

# Translation in the digital age: SNS and its translation in the classroom

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## ABSTRACT

This paper looks at the application of a pedagogical approach which incorporates the use of SNS as source texts for a translation task for an undergraduate translation classroom, and enables translation students to explore various aspects of translation for digital spaces, such as target audience and source and target text features. The current study suggests the usefulness of applying non-conventional texts such as source texts from SNS to translation tasks to enable students to contemplate and practice translation with tasks which reflect today's digital age. Findings show that the method can enable students to make observations and contemplations of source and target texts for online communities and output, and also to develop their sensitivity to the different characteristics of the languages they are working with.

## KEYWORDS

digital, online, SNS, undergraduate, Korean into English translation

디지털, 온라인, SNS, 학부, 한영번역

# 1. Introduction

In the 1990s, translation studies went through a cultural turn (Lefevere & Bassnett 1990). It is argued that translation as an activity is always doubly contextualised in both the target culture and the source culture as the text has a place and a history in two cultures (p. 11). Foreign text and translation are both derivative, for they consist of diverse linguistic and cultural materials that neither the foreign writer nor the translator originates. According to Venuti (2008), a foreign text is the site of many different semantic possibilities that are fixed “only provisionally in any one translation”, and may vary according to cultural assumptions and interpretive choices, in specific social situations and in different historical periods. Meaning in translation is “plural and contingent” (p. 13).

Today’s globalised and digital age calls for translation which is flexible and surpasses boundaries; particularly, with the proliferation of the internet and technology in addition to the ease of access to information through handheld smart devices, translation in today’s world needs to encompass considerations relating to digital output mode as well as digital text features. Further, the ubiquitous nature of SNS means that communication between individuals can happen anywhere at any time.

In light of the present era, the current study proposes the application of a pedagogical approach which can reflect the digital age we find ourselves in today. The study reports on a pedagogical method employed for an undergraduate Korean into English translation class, and presents tentative findings. The paper is structured as follows: Section 2 will provide background to the study. The methodology section will outline the pedagogical methods used; the findings and discussion will present qualitative excerpts for discussion and summarise overall findings. This will then be followed by the conclusion.

## 2. Background

### 2.1. Translation today

Since the 1990s, when globalization started its impact on human life and societies, cultural theorists (e.g. Bhabha 1999, 2000; Robertson 1992; Tomlinson 1999) began investigating the multi-perspective nature of cultural evolution and cultural change predominantly in view of globalization and its multidimensional impact on culture in its conventional perception. The field has since seen a move towards a special interest in the relationship between translation, globalization and resistance (Cronin 2003; Baker 2006). Translation Studies started to investigate and analyze a world that has become more complex, diversified and continuously changing, focusing on issues, such as the major changes in world economies and their impact on contemporary translation (Cronin 2003), or the emerging of the localization industry as a new translation domain (Esselink 2000).

Such advancements in the field means an increased interest in the relationship between translation and globalization has been an area attracting profound interest in recent years (cf. Cronin 2003, 2006; Ho 2008). In the scope of translation and its role in today's globalised world, the development of translator competence, an area which has long been widely discussed in translation studies and translator training (Adab 2000; Alves & Goncalves 2007; Campbell 1998; Colina 2003; Kelly 2005; PACTE 2003, 2011; Presas 2000; Pym 2003; Schäffner & Adab 2000; Way 2008), also requires contemplation. The definition of translator competence is far from straightforward, and various models of translator competence have been presented in translator training research (cf. Gile 2009; Kelly 1998, 2005; Neubert 1994, 2000; PACTE 2003). In the digital age, this competence has become even more complex, and there is a need for pedagogical

practices which reflect the needs of today's translators. The connection between translation and intercultural communication (Schäffner 2003) has been emphasized - a globalized era and the proliferation of the internet and technology mean that it is ever the more crucial for the translator to act as a mediator between the languages he or she is working with. The changes and developments in technology have meant a changing environment in the translation world; the digital era has seen an emergence of non-conventional translators such as crowdsourced translation. Further, with digitalization, texts are able to be continuously revised following translation. 'Share' functions on various websites and SNS pages means that translations of a text can be shared and passed to a wider readership than ever before.

