

Knowledge Representation in Travelling Texts: from Mirroring to Missing the Point!

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Today, information travels fast. Texts travel, too. In a corporate context, the question is how to manage which knowledge elements should travel to a new language area or market and in which form? The decision to let knowledge elements travel or not travel highly depends on the limitation and the purpose of the text in a new context as well as on predefined parameters for text travel. For texts used in marketing and in technology, the question is whether culture-bound knowledge representation should be domesticated or kept as foreign elements, or should be mirrored or moulded—or should not travel at all! When should semantic and pragmatic elements in a text be replaced and by which other elements? The empirical basis of our work is marketing and technical texts in English, which travel into the Latvian and Danish markets, respectively.

Key words: knowledge representation; text travel; foreignization; domestication; mirroring; moulding; semantics; pragmatics; communicative event; marketing-cultural; technico-cultural; functionalism; semiotics; strategy; removal; adaptation; replacement; creation

1. INTRODUCTION

“Can you think what the Mirror of Erised shows us all?” (Rowling 1999: cpt. 12). The Harry Potter series is already a classic novel series, which will probably stay alive generations after it was first published. In *Harry Potter and the Sorcerer’s Stone*, we come across the discussion of the Mirror of Erised. With our point of departure in the mirror image, we—two university teachers in Denmark and Latvia, respectively, who have taught and researched text production and translation for more than two decades, and who have a common interest in web content and text travel—set out to investigate how knowledge representation in English, Latvian and Danish materialized in marketing-cultural and technico-cultural text travel.

For technico-cultural web content travel, which culture-bound knowledge elements should then be transferred or altered (domestication) or left as foreign elements (foreignization)? And in the case of marketing-cultural content travel, which elements would then be moulded—and according to which criteria—and which elements would be mirrored? In our work, English, used in native contexts and as a lingua franca, has been our common denominator, and a second, local language has been the distinguishing factor. We have come across examples where knowledge representation in English has travelled through translation, adaptation and replacement into corresponding or new knowledge elements in our local areas. De Mooij argues that both knowledge representation and language are important: “What you see are the words, but there is a lot behind the words that must be understood to transfer advertising from one culture to another” (de Mooij 2004: 179). She is backed up by Bhagat et al. who claim that “understanding knowledge management processes in global and multinational organizations requires developing crucial insights into the complexities of acquiring, transferring, and integrating knowledge” (Bhagat et al. 2002: 204).

For text travel on the web, the challenge for content managers and text producers is to spot knowledge elements connected to real-world systems or processes and to manage the text travel process. The decision whether knowledge elements should travel highly depends on the understanding and the purpose of the text in a new context. For an understanding of English cultural concepts in another language, de Mooij claims that English language understanding is overestimated (de Mooij 2004: 184) and backs it up with Eurobarometer research from 2001 (Eurobarometer Standard # 55). Recent research among high-school students in Denmark by Moustén (2014/2015) on the inclusion of loan words in unsolicited supermarket advertising shows the same results. English loan words were not understood on their own, only in context, and they were often misinterpreted if the context did not explain the term.

1.1. Research question

Our material includes knowledge representation for content, which sometimes focused on domestication or moulding in the local language as the dominant function, and sometimes English, representing the foreignizing or mirroring element, was the dominant function in text travel. The textual elements, which seemed problematic, were typically linked to systems or processes at the

place of text origin, or were determined by predefined parameters. Against this backdrop, we formed our research questions:

1. When someone creates a text which is meant to travel, how is knowledge representation identified and handled for elements that would either lead to foreignization/mirroring or would lead to domestication/moulding?

And:

2. How can the fruitful or failed reception of a text by its audience be explained by the writer's lack of proper awareness of knowledge representation and its realization in text travel?

And in turn:

3. How, reiteratively, can focus on text travel contribute to an in-depth understanding of knowledge representation in different contexts?

Different texts have been included in our work; in the English–Danish case primarily technico-cultural texts on web pages, and in the English–Latvian case primarily marketing–cultural texts. Knowledge representation and our contact with English as an L2 source have been our stimulus to tap into the communicators' creative potential to manage text travel and in turn the success of domestication or the doom of failure when doing so.

2. KEY CONCEPTS AND LITERATURE

To work on our research questions, we need to explore some key concepts. First of all, we would like to elaborate on different aspects of text travel, namely management and corporate communication strategies, dynamics and development, and in this context the link between text and knowledge and corporate communication; secondly we explain foreignization-or-domestication; and thirdly the key concepts of mirroring-or-moulding.

2.1. Management and corporate communication strategies in text travel

Our first key concept is text travel and how text travel is linked to corporate knowledge communication and knowledge representation methods. Text travel is a well-known concept from localization, which links up with the organizational decisions to let texts travel or not. Pym refers to text travel as distribution (Pym 2004). The development and management processes at different levels in an organization call for conscious strategies of knowledge representation. Strategic choices are relevant for our studies of knowledge representation and knowledge management and especially useful when the speeds of information exchange and knowledge transfer increase the speed of text travel across languages and borders. Choo looks at three areas where information is used strategically; firstly to make sense of change, secondly to create new knowledge for innovation purposes, and thirdly to determine which actions to take (Choo 1996; Choo 2006: 86–93). The problem of codifying knowledge is elaborated on by Davenport and

Prusak who advocate that when communities of knowers share knowledge and collaborate, their ongoing conversation will generate new corporate knowledge (Davenport and Prusak 1998: 66). All three strategic instruments as well as the knowledge gained and shared are relevant for our studies of knowledge representation in text travel.

