



A Commonality That Cannot Speak: Europe in Translation

International Conference by the eipcp

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Kunsthalle Exnergasse, WUK

Währinger Straße 59

1090 Vienna

<http://heterolingual.eipcp.net/conference>

Programme

Friday, 8 June 2012, 10.30-17.00

Birgit Mennel and Peter Grabher:

Introduction / Einführung

Boris Buden:

Now It's Time To Leave The Capsule: Translating Beyond Europe

Naoki Sakai:

The Microphysics of Power and Comparison

13.30-14.30 Lunchbreak / Pause

Jon Solomon:

The Apparatus of Area and the Species of European Difference, or why Chinese Studies is Good for the Myth-of-the-West/Rise-of-the-East, But Bad for Living Labor

Myriam Suchet:

Et pourtant, ils parlent / And yet they speak / Und sie sprechen doch / Eppure si parlano / ...

Peter Waterhouse:

Truth and Translation

Saturday, 9 June 2012, 10.30-17.00

Stefan Nowotny:

**Translation as a Social Relation. From Lingua franca to Lingua confusa /
Übersetzung als soziales Verhältnis. Von der Lingua franca zur Lingua confusa**

Nicole Doerr:

Democracy in Translation

1. März Transnationaler Migrant_innenstreik:

Am 1. März sprechen wir Sprachstreik! / On the 1st of March we talk Languagestrike!

13.30-14.30 Lunchbreak /Pause

Rubia Salgado:

**Multilingual but Monolingual? Aspirations and Contradictions of Pedagogical Practice in the Field of German as a Second Language in Adult Education /
Mehrsprachig aber monolingual? Ansprüche und Widersprüche der pädagogischen Praxis im Fach Deutsch als Zweitsprache in der Erwachsenenbildung**

Loredana Polezzi:

Disrupting Europe: Polylingual Models and Common Selves

Arianna Bove:

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A Commonality That Cannot Speak: Europe in Translation

What is at the core of the European crisis today? The trouble with the Euro, as the ruling elites want us to believe? Wrong! The crisis is not about the common currency, but about the current commonality. Europe not only lacks a common language to collectively respond to the crisis, or a common public space to mobilize joint democratic action against its disastrous social consequences. It fails, above all, to address the very commonality of today's capitalist crisis that now returns to Europe after having long been displaced to other parts of the world, outsourced to those „others“ who were not, and still are not, supposed to enter a truly shared sphere of commonality. Hence, when today, caught in crisis, the European modes of speaking and decision-making fall apart into a cacophony of national languages and a chaos of parallel political realities, they simultaneously keep silencing the very commonality of the question of commonality.

It has been claimed that translation can offer a solution to the enigma of linguistic and political commonalities. But what kind of translation? Certainly not the one that simply serves the communication between allegedly homolingual communities and thus reproduces the already existing regimes and imaginaries. So how can we think of another kind of translation, one that addresses a non-aggregate community of foreigners, migrants of all sorts, but also all those who are becoming increasingly foreign to their own „native“ languages, cultures, societies and political institutions: a translation that evokes a new mode of sociality still in search of its political actualization?

Worum geht es in der gegenwärtigen europäischen Krise? Um Probleme mit dem Euro, wie es uns die herrschenden Eliten glauben machen wollen? Falsch! Die Krise hat nichts mit einer gemeinsamen Währung zu tun, sondern mit der gegenwärtigen Kommunalität. Was Europa fehlt, ist nicht nur eine gemeinsame Sprache, die eine kollektive Antwort auf die Krise zu geben erlaubt, oder eine gemeinsame Öffentlichkeit, um ein gemeinsames demokratisches Handeln gegen deren desaströse soziale Konsequenzen in Gang zu setzen. Vor allem anderen ist Europa unfähig, sich mit der Kommunalität der gegenwärtigen kapitalistischen Krise auseinanderzusetzen – eine Krise, die nunmehr auf Europa zurückschlägt, nachdem sie über lange Zeit auf andere Teile der Welt umgeschichtet wurde, ausgelagert an jene „Anderen“, die in eine wirklich geteilte Sphäre der Kommunalität keinen Einlass finden sollten und es immer noch nicht sollen. Wenn die europäischen Formen des Sprechens und der Entscheidungsfindung daher heute in eine Kakophonie nationaler Sprachen und ein Chaos von parallelen politischen Realitäten zerfallen, so bringen sie gleichzeitig unbeirrt die Kommunalität selbst zum Schweigen, in der die Frage der Kommunalität zu stellen wäre.