Such developments call for translator training which is flexible, plural and contingent and in line with the current times. A digital age means a need for classrooms which incorporate non-conventional texts into translation tasks. Such texts would enable students of translation to explore and contemplate aspects of translation in the online space and community. Further, for language pairs which are greatly different to each other, such as the Korean and English language pair, it is important for students to have access to a wide range of texts including non-conventional texts to develop their intercultural understanding and also develop greater sensitivity to the different connotations and nuances in the languages.

Ryan (2006) argues that if individuals feel a sense of belonging or active involvement in the processes of globalisation, then it would be logical to assume some sense of global identity. Further, such a global identity could override other social identities, such as nationality or ethnicity, in the appropriate contexts. Although such individuals may not feel like global citizens all the time, there may be certain domains where this global identity becomes prominent (Ryan 2006: 33).

Imagined communities employ imagination to reach out beyond one's immediate environment and experience. As part of an imagined community, the L2 self is seen as a social being, as a "real member of an imagined community attempting to square hopes and aspirations with perceived responsibilities and obligations as members of that community" (p. 40). Rather than view both individual and community as static, clearly defined and located entities, an imagined community is more dynamic and specific to the individual. The learner is constantly creating and recreating an identity in response to the altering perceived demands of membership of the imagined community. However, direct engagement with other members of the community only occurs in the imagination. As translators who are mediators between ST and TT cultures, translation studies students also have a role in an imagined community - they have an imagined or implied target reader for whom they are translating for, and in this imagined community, they serve their roles as communicators between the imagined source and target communities, drawing upon their linguistic repertoires and background knowledge. As mediators, they make connections and connect the dots from gaps which may be found during the translation of a text from one language and culture into that of another.

### **3. Methodology**

In the scope of the globalized and digital era, there is a need for translator training which is flexible, plural and contingent and in line with current times. A digital age means a need for classrooms which incorporate non-conventional texts into translation tasks. Such texts would enable students of translation to explore and contemplate aspects of translation in the online space and community.

The current study reports on the application for an undergraduate Korean into English translation course, which was 16 weeks in duration. SNS source texts were used in Week 3 for sentence-level tentative practice before the students were given texts which were longer in length to translate. In light of the need for non-conventional texts and the digital age, with the omnipresence of SNS, Twitter texts were selected for use as STs for a translation practice class. In addition to being non-conventional forms of texts, Tweets were chosen for practice as 1) the text is often in short utterance or sentence form and 2) different Tweets reflect the different voices of their writers. It was believed that short texts would be more approachable for the students, as this was their first actual class where they attempted translations from Korean into English. Further, the utilization of both Korean and English Twitter sources would enable students to compare the differences in nuance, style or voice in the two languages. Details of the Korean source texts provided are outlined in Table 1 below.

Table 1. Korean source texts from SNS used for translation practice

ST Number	ST1	ST2	ST3	ST4
SNS source	Model and celebrity Jang Yoon Ju's Twitter	Musician Younha's Twitter	Musician Chang Kiha's Twitter	Actor Yoo Yeon Seok's Twitter
SNS URL link	<a href="https://twitter.com/JANGYOONJU">https://twitter.com/JANGYOONJU</a>	<a href="https://twitter.com/younhaholic">https://twitter.com/younhaholic</a>	<a href="https://twitter.com/kihachang">https://twitter.com/kihachang</a>	<a href="https://twitter.com/Yeonseok411">https://twitter.com/Yeonseok411</a>