2.2. Dynamics and development of text travel

Text travel is used as a metaphor for texts moving from one place to another and maybe even back again or in a third direction. We therefore see texts as dynamic entities. Sometimes they change, because they have to; and sometimes they stay in their original form, because that is a precondition for travel. In a modern, organizational context, text travel draws on cross-cultural communication, knowledge management, technical writing and translation, and in this context, Choo's change strategies mentioned above link up with the contrastive pairs of foreignization-or-domestication as well as mirroring-or-moulding. Over the past half century, focus has largely shifted from foreignization as the ideal towards domestication. In the discussions that have meandered between these two contrasts, it is no surprise that action, processes, decisions, etc. have become very visible.

2.3. The link between text and knowledge and corporate communication

Text travel can also be related to the stability and instability of knowledge elements in different socio-cultural contexts. Gioia et al. have investigated adaptive instability in organizations in relation to identity and image and see instability in this context as the driver of change. Moreover, they conclude that the fluidity of identity helps organizations adapt to changes (Gioia 2000). We argue that the very same ideas can be used in ascertaining or changing corporate identity and image in relation to cultures and customers. In the process of fluidity that we call text travel, companies can for instance remove, change, replace and add texts to other semiotic instruments, or other semiotic instruments to text. Instability in relation to text travel is linked to the propensity to change in the text to cater to another culture's audience whereas stability means that text travel can take place almost seamlessly.

2.4. Foreignization-or-domestication

The concepts of foreignization and domestication are not, as here, typically associated with what can be regarded as appropriate knowledge, which we normally term epistemology (Bryman 2012:19), but this happens in the work fields of translation, adaptation and localization. Whereas foreignization has the overall purpose of communicating the semantics and pragmatics of the original text, possibly explained, domestication has the overall purpose of communicating the sender's message through the semantic and pragmatic knowledge representation in the receiving locale, as deemed appropriate. Expressed differently, the idea of foreignization is maximal transfer of meaning of the original text, including its foreign elements, whereas domestication is a minimalist idea where the audience does not have to struggle with problems of understanding out-of-own-culture elements, but are instead presented to well-known knowledge elements.

2.4.1. Foreignization and domestication illustrated

An illustration of how foreignization and domestication go hand in hand is evident in Jameson Whiskey's "Beyond the Obvious" campaign from 2007. In this campaign, the idea of stability and instability link up with the idea of text travel.

In the ad called "the Harpist," the Swedish guitarist Conny Bloom plays the harp. But for those who did not know the harpist, he was just a mixed-race man with dreadlocks dressed in leather trousers playing the T-Rex's song '20th Century Boy' on the green and gold harp. Kuhling and Keohane describe this image as one that "disrupts taken-for-granted binary opposition between tradition/modernity, insider/outsider, Irish/non-Irish, white/non-white, and opens up our minds to an idea of Irishness that is much more fluid, hybrid and produced in dialogue." (Kuhling and Keohane 2007: 12).



Figure 1: The Irish and Latvian adverts for Jameson Whiskey

Drawing on Bahtin's notions of dialogisation and polyphony (Bahtin 1986: 263), Kuhling and Keohane argue that the ad opens up the concept of Irishness to the dialogue where a young coloured man can engage in the dialogue with the Irish traditional music and culture (symbolised by the harp) where both of them are transformed yet not assimilated by the other (Kuhling and Keohane 2007: 12). This is an example of foreignization and domesticating working together, thus creating change while at the same time ensuring stability through explicitness during text travel. The instability of knowledge elements was accepted in the advertisement, which was controversial even for the Irish audience.

The original English version of the magazine advertisement contained no text, just a picture of the harpist, the bottle of Jameson Whiskey and the slogan "Beyond the Obvious". In the text travel through a Latvian socio-cultural context, the instability was mitigated for the Latvian audience:

the text was created in the magazine ads that explicitated the dialogue and linked the image to the established knowledge elements about Irishness: “Maybe you would like to see a real, handsome Irishman here, with flaming hair, dressed in green, playing the harp in the clover meadow. But we think – it would have been too obvious. Beyond the obvious.”⁵ The explicitation of the wording mediated the foreign element into a domesticated knowledge element which added stability to the new ideas and knowledge about Irishness, implying that the traditional romantic Irishness of red-haired folks dressed in green in green meadows does exist, also in a non-Irish, localized version.