Übersetzung, so wurde behauptet, biete eine Lösung für das Rätsel sprachlicher und politischer Kommunalitäten an. Aber welche Art von Übersetzung? Sicherlich nicht jene, die einfach der Kommunikation zwischen vermeintlich homolingualen Gemeinschaften dient und so die existierenden Regimes und Imaginarien reproduziert. Wie können wir uns eine andere Art von Übersetzung vorstellen? Eine Übersetzung, die eine lose Gemeinschaft von Fremden und Migrant_innen aller Art adressiert, aber ebenso all jene, die ihren „eigenen“ Sprachen, Kulturen, Gesellschaften und politischen Institutionen immer fremder werden: eine Übersetzung, die einen neuen Modus der Sozialität wachruft, dessen politische Aktualisierung aussteht.

Abstracts and Biographies

1.März Transnationaler Migrant_innenstreik (Ilker Ataç, Lisbeth Kovacic, Radostina Patulova)
Am 1. März sprechen wir Sprachstreik!

Avusturya macht Sprache zum Lieblingsproblem. Einfache Lösung: Deutschpflicht für alle.

Hayır, Jo, Lo, Ne, Njet, No, Non, Nu! Nicht mit uns!

Mit Ausschluss Basta! haben wir 2011 dem austriakischen Integrations-Theater eine Absage erteilt. Dieses Jahr reden wir übers Reden: Unsere gemeinsame Sprache ist nicht Deutsch! Wir rufen zum Streik gegen den Deutschzwang auf. Sprechen wir gemeinsam die Sprache der gleichen Rechte – am 1. März beim transnationalen, translationalen Migrant_innenstreik.

Let's Sprachstreik the one-language-show down!

Wir sprechen gerechtisch, lustisch, politisch und kämpfisch. Rozumiješ mi?

Wir lassen uns nicht eindeutsch. Wir sind hier und reden mehrsprachig! Auf der Straße mit Slang und eigenem Akzent, in der Arbeit gscheit, in der Schule gleich in mehreren Sprachen und wie wir es für angebracht halten, wie es uns passt. Weil es unser Recht ist und unsere Freude, und weil Sprache das Mittel ist, mit dem wir uns zur Wehr setzen!

Gleiche (Sprachen-)Rechte für alle!

Raise your voice!

Sprachstreik now!

(Aus dem Aufrufertext zum 1. März 2012)

1. März transnationaler Migrant_innenstreik ist eine breit aufgestellte Initiative, die seit 2011 aktiv ist. Unter dem Begriff „Migrant_innenstreik“ – der gleichzeitig Aufruf ist – nehmen antirassistische Politisierungen und Mobilisierungen neue Formen des sozialen Protests an. Der 1. März soll langfristig als Tag gegen Rassismus und für migrantische Sichtbarkeit etabliert werden.

On the 1st of March we talk Languagestrike!

Avusturya makes language it's number one of problems. Simple solution: Compulsory German.

Hayır, Jo, Lo, Ne, Njet, Nein, Non, Nu! Not with us!

With „Ausschluss Basta!“ 2011 we refused to play a role in the big Austrian Integration-Sketch. This year we speak about speaking: Our shared language is not German! We appeal for a strike against the compulsory German. Let us all speak the language of same rights – on the 1st of March at the transnational migrantsstrike.

Let's Sprachstreik the one-language-show down!

We talk equalish, funnyish, politicalish and combativish. Rozumiješ mi?

We don't let us germanize. We are here and we talk multilingual! With our own accent or some slang on the street, the righ kinda talkin at work, in school in several languages and how we like it, how we think it is accurate. Because it is our right and our joy and because speaking is our way of fighting!

Equal rights (of speaking) for everyone!

Raise your voice!

Sprachstreik now!

(From the proclamation on 1 March 2012)

Arianna Bove

Pace

Translation is applied epistemology, and epistemology can't be done in a hurry. Globalisation has increased the need for translations, but should the work of translation be slowed down as a way of maintaining a distance between distinct epistemic regimes?