ST1

440 77 110,397 17

트윗 트윗과 답글 사진 및 동영상

**장윤주**  
@JANGYOONJU  
VETERAN  
http://Jangyoonju.com  
가입일: 2011년 10월

장윤주 @JANGYOONJU · 8월 19일  
재질과일을 보면 그 계절을 알 수 있다.  
여름속으로 가을이 스며든다.  
#안녕가을 [instagram.com/p/6hH9UMHWWd/](https://www.instagram.com/p/6hH9UMHWWd/)  
5 12

장윤주 @JANGYOONJU · 8월 15일  
나의 평생 연인과의 첫 산행.  
815 70주년을 기념하며.  
배태량 500만 홀행에 감사하며.  
instagram.com/p/6Y-TRinWdy/

장윤주 @JANGYOONJU · 8월 15일  
인터뷰하는 것도 당하는 것도 좋아한다. 그렇게 4시간 30분 동안 우린 서로를 인터뷰 했다.  
#그라치아8월호  
#포스팅이늦었네요

Source: <https://twitter.com/JANGYOONJU>

ST2

트위터 검색하기

**younha** @younhaholic · 9월 5일  
그동안 심야식당 사랑해 주셔서 감사합니다. OST부터 마지막편 출연까지.. 즐거웠습니다 따뜻함 남겨주신 황인뢰감독님 김승우 선배님 감사드립니다!

**younha** @younhaholic · 9월 5일  
Sbs 심야식당으로 채널!

**younha** @younhaholic · 9월 5일  
오늘은 패밀리석에 하루와 지안이가 놀러왔어요! 점수좀 땀으려나~~~? 오신 관객분들 모두 디즈니가 전하는 희망과 꿈을 고스란히 받고 돌아가셨으면해요 ^-^

**younha** @younhaholic · 9월 5일

Source: <https://twitter.com/younhaholic>

ST3



Source: <https://twitter.com/KihaChang>

ST 4



Source: <https://twitter.com/Yeonseok411>

As the Week 3 class was devoted to translation practice at sentence level, SNS source texts in English were also presented for practice for contemplation of the differences in the two languages the students were working with, such as in relation to nuances, style and such.



Details of the English source texts are outlined in Table 2 below.

Table 2. English source texts from SNS used for translation practice

ST Number	ST1	ST2
SNS source	Musician Jamie Cullum's Twitter	Musician Rachael Yamagata's Twitter
SNS URL link	<a href="https://twitter.com/jamiecullum">https://twitter.com/jamiecullum</a>	<a href="https://twitter.com/rachaelyamagata">https://twitter.com/rachaelyamagata</a>

### English ST1



Source: <https://twitter.com/jamiecullum>

### English ST2



Source: <https://twitter.com/rachaelyamagata>

Students were asked to keep a learning journal throughout the semester. The learning journal is a method widely used in the translating classroom and has been used by many in the translation studies field (Fox 2000, Martinez Melis & Hurtado Albir 2001). At times it may be referred to by a different name: as learning “diaries” (Fox 2000), “annotations” (Adab 2000) and translation commentaries (Shei 2005). Using a reflective learning journal can promote students’ critical and reflective thinking (Li 1998). Lee’s (2015) study based on postgraduate students of translation and interpreting studies in South Korea found that through the learning journal, students were able to analyze, review, set goals and recognize change and development. The learning journal fulfilled its purpose of providing room for students to reflect upon their own work and progress, and through reflection they were able to work towards their development as translators (Lee 2015).

The students were able to record any thoughts on the class in the learning journal. The journal was submitted every 2-3 weeks during the semester, and for each submission students would reflect on, and comment on, classes in the preceding weeks.

Before the translation tasks, students were first given the opportunity to think about and discuss the STs. The following prompts were given to them prior to the practice:

Compare ST 1 and 2:

- What target audiences do the two sources seem to assume? What makes you think so?
- What differences and/or similarities do you notice between the two Twitter sources?
- Any other observations?  
→ Make notes on your thoughts

They were then asked to share the notes they had made with their

peers in small groups. They were encouraged to make notes as they had their discussions. Next, the students were asked to look at ST 3 and 4, and observe any similarities and differences between the STs. The prompts given to them were as follows:

Now refer to ST 3 and 4:

- What do you notice about the two Twitter sources?
- Do you notice anything similar or different to the previous two ST sources (ST 1 and 2)?