2.4.2. Foreignization and domestication summed up

Although the trend towards domestication has increased since the 1970s, the match between foreignization and domestication has no winner. Venuti started problematizing over-minimalization and advocated the necessity of showing the differences of a text, i.e. keeping foreignization in texts, because domestication advocates “an ethnocentric reduction of the foreign text to target-language cultural values” whereas foreignization is “an ethnodeliant pressure on those (cultural) values to register the linguistic and cultural difference of the foreign text, sending the reader abroad” (Venuti 1995: 20). Later, however, he concedes that “Translations [...] inevitably perform a work of domestication” (Venuti 2000: 82). Domestication is a matter of choice and evaluation of the cultural codes in the source text. If these codes are too many or too difficult, such “alien cultural images and linguistic features may cause the information overload to the reader.” (Yang 2010: 79)

The question asked and the answer missing from the discussion of domestication-or-foreignization is the inevitable incomprehension of knowledge elements, which in turn may reject the understanding of whole texts, thus calling for other texts in their place. This lack of discussion of adaptation and replacement was noted by Gengshen. In his words, “there is not yet any systematic study of adaptation and selection and their interrelationship” (Gengshen 2003: 283).

2.5. Mirroring-or-moulding

The choice between mirroring and moulding may be ascribed to the superiority of cultural ideas to be mirrored, be they personal, corporate or political—compared to local, moulded ideas. Mirroring is contrasted with moulding, whereby a new picture is created, different from the original picture, but with the same basic idea. Mirroring is the idea, that although slightly distorted as mirrors tend to do, the same picture is there in the new language, maybe with small blemishes from the mirror.

We have used the quote in the beginning of the text from Harry Potter; the Mirror of Esired. This idea is not clearly comprehensible at first sight; one indeed needs a mirror to turn it into the Mirror of Desire. The mirror is the language lens, which turns the image into something comprehensible in another language, but the picture is the same. As an alternative to the language mirror, the job

⁵ In Latvian, as shown on the picture: Tu varbūt vēlētos šeit ieraudzīt īstu īru skaistuli ugunīgi liesmojošiem matiem zaļā tērpā spēlēt arfu āboliņa pļavā. Bet mums šķiet, ka tas būtu pārāk... acīm redzami. Aiz acīmredzamā

may be to mystify and provoke the audience, to pass on the image or idea directly to trigger an effect within the reader.

The mirroring-or-moulding theory is used to either reflect beliefs, values, stereotypes, or alternatively it will form them. The decision to mirror or mould in our cases has been made after a thorough analysis, and then the choice has been made of the strategy that expresses the core advertisement idea's text travel in the simplest way possible (Ločmele 2013).

2.5.1. Mirroring-or-moulding illustrated

Although from the realm of fairy tales, the translation of Hans Christian Andersen into English for a British audience, is sometimes a tale of decruelization. In "Little Ida's Flowers", for instance, the references to death are either rewritten or left out (Hansen 2005: 168). This cannot be explained in terms of domestication, but rather the editor's or translator's choice(s), maybe based on avoiding what might be seen as reprehensible. Such a strategic choice is hard to explain in terms of domestication, but is probably rather a case of personal preferences or marketing considerations. Hans Christian Andersen's fairy tales are found in so many moulded versions that in the UK he is considered a writer for children whereas in his native country of Denmark, he is considered a very profound writer of fairy tales at many levels for all ages (Pedersen 2004: 15-17).

In a more modern-day corporate example, Crispin Thurlow and Adam Jaworski's study of frequent-flyer programmes concludes that their promotional discursive strategies create "symbolic capital" for a new elite of frequent flyers (Thurlow and Jaworski 2006: 130), thus their research adheres to the moulding argument. Both mirroring and moulding can be extended to other communicative codes and are relevant terms in connection with both translation and adaptation and replacement, in particular of dynamic texts such as advertisement texts.

2.5.2. Distinction between foreignization-or-domestication and mirroring-or-moulding

When we introduce mirroring-or-moulding theory alongside foreignization-or-domestication, the reason is that mirroring and moulding are not the same as foreignization and domestication. To stay with a translation example of Hans Christian Andersen's writing, the first translation into Chinese was *The Emperor's Clothes*. This was a 1914 translation, which fitted very well into the revolutionary mood at the time when power was shifting (Syddansk Universitet 2014), so in this connection the moulding took a political turn where the term domestication would give the wrong idea.

The idea of text travel does not favour foreignization over domestication, or vice versa. Nor does it favour mirroring over moulding. Hence the neutral term text travel. Text travel does not respect genres, forms or content, but on the other hand, text travel may exactly follow a source text rigorously and not allow anything to go astray. Incidentally, this year (2014), the University of Oslo has defined a thematic research area called *Traveling texts: Translation and Transnational Translation*, explaining the focus as follows: "This interdisciplinary thematic area studies how

ideas, values, genres, literary and rhetoric forms travel over cultural and linguistic borders in translation” (UiO 2014).

3. METHODOLOGY

Before venturing into an analysis of foreignization-or-domestication and mirror-or-moulding as strategic work processes in connection with text travel, we shall look at the underlying drivers and decisions.

Figure 2 contains a model of how travelling texts undergo different organizational processes before landing in a work process category. The starting point of the model is the *original content* and the final result is the *new content*. As a consequence of the overall corporate strategy in the form of foreignization-or-domestication or mirroring-or-moulding, respectively; any text or text element undergoes one of several modes of text travel. The choice of travel or non-travel is explicitly or implicitly made by the communicators or forced upon them by corporate guidelines.

