

# Tell the Truth and Shame the Devil



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**KEEP  
CALM  
AND  
GIVE 100%  
EFFORT**

# **EFFORT MODEL OF ENGAGEMENT**

$$**E = COIZ \{FOI + CON + A/C\}^{IC}**$$

**E = EFFORT**

**COIZ = CONSTRUCTION OF IDENTITY ZONE**

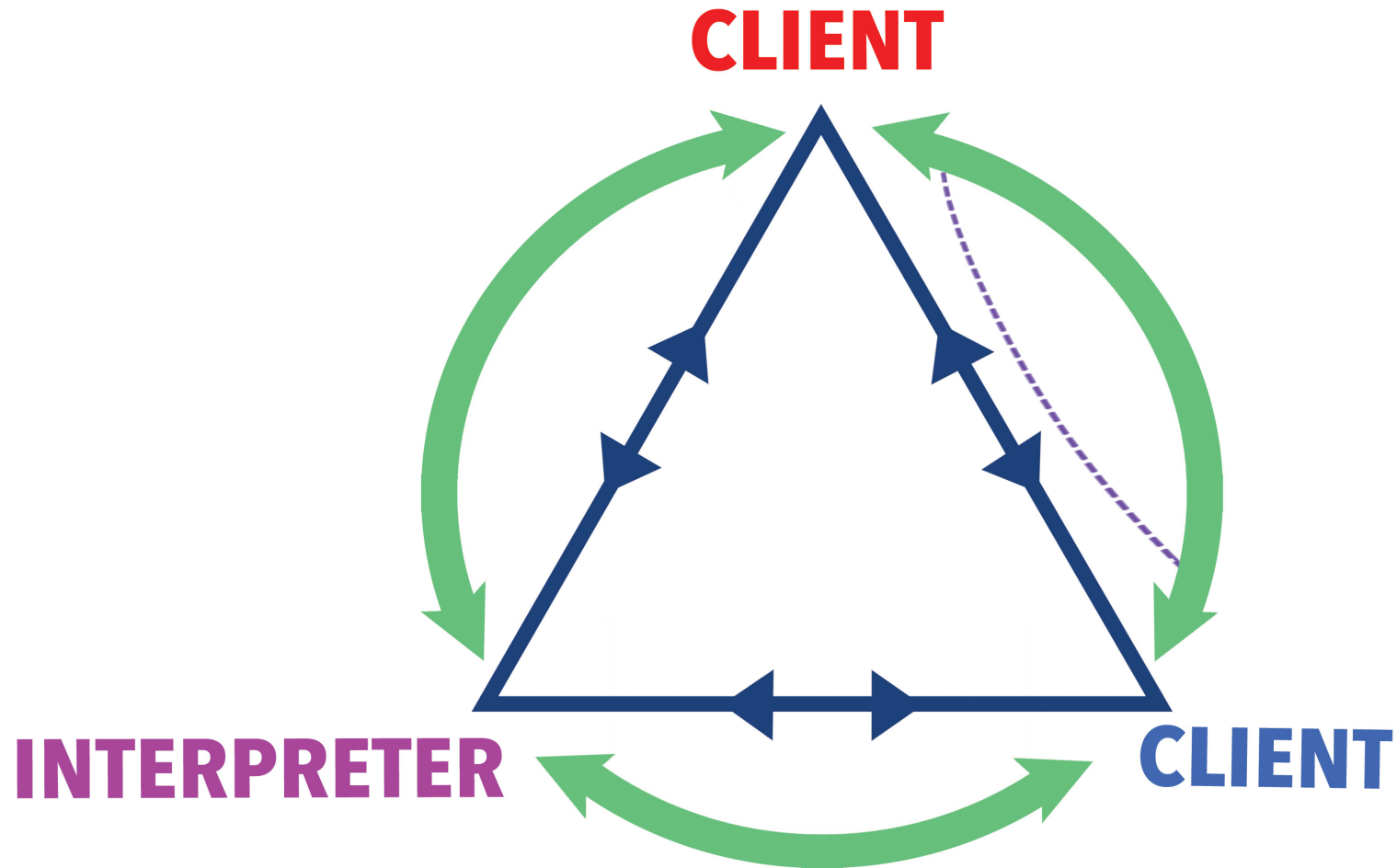
**IC = INTERPRETER CAPACITY**

**CON = CONTEXT**

**A/C = AUTONOMY  
CONSTRAINT**

**FOI = FUND OF INFORMATION**

# 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” (Angelelli 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/artiface 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?



# 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



# 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?



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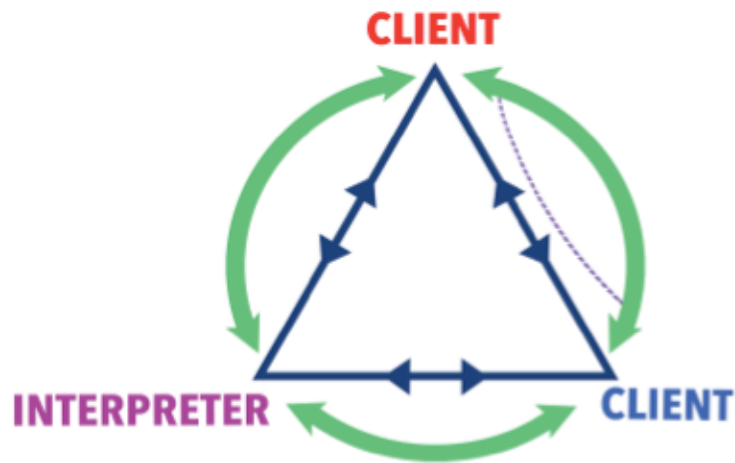
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# Summing Up

## 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)

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# Interpreter Identities

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