Once they had finished translating the tweets, students had a post-translation discussion and talked about their translations with their peers.

#### 4. Findings and discussion

This section presents excerpts from students' learning journals for discussion and insight into the potential advantages of the pedagogical method employed for the translation task. The excerpts were randomly selected from all submitted journals. For anonymity, students will be referred to as Students 1-5.

First of all, the section will look at an excerpt from Student 1's learning journal based on her entry for the Week 3 class.

Student 1

When I first approached to the twitter entries, I found that ST 1,2,3, and 4 were written in different formats in Korean. Some of them were written in 혼잣말 (“제철과일을 보면 그 계절을 알 수 있다” in ST1) and 높임말 (“그 동안 십야식당 사랑해 주셔서 감사합니다” in ST2) style, also some of them were written in a cute way, for example “호주니 남자다잉~~ ㅎㅎㅎ” and “뷰티인사이드 8월20일 개봉합나당” in ST4.

Unlike Korean, English doesn't have those written formats at all; so I think it will be a challenge to deal with 혼잣말 and 높임말 style when translating different twitter entries. About the content, sometimes the tweets were about personal life. And commonly some of the tweets are used as promoting, and also as a platform that for the celebrity to thank his/her fans and production crews' support.

Student 1 comments on the different speech styles of the different celebrities, and how they tweeted using different tones or levels of formality. She also mentions the differences in such language aspects between English and Korean. Further, she considers the possible purpose of the Tweets: while some celebrities seem to be tweeting in a diary-like manner which has a more personal touch, others are using their tweets for promotion. Student 1 also makes an important observation relating to text length. As the ST is not a conventional text which may usually be used in translation, the student considers the word limit for tweets:

Another point I consider is the word limit is 140 characters only in every twitter entry, whatever any languages you are using. For Germanic and Romance languages that require many prepositions, most of time the character limit has given way to all sorts of abbreviations when composing a tweet. For Korean language, however, in which one word can represent an entire meaning. In other words, with the limited length of 140 characters, a tweet written in Korean may contain more information than a tweet written in English. Take ST2 as an example, the word “심야식당” just takes 4 characters, but, the translation is “Shinya Shokudo” in English, which takes 14 characters. The first tweet was only 74 characters in Korean, but I believe that it will be taken for more than 140 characters to translate into English.

Also the Korean twitter entries contain lots of hash tag, for example #그라치이8월호 and #포스팅이늦었네요. I have to think carefully how to translate every hash tag in a short but concise way.

The number of characters differs per language, and as English and Korean have different characters, the number of characters per word or sentence also varies greatly. As such, the student considers the fact that the English translation of a Korean text is likely to be lengthier in terms of character count.

Student 2, meanwhile, thinks about the target audience of the tweets and the amount of background knowledge the audience is likely to have to understand the translation of the ST:

Student 2

For ST1, I could tell that the target audience of this text is her fans. But the difficult part was to take into account the level of background knowledge the target audience. In her posts she talks about an interview with GRACIA which is a magazine, and if the target audience does not know that she is a cover model and interviewed, it would be difficult for me to translate it so that they can comprehend.

Student 2 wonders whether the potential target readers of ST1 will have the background knowledge to understand her tweet; if not, he believes it would be a challenge for him to convey this. He then considers background knowledge of the target reader further:

Not only that, the very first text that says 제철과일을 보면 그 계절을 알 수 있다. 여름속으로 가을이 스며든다. At first all I could think was that this is a poetic expression, I will have a hard time trying to translate this into English, but I didn't know what it meant at first. 여름속으로 가을이 스며든다 is a poetic expression of the seasons changing. So you have to assume the target audience knows that in Korea, there are four seasons. Or else they would not know what she is talking about.