The model in Figure 2 is loosely based on the text travel, as devised by IBM and Microsoft and other software suppliers in the 1990’s, which had to address the global market fast and effectively. Other companies have taken up the idea and developed organizational tools to let texts travel or not, for instance VELUX, the world-renowned supplier of rooftop windows (Mousten 2008). According to a study of VELUX’s Danish and English websites from 2008, it turned out that all text travel categories were present, and that the different categories could be referred to different organizational choices.

In the model, we presume that there is a conscious knowledge of the strategic choices (foreignization-or-domestication or mirroring-or-moulding), according to which the semantic/pragmatic choices and textual/semiotic choices are made at different places in the work process, which in turn decide the travel route of the texts in question.

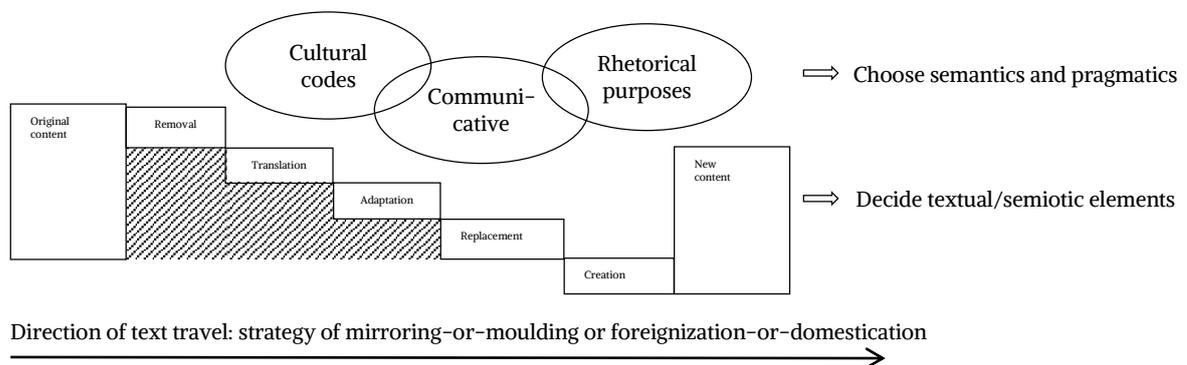


Figure 2: Model of text travel and knowledge representation

The key to deciding on the knowledge elements to be chosen, the semantics and pragmatics have to be determined for the situation. We have here leaned on Hatim who states that three criteria are decisive. One is the cultural codes which reflect the institutions and social processes, the

second is the communicative events of the community, and the third is the variety of rhetorical purposes at play (Hatim 1998: 93–94).

Then the textual and/or semiotic elements are selected for the text. This is the stage when content is rejected or accepted. As the texts travel, the box in the model called *new content* is the result of one of five processes, where the original content is the starting point, be it a full-fledged text or a loose draft. From this starting point, travel or non-travel is determined.

The process of non-travel is depicted as *removal*, covering texts with knowledge elements which do not travel. There is no overall idea in letting the text travel, neither cultural codes, communicative event nor any rhetorical purpose. In other words, the semantics and pragmatics of the text do not work.

The travelling texts then appear in one of three modes. Firstly *translation*, which is here used in a narrow sense where loyalty with the source text and equivalence override other considerations. This is the most direct route of travel, because the cultural codes, communicative event and rhetorical purpose are kept, so the semantics and pragmatics of knowledge representation through language are also kept.

Secondly, *adaptation* represents travelling text which is to some extent domesticated or moulded because of a change in cultural code, communicative event or rhetorical purpose. Adaptation therefore gives some leeway to semantic and pragmatic choices.

Thirdly, *replacement* is ideational content travel, which means travel only of knowledge elements, not necessarily expressed in the same semantic or pragmatic knowledge elements at text level. However, there must be some remaining cultural codes, communicative event or rhetorical purpose, but others may be realized differently.

Finally, there is *creation* of content, which does not travel. The knowledge elements and the texts elements are both new. Creation must fill in the void needed to effectively communicate with a certain culture. Created texts emerge in the culture and language where they are used and express new semantic and pragmatic content.

The result of the text travel is then the box called *new content*. Following the line showing the *direction of text travel*, we experience an increasing complexity and change. Although the line only goes in one direction, it is important to stress that the direction may sometimes be reversed and go a bit backwards before advancing forward. We thereby also challenge the notion that text production and translation are always going from a point (source text) to a point (target text). Chesterman points this out when he argues that translation is not a movement from A to B, as the source text normally continues to exist. He views translation as an evolution of the source text (Chesterman 1997: 7–9). Where this needs to be pointed out for the work process of translation, it is evident for the other work processes. Another prerequisite for successful text travel is negotiation as a means to make an organization reach different markets. Vermeer has explained

the process in this way, “The aim of any translational action, and the mode in which it is to be realized, are negotiated with the client who commissions the action” (Vermeer 1989/2004: 227). The issue of negotiation, although essential, is not dealt with here.

To sum up our work so far, we have three main steps lined up for our work. One is the strategic choice of foreignization-or-domestication or mirror-or-moulding, respectively. Based on the strategy, the semantic and pragmatic choices are made with a view to cultural codes, the communicative event and the rhetorical purpose. And finally, the textual and semiotic elements can be adopted from the text travel or created to fulfil the requirements of the new content.