Arianna Bove is involved in the making of www.generation-online.org, where her work can be found. She has translated texts from Italian and French by Althusser, Foucault, Negri, Bifo, Virno, Lazzarato and others. Her recent translations include A. Negri, *Factory of Strategy. 33 Lessons on Lenin* (Columbia, 2012), A. Busch and M. Annas (eds) *Ousmane Sembène: Interviews* (Mississippi, 2008) and M. Foucault, *Introduction to Kant's Anthropology from a Pragmatic Point of View* (Generation-Online, 2003). She currently works at QMUL.

Boris Buden

Now It's Time To Leave The Capsule: Translating Beyond Europe

In its everyday functioning The European Union relies massively on all sorts of translations, yet officially it denies this fact: According to its language rule there are no translations in the European Union. Every document it produces is original already. Thus, Europe is more than a translational space. It is the space of a disavowed translation. We cannot therefore avoid the question: Why does Europe fear translation? Is it only because it clearly reveals intrinsic deficits and traumatic contradictions of a particularly European project of transnational democracy, or rather because it pushes our political imagination far beyond the limits of the actually existing European democracy?

Boris Buden studied philosophy in Zagreb and cultural studies at HU Berlin. In the 90s he was editor in the magazine *Arkzin*, Zagreb. His essays and articles cover topics of philosophy, politics, cultural and art criticism. Among his translations into Croatian are two books of Sigmund Freud. Buden is the author of *Barikade*, Zagreb 1996/1997, *Kaptolski Kolodvor*, Beograd 2001 and *Der Schacht von Babel*, Berlin 2004 (*Vavilonska jama*, Beograd 2007).

Boris Buden studierte Philosophie in Zagreb und Cultural Studies an der HU Berlin. In den 1990ern war er Herausgeber der Zeitschrift *Arkzin*, Zagreb. Seine Essays und Artikel umfassen Themen der Philosophie, Politik, Kultur- und Kunstkritik. Unter seinen Übersetzungen ins Kroatische finden sich zwei Bücher von Sigmund Freud. Buden ist Autor von *Barikade*, Zagreb 1996/1997, *Kaptolski Kolodvor*, Belgrad 2001 und *Der Schacht von Babel*, Berlin 2004 (*Vavilonska jama*, Belgrad 2007).

Nicole Doerr

Democracy in Translation

In Vienna, Doerr will present her current book project, *Democracy in Translation* that explores the potential of translation problems and structural misunderstandings for democratic theory. In most political theories, linguistic difference is treated as an obstacle to democratic deliberation in multilingual societies such as Europe, South Africa and the United States. Doerr shows to the contrary that translation can be a vital tool for enhancing more inclusive and egalitarian face-to-face democracy in multilingual and monolingual settings. It is however, a particular practice of justice translation that achieves these results. In *Democracy in Translation*, Doerr addresses three questions. First, how can people who speak different languages solve shared problems in a democratic way? Second, how is talking possible in monolingual settings structured by intranslatabilities based on intersecting gendered, racial and ethnic boundaries and/or histories of

violent exclusion? Third, in a more general perspective, how could we theorize democracy starting from structural misunderstandings and intranslatability related to asymmetries of power and forms of knowledge? In trying to answer these questions, Doerr's work examines translation practices used by South African, American and European social movements involved in the World Social Forum.

Nicole Doerr is a postdoctoral fellow at the Ash Center for Democratic Governance and Innovation at Harvard University. She has co-organized the Narrative and Translation workshop with Ngugi wa Thiong'o and Francesca Polletta at University of California Irvine and did her PhD at the European University Institute in Florence. Doerr's work on translation and/or social movements has been published in *European Political Science Review*, *Mobilization*, *Globalizations*, *Feminist Review*, *Social Movement Studies*, *Journal of International Women's Studies*, *European Foreign Affairs Review*, and *Partecipazione e Conflitto*.

Stefan Nowotny

Translation as a Social Relation. From Lingua franca to Lingua confusa /

Übersetzung als soziales Verhältnis. Von der Lingua franca zur Lingua confusa

The concept of address invites us to conceive of translation in terms of social relations rather than in terms of rendering meanings, or even texts, to be conveyed from one language to another. But what, then, is it that is actually invested and enacted in translation? What is it that 'takes place' in the translational act, and in what way does this taking-place both respond to and demand for a world to be commonly lived in?