The writer of the tweet, model and celebrity Jang Yoonju, tended to tweet in a manner which was similar to what one would perhaps

write in his or her personal diary. Further, the expression used was a rather poetic one, and as such the student was met with a challenge. He considered the background in relation to the ST content, and pondered whether the target reader would know about the seasons in Korea.

The translation task also enabled him to think about features of the ST, such as the use of punctuation and the tone of the text:

ST 2 was directly addressing the Target Audience, in this case the fans of Younha. These fans would know what **심야식당** is. In class I mentioned that there are lots of exclamation marks in the text, which gave it a very bright, cheerful tone when reading the text out loud. There was also an emoticon that showed the tone of the text as well.

In conventional writing, punctuation marks are usually used sparingly. However, in SNS text one can often observe punctuation used in non-conventional manners, such as a few or several question marks or exclamation used in the same sentence. Such use of punctuation gives the reader a message, such as the tone or nuance of the message being conveyed. Emoticons and stickers are also a characteristic of SNS entries which are not usually found in conventional texts and also serve to bring a certain mood or convey a certain emotion. Student 2 makes observations on such aspects which are specific to online texts, such as the use of exclamation marks and emoticons, which he says, gives the text a “cheerful” tone. He makes further observations in relation to internet text:

One thing I also found interesting was that in English, capitalizing a word means that it is a shout, but in Korean, a shout can only be shown in text with exclamation marks, so that was some of the limits in translating texts.

The use of capital letters is another feature often found in SNS texts, but rarely found in conventional texts. The student considers the difference in expressing shouting or speaking loudly or excitedly in English in Korean. While capital letters are used in the English language, the Korean language does not have capital letters. As such, the student believes that there was a limitation in conveying the ST message.

Further, Student 2, like Student 1, also comments on the challenges when translating for the English and Korean language pair:

But the most noticeable thing that I had to take into consideration was the style of writing, whether it was formal or informal, that would determine how I would have translated the TT. If it was informal I could use slang but if it was formal I would not. And also the tone or mood the text gave. [...] Translating from English to Korean, or the other way round is difficult because in the Korean language, there is more variety in the speech style, meaning the formality. In English, there isn't a way to distinguish formality, but only to express politeness by saying the word please, or dear. Korean has different styles of speech to elders and people younger than you. I looked at my peers' translations and they seemed to have the same problem as I did with the formality and getting the right tone in the translation.

The translation practice, which incorporates the use of STs from SNS with different tones and styles, enabled the student to consider the differences between the languages, and as such, possibly explore ways to deal with or overcome such challenges. Further, Korean, with its complicated levels of speech style and register which differs accordingly to the relationship between the speakers and hearers, is also something which the student focuses on. While such features of the language are also noticeable in conventional texts, SNS texts enable more exposure due to the nature of their being written by individuals, in a personal voice.

Student 3 writes in his learning journal about the audience of the tweets, and mentions the differences between the STs:

#### Student 3

Source text 1 and 3 are not to specific readers. They just express what they feel at that time like their own private diary. But ST 1 is more calm and emotional compared to ST3. ST3 has the shortest length. It seems really easy.

Source text 2 and 4 are focused on specific readers, their fans. They assumed the readers all know about their dramas and movies. They try to promote their dramas and movies also. Source text 4 is more girlish compared to text 2. He uses cute language.

Although all the STs are in Korean, they are written in different style and tone. By comparing the STs prior to the translation task, students are able to compare and explicitly observe such differences. Student 3 also mentions the difference in the text length - although tweets are generally short in length, the text length in ST 3 (Chang Kiha) is the shortest, with his tweets often consisting of short utterances of a few words rather than full sentences.