4. ANALYSIS OF TEXTS

Based on the model of text travel and knowledge representation through removal, translation, adaptation, replacement and creation of content, we want to analyze the text content and evaluate the travel process between English and Latvian and English and Danish, respectively. In this process, we look at mirroring-or-moulding and foreignization-or-domestication strategies applied on marketing-cultural and technico-cultural texts.

4.1. English-Latvian marketing-cultural text travel

We analysed posters in the streets of Riga, the capital of Latvia. We looked into their connection with the whole marketing campaign, in which a complete set of knowledge elements was necessary for realizing the text travel and revealing the encoded meaning.



VISVALDIS

Viemēr valdīt pār situāciju ir patīkama sajūta.

AUDI A6 KOMFORTA APRĪKOJUMS

- > Kesonona galotnes Plus
- > Automātiskā gaisa kondicionēšanas sistēma plus
- > Cruisē kontrolē - automātiskā ātruma iestāšanās sistēma
- > Optiskais parkošanās palīgs priekšā un aizmugurē
- > Priekšējo sēdoņu apsilde
- > MMI radio plus ar Audi skaņas sistēmu
- > Elektriskā muguras komforta regulācija priekšā sēdošajiem
- > Priekšējais centrālās rokas balsts
- > Vairāku informācijas sistēma
- > Bluetooth interfeiss
- > Milano ādas salona apdare

Moller Auto Rīga
Rīgā, S. Eizenšteina ielā 6a
Tālrunis: 67097107

Audi A6 2.0 TDI multistrone (177 ZS)
ar komforta aprīkojumu tagad sākot
no 40 499 EUR.

Tuši izdevīgi nosaukumi vienam A6 modeļiem pie Audi dīleriem.
Pretendents ir jānodrošina atbilstošs šķirums. Izmantojiet www.audi.lv
Regulāro patēriņu kombinācijā ar 5,9 l/100 km, CO₂ emisijai kombinācijā ar 132 g/km.

Vorsprung durch Technik 

Figure 3: Visvaldi—a Latvian Audi A6 poster

Our first example is a moulded marketing-cultural text in Latvian with a pinch of English added. This text turned out to travel well. In the spring of 2014, Audi A6 posters appeared as shown in figure 3. The headline of the poster reads: *Visvaldis*. Subhead: *Vienmēr valdīt par situāciju ir patīkama sajūta – Moller Auto*. [Visvaldis. To be always in control over the situation is a nice feeling – Moller Auto]. Several contexts contribute to understanding the message.

First, *Visvaldis* is an old Latvian name. Its origin is traced to Vissewalde rex de Gerzika, Duke of Jersika from 1230 to 1239. Some sources indicate that the duke was Russian and had a name Wiscewolodus (i.e. Vsevolod or Vyšeslav?) (Korpela 2001: 163). Second, this knowledge adds another, socio-political context to the message in Latvia, which has a large Russian-speaking population and complicated relations with one of its neighbours—Russia. The name has the meaning: one who reigns over everything/everywhere in both Latvian and Russian. Thus the name of the car was appealing to both the Latvian and the Russian-speaking audience. The metaphor in the name is expanded in the subhead.

Third, modern knowledge transfer was coupled with the knowledge of the nation's history, where Latvia has strong links with Germany, thus rooting the advertised German car in the Latvian culture. But what makes the car truly Latvian is its fourth social context, by which the same idea of superiority is transferred as the knowledge code, but is represented with the cultural code congruent with the Latvian tradition to celebrate name days (the name day of Visvaldis is celebrated in spring—at the time of the campaign). This knowledge representation helped make the advertisement even more appealing. The text travelled by intricately interweaving the contexts, traditions and creating a new value for the advertised car in Latvia.



Figure 4: Visvaldi—a Latvian Audi A6 web advertisement supporting the poster ad

Compared to our model of knowledge transfer, we here see an example of replacement. The Latvian text has travelled from a global English culture (Le Book 2009) where an advertisement featuring the same car was used for the Audi A6 2009 campaign with a different text: *Flawless design is the language everyone understands: the Audi A6 – the most successful business car in the world*.

The ideational transfer of knowledge is realized in different pragmatic text examples. The poster would not have been sufficiently effective without other elements of the campaign which were needed to completely understand the meaning and establish a full string of associations. The repetition of audio (radio ads) and visual (posters) information for the drivers in the streets of Riga added to the pragmatic effect. Several web advertisements with the headline *Esmu Visvaldis* [I am Visvaldis], as shown in figure 4, implying the meaning—one who reigns over everything, and the subhead, imperative sentence, played on the components of the proper name, explicating their meaning *Visvaldis: Valdi visur* [rule everywhere]. Thus a framework was added to a completely rewritten text.

The text without its graphic, semiotic references as a radio advert would create a rather silly statement of one's power and strength. Only coupled with the picture of the car and the textual elements did the campaign reveal the intended message, so the simultaneous travel of audio and visual genres contributed to the success of especially the audio text. The posters had the additional function of adding more detailed information about the technical specifications of the car, as shown in figure 5.

