Tell the Truth and Shame the Devil

Lorraine Leeson
Trinity College Dublin & Swarthmore College
KEEP CALM AND GIVE 100% EFFORT
EFFORT MODEL OF ENGAGEMENT

\[ E = C \times \{FOI + CON + A/C\}^{IC} \]

- **E** = EFFORT
- **COIZ** = CONSTRUCTION OF IDENTITY ZONE
- **IC** = INTERPRETER CAPACITY
- **CON** = CONTEXT
- **A/C** = AUTONOMY
- **FOI** = FUND OF INFORMATION
- **CONSTRAINT**
Negotiating the Distance of Difference
(In) Visibility of Interpreters

- From helper to participant (e.g. challenging the conduit: Wadensjo 1998, Metzger 1999, Roy 2000, Shaffer and Wilcox 2005)
- “[I]nterpreters are visible when they do the following: explore answers, expand and summarize statements, broker comprehension and explain technical terms, bridge cultural gaps, express affect, and replace interlocutors” (Angeleelli 2003: 24)
Locating Identity in Language

• Linguistic resources associated with locating identity in language include: labels, implicatures, stances, styles and entire languages and varieties.

  – “Because these tools are put to use in interaction, the process of identity construction does not reside within the individual but in intersubjective relations of sameness and difference, realness and fakeness, power and disempowerment” (Bucholtz and Hall 2010: 27).
1. The Emergence Principle

Identity is best viewed as the emergent product rather than the pre-existing source of linguistic and other semiotic practices and therefore as fundamentally a social and cultural phenomenon.

Bucholtz & Hall 2010: 19-20
2. The Positionality Principle

- “Identities encompass (a) macrolevel demographic categories; (b) local, ethnographically specific cultural positions; and (c) temporary and interactionally specific stances and participant roles.” (Bucholtz & Hall 2010: 21)
3. The Indexicality Principle

“Identity relations emerge in interaction through several related indexical processes including: (a) overt mention of identity categories and labels; (b) implicatures and presuppositions regarding one’s own or others’ identity position; (c) displayed evaluative and epistemic orientations to ongoing talk, as well as interactional footings and participant roles; and (d) the use of linguistic structures and systems that are ideologically associated with specific personas and groups.” (Bucholtz & Hall 2010: 21)
Interpreting Irishness
4. The Relationality Principle

• “Identities are intersubjectively constructed through several, often overlapping, complementary relations, including similarity/difference, genuineness/artifice and authority/delegitimacy” (Bucholtz & Hall 2010: 23)

• These relations are seen as “tactics of intersubjectivity” (ibid.)
5. The Partialness Principle

• “Any given construction of identity may in part be deliberate and intentional, in part habitual and hence often less than fully conscious, in part an outcome of interactional negotiation and contestation, in part an outcome of others’ perceptions and representations, and in part an effect of larger ideological processes and material structures that may become relevant to interaction. It is therefore constantly shifting both as interaction unfolds and across discourse contexts” (Bucholtz & Hall 2010: 25).
Does this matter?

What road do I take?

Well where are you going?

I don't know

Then it doesn't matter. If you don't know where you are going, any road will get you there.
Self identity?

• While self-identity has been given a privileged role in identity research, self-identity is only one part of the story – our identities are constructed by others, with others, i.e. intersubjectively, and in situated contexts.
Example: Northern Ireland

“NORTHERN IRELAND”

THE LAST REMNANT
OF THE BRITISH COLONY IN IRELAND

KEEP CALM
NORTHERN IRELAND
IS BRITISH
Social Identity

• Tajfel (1978: 63) saw social identity as “that part of an individual’s self-concept which derives from his knowledge of his membership of a social group (or groups) together with the value and emotional significance attached to that membership”
Truth Time...

- What are our ‘truths’ and how do they deviate from the realities of situated performance of identities, expressed via language in interpreted settings?
EFFORT MODEL OF ENGAGEMENT

\[ E = C O I Z \{F O I + C O N + A / C\}^{I C} \]

- **E** = EFFORT
- **COIZ** = CONSTRUCTION OF Identity Zone
- **IC** = INTERPRETER CAPACITY
- **CON** = CONTEXT
- **A/C** = AUTONOMY
- **FOI** = FUND OF INFORMATION
Summing Up

Negotiating the Distance of Difference

• Intersectionality
  – Self-identities
  – Co-constructed identities
  – Performance of identity
  – Proximal Engagements
  – Silent hegemonies
  – Intersubjectivity
  – Dynamic Engagement

• Effort Model of Engagement
  – Asymmetrical effort
  – Comfort Zoning (Rozanes)
Acknowledgements

• Karen Bontempo, John Bosco Conama, Jeremy Brunson, Michael Cronin, Tracey Daly, Robyn Dean, Tony Dolan, Giovanna di Chiro, Tobias Haug, Terry Janzen, Peter Llewellyn Jones, Maureen Murray, Donna Jo Napoli, Jemina Napier, Brenda Nicodemus, Ilana Rozanes, Barbara Shaffer, Asim Sheikh, Haaris Sheikh, Christopher Stone, Beppie van den Bogaerde, Myriam Vermeerbergen, John Walker.

• To all the Deaf community leaders, members & interpreters who have contributed to my understanding in this work.

• Colleagues who worked on the Medisigns Project.

• Students at Swarthmore College: Marlon Cooper, Ivy Drexel, Casey Ferarra, Peter Nilsson & Miranda Stewart (Irishness project)
Interpreter Identities

• ‘deafness’ and ‘Deafhood’ as in-group responses >> “being other”
• (Ladd 2003, Corker, etc.) We don’t talk about *interpreterness or *Interpreterhood
• Deaf Interpreters (or L1 interpreters)
• CODA Interpreters
• Non-CODA Interpreters
• Hegemonies? What is NOT talked about?