Stefan Nowotny is a philosopher based in Vienna and a member of the eipcp (<http://eipcp.net>). He has been part of the eipcp's transnational projects transform and translate (2005–2008) and done research or taught at universities in Belgium (Louvain-la-Neuve), Germany (Lüneburg) and Austria (Klagenfurt) since 2001, alongside various other project involvements and collaborations with both visual and performance artists. He has published widely on philosophical and political topics, co-edited several anthologies, translated a number of texts from both French and English into German, and co-authored the volumes *Instituierende Praxen. Bruchlinien der Institutionskritik* (w/ G. Raunig, 2008) and *Übersetzung: Das Versprechen eines Begriffs* (w/ B. Buden, 2008). He is also a co-editor of the book series „Es kommt darauf an. Texte zur Theorie der politischen Praxis“, started in 2005. Since 2011 he is a tutor at Goldsmiths, University of London. He is also part of the eipcp's research project „Europe as a Translational Space. The Politics of Heterolinguality“.

Loredana Polezzi

Disrupting Europe: Polylingual Models and Common Selves

Starting from alternative representations of the Mediterranean and of the different kinds of mobility which have marked its history, the paper will examine the way in which polylingual practices such as translation and self-translation can disrupt current models of Europe and of European hierarchies. I will ask questions about Europe as periphery (as well as about Europe's peripheries) and examine the way in which linguistic and geographical mobility can provide an alternative model to the still dominant myth of the continent as a cluster of homogeneous communities characterised by the overlapping of recognizable (and containable) national identities, languages and cultures. If we reverse the balance and take mobility as a model rather than an exception, then translation has to be understood not as a neutral tool or a conciliatory gesture aiming to facilitate communication and mutual understanding, but as a self-conscious, politically and ethically aware practice, and also a crucial location where issues of biopolitical control are played out. The final question I want to ask, then, is whether translation and its potential for critical disruption can also help us re-build a sense

of European common self as well as, possibly, of common sense.

Loredana Polezzi is Associate Professor (Reader) in Italian Studies at the University of Warwick (UK). Her main research interests are in translation studies and the history of travel writing. Her work focuses on how geographical and social mobilities are connected to the theories and practices of translation and self-translation. She is the author of *Translating Travel: Contemporary Italian Travel Writing in English Translation* (2001) and co-editor of *Borderlines: Migrazioni e identità nel Novecento* (2003) and *In Corpore: Bodies in Post-Unification Italy* (2007). She guest-edited a special issue of *The Translator* devoted to 'Translation, Travel, Migration' (Autumn 2006).

Naoki Sakai

The Microphysics of Power and Comparison

Two moments – one logical and the other political – can be discerned in the act of comparison in the Humanities. The first is the postulation of the class of genus among compared items. Comparison is performed between or among individuals identified as species while comparison is conducted and constitutive of the logical dimension of genus where species difference is measured, judged or discovered. Attributed to the class of species are particular cultures, languages, economic systems, political ideologies, and so forth, each of which is postulated as an indivisible unit (individual) and as a particular (species) example of the general class (genus). Thus, we compare the English language with the German language, for instance. Insofar as English is assumed to be a systematicity, it is an individual, but as one of many languages, it is a particular species of the general genus of language. The second moment is the occasion or locale where we are obliged to compare. Comparison takes place because the determination of species difference is needed. For instance, language difference causes a situation where we need to know why we are at a loss with one another. It is also possible to imagine another situation where we need to know how we are different from one another, why some of us are free from a set of proscriptions while others are not. Comparison is indispensable precisely because we want to know how we are related to one another, who is better among us, who should follow whom among us, who should work for whom among us, and so on. It is through the act of comparison that we comprehend the configuration of our positions in which we apprehend our identities. In short, comparison is performed in order to institute the primordial comprehensibility of social relations and our positionality. In this respect, the locale of comparison is also marked as a place for microphysics of power.

What I want to undertake in this paper is an examination of how the second moment of political manoeuvre predetermines the scope of deployment for the first moment of logical categorization. Particular attention is paid to identity politics in Comparative Humanities because the comparative aspect of identity politics is often erased, despite the uncontested fact that the process of identification is premised upon comparative operations.

Naoki Sakai is Goldwin Smith Professor of Asian Studies who teaches in the departments of Comparative Literature and Asian Studies and is a member of the graduate field of History at Cornell University. He has published in a number of languages in the fields of comparative literature, intellectual history, translation studies, the studies of racism and nationalism, and the histories of semiotic and literary multitude – speech, writing, corporeal expressions, calligraphic regimes, and phonographic traditions. He has led the project of TRACES, a multilingual series in five languages – Korean, Chinese, English, Spanish and Japanese (German will be added in 2013) – and served as its founding senior editor (1996-2004). In addition to TRACES, Naoki Sakai serves as a member of the following editorial boards, positions east asia cultural critique, Post-colonial studies, *International Dictionary of Intellectual History*, *Multitudes* and so forth.