Student 3 also notices that STs 2 and 4 seem to have the purpose of promotion, and assume background knowledge of the TV dramas and films the celebrities have appeared in. ST 4 also contains 'girly' language (although tweeted by a male celebrity) and Student 3 comments on how he uses 'cute' language in his tweets. Thinking about the differences between the Korean and English STs, Student 3 thinks of possible ways to deal with the different characteristics of texts:

And we also have analyzed between Korean and English texts, their differences. It has different speech style when they use twitter. English texts are more formal and calm I think. Korean texts have



more variations such as ‘~합니다’. It is really hard to express. I thought it could be solved by using capital words, more exclamation marks and using more letters like ‘Ohhh My Goddd!!’.

Student 4 thinks about SNS users and the characteristics of writing found on SNS:

Student 4

SNS users express their thoughts in very short lines compared to any other sorts of writing and it seems easy to translate but usually the shorter writings are, the more implications there are. I could think of some elements I needed to consider for this translation such as their jobs, purposes of writing, audiences and so forth but the writers are all celebrities and the main purpose of the writings is similar, I mainly focused on two points; cultural differences (usually whether to use formal or informal) and variation of the individual’s writing style.

Unlike Student 3, Student 4 believes that the shorter the length of a text is, the more implications there could be. She also considered the purpose of the tweets but as all four STs are written by celebrities, decides that perhaps they have a similar purpose after all, even though the style of writing is different. She then compares the Korean and English SNS STs, which are all from celebrities’ Twitter accounts:

Compared to texts written by Korean celebrities, there is no honorific syntax in English texts so I did not find particular differences between the two writers. My part of translation was the first mention of Rachael Yamagata and it seemed hers was less formal than Jamie Cullum’s because she did not capitalize the first letters and the names. So I chose to finish each sentence into nouns such as ~하는 중... 고민 중... instead of using honorific ending like 하는 중입니다. 고민 중입니다.

It is interesting to note that Student 4 notices the lack of capitalization used in the English ST1, which is written by the musician Rachael Yamagata. The student mentions that the lack of capitalization seems less formal, and as such decides to reflect this in the level of formality when she translated the text into Korean for practice. Like the other students, Student 4 also comments on the style and tone of the STs:

I did not feel a big difference in styles or tones of those two in English, however, the Korean writers have a pretty much different writing styles and those revealed their personalities very clearly. The writers of ST1 and ST3 probably use Tweeter for communication by sharing their experiences or feelings. On the otherwise, ST2 and ST4 are for publicizing and those are less private than the others.

Student 5 mentions challenges related to internet-language specific aspects: chat jargon and emoticons:

Student 5

The second problem I had was expressing Korean emoticons in English. In the Korean ST4, we can see that Yu Yeon Seok 'loves' to use "ㅎㅎ", "ㅋㅋ", "ㅇ]" to exert his 'cuteness' and appeal to his fans. While such method of internet speech is used often in North East Asian cultures, it is rarely seen in English speaking cultures. Emoticons in English context often visualize expressions, such as XD and :) ^-^. Other popular words used such as LOL, ROFL, OMG are not visualizations but are abbreviations of short phrases. However, Korean internet speech focuses more on how an emotion would sound instead of how it looks. ㅎㅎ and ㅋㅋ represent how a person would sound when they feel happy and ㅇ] is how someone would sound when they try to be cute. Considering that there is a difference in the form of how emotions are expressed, it was not easy for me to decide how to do the translation. Is ㅋㅋ really :D? I think not. However as

of now, I cannot think of other alternatives. I should consider reactivating Facebook to see the usage of internet language.

Student 5 finds it a challenge that there are seemingly a lot of differences in chat jargon between the Korean and English languages. He comments that English emoticons and chat abbreviations tend to be visual while the Korean counterparts tend to be more auditory. He finds it a challenge to match the chat jargon between the two languages, and does not seem satisfied with the translation decision he had made in class.

As the excerpts from students' learning journals show, the application of a pedagogical method which utilizes non-conventional texts, such as those which reflect today's digital age and smart age such as SNS, can enable students to make observations and contemplations of the source and target texts which are for online communities, and also develop their sensitivity to the different characteristics of the languages they are working with.