Audi A6



VISVALDIS

Audi A6 2.0 TDI multitronic (177 ZS)

Valdi visur:

Audi A6 2.0 TDI multitronic attīsta līdz pat 177 zirgspēku lielu jaudu.
Īpašs komforta aprīkojums, kurā iekļautas ksenona gaismas Plus, automātiskā gaisa kondicionēšanas sistēma, MMI Radio Plus ar Audi skaņas sistēmu, vadītāja informācijas sistēma, krūza kontrole, optiskais parkošanās palīgs priekšā un aizmugurē, priekšējo sēdekļu apsilde, elektriskā muguras komforta regulācija priekšā sēdošajiem, priekšējais centrālais rokas balsts, bluetooth interfeiss, Milano ādas salona apdare.

Degvielas patēriņš kombinētajā ciklā 5.0l/100km, Co2 izmeši 132g/km kombinētajā ciklā.

Tagad, sākot no EUR 40 499

Plašāku informāciju par A6 piedāvājumu meklējiet [šeit!](#)

Figure 5 Visvaldis – webpage featuring detailed information about the Audi A6

The text travel for the Audi A6 did not end here. The travel was elaborated on at Audi Latvian's company website as well as on the website of Møller Auto Rīga, the official dealer of Audi, where more information could be found online. Figure 5 above shows the cultural contexts necessary to understand the Latvian meaning of Visvaldis as well as how information, or knowledge elements, is contingent on its socio-cultural context. A fluid mix of values, contexts and technical specifications created the exact amount of knowledge needed for the campaign.

To sum up, the Visvaldis campaign followed a moulding strategy. A lot of the text and the knowledge representation travelled, but replacement and creation were important knowledge representations for the right image, and both global and local identities amalgamated.

The second example of a marketing-cultural text from the Latvian perspective is an advertisement slogan from the Latvian national airline AirBaltic, which is more problematic, exactly because of the connotations and denotations picked up by text travel. *Live Fast, Fly Young*⁶ was an advertisement slogan by AirBaltic used on posters in English in public places, mainly universities, where the audience is local and international students specialise in different subjects, including languages. Addressed to young people who presumably know English, the slogan was used to promote discount prices in winter 2014. The close rhythmical connection to *Live Fast, Die Young* immediately overtook the mimicked wording of the phrase, and along this line, the text travel followed several routes.

The first text travel route was from the world scene to Latvia in that the line is very popular all over the world, being used by about 100 artists in their lyrics. The second travel route was across genres. The text appears as lyrics in different albums, in addition to being found in several genres in writing. A third route of travel was across industries, because it is also used by the Nike Air Jordan brand on their T-shirts. Thus the phrase may be considered as belonging to the omniculture of young people, including young people in Latvia. The fourth route of text travel is through history. In different variations, it can be traced back to Anglo-American culture through the 1900s, and it is known to university students, particularly those who study American literature and culture. For this reason, some of the variations are very well-known, too, for instance the fifth travel route when it expresses a generation gap through the disillusioned James Dean, who died in a car accident when he was 24. His biography was titled *Live Fast, Die Young*. In turn, with this as a background, the text travelled even further in the phrase coined by the Chicago writer Willard Motley in his debut novel called *Live Fast, Die Young, Leave a Good-Looking Corpse*. This additional slogan phrase probably lingered in the minds of some people, for others it might just be an unfortunate coincidence, when the original, short version of the slogan for the airline was published in March and April 2014. This was the time of the events around the missing Malaysian Airlines Flight 370, and air safety was the focus of everybody's attention.

⁶ The example was originally mentioned in Ločmele, G. (2014), but the analysis is new with many comments added.

The strategy was a mirroring of the rhythm, but moulding of the language and the context. Several cultural codes were embedded in the associations for the text. The situation at hand foregrounded the associations linked with the deeply embedded historical and cultural text travel routes, and the diversity of cultural codes endangered the rhetorical purpose. The AirBaltic poster was quickly taken out of circulation, because the copywriters had not fully analysed associations, and thus the cultural and historical connotations of the phrase. The text was not meant to travel at all, but in its stead the semantic references travelled into many directions.

Moreover, and maybe just as important, the copywriters had not taken into account the sensitivity of the airline advert in relation to the safety of flights, so the communicative event and cultural codes went against the rhetorical purpose of the text.

The example may be viewed as lack of management of knowledge, partly caused by a rather short period of existence of companies and advertising in post-communist countries. The continuity of advertising knowledge was interrupted by the Soviet rule in Latvia, as the way firms generate and pass on knowledge is a prerequisite of the continuity of their success (Davenport and Prusak, 2000: xxii).

With these two examples of text travel and knowledge representation in different media and genres, as well as marketing and cultural messages, we hope that we have illustrated the complexity as well as the importance of understanding and using the mirror-or-moulding theory.