Rubia Salgado

Multilingual *but* monolingual? Aspirations and contradictions of pedagogical practice in the field of German as a second language in adult education

The basis for addressing the theme of the conference is the research and development project "German as a Second Language as Critical Educational Work".

Central issues of the project referred to the relationship of pedagogical practice in the field of German as a second language in adult education to the goal of adapting the learning migrants to dominant structures and norms and to the aspiration of empowerment, self-empowerment and expanding the agency of those learning. An apparent opposition between the two aspirations was problematized on the basis of critically questioning the concepts of empowerment and self-empowerment and the goal of expanding the agency of the learning migrants in the context of neoliberalism and migration society.

With the analysis of the collected material, different themes were recognized, mapped and interpreted in their presence and absence. The contribution to the conference will focus on the theme of multilingualism to talk about the analyses that were conducted in the course of this project, on the one hand; on the other, to discuss the concept of migration-society multilingualism, as İnci Dirim and Paul Mecheril have formulated it, in relation to the idea of a heterolingual mode of addressing, as has been proposed by Naoki Sakai, and to seek possible ways for continuing to think about pedagogical practice in the field of German as a second language.

"German as a Second Language as Critical Educational Work" was conducted by maiz - autonomous center of and for migrant women in Linz/Upper Austria in cooperation with the Institute for Education Studies at the University of Innsbruck and with the Department of German as Foreign and Second Language / Institute for German Studies at the University of Vienna in 2011.

Rubia Salgado works as adult educator, cultural worker and activist in self-organized contexts. The focus of her work is on the field of critical pedagogy and cultural work in migration society. She is co-founder and co-worker of the self-organization of migrant women maiz in Linz.

Mehrsprachig *aber* monolingual? Ansprüche und Widersprüche der pädagogischen Praxis im Fach Deutsch als Zweitsprache in der Erwachsenenbildung

Die Ausgangsbasis für die Annäherung an das Thema der Konferenz bildet das Forschungs- und Entwicklungsprojekt „Deutsch als Zweitsprache als kritische Bildungsarbeit“. Zentrale Fragestellungen des Projektes bezogen sich auf das Verhältnis von der pädagogischen Praxis im Fach Deutsch als Zweitsprache in der Erwachsenenbildung zum Ziel der Anpassung der lernenden Migrant_innen an vorherrschende Strukturen und Normen sowie zum Anspruch der Ermächtigung, der Selbstermächtigung und der Erweiterung der Handlungsfähigkeit der Lernenden. Die Problematisierung einer scheinbaren Gegensätzlichkeit zwischen beiden Ansprüchen fand anhand kritisches Hinterfragen der Konzepte der Ermächtigung und Selbstermächtigung sowie des Ziels der Erweiterung der Handlungsfähigkeit der lernenden Migrant_innen im Kontext von Neoliberalismus und Migrationsgesellschaft statt.

Entlang der Auswertung des gesammelten Materials wurden unterschiedliche Themen in ihren An- und Abwesenheiten erkannt, kartografiert, analysiert, interpretiert. Im Beitrag zur Konferenz wird der Blick auf das Thema Mehrsprachigkeit fokussiert, um einerseits über die Analyse, die zu diesem Thema im Rahmen des Projektes durchgeführt wurden, zu erzählen; andererseits um das Konzept der migrationsgesellschaftlichen Mehrsprachigkeit, wie es İnci Dirim und Paul Mecheril formulieren, im Verhältnis zur Idee der heterolingualen Adressierung, wie sie von Naoki Sakai vorgeschlagen wird, zu stellen und nach möglichen Wegen für ein weiterführendes Denken der pädagogischen Praxis im Feld Deutsch als Zweitsprache zu suchen.

„Deutsch als Zweitsprache als kritische Bildungsarbeit“, wurde von maiz - autonomes Zentrum von und für Migrantinnen in Linz/Oberösterreich – in Kooperation mit dem Institut für Erziehungswissenschaft der Universität Innsbruck und dem Fachbereich Deutsch als Fremd- und Zweitsprache / Institut für Germanistik der Universität Wien im Jahr 2011 durchgeführt.

