascent The book *Translation and Participation: Cross-Disciplinary Perspectives* (2023) works to foster more complete understanding of participation and translation and thus improve the general understanding of the interplay between these two fields. This is what makes it a worthwhile and useful publication.

This book is divided into three main parts, each consisting of several chapters. The first part of the book points out the importance of translating written texts as a matter of participation. Part two explores the translation of identities in the context of migration and the third part attempts to bridge and establish boundaries by education. This volumefeatures contributions from an international conference that gathered scholars from a variety of disciplines to study the connection between translation and participation from different angles. It's a book worth reviewing considering the fact that it has an interdisciplinary approach which includes a variety of case studies.The book also provides theoretical and practical insights as well as its relevance to contemporary issues such as migration, digital learning, and adult education.

The first section of the book, titled "Translation and Participation" is an introduction to the subject and structure of the book (p. 7). The key points mentioned in the introduction include interplay of translation and participation—two social dynamics that have been studied separately and whoserelationship is still an emerging area of study. There are three main issues that are debated across the contributions from the international conference which have been mentioned in the introduction. The first key issue is establishingcommensurabilitieswhile renewing differences (p. 8). In this part, Jörg Dinkelaker and Klara-Aylin Wenten point out that translation allows participation in social life and it does this important role by creating connections between various contexts (p. 8). However, Dinkelaker and Wenten mention that there are some differences, which can constrain participation (p. 8). The second main issue is about fidelity vs. creativity in translation (p. 16). This section discusses the ongoing debate about the accurate translation that stays close to the original and creative translations that adapt to the target context. According to Dinkelaker and Wenten, both approaches can enable or limit participation depending on the situation. The third issue is about politics in translation (p. 19) in that translation involves power-bound negotiations and that these negotiations build our social boundaries and identities. The contributions in the book come from a variety of disciplines, including translation and interpreting studies, social anthropology, sociology, and education research. Each of which gives us a unique perspective, which will be discussed further in the next chapters.

Thematically, the first part of the book "Translating Written Texts as a Matter of Participation" is divided into two chapters (p. 27). The primary focus of the first chapter of the book is on the examination of the political and social implications of literary translation. In this chapter, the author,Susan Gal uses the Hungarian translation of the British children's book Winnie-the-Pooh as a case study (p. 27). Susan Gal commences by noting how literary translation is not just a linguistic act, but it is also a political one (p. 30). Therefore, translations can be utilized as sites of cultural and national identity negotiations. To this end, the Hungarian translation of Winnie-the-pooh by Karinthy Frigyes is used (p. 11). Moreover, Susan Gal, in her chapter "Sameness-in-Difference", introduces the concept of language ideologies(p. 29).These ideologies are beliefs and presuppositions about language and its use, and they affect how translations are perceived and valued. Thus, the Hungarian translation of Winnie-the-Pooh was admired for its creativity, and this led some friends of the author in Budapest–Hungarian-English bilinguals who were quite

familiar with both versions of Winnie-the-Pooh—to argue that the Hungarian translation is superior to the original one. The harshest criticism came from Molnár Miklós (p. 40). The author also informs us of the cultural and historical context in which the translation was produced. Since the translator of the Winnie-the-Pooh to Hungarian, Karinthy Frigyes, was part of the modernist movement in Hungary, he apparently aimed to create a distinct Hungarian aesthetic identity (p. 34). Thus, the translation reflects the tensions between rural and urban cultures and also the effect of modernist and folk traditions in Hungary (p. 15). The translation became the focus of public debates in Hungary, and literary critics and translators – e.g. Molnár Miklós— used it as a means to argue about national identity and cultural values (p. 40). These debates demonstrate how translations can be politicized and recontextualized over time and how such cases of translation can create further social and political conflicts.

The second chapter of the first part, "Translating as a Way of Producing Knowledge across Boundaries", by Hélène Buzelin examines the intersections of translation studies, ethnography, and knowledge production (p. 49). By reviewing her earlier work and drawing on Antoine Berman's (2009) ideas, especially the idea of "métissage" which explains that translation is not just about fidelity to an original or adaptation to a target, but about interweaving, Buzelin emphasizes translation as a dynamic process that encourages cultural exchange and understanding (p. 53). She criticizes the empirical bias in translation studies because it reduces translation to a neutral, technical transfer, ignoring its complexity as a situated, agentive, and political practice. Therefore, she recommends a more reflexive and interdisciplinary approach that makes the translator's agency more visible.Thechapter also highlights the complexities of translating vernacular language and cultural nuances, and this makes it a valuable resource for scholars and translators who aim to study the ethical dimensions of translation.