4.2. English–Danish Technico–Cultural Text Travel

It is a general assumption that technical texts can travel freely and without any changes, because of the standardised content and nature. Some even label technical and technically related texts *nomothetic*, because they are an offspring of nomothetic sciences, and as such are not expected to change in semantic contents (Breivega 2003: 32–35)⁷. In the applied contexts of the nomothetic sciences, however, they all become full of references to culture, knowledge and processes, because when a text or a message is linked to a certain culture, or is derived from a certain culture, it almost always carries technico-cultural elements. Even the commonly used example of the neutrality (nomothetics) of technical texts—based on the story that Newton formulated the theory of gravity by seeing an apple falling (Dolan 2011)—is not neutral and without any cultural references. Although apple trees are fairly ubiquitous, the story does not have the same relevance and culture-bound references in Iceland and Greenland as on the continents of the Americas, Europe and Asia. To include a generally known field, which is also often claimed to be semantically neutral, we can point to computer texts. The first example shows that such texts are indeed not culture-neutral. It is a text for translation into Danish from English about computer assembly, which is supposed to be the same all over the place. It should also be mentioned that the commissioner of this text asked for it to be written for travelling into other languages. However, this text turned out to be problematic, because some elements were system-bound, for instance this introduction:

⁷ She discusses Christer Laurén's nomothetical versus idiographical approach.

“Computer World was one of the first repair shops in Fargo, ND that..”(TAPP project: 2012)⁸. What would the purpose be of this information in a given translation—in this case the Danish text? If we look at the strategy in this case, the domestication strategy would be the only one possible. The semantics and pragmatics would seem out of place in a text for the Danish audience, and in terms of text travel the solution would be to put this information in the removal category, see figure 2. This phrase cannot be domesticated, because then this activity would have to find a parallel in a Danish context, which in turn would mean that the text might either—as here— just as well take its starting point in Denmark.

Technical texts are full of technico-cultural references like that. And for good reason: the writer wants to make the text interesting to the audience, and one of the means is to link it to the everyday activities, including geographical representations. This was exactly what Newton did, although his example was more generally applicable. Anyway, in our text, after the short introduction to computer assembly, we continue looking at the instructions. One of the next points is: “Tools needed: A set of small Philips screw drivers (highly recommended that you magnetize them)” (TAPP project: 2012). References in instructions are so closely linked with the processes and habits of the source culture that the writer of the text would not necessarily be aware that the process described is not known or used elsewhere. In the Danish culture where the text had to be used, the process of magnetizing screw drivers is not a generally known process, nor one that amateurs know how to perform. So in this case the strategic choice of domestication would dictate that either screwdrivers come magnetized or not. The semantics and pragmatics would have to change accordingly, and the text travel category would dictate replacement of the information.

The problem for writers of instructions and manuals is that unknowingly they insert tricky expressions as well as system-bound and culture-bound expressions. English may be a global language—the contents described are not. This problem is expressed by the question from Ditlevsen et al.: “But how can one translate professional texts functionally adequately? This at first sight naïve question is not that easy to answer, because it always depends on the translation situation at hand.”⁹ (Ditlevsen et al. 2003: 179). So in our example, we have a theme where the main part of the contents can travel within the translation category, but we still have elements of knowledge representation, which semantically and pragmatically either have to be sorted away (removal) or replaced with some other ideational element which semantically and pragmatically fits into the new content (replacement).

In the next example, the TAPP writer chose to take the job into his/her own hands by pre-domesticating the text. In this way, the text could be prepared for translation, adaptation or replacement already at the point of writing (the USA), which is a great advantage if a text has to

⁸ Used with permission. The TAPP project is a collaboration between universities in Europe, the USA and Asia who co-write, translate and make usability testing as a university learning project, including primarily master students from the humanities as well as the natural sciences. The process copies industry-like processes closely, so the same problems that appear in trade and industry surface in these projects.

⁹ My translation from: Men hvordan oversætter man så fagtekster funktionsadækvat? Dette umiddelbart lidt naive spørgsmål er ikke så nemt endda at svare på, for det afhænger altid af den enkelte oversættelsessituation.

travel into several markets. The example is from the forensic world, where—with minor variations—most of the methods are supposed to be the same all over the world. The title of the text is “Forensic photography” and it begins with a small history section: “Forensic photography can be traced back in the USA to the early 1800s when inmates were documented through pictures” (TAPP project: 2012).

The writer of the text wanted to be rational and prepared this text for translation: “Forensic photography can be traced back in Denmark to the early 1800s when inmates were documented through pictures” (TAPP project: 2012). This pre-domestication in English seems to be a good idea at first sight. Then the text can just be translated, maybe even run through a machine translation process with post-editing before use.

With the text originating in the USA, however, the writer took it for granted that the semantic references would be the same in the USA and Denmark, which means that it could be placed in a translation category. But—when did forensic photography start in Denmark? And where? Here a review according to the model in figure 2 would also dictate the domestication strategy. As regards semantics and pragmatics, it is dangerous to take for granted that the knowledge representation would be the same. So what could be done instead would be a mark-up for domestication, for instance: “Forensic photography can be traced back in [place] to the [period] when [event..].” (TAPP project: 2012). In this way, most of the knowledge representation would be found and solved. Even with this preparation for domestication, it is necessary to be strongly critical of the knowledge representation in the contents before translating, adapting or replacing the semantic and pragmatic references of the text. So even if pre-domestication has been made, the decision of the text travel process still has to be made and has to be checked with regard to cultural codes, the communicative event and the rhetorical purpose, and after that the textual and semantic elements can be decided.