Rubia Salgado ist als Erwachsenenbildnerin, Kulturarbeiterin und Aktivistin in selbstorganisierten Kontexten tätig. Schwerpunkte ihrer Arbeit liegen im Feld der kritischen Bildungs- und Kulturarbeit in der Migrationsgesellschaft. Sie ist Mitbegründerin und Mitarbeiterin der Selbstorganisation von Migrantinnen maiz in Linz.

Jon Solomon

The Apparatus of Area and the Species of European Difference, or why Chinese Studies is good for the myth-of-the-West/rise-of-the East, but bad for living labor

Europe's current troubles are an index of the apparatus of area in which we are caught. That the crisis – not just a “debt crisis” but a “democratic deficit” (Balibar 2004) that began long before 2008 – has been focalized in Europe's internal “crypto-colony” Greece (Herzfeld 2002) highlights the task ahead. Today more than ever, we are being called upon to think about and respond to the articulation between the regime of accumulation and the regime of anthropological difference through the apparatus of capture known as area. Through a circular process undertaken by the experts of speculative superimposition (seen for instance in the spatialized, epistemological representation of translational practice as exchange), the relation between the two instantiates and consolidates the subject of economy. This is the subject called forth by the apparatus of area. To call something an apparatus means, as Giorgio Agamben writes, three things: First, it encourages us to think about the links between nominally heterogeneous elements, such as economy, biology, and culture, as well as the separation between saying and doing; second, it alerts us to the primary importance of affect and desire in relation to knowledge – the importance, in a word, of subjectivity; and third, it calls for a political strategy to promote liberation from the domination of apparatuses. Agamben proposes the model of profanation, which returns apparatuses to the Common. Yet his formulation is compromised both by a gesture that ties the word to a civilizational history and by a residually-speculative perspective that favors contemplation over action. If not “profanation,” then what kind of action is required? We might infer from Etienne Balibar's observation that, “the emancipation of the oppressed can only be their own work, which emphasizes its immediately ethical signification” (Balibar 1993, 49), the emancipation from the apparatus of area can be undertaken by any-body, yet never as an individual or an individualized collective, but only as a transindividual singularity in the Common. In the face of “Grexit” and “Gerxit”, what is needed is a cooperative exodus from Europe, a “jump” as would say Bernard Aspe, from thought to action, outside the apparatus of area.

Born in the United States and trained at Cornell University, Jon Solomon has lived in East Asia for 25 years, North America for 23, and Western Europe for 2. He is competent in Chinese, French, English and Japanese, and holds a permanent position as Professeur des universités at Université Jean Moulin, Lyon, France. He is a practitioner in the Kagyu and Nyingma lineages of Tibetan Buddhism, enjoys the hobbies of backpacking, rangefinder photography, and the community of indie music in Taiwan.

His on-going intellectual project brings the theme of translation into the discussion about biopolitics as a privileged place for understanding and transforming the relations between anthropological difference and capitalist accumulation.

Myriam Suchet

Et pourtant, ils parlent / And yet they speak / Und sie sprechen doch / Eppure si parlano / ...

This proposition will explore the configuration of a commonality based on the notion of “heterolingual address” (Naoki Sakai) by experimenting with a form of zooming presentation called *prezi*. This is based on the idea that imagining alternative ways of building commonalities requires new ways of drawing conceptual maps. We will focus on the Indignados, who claim to be “you”, “me”, any of “us” whose voice is silenced. By refusing every form of representation, the Indignados seek to foster a “real democracy” (“democracia real”) as if an authentic presence could exist beyond representation. What is in a voice? After analysing both Žižek's criticism of the movement (“they express a spirit of revolt without revolution”) and a video by David Icke entitled “The Spanish Revolution - 15M - It's time to fly” (<http://www.youtube.com/watch?v=HzW6VVjvxwE>), we will raise the issue of translation to re-establish the ethical possibility of speaking as, rather than for someone else.

Myriam Suchet is currently teaching at the Ecole Normale Supérieure and at the Université Populaire de Lyon. Her PhD in Humanities (Concordia University, Montreal) / Doctorat de littérature comparée (Lille 3, France) dealt with postcolonial literature written simultaneously in various tongues and borrowed the notion of „heterolingualism“ from both Naoki Sakai and Rainier Grutman. A first step of this research was published in 2009 under the title *Outils pour une traduction postcoloniale. Littératures hétérolingues* (Archives Contemporaines, Paris). Further steps are available on line. Myriam Suchet now mainly focuses on poetic and political aspects of Quebec literature in French and other languages.