The data show how translation tasks which used Tweets from Twitter as source texts enabled students to make contemplations which may not be made when dealing with conventional or traditional texts. For instance, Student 1 notices the difference between the length of the text in Korean and English. As Tweets tend to have a word limit, the student takes this into consideration. Such consideration would not be made with conventional texts which are often used in the translation classroom, such as news articles.

The nature of SNS entries and postings means each entry reflects the personal voice of its writer. As such, the presenting of sources from various different celebrities enabled students to examine the difference in voice and tone in both languages, and consequently contemplate how to possibly attempt to differentiate these in translation accordingly.

Further, several features of non-conventional texts such as Twitter entries enable students to gain a multifaceted perspective of the translations they are working on. At a textual level, students are able to contemplate the register and speech styles used in the tweets. This enables students to consider the relationship between the writer and reader, and thus contemplate how to convey this in the TT.

The use of punctuation marks and emoticons enables students to consider the emotion or feelings conveyed by the writer, and consider how to convey this in the TT. In the case of emoticons such as the one in musician Younha's tweet, there are often cultural variations and different languages use different emoticons. Such contemplations can aid students' intercultural understanding and development as mediators between languages and cultures.

When a translator translates a text, they have an imagined or implied target reader for whom they are translating the text for. The notion of such a target reader, according to Assis Rosa, is important for translation studies as it will "motivate or constrain the translation process and product (Assis Rosa 2006: 104). The data in this study show how the target reader enables students to consider various aspects during the translation process, such as the background knowledge of the target reader, and whether certain elements of the ST can be communicable to the reader. Ryan (2006) discusses the notion of an imagined identity and community in language learning. Although his discussion has a close relationship with motivation in language learning, the notion of an imagined identity is also relevant to the current study. Drawing on Norton's notion of imagined communities of language learners (Kanno & Norton 2003; Norton 2000; Norton 2001; Norton & Kamal 2003; Norton & Toohey 2002) Ryan argues that imagined communities employ imagination to reach out beyond one's immediate environment and experience. As part of an imagined community, the L2 self is seen as a social being, as a

“real member of an imagined community attempting to square hopes and aspirations with perceived responsibilities and obligations as members of that community” (Ryan 2006: 40). An imagined community is more dynamic and specific to the individual. The learner is constantly creating and recreating an identity in response to the altering perceived demands of membership of the imagined community. As such, the use of sources such as SNS in the translation classroom can enable translation students to assume a role in an imagined community - in this case, an imagined online community - and negotiate the functions and characteristics of STs and TTs, negotiating differences between the SL and TL, and make translation decisions for the perceived target reader.

## 5. Conclusion

The current study has reported on a pedagogical method employed for an undergraduate Korean into English translation class, and has presented tentative findings. The findings suggest that the use of non-conventional texts in translation classroom, such as texts from online SNS, holds potential for translator training particularly for skills which may be required for today’s globalised and digital world. As today’s world means a need for translation which takes into account the proliferation of the internet and technology and ease of access to information through handheld smart devices, the utilization of SNS and such non-conventional sources for STs can enable considerations relating to digital output mode. For instance, data from the current study have highlighted students’ considerations relating to text length, visual aspects of internet text and internet chat jargon. The approach also holds potential for further investigation into various multimodal aspects in relation to ST and TT.

Although a preliminary report of a recently applied approach, it is hoped the current study serves as a contribution to the research in the area, and as a piece of evidence for the usefulness in the application of a pedagogical approach which utilizes non-conventional texts in the translation classroom. Further, it is hoped the current study can motivate further practice and research into non-conventional texts and perhaps multimodality in the translation classroom. While the current study is a preliminary report with tentative findings, further research will include more in-depth analysis of translation results stemming from tasks which incorporate such texts, as well as a variation of the tasks. Possibilities include the inclusion of different translation briefs and target audiences, as well as the use of different types of texts containing different features.

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