The third and last technico-cultural example is from a text on road construction. The idea behind it is that a constructor has developed a device that would prevent debris from getting into sewer systems and pipelines. The text was called “erosion control maintenance” (TAPP project: 2012). Already here we face problems. For those who do not know about the product beforehand, it is hard to decipher the noun phrase erosion control maintenance. What is the knowledge representation of the phrase? 1) Control of the maintenance of erosion? 2) Maintaining control of the erosion? 3) Controlling the erosion by maintenance? 4) Maintenance of the control of erosion? Or something else? Anyway, we move on into the text and come across the purpose of the device: “In order to protect the existing rainwater sewer system, the protection, commonly known as a catch basin, must be placed at the inlet to the pipe line.” (TAPP project: 2012). For this text, the choice between foreignization and domestication is not so easy. Although domestication is generally favoured for technico-cultural texts, some foreignization elements need to be transferred. And the purpose of the text, although known in another language, has to be introduced to this new audience. However, according to our model, the positioning of knowledge representation has to be altered, too, because the idea is new. The Danish translation could read like this: *Hvis man vil beskytte det eksisterende kloaksystem til afledning af regnvand, skal man*

placere en beskyttende, såkaldt "vandafløbspose", ved åbningen til vandafløbsrøret. The back translation would read like this. *In order to protect the existing rainwater sewer system, the protection, a so-called "water-drainage bag", must be placed at the inlet to the pipe line.* The underlined parts have shifted the focus from something generally known to something new, emphasized by *so-called* and with the term for *water-drainage bag* in quotes to introduce the term in the target culture. Note also, that in the back translation, the changed semantic description of the product is much more detailed in its knowledge reference. The shift from *catch basin* to *water-drainage bag* is a shift from one knowledge representation to another, although with the same semantic effect. The shift from *basin* to *bag* is also a shift made possible by having access to the picture of the product, and the design is more in focus in the Danish language than in the English expression. The language in general is made to travel by rephrasing the knowledge representation from *given knowledge* to *new knowledge*, but apart from the product term, most of the semantic and pragmatic references can be kept. Semiotically, we face a different story. Figure 6 shows the device.



Figure 6: Catch basin for erosion control maintenance

As regards a text travel decision in relation to a Danish culture and context, this text would have to go into the removal category. Although it could work linguistically, the text has to be discarded until extensive product adaptation has been made. Reason: Danish water drainage systems do not go under the pavements, but from the asphalt directly underground. This is a proof that technico-cultural texts link up with cultural codes in many ways. The pragmatics of the situation killed the idea in the end, so even though the text could be made to travel in a direct translation situation, the real-world situation would discard the text. This paradox between possible text travel and impossible product travel has cost lots of corporate money worldwide.

From the above examples, we have seen that both marketing-cultural and technico-cultural texts strongly depend on their audiences and the target culture. In addition, the semiotic references are also necessary to make the semantic and pragmatic choices needed in a given situation. The rhetorical purpose and the communicative event will determine the strategy for handling the text, and these considerations will determine the text travel category.

5. CONCLUSION

We started out with three research questions: the first asking how knowledge representation was identified and handled for elements that would either lead to a foreignization-or-domestication decision or a mirroring-or-moulding strategy. We chose to apply the foreignization-or-domestication theory mainly to the technico-cultural texts and the mirroring-or-moulding strategy mainly to the marketing-cultural texts. In our examples, we saw both fruitful and failed text travel across languages and cultural borders. Successful text travel was mainly seen when the texts had been thoroughly analysed, both as regards textual and semiotic references whereas lack of respect for the linguistic, historical as well as pragmatic knowledge representation of words and pictures risked going wrong.

This leads us to the derived research question whether a fruitful or failed reception of a text by its audience can be explained by lack of proper awareness of knowledge representation and whether knowledge representation can travel. We saw that when texts travelled seamlessly, they had been subjected to a thorough and full semiotic analysis of their old and new references, and how such references would be perceived by a new audience, and vice versa: failed travel could be analysed as lack of work on the target locale's needs and preferences.

This leads to the third question by which we asked how, reiteratively, focus on text travel can lead to an in-depth understanding of knowledge representation. During our work with the mirror-or-moulding or the foreignization-or-domestication approach for knowledge representation in our text travel model, we realized that the contrasts are interdependent and enable us to identify the knowledge fields that we have to evaluate whether we should change. Should it travel with its foreign-looking element and get a teaching function, or should it be moulded into a more domestic variant of something we know better? The examples in our article present different levels of fidelity to the original content, functionality in relation to the receiving culture and focus on the situation and content of the knowledge to be mirrored. "Thus, it seems that the focus of mirror-gazing as inner work would need to be on the projected images—what they are, how they look, and how they look back at us." (Donohue 2011: 97)

It seemed proper to let the words of interpretation of the *Mirror of Erised* be the closing of our article. Open-ended, with the reminder that knowledge representation is in the eyes of the beholder, and we should constantly strive to focus on the combination of knowledge representation, text travel and the semantic and pragmatic expressions, all combined with the overall strategy of foreignization-or-domestication or mirror-or-moulding.

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