<http://cercc.ens-lyon.fr/spip.php?article39>

Peter Waterhouse

Truth and Translation

‘Truth and Translation’ focuses on the influence of English and German in the writings of Hannah Arendt. Her command of both languages opens up intellectual alternatives, inconsequences, and beginnings not visible in a single language. New spaces. Opinions as openings. Hannah Arendt herself was a translator – translating some of her own books.

Peter Waterhouse was born in Berlin in 1956 of an English father and an Austrian mother and studied in Vienna and Los Angeles. He lives in Vienna and is one of Austria's leading writers and a noted translator from both English (Michael Hamburger, Gerard Manley Hopkins) and Italian (Andrea Zanzotto, Biagio Marin). He has received numerous prizes, including the Grand Austrian State Prize for Literature in 2012. More recent books include *Krieg und Welt* (2006) and *Honigverkäufer im Palastgarten und das Auditorium Maximum* (2010).

Peter Waterhouse wurde 1956 in Berlin als Sohn eines Engländers und einer Österreicherin geboren, wuchs zweisprachig auf und absolvierte seine Schulzeit in Niedersachsen. Er studierte Germanistik und Anglistik an der Universität Wien sowie 1981/82 an der University of Southern California in Los Angeles. 1984 promovierte er an der Universität Wien mit einer Arbeit über die Utopie in der Lyrik Paul Celans zum Doktor der Philosophie. Er erhielt zahlreiche Preise, darunter den Großen österreichischen Staatspreis für Literatur 2012. Zuletzt erschienen sein umfangreicher Roman „(Krieg und Welt)“ und seine Erzählung „Der Honigverkäufer im Palastgarten und das Auditorium Maximum“.

Moderation

Peter Grabher

Historian, film activist and school teacher. Ph.D. candidate in Film Studies and Visual History at the University of Vienna, thesis project on the transgressive poetics in essay films on Israel-Palestine (Marker, Godard, Aloni, Suleiman, et al.). 2007-2010: Fellow of the Initiative College „Senses, Technology, Mise-en-Scène: Media and Perception“, University of Vienna, 2006/2007: Pensionnaire étranger of the École normale supérieure, Paris. Further research interests: aesthetics of the cinematic essay, leftist film culture during the first Austrian Republic (1918-1933). Curator of film screenings and debates since 1998 as co-founder of the Vienna based film group KINOKI. Historiker, Filmaktivist und Gymnasiallehrer. Dissertationsprojekt am Schwerpunkt Visuelle Zeit- und Kulturgeschichte des Instituts für Zeitgeschichte der Universität Wien zu transgressiven Poetiken in Essayfilmen über Israel-Palästina. 2007-2010 Fellow am Initiativkolleg „Medien und Wahrnehmung: Sinne-Technik-Inszenierung“; 2006/07 Pensionnaire étranger an der École normale supérieure, Paris. Weitere Forschungsschwerpunkte: Ästhetik des Filmessays, linke Filmkultur in der 1. Republik. Seit 1998 Kurator von Film- und Diskussionsabenden im Rahmen der Wiener Gruppe KINOKI.

Birgit Mennel

Birgit Mennel is part of the eipcp's research project „The Politics of Heterolinguality: Europe as a Translational Space“. Aside she works as a - mostly unpaid - freelance translator on books that may well never be published and is still trying to get her head around the rich works and praxis of Fernand Deligny, on whom she wants to write her PhD in philosophy. If she is not spending her time in front of the computer, she sometimes joins meetings of Afrique-Europe-Interact in Vienna.

Birgit Mennel ist Teil des eipcp-Projekts „The Politics of Heterolinguality: Europe as a Translational Space“. Daneben arbeitet sie als eine - zumeist unbezahlte - freie Übersetzerin von Büchern, die möglicherweise niemals publiziert werden und kämpft immer noch darum, sich einen Weg durch die Arbeiten und die Praxis von Fernand Deligny zu bahnen, zu dem sie gerne ihre Diss in Philo schreiben möchte. Wenn sie nicht vor dem Computer sitzt, dann nimmt sie manchmal an den Treffen von Afrique-Europe-Interact in Wien teil.

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Herwig Bauer hat in Wien und in den USA studiert und arbeitet seit 1986 als Konferenzdolmetscher für Englisch und Französisch.

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Büchertisch

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