The second part of the book titled "Translating identities in the context of migration" is also divided into two chapters (p. 71). Bahadir-Berzig's chapter, "The As If of Integration, Participation and Empowerment," which is the third chapter of the book, critically investigates the role of interpreters in migration contexts, and challenges the prevailing belief that interpreters facilitate integration and empowerment (p. 73). She argues that this perspective often leads to unrealistic expectations of interpreters, who are usually considered as indebted to the host society.Thischapter examines interpreting in contexts where immigrants interact with professionals such as doctors,

school officials, or social workers. In these situations, interpreters are often expected to serve as bridges for integration, but this expectation frames them as being indebted to the host society (Germany here) rather than recognizing their independent professional role. Bahadır-Berzig emphasizes the complexities and difficulties encountered by interpreters, and she advocates for a "radical interpreting studies" which is an approach that reveals the political and ethical dimensions of interpreting (p. 75). The chapter works to encourage a reevaluation of integration narratives and emphasizes the need for critical involvement with the systematic issues that surround migration.

In the chapter "The recognition of foreign professionality", Anne Vatter studies how organizations based in Germany transform or seek to reconfigure certificates of professional qualifications obtained in other countries into certificates valid in the German labor market. The author emphasizes that the complex networks of translations occurring between different organizations – each with their own goals and interests - result in a complicated relationality between translated documents and subsequent recognitions of qualifications. Vatter draws on actor-network theory (ANT) to analyze how these translations play a critical role in creating professional identity in Germany (p. 12). Vatter argues that this complex organizational process determines the ways by which newcomers can – or cannot- participate in German society (p. 12).

The third part of the book, "Bridging and establishing boundaries by education", as with the previous parts, is divided into two chapters (p. 131). The first chapter (chapter five of the book), "Learning with Machines: Divisions and Transformations in the Era of Datafication" by Jeremy Knox, explores the influence of introducing digital data processing in education (p. 133). It demonstrates that translating educational tasks into digital algorithms changes the definitions and measurements of learning, and this leads to alterations in how participation is structured and how students participate in learning. Knox's study shows a convincing illustration of how integrating foreign concepts and systems, such as digital algorithms, can change what we think learning is, facilitating and limiting learners' participation in educational settings.As Beer (2019, p. 22)states"The data analytics industry shapes both how data is used and how we think with it, reflecting broader patterns of data-driven capitalism and calculative logics". This chapteralso examines how data structures social interactions, decision-making, and knowledge production.

The final chapter of the book, "Doing Crossing Boundaries: Adult Education as a Translational Practice" by Dinkelaker, aims to investigate how education can be considered as a type of translation that can broaden participation and help people participate in society more fully (p. 157). Here "The term participation refers to actions demonstrating forms of involvement performed byparties within evolving structures of talk" (Goodwin and Goodwin, 2004,p. 222).This highlights how educational translation practices can foster fuller engagement in social interactions.Theauthor argues that there exist two kinds of 'translation' in education: cross-boundary participation and cross-boundary communication (p. 13). The author states that the two concepts are present in educational theory,but their relationship needs further clarification. According to the author, adult education consists of these two parts, and it's about helping people understand new ideas as well as helping them become active groups of new communities. This can become a complex task to perform since we should respect people's backgrounds while introducing them to new knowledge and new ways of doing things. As the author (p. 162) mentions "looking at how adult education is performed, we areconfronted with the fact that settings of education do not only operatewithin social boundaries, but also aim at crossing them. This is the pointwhere the concept of translation becomes relevant".

The book exhibits many positive qualities. As mentioned earlier, it has gathered data by compiling contributions from an international conference which assembled scholars of diverse fields, including social anthropology, sociology, education research, and translation and interpreting. This gathering has led to a rich exploration and understanding of how translation and participation are intertwined. It is also worth mentioning that these two fields, namely translation and participation are two separate social dynamics which are usually studied separately. This book thus has offered a fresh perspective by exploring the interplay of the two. Issues such as the inherently political nature of translation practices and the competing norms of accuracy and inventiveness in translation are stated. Case studies of translation practices and provide us with insights on how translation can both facilitate and constrain participation.

However, the book has some limitations. Although the book brings together various perspectives by different authors, the investigation of the relationship between translation and participation is still in its early stages, as the editors themselves acknowledge (p. 7). This demonstrates that the book is more an exploration, and it may not provide us with comprehensive conclusions. The book

also lacks a unified conceptual framework, since it contains contributions from different disciplinary origins which draw on distinct, but not necessarily shared conceptual frameworks. Furthermore, the book reveals that exploring the relationship between participation and translation is a complex task, and this can be considered a limitation since the book could provide the readers with answers about this relationship rather than raising more questions.

Overall, this book is innovative and timely in the field of translation and interpretation, since it investigates translation from a different perspective, which is that of participation. The editors have undertaken this complex task by bringing together perspectives from scholars of different fields and disciplines, which enriches the investigation process. In conclusion, this book can add significantly to existing literature and open new perspectives to scholars of translation studies.

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