

24th World Congress of Philosophy 2018

Society Sessions organized by International Association of Japanese Philosophy (IAJP)

PHILOSOPHY OF TRANSLATION IN EAST ASIAN CONTEXT

(C 070017 IAJP)

August 17 11:10am – 1:00pm

Room 401, China National Convention Center

Moderator: John Krummel

Speakers: Andrea Altobrando, Jin Y. Park, Mayuko Uehara

Presentation 1

Title: On Translation. Indeterminacy, Reality, and Finitude

Presenter:

Andrea Altobrando (& Luca Illetterati)

Affiliation:

China University of Political Science and Law (& University of Padua)

ABSTRACT

Translation is a phenomenon which allows to better understand, on the one hand, our nature as human beings, and, on the other, to become aware of the 'metaphysical prejudices' of any language. By being exposed to translation(s), we are confronted with our finitude. By realizing that reality can be described, and 'seen', according to different structures, and to different systems of organizing 'objects', we can realize that the structures, and the systems specific of one language are not simply not universal, but possibly also not in a one-to-one correspondence with their reference(s). In this way, we could come to believe that the reality all languages refer to, is something beyond any determination, i.e. something undetermined, shapeless, or meaningless, as it were. However, this would be a wrong inference. Indeed, we should rather realize that the

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undetermined one world, or reality, all languages refer to, is itself an effect of a linguistic practice which refers to language(s) as a whole, and to its supposed reference. In this regard, to properly live 'the Indeterminate', one needs to keep determining – and translating. Any desire to overcome the limitedness of language, including the impossibility of a 'perfect translation' between languages, is tantamount to the desire of getting rid of one's finitude – to reach the ghost created by finitude itself.

Presentation 2

Title: "Translating Violence"

Presenter:

Jin Y. Park

Affiliation:

American University

ABSTRACT

How do we translate violence? Do languages exist that can accurately translate it? What languages and media are most appropriate for revealing the atrocity, pain, and trauma of violence?

This paper deals with incidents of state violence in modern Korean history and considers how to translate violence: What is violence? From whose perspective is violence seen? Through what media should violence be interpreted and understood? Based on these questions, this paper questions the human capacity to understand reality, interact with others and realize one's own concept of self.

Presentation 3

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Title:

Translation as Monologue—In light of the “Call” between “I and You” within Nishida Philosophy

Presenter:

Mayuko Uehara

Affiliation:

Kyoto University

ABSTRACT

In this talk, I will examine translation in a broader sense than as merely the translation of text between different languages. In this broad sense, we can speak of the translation which occurs within a single language, and even the translation which occurs withinside the self. Taking up the problem of the “call”, which forms the basis of dialogue within Nishida Kitarō’s discourse of the self-other relationship between “I and Yhou”, I claim that internal monologue is in fact a form of translation.

According to Jakobson there are three types of translation: translation between different languages, monolingual translation, and translation between different signs. We can say that the transposition of expressions is carried out in all of them. There is a process by which one expressive production by a sign is transposed into another sign, and this transposition is accomplished to make another expressive production appear. In my view, the translator’s “self questioning” which is born of the translation process, can be thought of as monologue. Furthermore, it is thought and interpretation that arise out of the development of such monologue. The question arises as to their relation to the act of translation. In this presentation, I will consider the fundamental problem of translation in its connection with monologue, by means of the idea of the “call” which Nishida distinguishes from “spoken words”. At the same time, my examination will draw on the standpoint of the impossibility of “Nontranslation”, which John Sallis develops through his reflection on the fundamental problem of translation.